

**ROYAL COMMISSION INTO INSTITUTIONAL
RESPONSES TO CHILD SEXUAL ABUSE**

**Public Hearing - Case Study 50
(Day 254)**

Level 17, Governor Macquarie Tower
1 Farrer Place, Sydney

On Thursday, 23 February 2017 at 10am

Before:

The Chair:	Justice Peter McClellan AM
Before Commissioners:	Justice Jennifer Ann Coate
	Mr Bob Atkinson AO APM
	Mr Robert Fitzgerald AM
	Professor Helen Milroy
	Mr Andrew Murray

Counsel Assisting:	Ms Gail Furness SC
	Mr Stephen Free

1 MS FURNESS: Thank you, your Honour. Today we have three
2 witnesses. Baroness Hollins is via videolink from London.
3 Each are members of the Pontifical Commission for the
4 Protection of Minors. Perhaps if I can give a short
5 introduction to that Commission before Baroness Hollins is
6 sworn in, your Honour?

7
8 THE CHAIR: Perhaps we might get her sworn so she can sit
9 down.

10
11 <SHEILA HOLLINS, sworn: [8.03am]

12
13 <WILLIAM FRANCIS KILGALLON, sworn: [8.03am]

14
15 <KATHLEEN VERA McCORMACK, sworn: [8.03am]

16
17 <EXAMINATION BY MS FURNESS:

18
19 MS FURNESS: Thank you, your Honour. In March 2014
20 Pope Francis established the Pontifical Commission for
21 the Protection of Minors. The Pope appointed
22 Cardinal Sean O'Malley, Archbishop of Boston, as President
23 of the Pontifical Commission.

24
25 The Commission's statutes describe its role as
26 a purely advisory body at the service of the Pope for the
27 purposes of promoting local responsibility in the
28 particular churches for the protection of all minors and
29 vulnerable adults. The statutes also describe the
30 composition of the Pontifical Commission as a maximum of
31 18 members and a president appointed by the Pope for
32 a period of three years.

33
34 The Commission initially comprised nine members. In
35 December 2014, Pope Francis added eight members, bringing
36 a total of 17 members, with 16 currently being active.

37
38 There are eight women and nine men, both clerical and
39 lay, on the Commission and members come from a variety of
40 countries, including the United Kingdom, Australia,
41 Britain, Columbia, New Zealand and others. The group
42 includes two survivors of child sexual abuse within the
43 Catholic Church.

44
45 As your Honour and Commissioners might recall,
46 Ms McCormack was scheduled to give evidence in the first
47 week of the hearing and unfortunately she was unwell, but

1 has recovered sufficiently to join us today and we're very
2 grateful for Baroness Hollins and Mr Kilgallon to also join
3 us today.
4

5 Perhaps if I can start with you, Baroness, you've been
6 a member of the Commission for the Protection of Minors
7 since 2014?
8

9 THE CHAIR: Ms Furness, I think we need a name?
10

11 MS FURNESS: I beg your pardon. Your full name, Baroness?
12

13 BARONESS HOLLINS: It's Sheila Hollins. My full title is
14 Professor Sheila the Baroness Hollins.
15

16 MS FURNESS: Thank you. You've been a member of the papal
17 Commission for the Protection of Minors since 2014?
18

19 BARONESS HOLLINS: Yes, that's right.
20

21 MS FURNESS: And you've done a deal of work in relation to
22 the protection of minors for most of your working life?
23

24 BARONESS HOLLINS: Yes, I've been a clinical psychiatrist
25 for 30 years and a psychotherapist with victims and
26 perpetrators of abuse, and was involved in identifying
27 abused children and adults in the 1980s.
28

29 My particular focus has been on children and adults
30 with intellectual disabilities. That has been my
31 particular focus for probably 22 of those years.
32

33 I'm also the Chair of the Scientific Advisory Group of
34 the Centre for Child Protection at the Gregorian University
35 in Rome, and another aspect of my curriculum vitae is that
36 I was a researcher working - I ran a psychotherapy group
37 for people with intellectual disabilities who had been
38 abused and/or had abused others, which was a psychotherapy
39 treatment group, which actually ran for 18 years altogether
40 and involved quite a lot of clinical research and teaching
41 on the subject.
42

43 MS FURNESS: Thank you. You provided to us a statement
44 responding to various questions that the Royal Commission
45 set out?
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47 BARONESS HOLLINS: Yes.

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MS FURNESS: And you have a copy of that with you, Baroness?

BARONESS HOLLINS: I do.

MS FURNESS: Your Honour, that appears behind tab 43 of the hearing bundle.

Do you have it with you, Baroness?

BARONESS HOLLINS: Yes. Mine I printed off myself this morning, all of these papers, so they may not be in the same order as yours.

MS FURNESS: Thank you. How was it that you came to be appointed a member of the Commission?

BARONESS HOLLINS: I was asked by Cardinal Cormac Murphy-O'Connor, who is now Emeritus Cardinal in England and Wales, if I would accompany him to Ireland as part of a Vatican visitation to the Catholic Church in Ireland, in response to concerns about the way in which the response of the Irish Church was taking place.

I spent three weeks with Cardinal Cormac in Ireland. He was very keen that there be a woman who had some clinical knowledge and experience of victims and survivors of sexual abuse - not necessarily within the Church - who would be able to support him in listening to the people that he was planning to meet in Ireland. We basically met, I would say, hundreds of people, including many, many victim survivors, their families, priests and religious, and we had several meetings with the bishops in Ireland as well.

Our particular visitation was one of five, the visitation which he was leading. I was accompanying him in the Diocese of Armagh and involved in assisting him with preparing his report at the end of that, and it was after that that I was asked if I would speak at a conference in Rome, at the Gregorian University, about the effects on children, the long-term, the long-lasting effects on victims of abuse.

My response to that invitation, after discussing it with the person who invited me, was to say that I would be

1 willing to do that, but only if they would also invite
2 a victim survivor to accompany me.
3

4 After some considerable discussion, it was agreed that
5 I should identify somebody who would be willing to come
6 with me so that we could prepare a joint submission,
7 a joint presentation, and we did that.
8

9 I think it was a very important event, because the
10 conference had been organised for bishops and religious
11 superiors from around the world - all the bishops
12 conferences were asked to send a representative - and
13 I think there were probably about 230 people there.
14

15 There were a lot of concerns about having a victim
16 survivor present and speaking to priests and a feeling that
17 this would be too difficult. But, anyway, I asked
18 Marie Collins from Dublin to accompany me. I didn't know
19 her before, but I did some research to find out who would
20 be a very good voice to really be the leading voice in our
21 presentation, she had a remarkable impact on the bishops
22 who were there.
23

24 I think one of the people who had been involved at
25 that time was Monsignor Scicluna, who is now the Bishop in
26 Malta, but for 10 years he was the promoter of justice in
27 the Congregation for the Doctrine of the Faith, and he had
28 done some very, very good work to really try to speed up
29 the Vatican's response.
30

31 It was after that that I began to be contacted by
32 Monsignor Oliver, who is now the Secretary of the
33 Pontifical Commission, to discuss with me the idea that
34 there might be a Pontifical Commission and to talk to me
35 about the sorts of things which might be important. So
36 that's basically how I came, and also how Marie Collins
37 came, to be a member - because of our presentation at that
38 event.
39

40 MS FURNESS: What is the purpose of the Commission,
41 Baroness?
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43 BARONESS HOLLINS: It is advisory to the Holy Father and
44 the idea is that we should advise him on the policies and
45 the educational programs that will try to ensure that
46 children and vulnerable adults throughout the world,
47 wherever the Catholic Church is working - that those

1 policies and educational programs will be in place to make
2 the Church a safer place. It was for us to recommend
3 whatever policies, whatever we felt needed to change,
4 needed to take place, in order that the Church would be
5 more responsive and better able to support people who have
6 been abused as well as to prevent it.

7
8 MS FURNESS: Do you - that is, the members of the
9 Commission - advise the Pope directly or is there some
10 intermediate group of people or individual within the
11 Vatican with whom you deal?

12
13 BARONESS HOLLINS: We advise the Holy Father directly
14 through the president, Cardinal O'Malley, who meets with
15 him regularly. We've all had the opportunity to meet the
16 Pope, Pope Francis. We believe that he is going to be
17 coming to one of our meetings this year, but we don't know
18 the details of that yet. Normally, at the end of a meeting
19 we have decided and prepared proposals, and when our
20 proposals are ready, they go to the Holy Father directly
21 through our president.

22
23 MS FURNESS: Is the work of the Commission primarily
24 through its working groups?

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26 BARONESS HOLLINS: Yes, I would say that - well, the work
27 of the Commission - we have spent some time - in your
28 introduction, you talked about the statutes having been
29 prepared in advance. That was the implication. It's not
30 quite true. There was a lot of work discussing the
31 statutes during the first year, before the Commission was
32 fully up and running, and we identified the nature and
33 purpose of our work and identified the areas that we wanted
34 to work on, and the areas that we were keen to work on were
35 too many; there were too many areas. In a sense, we came
36 up with a lot of quite small issues, which became quite
37 exhausting to work on.

38
39 So we rationalised in the second year, when the full
40 Commission was there, to have six working groups, and it
41 has become much more efficient and effective, I think,
42 because we've been working in working groups where any
43 proposals are developed and then taken to the plenary
44 meeting, where they can then be discussed and debated and
45 agreed by the full Commission. So the idea is that they
46 would be prepared in advance of the meeting and then
47 brought to the whole Commission to formalise. And when

1 they've been voted on, they can then go to the Holy Father,
2 but they need to be well worked up and prepared before that
3 can happen.
4

5 MS FURNESS: What do you see as the most significant area
6 of work of the Commission?
7

8 BARONESS HOLLINS: Personally, I think healing and - well,
9 it's all important. It's all really important, but
10 I personally - and it's because of my work as
11 a psychiatrist and psychotherapist - I personally think the
12 healing and care for victims and survivors is of critical
13 importance.
14

15 One of the reasons I say that is because, in fact, if
16 we are able to accompany, to be with, victim survivors and
17 support them in all aspects of their recovery and their
18 lives, it's actually going to make it easier, I think,
19 also, to protect children in the future, because there will
20 be better understanding through having had the courage to
21 actually understand and hear what survivors have to say.
22

23 MS FURNESS: Are you doing research work in that area?
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25 BARONESS HOLLINS: Are we doing research? We're not doing
26 research. Unlike the Royal Commission, which commissioned
27 research, I wouldn't call it research. I'm an academic.
28 We have met with people who have advised us. We have read
29 a lot. We have considered very carefully, from what we've
30 read and what we've heard, what we think the important
31 issues are.
32

33 MS FURNESS: What are those important issues?
34

35 BARONESS HOLLINS: Well, for example, one of the most
36 important things is that there is some transparency and
37 openness and that people are treated with respect and
38 listened to. One of the typical responses of bishops when
39 somebody does make an allegation - and, of course, remember
40 that most people make allegations very late. I think the
41 average - you know, it depends where you are, and so on,
42 but it might be as many as 30 years before somebody
43 actually makes an allegation or has the courage to do so,
44 and when they do, it's often as a result of hearing about
45 another case.
46

47 And this happened when I was in Ireland. I met many

1 people who were getting on with their lives and had perhaps
2 had not even told their wife about it or their husband
3 about it, and then something happened, something came out
4 in the news and they would break down. So here's somebody
5 having a breakdown, and perhaps they themselves don't
6 understand why they are actually not coping well, why they
7 have started having emotional difficulties, and it's quite
8 a crisis in people's lives. Not to be believed is really,
9 really difficult.

10
11 But then what often seems to happen is that there are
12 legal issues around compensation, around deciding whether
13 or not the allegation is a true allegation; there are
14 issues around the possibility that the person who abused
15 them is no longer alive; in some countries there's a
16 statute of limitations which says that 30 years is too
17 long - all of those things.

18
19 Then there is counselling which is offered. In some
20 countries there is quite sophisticated counselling and
21 therapy available to survivors, but in some countries there
22 is not. The provision of mental health services in many
23 countries is very, very scarce.

24
25 Then, finally, the thing which is often overlooked is
26 the spiritual needs of the survivor. A number of people
27 have said to me that they haven't lost their faith in God,
28 but they find it very difficult to go into a church or to
29 go to a service in a church where there's a priest
30 officiating, particularly if nobody has helped them to try
31 to make sense of the spiritual aspect of their experience
32 and their attempt to come to terms with and to live with
33 what happened for them. So many people will have stopped
34 going to church, because they find it too painful to be in
35 church.

36
37 MS FURNESS: With the learnings you've described from the
38 work in the area of healing and care, what recommendations
39 or advice have you given to Pope Francis in this area?

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41 BARONESS HOLLINS: One of the recommendations is that it's
42 very important that when a survivor writes a letter, there
43 should be a response. That seems fundamental, that if
44 somebody writes a letter, there should be a response. It
45 seems that this is a very hard thing for many Church
46 leaders to do.

47

1 MS FURNESS: It sounds very simple, Baroness. Why is it
2 so hard?

3

4 BARONESS HOLLINS: Do you know, I don't think it's - I'm
5 a psychiatrist. I've been President of the Royal College
6 of Psychiatrists. I've been involved in teaching
7 psychiatrists. Psychiatrists find it hard as well. It's
8 really interesting how difficult it is to get people to be
9 able to allow the reality of abuse and the painfulness of
10 abuse actually to be present in their consciousness.
11 I think, to me, from a psychological perspective, I see it
12 almost as a denial of what's going on and what it means.

13

14 It takes quite a lot of courage for people to actually
15 face up to the reality of abuse and to understand that this
16 is real, that this pain won't go away, that you can't just
17 listen once; you have to listen and keep on listening and
18 keep on being there, because this is long-term suffering
19 that many people experience.

20

21 And I think where people haven't had the sort of
22 psychological development which will allow them to
23 experience that kind of human emotional pain, somehow
24 acknowledging it is - it's a form of defence, really. From
25 a psychiatric point of view, I can understand it and I've
26 seen it amongst many different professional groups.
27 I mean, I've seen it in the Church but I've also seen it,
28 I'm ashamed to say, within my own profession. So I think
29 it's denial.

30

31 MS FURNESS: When you say people haven't had that sort of
32 psychological development, when speaking within the Church,
33 are you referring primarily to bishops or those parish
34 priests and others who might receive complaints?

35

36 BARONESS HOLLINS: I think the psychological development -
37 within the preparation and the formation of priests, and
38 this would be true also, although slightly different, for
39 people within religious communities, there are four pillars
40 of formation. One of them is human development. I think
41 it's the aspect of human formation which, in many
42 seminaries, has changed and in recent years has changed to
43 make it a much more substantial and seriously taught part
44 of their curriculum, but in some it is not, and in the past
45 it was certainly not, a primary focus for the development,
46 and I do see that failure to support men who are coming
47 into seminaries to study to become a priest - they've often

1 not been enabled and encouraged and supported to develop
2 that aspect of themselves, that emotional maturity and
3 emotional understanding, which I think is a very essential
4 part of a pastoral ministry.

5
6 And that's going to go right the way through, you
7 know, at all levels of the priesthood and bishops. And
8 there are some exceptional bishops who do have that
9 emotional intelligence, but I'm afraid there are also some
10 who haven't been encouraged and enabled to develop that
11 emotional side of themselves.

12
13 MS FURNESS: Have you had any recent involvement with
14 seminaries or the way in which formation occurs now to tell
15 us whether you think it has changed sufficiently?

16
17 BARONESS HOLLINS: I have. I think that's an issue which
18 is just going to be incredibly local and it's going to be
19 culturally affected as well. So I think in some countries
20 there have been huge changes and I think - I haven't had
21 recent - I haven't visited a seminary for three years,
22 I don't think, but I have spoken to the rectors of some
23 seminaries and they speak positively about the changes
24 they're implementing. That's in the UK. I don't know
25 what's happening in Australia and I don't know what's
26 happening in African countries, for example.

27
28 This is one of the issues that the
29 Pontifical Commission is dealing with, which is that we're
30 concerned with the worldwide Church and the different
31 cultural issues and the different stage of understanding of
32 the seriousness of child abuse within institutions.

33
34 MS FURNESS: One issue that has arisen here, Baroness, is
35 when overseas-trained priests come to Australia, how one
36 ensures that there is a process of, for want of a better
37 word, enculturation, so that those priests understand the
38 norms and values of this society in relation to child
39 protection. Is that the sort of thing you're referring to?

40
41 BARONESS HOLLINS: Yes.

42
43 MS FURNESS: You indicated to respond to a letter was one
44 of the pieces of advice or recommendations you made to the
45 Pope. Are there any others in relation to this area of
46 healing and care?

1 BARONESS HOLLINS: One of the things that we did was to
2 ask him if he would meet survivors. He responded and
3 agreed to meet survivors, because we felt that this would
4 encourage other Church leaders to do the same. So over one
5 weekend we invited six survivors from three different
6 countries to come, and they all had an opportunity to spend
7 as much time with the Holy Father as they wanted; they were
8 the ones who ended the conversation. He spent about three
9 hours - just over three hours, I think - meeting the six
10 survivors, and they were all very touched and moved by what
11 he said and how he was, and he was very, very moved by
12 their experience.

13
14 Our hope was, and is, that when he does visit other
15 countries, he would also be able to do the same when he does
16 visit. So we certainly, in our first year, recommended to
17 him that it would be very helpful and very encouraging if
18 he was able to do that when he visits.

19
20 What else have we recommended from that group? I'm
21 not a member of the healing and care group now. I was for
22 the first period, but I've been focusing my work in another
23 area, although I have just rejoined that group. What else
24 have we recommended? I'm not sure. Bill or Kath may be
25 able to help me there.

26
27 MS FURNESS: Thank you. We'll come to them, and I'm sure
28 they've made a note of that.

29
30 Education is a particular interest of yours as well,
31 is it not?

32
33 BARONESS HOLLINS: Well, Kath McCormack is the leader of
34 the education group, but, yes, education is an area of
35 interest of mine, particularly - and one of the areas that
36 I am involved in is the Centre for Child Protection at the
37 Gregorian University, which has developed an education
38 program, which is an e-learning course. I can't tell you
39 right now how many students there are or how many countries
40 it's in, but it has been growing hugely.

41
42 The idea of this e-learning program is that it helps
43 prepare pastoral workers and Church leaders in different
44 cultures and different continents. All continents are now
45 involved in that program. The head of the unit is
46 Father Hans Zollner, a Jesuit, who is also a member of the
47 Pontifical Commission.

1
2 One of the other things that we've been doing is
3 setting up a diploma course. It's in its second year now,
4 and there are now 20 students from I think four continents
5 who are attending this two-semester diploma, with the aim
6 of trying to develop the leaders for those countries who
7 will be able to take forward education programs themselves.
8

9 This work, although it's not part of the Pontifical
10 Commission, is in response to the Pontifical Commission.
11 And there are a number of other kinds of initiatives like
12 that which I think are developing in different parts of the
13 world in response to the education work that the Pontifical
14 Commission has been encouraging.
15

16 MS FURNESS: The Commission has also published guidelines?
17

18 BARONESS HOLLINS: That's right.
19

20 MS FURNESS: The purpose of - I'm sorry, Baroness?
21

22 BARONESS HOLLINS: Bill Kilgallon is the leader of that
23 working group and is best placed to talk about the
24 guidelines.
25

26 MS FURNESS: Thank you. In your document you prepared for
27 the Royal Commission, you expressed some views in relation
28 to the factors that may have contributed to the occurrence
29 of child sexual abuse in Catholic institutions or affected
30 the response of those institutions. Can you tell us what
31 you consider in relation to those factors that may have
32 contributed?
33

34 BARONESS HOLLINS: Which question are you referring to
35 here?
36

37 MS FURNESS: It's on page 3 of your document, Baroness.
38 Do you have that?
39

40 BARONESS HOLLINS: Yes. So which was the question? Could
41 you repeat the question, I'm sorry?
42

43 MS FURNESS: Certainly. Do you see the question that's
44 bolded at paragraph 2?
45

46 BARONESS HOLLINS: Yes.
47

1 MS FURNESS: And then you were asked in relation to
2 a series of topics, the second one being the Church's
3 structure and governance, including the role of the
4 Vatican.

5
6 BARONESS HOLLINS: Yes.

7
8 MS FURNESS: What are your views in relation to that in
9 terms of contributing factors?

10
11 BARONESS HOLLINS: Well, I mean, I think --

12
13 MS FURNESS: Would it be easier to talk in terms of
14 leadership?

15
16 BARONESS HOLLINS: Yes, it probably would. I mean, the
17 important thing about the Church is that I've understood
18 a lot more about the Vatican and how the Holy See relates
19 to bishops conferences and bishops around the world since
20 I've been a member of the Pontifical Commission. I have
21 actually described the Catholic Church as the largest
22 unguided organisation in the world, and I don't mean that
23 in an unkind way, but I think it is that the Pope's role is
24 essentially one of kind of unity around the teaching of the
25 Church in the theology and the doctrine of the Church, and
26 I don't think the Pope really - he doesn't have any
27 responsibility for what a bishop does in terms of things
28 which relate to civil society.

29
30 He appoints bishops to take leadership and to provide
31 the leadership in their own dioceses, and it's quite
32 a difficult thing to kind of really get to grips with and
33 to understand, but that sort of subsidiarity that the
34 Church is based on does mean that - just like St Peter and
35 the apostles, the apostles were expected to look to Rome,
36 to look to St Peter, the same way the bishops are expected
37 to, but it's very much around their pastoral
38 responsibilities.

39
40 So when a bishop neglects to respond appropriately and
41 to show the moral authority that is needed when child abuse
42 is present, that's a really tricky thing, because it raises
43 a lot of issues about where does responsibility lie for
44 holding that bishop accountable?

45
46 One of the big issues we have talked about is the
47 issue of bishop accountability, and it leads on, then, to

1 the motu proprio, As a Loving Mother, which the Pope issued
2 last summer, which was about the absolute importance of
3 trying to find a way to hold bishops accountable if they're
4 not being held accountable in their own country.

5
6 MS FURNESS: Can you hear me, Baroness? I think we're
7 having difficulty hearing you. Could you perhaps speak for
8 me?

9
10 BARONESS HOLLINS: Can you hear me now?

11
12 MS FURNESS: Yes, I can. Thank you very much. The
13 tribunal that you referred to, that was established as
14 a way of holding bishops accountable is no longer
15 continuing; is that right?

16
17 BARONESS HOLLINS: No, I didn't refer to the tribunal.
18 I was referring to the panel of jurists which the Pope set
19 up as a result of the motu proprio that he issued in June
20 last year. Originally there was to be a tribunal.

21
22 MS FURNESS: Yes.

23
24 BARONESS HOLLINS: And the way that he works is, if he
25 takes one of our recommendations, then he will delegate
26 responsibility for implementing that recommendation that
27 has been agreed to one of the congregations, one of the
28 dicasteries. But I think further research suggested that
29 it wasn't necessary. We don't know exactly what happened.
30 But then he issued the motu proprio, As a Loving Mother,
31 and he said with this letter his intention was to underline
32 the among the aforesaid grave reasons - this is about the
33 possibility of removal from ecclesiastical life - one of
34 the grave reasons is "the negligence of bishops in the
35 exercise of their office, in particular in relation to
36 cases of sexual abuse of minors and vulnerable adults".

37
38 We understand that that was to commence, to come into
39 effect, from September 2016.

40
41 MS FURNESS: Did it come into effect from that date?

42
43 BARONESS HOLLINS: I believe it came into effect, but
44 I don't yet know what the effect - I don't know. I think
45 we have to wait and see what that leads to. What he said
46 was that he can only be removed if he is objectively
47 lacking, in a very grave matter, the diligence that his

1 pastoral office demands.

2

3 So the question about whether it has happened - as far
4 as I know, I'm not aware of any bishop having been removed
5 as yet under this edict.

6

7 MS FURNESS: Did you understand that the Pope had power
8 under canon law to remove a bishop, in any event?

9

10 BARONESS HOLLINS: Yes, the understanding that we had was
11 that the Pope had the power to remove a bishop, but there
12 was no process to do so, and that's why we understood that
13 a process was needed. Because it can't be on the say-so of
14 a media report or it can't be on the say-so of anything.
15 In justice, there has to be a process. So there wasn't
16 a process, and my understanding is that that's what the
17 panel of jurists is to be about.

18

19 MS FURNESS: Thank you. You indicate in your document to
20 us that local leadership at parish and school levels may
21 need to be improved, with one gap being a relative lack of
22 oversight of diocesan priests. Now, is that a lack of
23 oversight by the bishop?

24

25 BARONESS HOLLINS: I think it probably varies hugely.
26 I've talked to a number of people about this. Some have
27 said to me that they feel that diocesan priests do have
28 as good oversight as anybody else. Others have suggested
29 that it may not be adequate. I mean, there are quite
30 a number of ways in which priests are subject to, their
31 work is subject to, scrutiny, but they are all very much -
32 you know, there are different people who have
33 responsibility for identifying and being aware of, and of
34 course parishioners or anybody with concern would go to
35 a bishop if they had a concern, but - yes.

36

37 MS FURNESS: You also refer to clericalism. This is over
38 on page 4 under (e), Baroness. You refer to there being
39 a risk that the power which is part of clericalism may be
40 misused or simply serve to further isolate the priest. Do
41 you see where I'm reading from?

42

43 BARONESS HOLLINS: Yes, I do. I think that's right.
44 I think that's been my experience, as a Catholic, kind of
45 in my life, that some priests - not all but some priests -
46 maybe through a feeling of insecurity or because they
47 genuinely believe that they have an authority and

1 a position, that they do hold a great deal of power. It's
2 not just priests, it's members of religious communities as
3 well.
4

5 I've talked to priests and monks about the issue of
6 power and asked them whether they have any understanding of
7 the amount of power that they hold by virtue of their
8 office and by virtue of the work and the ministry they
9 provide, and I think they are often very unaware of how
10 powerful their positions are perceived by laypeople and,
11 indeed, by religious sisters, for example, who often feel
12 very lacking in power in comparison with an ordained
13 priest.
14

15 There is a problem with power, because abuse is always
16 a consequence of a misuse of power. Power has to be used
17 very wisely and very carefully. It's something that
18 hierarchies need to guard against.
19

20 MS FURNESS: Have you noticed any change in the priests
21 and religious that you have been dealing with more recently
22 as a move away from the clericalism approach?
23

24 BARONESS HOLLINS: I have seen both a move away from
25 clericalism, but I've also seen others in whom, perhaps in
26 this time when priests may feel that they are under
27 additional scrutiny, their clericalism seems undiminished
28 and may indeed be a source of comfort for them.
29

30 MS FURNESS: Does it ultimately come down to a question of
31 education and leadership in respect of priests so that they
32 understand, as you say, the context of power and its abuse
33 and, as well, are led in the right direction in terms of
34 how to properly use their position and serve their
35 congregation?
36

37 BARONESS HOLLINS: Do you know, I think to myself that
38 it's really, really important that there is more lay
39 leadership, because I think that without that lay kind of
40 levelling of the situation, it's going to be very, very
41 difficult for the ordained Church leaders to be able to
42 change the culture of the current leadership. I think the
43 places where I've seen most change have been in parishes,
44 for example, and in dioceses, where the priests and the
45 bishops have really welcomed, and not felt threatened by,
46 lay leadership, and this obviously includes women. For
47 many priests and bishops, they may feel more comfortable

1 having laymen advising them and supporting them. But
2 I think until there is a sort of lay leadership which is
3 able to stand alongside the ordained priests, then it's
4 going to be very difficult for that perception of power and
5 that potential misuse of power in any way to pass.
6

7 We've seen this in the medical profession in the
8 United Kingdom, and I'm sure you have in Australia as well,
9 where doctors thought it was perfectly fine for them to
10 govern themselves and not to be accountable to lay
11 scrutiny. That has changed, but it has taken quite a while
12 to change that attitude.
13

14 MS FURNESS: In relation to the Church, is it a matter for
15 the bishop to determine whether or not there's lay
16 involvement and the extent to which they participate in
17 governing the diocese?
18

19 BARONESS HOLLINS: For the bishop, it would be entirely
20 for the bishop to decide how much they wanted to involve
21 laypeople in working with them and advising them in either
22 a professional capacity or just a wise counsel type of
23 capacity.
24

25 But the same would be true at the parish level, where
26 it would be down to an individual priest, unless there was
27 real encouragement from a bishop. It would be very much
28 down to an individual priest to decide how much he was
29 going to manage his parish himself or how much he was going
30 to seek guidance and support from the parishioners, the lay
31 parishioners.
32

33 MS FURNESS: With your knowledge of the structure of the
34 Church, who or what body is in a position to provide
35 leadership to bishops and priests so as to encourage them
36 to move in the direction you're speaking of?
37

38 BARONESS HOLLINS: Do you mean in the wider Church?
39 I mean, of course people would look to - the Bishops
40 Conference is a meeting of bishops, but it doesn't have
41 authority over individual bishops, so it's a coming
42 together. So they can debate these issues and discuss
43 them, but it's down to the individual bishop to determine
44 what happens in his diocese.
45

46 We can look to the Pope to provide leadership, and he
47 does. At the angelus every day and in his sermons every

1 day he's an extraordinary teacher and teaches about moral
2 leadership. Nearly every day he's giving extraordinary
3 teachings, which, if people read them and work to learn
4 from them and live by them, then we would see change. But
5 he's talking to the whole world.

6
7 It is actually, the way the Church is structured, the
8 individual bishop who is responsible for what happens in
9 his own diocese.

10
11 MS FURNESS: You refer to a lack of consistency in the
12 application of ongoing professional supervision in relation
13 to working priests and religious. Is that something that
14 you've experienced in the work you've done?

15
16 BARONESS HOLLINS: Probably only anecdotally, just that
17 I understand that when CPD is offered, and if it's about
18 human development, it will be poorly attended. It's not
19 something which is sought. But that's only anecdotal.
20 I've heard it a few times.

21
22 MS FURNESS: As you'd know from your work as
23 a psychiatrist, doctors are required to attend continuing
24 education, as are lawyers and other professionals. It's
25 not a requirement for priests and religious. Do you think
26 it should be?

27
28 BARONESS HOLLINS: Yes. I do.

29
30 MS FURNESS: How could that be imposed?

31
32 BARONESS HOLLINS: In the medical world, it has taken
33 quite a long time to impose it. Originally, it was our
34 professional organisations which would recommend, and it's
35 only since we've had revalidation in the medical world that
36 we've been able to actually require that this takes place.
37 Prior to that, it was advisory.

38
39 Now, I'm not sure whether you've introduced
40 revalidation for doctors in Australia yet. I talked about
41 it some years ago when I visited the Australian Medical
42 Association, and it's still quite new in the United
43 Kingdom, but it's the first time we've had an appraisal
44 system.

45
46 I don't see why there couldn't be an appraisal system
47 and why that appraisal system shouldn't require feedback

1 from parishioners and others with whom a priest or bishop
2 is in regular contact. But then part of that appraisal
3 would require that the priest or bishop would need to show
4 that they were keeping up to date and were familiar with
5 the issues which they were personally responsible for. So
6 it would require quite a lot of structure to do, but
7 I think it's of fundamental importance that the people keep
8 up to date.

9
10 MS FURNESS: Some bishops in Australia have the view that
11 they have no power over their priest and cannot require him
12 to undergo supervision, performance review or, indeed,
13 mandatory education. What's your view?

14
15 BARONESS HOLLINS: I know that some priests feel that that
16 is the case and would resist. I think that's wrong.
17 I think if they really are trying to point to some rule
18 which says that's the case, then I would say that rule
19 needs to change.

20
21 MS FURNESS: Or perhaps the attitude towards that rule?

22
23 BARONESS HOLLINS: Yes. Can I just say that my experience
24 in talking to priests in some countries has been that they
25 would really welcome more interest in them and in their
26 life, some priests. Now, I know in the United States
27 there's research that, for example, Stephen Rossetti has
28 done, where he found that priests were not lonely; that
29 they were content with their lifestyle; the majority of
30 priests were not struggling with their current lifestyle.

31
32 That I don't believe to be the case in all countries,
33 in all places, and I've certainly come across a number of
34 priests who would really welcome more guidance and support
35 from their bishops.

36
37 MS FURNESS: There has been some talk in Australia about
38 licensing priests in a similar way to which, perhaps,
39 psychologists are licensed, so a condition of the licence
40 might be continuing education, regular professional
41 supervision and the like. Is that an issue that has come
42 to your attention?

43
44 BARONESS HOLLINS: I've certainly had discussions with
45 senior people in the Church about this. I don't recall us
46 discussing it in the Pontifical Commission. The answer is
47 often that the sacramental part of a priest's role is not

1 something which could be subject to external lay scrutiny.

2

3 But my view is that there is a professional part of
4 a priest's role which is very similar to the kind of
5 professional role that, for example, doctors and teachers
6 might have.

7

8 MS FURNESS: And counsellors?

9

10 BARONESS HOLLINS: And that that part of their role could
11 be subject to licensing.

12

13 MS FURNESS: So to separate out the sacramental role or
14 the role that has theological underpinnings from that which
15 is essentially of a counsellor or a psychologist or dealing
16 pastorally with people and licence or otherwise regulate in
17 some way that role; is that what you're saying?

18

19 BARONESS HOLLINS: I think that could be possible and
20 I've certainly had discussions along those lines.

21

22 MS FURNESS: Thank you. Baroness, I'll just go to
23 Ms McCormack and come back to you with any additional
24 comments you wish to make.

25

26 Would you tell the Royal Commission your full name?

27

28 MS McCORMACK: Kathleen Vera McCormack.

29

30 MS FURNESS: Ms McCormack, you were the director of
31 welfare at CatholicCare for a very long time in Wollongong?

32

33 MS McCORMACK: In the Diocese of Wollongong, yes.

34

35 MS FURNESS: I think you began in about 1984?

36

37 MS McCORMACK: That's correct. I was appointed director.

38

39 MS FURNESS: And you were there for 30 years?

40

41 MS McCORMACK: In the end, yes, about 30 years.

42

43 MS FURNESS: You would have seen a deal of cultural change
44 over that period?

45

46 MS McCORMACK: We started out in very humble beginnings,
47 I was the only person employed, and we developed from

1 there.

2

3 MS FURNESS: What was the organisation like when you left
4 it a couple of years ago?

5

6 MS McCORMACK: It was a multi-service organisation
7 employing about 240 people with services to children, to
8 families, to the school student and family program, to aged
9 care and disabilities, and I think the budget was about
10 \$18 million mostly coming from government.

11

12 MS FURNESS: So it was mainly government funded?

13

14 MS McCORMACK: Yes.

15

16 MS FURNESS: And regulated because of that government
17 funding as well as through other means?

18

19 MS McCORMACK: Regulated, with auditing, et cetera.

20

21 MS FURNESS: You were also a member of the Professional
22 Standards Resource Group for the diocese?

23

24 MS McCORMACK: For the Diocese of Wollongong, yes.

25

26 MS FURNESS: That was for three years in the late 1990s?

27

28 MS McCORMACK: That's correct. That was in the time when
29 Bishop Philip Wilson was there. He was there from 1997 to
30 2000.

31

32 MS FURNESS: That was shortly after Towards Healing came
33 into effect?

34

35 MS McCORMACK: Yes, when Towards Healing came into effect,
36 Bishop Philip set up that group and he was able to secure
37 members from the community, two members who were not
38 Catholic, and mostly laypeople, and I think one priest was
39 on it.

40

41 MS FURNESS: How did that group work in those days?

42

43 MS McCORMACK: It worked extremely well because at the
44 time we had a number of cases in Wollongong and we were
45 dealing with and working with the victims and survivors,
46 and really the support of the people from the community was
47 very - it really helped the bishop to make good decisions

1 and really make sure that the victims and survivors were
2 supported.

3

4 MS FURNESS: Did you find that the presence of laypeople
5 in that group and in the work that you were doing enhanced
6 the ability of the diocese and the bishop to understand
7 what was being experienced and to try to help people as
8 best the diocese could?

9

10 MS McCORMACK: It really helped because we had people
11 there, we had psychologists who worked in the community, we
12 had people who worked in the Department of Community
13 Services, we had lawyers and also people who worked on the
14 ground just in the local community, but they really came
15 with a wealth of knowledge and also knew some of the causes
16 of child sexual abuse, and they were able to help the
17 bishop to make really sound decisions.

18

19 What I was really impressed with at the time was that
20 the bishop did listen and he learnt and was open to
21 learning as to why this was happening and how he could deal
22 with it.

23

24 MS FURNESS: Thank you. You've been on the Pontifical
25 Commission for how long?

26

27 MS McCORMACK: Since 2015.

28

29 MS FURNESS: How did that come about?

30

31 MS McCORMACK: I think you'd have to ask Sheila Hollins
32 that, but I was a new member appointed, and apparently what
33 happened was that with the Commission, they were looking
34 for people with different skills from all over the world,
35 and they had very qualified people, like psychiatrists,
36 canon lawyers; they have people who have worked with
37 survivors and victims; and I think one of the things, when
38 they looked to Australia, they were looking for someone not
39 with the intellectual or the academic background but
40 someone who had had on-the-ground experience. So I think
41 that's how my name came up, because of the experience I had
42 in Wollongong and especially in New South Wales.

43

44 MS FURNESS: You're chair of the education working group?

45

46 MS McCORMACK: I'm chair of that, yes.

47

1 MS FURNESS: What has that focused on?

2

3 MS McCORMACK: Mostly it's focusing on the education of
4 families and children to really alert them to the culture
5 of sexual abuse and really about a culture of safety. But
6 what's really hard about that group is that we're dealing
7 with the whole world. We can look at and we can learn from
8 what has happened in Australia, the United States, the UK
9 and Ireland, but in some countries we're dealing with - and
10 two of the sisters on the Commission, Sister Kayula and
11 Sister Hermenegild - are from Africa, and in Africa child
12 abuse is not even a crime, and they're working all the time
13 protecting children, trying to educate them.

14

15 So we have to take into account, while we can learn
16 from what has happened in the countries around us, that,
17 okay, when we're helping to teach those countries, we have
18 to really take into account their culture and not further
19 upset them.

20

21 But what we're doing in Rome before the plenary in
22 March, we're having a day at the Gregorian University. To
23 start, we've invited three countries - Colombia, Argentina
24 and Mexico - to come and share with us what they're doing,
25 and we can try to learn from them and look at the gaps.
26 We're also having Mr Francis Sullivan from the Truth,
27 Justice and Healing Council to come over and talk about the
28 experience in Australia, so that we can start to look at
29 these different areas and see, then, with the Gregorian
30 University, under the guidance of Hans Zollner, to start
31 research as to how we can start working with different
32 cultures in the world. But we're in our infancy. This is
33 just a start. It's years and years of hard work that we
34 have to look at.

35

36 MS FURNESS: You say that the Pontifical Commission is
37 experiencing difficulties in reaching the performance stage
38 of its development as a result of infrequent meetings,
39 limited resources and structural and cultural barriers both
40 in the Church and across nations?

41

42 MS McCORMACK: That's true. When I say that, the people
43 on the Commission, the people working on it, come from all
44 over the world and they are so committed to the task. They
45 really give wholeheartedly. They're volunteers. And when
46 they come to Rome for the plenary, the work goes on there,
47 but when they get back to their countries, the work

1 continues all the time.

2

3 I mean, people like myself, Sheila and Bill, our work
4 groups, we Skype sometimes twice a month. It's ongoing.
5 But the thing is, we're in the Vatican, we're advisory to
6 the Holy Father. Our budget would be what you would do in
7 a diocese, but we're dealing with the whole world.

8

9 I just look at what has happened here at the Royal
10 Commission in Australia and the money that has had to be
11 spent to look at what went wrong. If we could mobilise the
12 Catholic Church and the world to help us with the
13 Pontifical Commission to be in a position of prevention
14 rather than cure - so we're looking to the Royal
15 Commission, we're following everything, all the research
16 and such. But I think part of our role - this is just my
17 thinking; I'm not speaking on behalf of the Commission now.
18 My thinking is if we can really reach out to the world to
19 help us so that we can be in a very good position about
20 prevention in the future, especially with the countries in
21 the third world we're moving into.

22

23 MS FURNESS: Thank you. You quote a letter that the
24 Baroness recently wrote in relation to criticism in
25 overseas media that the Vatican was moving too slowly in
26 this area. Baroness, I'm not sure that you have a copy of
27 that with you. Do you have a copy of Ms McCormack's notes?

28

29 BARONESS HOLLINS: Yes, I do.

30

31 MS FURNESS: You will see on page 2 she sets out a letter
32 that you wrote and says that she agrees with that.

33

34 BARONESS HOLLINS: Yes.

35

36 MS FURNESS: What were the circumstances of writing the
37 letter?

38

39 BARONESS HOLLINS: The Guardian newspaper had published an
40 article about the review of a book written by somebody
41 who'd previously worked in the Vatican called Fittipaldi,
42 and it made some criticisms of the Pontifical Commission,
43 saying that it had only met twice and saying that
44 Pope Francis wasn't serious about addressing child abuse.
45 And I disagree with that. I think he's very serious about
46 trying to address it. So I simply wrote to the Guardian
47 saying that, actually, I was a member of the Pontifical

1 Commission and that I personally had attended I think eight
2 plenary meetings but also that the majority of our work
3 took place in working groups.
4

5 This was responded to by other people, and so I wrote
6 again in rather more detail, because the criticism
7 suggested that I wasn't acknowledging the seriousness of
8 the situation. So I wrote a second letter, the same week,
9 which was also published, and this is the letter.

10
11 MS FURNESS: You refer in this letter to the fact that for
12 many years bishops have been advised to cooperate fully
13 with civil authorities, but that some still fail to do so
14 and it's a matter of huge concern. Is that failure
15 a current failure, according to the information available
16 to you?
17

18 BARONESS HOLLINS: Well, it is very difficult, because we
19 don't deal with individual cases. We don't receive cases.
20 We will only know about cases that are reported on in the
21 media, for example, or through more informal sources.
22 Because that's not our role, to deal with individual cases.
23

24 But the fact that complaints are still made about
25 a failure of bishop accountability - I suspect that there
26 will be countries in the world where this issue has still
27 not actually really reached their consciousness as being
28 relevant to them.
29

30 I'll just give you one example briefly. It was when
31 we had the conference in 2012 at the Gregorian University
32 where, after Marie Collins spoke very, very powerfully
33 about her own experience, one African bishop stood up and
34 said, "Thank you so much, because I wondered why I had come
35 to this conference. I thought this was a western issue.
36 I didn't realise it applied in my country. You've opened
37 my eyes. I now realise that it is an issue in my country
38 and I was unaware of it."
39

40 I think that insight and realisation and awareness is
41 something which the Commission is working hard through its
42 educational endeavours to change, so that there is a wider
43 awareness. It's some of the work that Kath McCormack was
44 speaking about, the importance of raising awareness so that
45 people actually recognise the signs that abuse may be
46 happening or that there may be risk of it.
47

1 So the question about whether there are bishops who
2 are not cooperating fully we suspect is true, but of course
3 what we also know is that there are some countries where it
4 may be very difficult to cooperate with civil authorities,
5 because civil authorities may not see this as a crime but
6 may see the allegation and the reporter of the crime as the
7 problem and punish the reporter of the crime.

8
9 THE CHAIR: Baroness, Ms McCormack identified what
10 I understand to be a need for more resources for the
11 Commission to effectively carry out its work. I hope
12 I have it right. She nods. Do you share that view?

13
14 BARONESS HOLLINS: I do. I do share that view.

15
16 THE CHAIR: Then can I ask you why can't the Pope help
17 you?

18
19 BARONESS HOLLINS: Well, we are - we've been - setting up
20 this Commission has been quite a complex thing because, as
21 Kath McCormack spoke about and I spoke about, we are trying
22 to find ways of raising awareness and introducing
23 guidelines, which I'm sure Bill Kilgallon will talk about,
24 which will be relevant and meaningful and effective in all
25 countries in the world where the Church is operating.

26
27 So why can't the Pope help us? Well, to some extent,
28 we have to understand what the resources are that we need,
29 and the resources are, in my view, about the administrative
30 competencies to be able to run a very effective
31 organisation. I think that perhaps the Vatican itself -
32 how can I put this? - maybe hasn't understood the
33 possibilities.

34
35 When we see the organisation and the competencies
36 involved in the Australian Royal Commission, we don't have
37 that level of support. We have some individual, very well
38 qualified members, but in terms of the support that backs
39 it up, they are very good, very committed staff, but they
40 don't have that breadth of experience that I think
41 a larger, more professionally organised body would be able
42 to provide.

43
44 THE CHAIR: Well, again, the same question. Why can't you
45 go to the Pope and say, "We don't have the resources we
46 need to effectively carry out our work"?

47

1 BARONESS HOLLINS: I think that may well be something that
2 we will be wanting to feed back to him when we complete our
3 review that we're undergoing at the moment. We're looking
4 at the future of the Commission at our next meeting.

5
6 MS FURNESS: Back to you, Ms McCormack. In the notes that
7 you provided for the Royal Commission, you set out some
8 challenges that you think exist in Australia in terms of
9 child safety, complaint handling and risk management.

10
11 MS McCORMACK: With complaint handling, I really believe
12 that it's ongoing education all the time and that we can
13 never have enough education about it. Also within the
14 Church I think we've really done our best in some areas to
15 get it across.

16
17 One of the things that I'm really impressed with is
18 what is being set up with Catholic Professional Standards
19 Limited, which will be overseeing the work of the Catholic
20 Church. But to do that - you can have all the audits in
21 the world, like in my experience with aged care, disability
22 and childcare, where we had to meet the requirements,
23 et cetera, of the Children's Guardian, of Ageing and
24 Disability Services, et cetera; you can tick the boxes all
25 the time, and the five years comes up and you do the audit
26 again. But if you don't start to have an alert culture and
27 it become part of the staff and the people working with
28 children, you're missing the point.

29
30 So I think it's education, education, education, and
31 that people start to pick up the behaviours of people, to
32 look at the safe environments, to look at people who are
33 not following the guidelines of the organisation, to look
34 at people who work in isolation, so that all the staff
35 start to understand the indicators. I think that's what
36 has to happen. It has to be an alert culture and that
37 people are working at it all the time.

38
39 MS FURNESS: You refer to the pastoral approach to
40 management often taken within the Church being
41 a soft-handed approach?

42
43 MS McCORMACK: Just in my experience in working in the
44 Church, I think that's where the bishops come unstuck,
45 because, as a bishop, they're a pastor to their priest and
46 they take the pastoral approach. It's all about
47 forgiveness, and at times they don't realise that the

1 person they're taking the pastoral approach to is really
2 managing them very well. They're not dealing with the
3 issue. The recipient is just continuing that behaviour.
4

5 So I really think that some of the things that
6 Baroness Hollins spoke about with professional guidance and
7 also with priests being accountable are really important,
8 because I really believe it's very hard for bishops.
9

10 One of my experiences is that with working with the
11 bishops, I've been able to enable them to take some
12 responsibility for what has happened and they've really
13 learnt about sexual abuse of children, et cetera, but it
14 has been the clergy who have not come with them. And even
15 to this day, there would still be some priests who would
16 not agree with what the bishop is trying to do for the care
17 and protection in their diocese.
18

19 MS FURNESS: And is the structure thus that those priests
20 can do what they wish to do, notwithstanding it's contrary
21 to the bishop's wishes?
22

23 MS McCORMACK: Could you repeat?
24

25 MS FURNESS: The structure within the diocese with the
26 bishop's role in relation to the priest?
27

28 MS McCORMACK: It is the structure in the diocese, but
29 hopefully with what's coming out of the Royal Commission
30 and what the bishops are looking to do together at the
31 Bishops Conference, they will all start to learn what their
32 real role is and be able to work together on that for the
33 future.
34

35 MS FURNESS: You'll have heard Baroness Hollins' answers
36 to questions about professional supervision, mandatory
37 continuing training and some sort of performance review as
38 being part and parcel of a priest's life. What do you have
39 to say about that?
40

41 MS McCORMACK: Look, I agree with that. A number of my
42 colleagues and friends are priests, and they do operate
43 like that. They're very responsible people. They're
44 professional people. They have ongoing training. They
45 have supervision. They try to help others to do it as
46 well. So it is possible, but I just think that leadership
47 has to make sure that it happens and instill in them.

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MS FURNESS: By leadership, you mean the bishops?

MS McCORMACK: I mean the bishops, yes. And the bishops themselves - some bishops take courses and they have their professional retreats. I know that in each diocese, they do have in-service days, and apparently priests are supposed to attend those in-service days, but some don't, and especially around child protection I think it's very serious. Because in the workplace, in places like Catholic Education and CatholicCare and any other organisation in the diocese, if people haven't done their child protection training and have ongoing training in that, that's part of them not being further employed. Well, I think that should be for the priest as well if the priest is a parish priest.

MS FURNESS: Thank you. You speak in your notes about Catholic Professional Standards Limited, the company you've referred to earlier, and you say there that it is to be hoped that dioceses will report on abuse cases and their strategies, et cetera. When you say "it is to be hoped", do you have some doubt that that will occur?

MS McCORMACK: Look, I've been very encouraged by listening to the hearing here over the last couple of weeks and hearing the religious leaders and the bishops saying that they're going to go along with this, that they agree with it. But I think it is about the leadership making sure that all their people who are in their communities or dioceses come along with it.

The whole thing is that in New South Wales we have very good guidelines that we follow. We're fortunate. It would be good if that were Australia-wide, because then you have an external body that's really monitoring what's happening.

MS FURNESS: What you seem to be saying is that it effectively depends upon the qualities of the bishop as to what the culture will be within that diocese?

MS McCORMACK: I think that's right.

MS FURNESS: And the same with the parish priests, their personal qualities will determine what happens in their parish?

1 MS McCORMACK: Yes.

2

3 MS FURNESS: And whether or not they involve laity in the
4 work they do?

5

6 MS McCORMACK: One of the things - my experience has been
7 that laity have been very involved, and, as I said, I've
8 been very fortunate in the diocese that I've worked in
9 because I had bishops that did listen and I was able to
10 work with them and able to lead them to put appropriate
11 processes in place.

12

13 Also, before I left the diocese, it was women who were
14 doing all the work around child protection. That was
15 a real breakthrough, and that is continuing and I know
16 that. So I do think a lot of bishops are very open to
17 that.

18

19 MS FURNESS: You speak about training as being very
20 important and education as being very important and you
21 provide some statistics from 2015 in relation to the
22 United States. This is on page 6 of your notes. You say
23 that from its 2015 audit, the Catholic Church in the
24 United States has already trained 98 per cent of its
25 volunteers, employees, educators, clergy and candidates in
26 parishes how to create safe environments and prevent sexual
27 abuse, and prepared more than 4.3 million children to
28 recognise abuse and protect themselves. I take it that's
29 the sort of work that you would be encouraging take place
30 in Australia?

31

32 MS McCORMACK: Most definitely, yes, and I think that's
33 the sort of work with the Pontifical Commission we would be
34 looking and hoping to do, to get other countries to do
35 that.

36

37 One of the other things is that in Australia - and
38 I can only speak about the diocese that I've worked in -
39 there have been a lot of good processes put in place,
40 although a lot of things haven't been done appropriately,
41 but I think we need to start talking about how we do
42 educate - what are the requirements for people to work in
43 a diocese, whether they're a teacher, social worker,
44 psychologist or a priest, and then to make sure that,
45 within that diocese, we then tell people what is going on,
46 how many cases there have been, how we've dealt with it,
47 what education programs have gone on, so that people then -

1 we can start to alert people who live in the community that
2 we are trying to be an alert culture for children.

3
4 MS FURNESS: Thank you. Can I turn to your colleague.
5 Would you tell the Royal Commission your full name?

6
7 MR KILGALLON: Yes, it's William Francis Kilgallon, but
8 Bill generally.

9
10 MS FURNESS: Thank you, Mr Kilgallon. And your current
11 position?

12
13 MR KILGALLON: I currently work for the Catholic Church in
14 New Zealand as Director of the National Office for
15 Professional Standards.

16
17 MS FURNESS: And you've been a member of the Pontifical
18 Commission since December 2015?

19
20 MR KILGALLON: Yes. I joined at the same time as
21 Kath McCormack.

22
23 MS FURNESS: How did your appointment come about?

24
25 MR KILGALLON: I was consulted about the membership of the
26 Commission and recommended somebody that I thought would be
27 very suitable to be a member of the Commission and had
28 a reply inviting me to join the Commission.

29
30 MS FURNESS: Was it your background in professional
31 standards, do you think, that caused you to be invited?

32
33 MR KILGALLON: No. I think it was - that's something
34 much sort of later in my life. It's a mixture of my
35 experience. I started my working life as a Catholic priest
36 in a city called Leeds in the north of England, as you'd
37 guess by the accent, and spent most of my working life
38 there.

39
40 I went there in 1970, and in 1971 I set up an
41 organisation to work with homeless people, because there
42 were lots of them in the city centre, and set up an
43 independent organisation to work with them and then trained
44 in social work and then went back to work there and then
45 left the priesthood and carried on in that work and
46 developed that organisation.

1 Now, people who end up homeless on the streets are
2 there for a variety of reasons. Many of them had serious
3 issues with alcohol misuse, serious mental health problems,
4 so over the years we developed services for drinkers, we
5 developed services for street drug users, and a series of
6 services for people with mental health problems and
7 learning disabilities. So I ran that organisation for
8 I think 24 years.

9
10 From starting in a basement building behind the
11 cathedral, by the time I left it, we were working across
12 the north-east of England, had about 850 staff and provided
13 a wide range of services.

14
15 At the same time, I'd got involved in the politics of
16 the city and so was on the city council and on various
17 health service management boards.

18
19 In the early 1980s the issue of sexual abuse in
20 families started to become really apparent, and one of the
21 paediatricians in the city and a police officer did some
22 really pioneering work in recognising it and taking action.
23 They faced very, very severe criticism. People did not
24 want to hear their message in the city.

25
26 I was at that time responsible for social services on
27 the city council, and so it fell to me to get involved very
28 closely with them and, if you like, stand alongside them in
29 that work.

30
31 I got involved, then, over the years in a number of
32 advisory bodies to government on mental health issues and
33 on learning disabilities and on the training of social
34 workers, so at national level, and eventually then went to
35 work heading up an organisation the government had set up
36 called the Social Care Institute for Excellence, which
37 looked at trying to identify what works in social work and
38 social care and then set guidance for policy and practice,
39 to set the standards so that the inspectorates could go in
40 and look at those services and measure them against best
41 practice. So I did that for some years in London.

42
43 I'd earlier in my career, as well, been involved in
44 a couple of inquiries, one into very serious failures in
45 a local authority children's service in the north-east of
46 England where, in residential care, there had been
47 systematic and continued sexual abuse of children, and

1 I was appointed to lead that inquiry, and, again, an
2 inquiry into a hospital for people with learning
3 disabilities where there had been significant abuse and
4 really major failures in the management of that hospital
5 that was part of the National Health Service.
6

7 MS FURNESS: Can I bring you to the Pontifical Commission.
8 Is your work there primarily in relation to the guidelines?
9

10 MR KILGALLON: That has been the focus up till now -
11 mainly developing those guidelines. The guidelines are
12 important because you have to have a starting point. The
13 guidelines, if they're not followed --
14

15 MS FURNESS: Can I stop you for a minute so you can
16 explain what the guidelines are about?
17

18 MR KILGALLON: Yes. We start off with - these guidelines
19 are a template for the Church around the world. Each
20 conference of bishops is required to have a set of
21 guidelines about how they will prevent and respond to
22 sexual abuse.
23

24 So we've given them a template to draw up their
25 guidelines on. It starts from the foundations are the
26 gospel; that this isn't some kind of optional extra that
27 children and vulnerable adults should be safe, this is
28 absolutely central to the mission of the Church. The
29 second foundation is the United Nations declaration on the
30 rights of the child, because right through, wherever the
31 abuse takes place, whether it's in the Church, in
32 government establishments, or wherever, those children are
33 being abused, their rights are being ignored, and that's
34 a fundamental issue for us, that children have rights. So
35 that's where we begin.
36

37 The next stage is that within a country or set of
38 countries that are grouped together, there should be one
39 set of guidelines that every diocese and every religious
40 order signs up to. We don't want a situation where you
41 have a country where everybody agrees it except one rogue
42 bishop doing his own thing, or one rogue order saying, "We
43 don't want to sign up to that." It needs to be a coherent
44 set of guidelines for the whole country.
45

46 Then it goes through a fairly logical process of
47 saying we need to have safe recruitment, we need to have

1 good training of the people we recruit, we need to develop
2 a safe Church environment, and that includes having
3 education and awareness raising. We then need to see what
4 happens when abuse does happen, that there are good
5 structures for responding to abuse. Then the next section
6 is about how we work with survivors and victims, and then
7 finally about offenders. The last section says when you've
8 got all this in place, you need a monitoring system,
9 a system of audit and monitoring that has some independence
10 and that can look at each diocese and order and see if they
11 are carrying out what is in the guidelines. So that's the
12 structure that we are recommending to every country.

13
14 MS FURNESS: When you say you're recommending, is it the
15 Commission that's recommending it or is it Pope Francis
16 that's recommending it?

17
18 MR KILGALLON: At this stage it's the Commission that's
19 recommending it. We've published it on our website, as
20 you've seen, because you've read that. I think it's a very
21 useful template.

22
23 Now, we're working across the world and we're working
24 with some countries where they don't have much in the way
25 of a developed system of safeguarding for children and
26 vulnerable adults, and so we've had initial talks with some
27 of the Catholic development agencies, and they're willing
28 to help in those countries to promote the structures and
29 develop and train people to undertake this sort of work.

30
31 MS FURNESS: Do you have any system in place for
32 determining whether, and if so who, has taken up or not
33 taken up the guidelines?

34
35 MR KILGALLON: One of the proposals that we're looking at
36 next month is having an assessment, having somebody review
37 all the guidelines that are currently in existence, so
38 there will be 120 Bishops Conferences, roughly, it might
39 be - 120 at the most, I think - reviewing all those,
40 analysing them, and seeing how they compare with the
41 template and then working to see how we can assist those
42 countries to develop it, particularly those that are way
43 off the mark. That will need a significant research
44 capability.

45
46 MS FURNESS: I take it that in terms of your dealings with
47 these 120-odd, did you say Bishops Conferences --

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MR KILGALLON: Yes.

MS FURNESS: -- that your role is one of influence and persuasion with the imprimatur of the Pope behind you, having established the Commission?

MR KILGALLON: That's right. Now, whether influence will change and how long that influence will take is a matter of debate, but that's the approach that's being taken.

The same system works within our work across the Vatican as well, that because our remit is broad, we don't fit with any departments in the Vatican, but our work touches many of them. So, for example, the congregation that's responsible for training clergy has, in its last directive about training clergy, said that there must be, in seminary training, specific modules on safeguarding of children and vulnerable adults. So that has to be introduced into all seminaries. The reference for that is work that's being done by the Pontifical Commission.

So our work touches many of the departments, and that's a challenge, too. I mean, anybody who has worked with government, whether it's in Church or in the state, knows how jealously government departments guard their own domain and there can be some push-back about taking advice from others.

MS FURNESS: The Congregation for the Doctrine of the Faith has quite a significant role in relation to priests who are accused, where the bishop accepts some semblance of the truth about their conduct. Perhaps I might ask this of you, Baroness, there has been evidence that, in Australia, the CDF is very slow in responding to matters that are brought to its attention by Australian bishops. Now, I understand that there is no functional relationship between you and the CDF. However, Cardinal O'Malley, I think, has recently been appointed to the CDF. Is that right?

BARONESS HOLLINS: Yes, that's right.

MS FURNESS: What have been, if any, your dealings or interactions with the Congregation for the Doctrine of the Faith?

1 BARONESS HOLLINS: One of the first appointed members of
2 the Pontifical Commission was a professor of canon law,
3 a lay professor of canon law, who was employed as a staff
4 member within the Congregation for the Doctrine of the
5 Faith. He resigned from the Commission last year because
6 he felt he couldn't give the time that he needed, and
7 I don't know the full reasons, but we were told that he had
8 decided he couldn't make the contribution that was needed.

9
10 But it was useful having him. It was also very
11 difficult for him because he only spoke Italian, and the
12 working language of the Commission is English. Most people
13 have at least some English. But it does make communication
14 very difficult, even with good interpreters.

15
16 The other thing that has happened is that at our last
17 meeting, a staff member from the CDF came for the meeting,
18 and Bill Kilgallon could say more about that, because one
19 of the reasons he came was specifically to work with the
20 guidelines working group.

21
22 MR KILGALLON: Yes. We have identified in every
23 department a link person with the Commission. The link
24 person identified by the CDF was an American canon lawyer
25 working in the CDF, and he was very helpful, in the last
26 meeting we had, in talking to us about the guidelines.

27
28 Sadly, he has returned to the USA because appointments
29 to the Vatican are for a fixed period usually of five or
30 seven years. People go from different countries. So we'll
31 hopefully get as good a link person again. But there are
32 challenges there, as I say, about relating to departments.

33
34 MS FURNESS: There has equally been evidence that the
35 process with the CDF works reasonably well, so there is
36 differing evidence before the Royal Commission about that.
37 Have either of you had any dealings with the CDF or others
38 who have had dealings with the CDF to be able to comment on
39 that?

40
41 MR KILGALLON: Yes, I've had dealings there. The process
42 I've found to be slow and I think there are systems that
43 could be improved considerably. It could be dealt with
44 regionally instead of everything being sent to Rome.

45
46 The risk of that is that regions would not do it well,
47 but the CDF could have the auditing role rather than the

1 doing role, and that would, I think, be more effective. So
2 you could have a region - Australia, New Zealand, Pacific
3 Islands, PNG and the Solomon Islands - as a group, for
4 example, and do it regionally and have some expertise
5 attached to that.

6
7 MS FURNESS: Is there any role that the Commission has in
8 relation to raising an issue like that?

9
10 MR KILGALLON: Yes. One of our working groups looks at
11 particular issues about canon law. We're meeting this
12 time - they've looked at a number of issues in canon law,
13 and, for example, one of the issues I've asked them to look
14 at is, within canon law, there is the equivalent of
15 a statute of limitations for dealing with sexual abuse
16 cases of 20 years, which can be dispensed with on
17 a case-by-case basis and usually is.

18
19 I'm recommending that they request a change to
20 canon law so that there is no statute of limitations
21 because the statute of limitations, in my experience, is
22 a great disservice to those who have been abused. It does
23 nothing for them. It only serves to protect the
24 organisation and sometimes the abuser.

25
26 MS FURNESS: Thank you. Now, I think we might be having
27 some difficulties with the video connection. Can you hear
28 me, Baroness?

29
30 BARONESS HOLLINS: I can hear you, yes. I can't see you
31 any more. It says that somebody has left the meeting. The
32 lights went off in the room, and I think the security
33 officer came to turn them back on again, but just when he
34 did that, the video connection disappeared. I could go and
35 just call him and ask him to come back, but I can hear you.

36
37 MS FURNESS: Why don't we just continue without seeing you
38 but hearing you.

39
40 THE CHAIR: We can't see you, either, Baroness.

41
42 BARONESS HOLLINS: Okay.

43
44 MS FURNESS: Baroness, is there anything you wish to add,
45 having heard the evidence of the other two members?

46
47 BARONESS HOLLINS: I agree with what they've said. One

1 thing I'd like to say is that I think we are all speaking
2 as individuals. We're not actually representing the
3 Pontifical Commission. That's quite important because - so
4 that's one thing.

5
6 Is there something else that I would like to say? No,
7 I don't think so.

8
9 THE CHAIR: Baroness, that comment intrigues me. Would
10 the Commission say different things?

11
12 BARONESS HOLLINS: I think the individual members will
13 have different perspectives. I don't think they would
14 say - I don't think all of the Commission members would
15 necessarily agree with everything that I've said, because
16 people will have their individual perspectives. And,
17 remember, people come from all over the world, so their own
18 experience will be different.

19
20 MR KILGALLON: Yes. We're not, as a group, developing any
21 party line. If we did, I think some of us would choose not
22 to be there. The invitation was quite clear that we were
23 there as individuals because of the experience we've had.
24 Certainly I would personally resist any attempt to say
25 that, "This is a line you will follow", because I don't see
26 that as our purpose.

27
28 THE CHAIR: It leads to a further question. The picture
29 you all paint, from an outsider's point of view, is of
30 a world organisation which is struggling to come to terms
31 with the safety of children and its responsibilities in
32 that area. Is that right?

33
34 MR KILGALLON: I would agree with that, yes, yes.

35
36 THE CHAIR: Baroness, do you share that view?

37
38 BARONESS HOLLINS: Yes, I do. I think as the total
39 leadership, that is true. I think the Pope does understand
40 the seriousness of it and I think there are many other
41 leaders who do, but I think that the organisation, with the
42 leadership that it has - there are some people struggling
43 to come to terms with it.

44
45 THE CHAIR: Insofar as you each make your contribution as
46 you do, do you have confidence that you have the capacity,
47 resources and, if you like, the power to actually influence

1 change?

2

3 MR KILGALLON: I would say that although we've not been
4 refused anything, we haven't had any request for funding
5 denied at all, I think the way that the Commission has been
6 structured in terms of the support staff is inadequate.
7 I think those inadequacies will be discussed at our next
8 meeting because we have a session about that, and I think
9 we all have views on how that could be improved.

10

11 It's early days in those terms, and I think we have to
12 learn from experience elsewhere. I have to say that
13 looking at this Commission, I have followed this Commission
14 very closely. Although we're only over the ditch there,
15 New Zealand doesn't always see Australia as a model in
16 anything --

17

18 THE CHAIR: I'm surprised.

19

20 MR KILGALLON: But we've been following this, I've been
21 following this, and one of the things that has really
22 impressed me is the approach you've taken to research. It
23 seems to me that you've had a very systematic, well thought
24 out program, and you've commissioned research widely into
25 some really important topics. I have to say I was pleased
26 to see my former organisation undertaking one of the
27 research proposals. That's of value not just in Australia
28 but throughout the world, because many of the issues you've
29 looked at apply elsewhere and there's a huge amount of
30 learning that you've brought there.

31

32 We as a Commission can follow that example. Take an
33 issue that was debated yesterday with the religious orders
34 about whether people should be kept within communities or
35 not. As far as I can see, there's no evidence base for
36 taking a decision on that. There has been no research that
37 I'm aware of as to whether sending people - detaching them
38 from the community or keeping them in community, whether
39 one works better than the other. That's an area of
40 research that we're talking about whether we should
41 commission from the Pontifical Commission, specifically
42 looking at that, because that seems to me to be a crucial
43 issue.

44

45 THE CHAIR: You realise that the significance of the work
46 that you're doing in relation to the whole Church is of
47 fundamental importance to individual countries?

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MR KILGALLON: Yes.

THE CHAIR: Because insofar as this Commission has identified, recognised and discussed problems with culture, practices and the way the Church conducts itself in Australia, real change will only occur, as we understand the process, if it's coming from Rome ultimately.

MR KILGALLON: Yes.

THE CHAIR: I assume you all share that perspective?

MS McCORMACK: I'd just like to, if I could, answer the question about the Commission, and Bill answered you. I would just like to say that when I first started out in this work in the late 1980s and the 1990s, there was such resistance. I worked in such isolation, because no-one believed what was happening, and we had no guidelines, we had no processes, no map, and we just had to work our way through it.

Through doing that, we were able to draw the state into it and child protection - everything. We were able to do it. And that's how I experience Rome. The only way that I can stand it is that I have to have hope, and it's like water on a rock. We've just got to keep at it. The few things that we have achieved - and I think one of the greatest things is, with the formation of bishops, that now Cardinal O'Malley and members of the Commission are there speaking to the bishops and educating them about child protection, and that's happening already.

So if we can start there in Rome, maybe that can have a ripple effect through the world. So we know how serious it is, but it's the responsibility we have and, as I said, it's hope.

THE CHAIR: Baroness, do you want to say anything on that subject?

BARONESS HOLLINS: Yes. When we first started out, there were big issues about what kind of organisation would we be? Would we be entirely independent? Who would fund us? What would our relationship be with other organisations within the Vatican? Whereas on one hand some members were very keen that we should be entirely independent, in the

1 end it was decided that we would become what's called an
2 autonomous institution within the Vatican.

3
4 We're actually not like any other organisation within
5 the Vatican. We were very clear that we didn't want to be
6 part of a dicastery or part of a congregation, because we
7 wanted to be separate. However, there are real
8 difficulties in doing that. Part of what we've been doing
9 over the three years - and it may seem that it has taken us
10 a long time to get to where we've got - is that we've been
11 having to establish relationships and try to understand how
12 things are done within what is essentially an Italian kind
13 of organisation.

14
15 I think we believe very strongly that the Church
16 should be paying for this work, that we shouldn't be
17 raising money from outside or from philanthropy, that we
18 should be looking to the Church to fund it, but trying to
19 work out what we need to have in place in order to be able
20 to have the influence that we need is quite difficult - and
21 I think the way that Kath McCormack has just put it, about
22 trying to find the map which will enable us to know where
23 we should be putting our efforts.

24
25 And I would just say one more thing, which is that
26 rather than actually doing research ourselves, I do think
27 that we're beginning to understand the need to engage other
28 people to do some of that work and we're going to have to
29 work through partners. There's no way a small
30 organisation, or even a big organisation, in Rome could
31 ever do what needs to be done across the world. So it is
32 going to be through educating leaders, educating Church
33 leaders, and through commissioning or encouraging research
34 to take place in other places.

35
36 For example, the Centre for Child Protection now has
37 six PhD students coming from different countries, who are
38 doing research on formation, around issues which have been
39 raised by the working group on formation in the Pontifical
40 Commission. It's those kinds of partnerships and the
41 partnerships that Bill Kilgallon spoke about with the
42 Catholic development agencies where we need other people to
43 be supporting our work and really developing it. But that
44 sort of central organisation, I would say, is still a work
45 in progress. We haven't got it right yet.

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47 THE CHAIR: Ms Needham, do you have any questions?

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COMMISSIONER ATKINSON: Excuse me, I have a couple of things. Thank you.

Ms McCormack, you mentioned an alert culture when you talked about auditing and ticking the box and that sort of thing. As well as an alert culture, though, would you not agree that there needs, as well, to be a supportive culture so that if someone does see a boundary violation or something that concerns them, they can go to the appropriate management level and be fully supported in raising that issue and not be the subject of any criticism or punishment?

MS McCORMACK: That's what I mean by an alert culture, that everybody is on the same bus, that people all take responsibility; it's not just management. If a colleague sees a colleague not following the guidelines or working individually with children, that they would have the confidence to go forward - that's what I'm talking about.

COMMISSIONER ATKINSON: Would you see the responsibility for inculcating that sort of culture in any organisation as starting at the top?

MS McCORMACK: Of course, yes, but I think with the top being open to the suggestions of the people in the workplace as well.

COMMISSIONER ATKINSON: Yes, and in the Catholic dioceses, that would be the bishop?

MS McCORMACK: Yes, and in the Catholic dioceses, the bishops do have professional standards groups and hopefully there are a lot of people there who are qualified in education, welfare, et cetera, and understand child protection completely, and that's where that would happen.

COMMISSIONER ATKINSON: Thank you. Do you want to add anything to that, Mr Kilgallon?

MR KILGALLON: I think that's absolutely essential. Certainly I found in the work I did in the UK with the Church that one of the best ways of getting people into training was the commitment that the bishops and congregation leaders made that they would themselves have safeguarding training on a regular basis, and so they could

1 then encourage or direct people in the Church, their
2 priests, their religious, to follow that example.

3
4 And you're absolutely right, it's creating a culture
5 in an organisation where people can report concerns, where
6 they will be listened to and it will be acted upon. That's
7 absolutely essential in any organisation.

8
9 COMMISSIONER ATKINSON: Thank you for that.

10
11 Baroness Hollins, can I just ask you - you mentioned,
12 as I understood it, in your evidence before the Commission,
13 that there was a difficulty perhaps for the Pope in terms
14 of removing a bishop from office without very, very strong
15 evidence to do so. Is that a fair summary of what you
16 said?

17
18 BARONESS HOLLINS: I think it's about being - I mean, for
19 any legal process to take place, people need to have a case
20 presented and for that case to be clearly presented. It
21 shouldn't just be on the word of - it shouldn't, in my
22 view, be done just privately, quietly, without some kind of
23 process. We were told that there was no such process; that
24 if there was a complaint about a bishop, it would probably
25 be a cardinal who would take that case. They're restricted
26 to such a process.

27
28 COMMISSIONER ATKINSON: Could I just ask you, are you
29 aware generally of any bishops that have been removed from
30 office in the United Kingdom?

31
32 BARONESS HOLLINS: Well, I know of bishops that are - Bill
33 probably knows, because in your previous job you would know
34 whether that had happened. I'm aware of one bishop at the
35 moment who has been stood aside from his diocese pending
36 investigation.

37
38 COMMISSIONER ATKINSON: Do you know if that's for failure
39 to act in terms of child sexual abuse matters?

40
41 BARONESS HOLLINS: That wasn't in terms of child sexual
42 abuse, no.

43
44 COMMISSIONER ATKINSON: Do you know what it was for?

45
46 BARONESS HOLLINS: It was for an allegation of a sexual
47 relationship with one or more women.

1
2 COMMISSIONER ATKINSON: And no other matters that you're
3 aware of in the United Kingdom where a bishop has been
4 removed from office?

5
6 BARONESS HOLLINS: I'm not. I don't know whether
7 Bill Kilgallon is aware?

8
9 COMMISSIONER ATKINSON: Perhaps Mr Kilgallon might
10 respond. Thank you.

11
12 MR KILGALLON: Sheila is correct, that a bishop in England
13 was removed. He has been replaced. In another part of the
14 United Kingdom, Scotland, which in Church terms is
15 a separate country and separate hierarchy, the cardinal
16 there was stood down as a cardinal because of inappropriate
17 sexual behaviour with adult males who were - he was in
18 a position of power over them as a seminary rector and then
19 as a bishop.

20
21 COMMISSIONER ATKINSON: Thank you.

22
23 MR KILGALLON: And there's one fairly close to here, the
24 Archbishop in Guam is currently being processed by the
25 Vatican. He's been accused of abusing children, and
26 there's a statute of limitations in Guam, because it's a US
27 dependency, and the US is very keen on statutes of
28 limitations, and he's currently going through a Vatican
29 trial. He's the most local to here that I know of.

30
31 COMMISSIONER MURRAY: Baroness Hollins, it's
32 Commissioner Murray here. Earlier in your evidence you
33 said that one of the important issues included transparency
34 and openness. The evidence to the Royal Commission in
35 Australia has been that a lack of internal accountability
36 and a culture of secrecy and concealment, even between
37 bishops and within individual dioceses, has allowed damage
38 to accelerate and accumulate because matters weren't dealt
39 with in a timely and responsive fashion - tremendous
40 damage, therefore, to the Church's reputation.

41
42 Overcoming a culture like that is a massive
43 enterprise. Do you genuinely, as an involved person in the
44 Pontifical Commission, believe there is a climate at large
45 to end that culture of secrecy and concealment and to
46 really introduce genuine transparency and openness and
47 internal accountability at least?

1
2 BARONESS HOLLINS: I think this is a really big difficulty
3 and I think it's associated with - I think it's linked to
4 clericalism. I think to change that culture is really,
5 really difficult. The remarkable film that was made about
6 the sexual abuse situation in Boston, which I presume
7 you've seen?

8
9 COMMISSIONER MURRAY: Yes, yes.

10
11 BARONESS HOLLINS: We watched that as the Commission, and
12 fundamentally one of the things that it showed was the way
13 in which secrecy was really so damaging. My feeling is
14 that that film ought to be watched by Church leaders all
15 over the world so that they can understand how that came
16 about and how damaging it was. Sometimes one needs
17 different ways to try to get across to people just what
18 secrecy means.

19
20 For me as a psychiatrist, I've seen it all the time,
21 in families where they will keep secrets, or in
22 organisations where secrets are kept, because it's felt
23 that if the truth came out it would hurt people more. And
24 it's exactly the reverse: the truth is usually much less
25 bad, you know, than what people fear.

26
27 So secrecy is a bad thing, on the whole. But people
28 don't understand that and it's really, really hard to
29 change cultures.

30
31 COMMISSIONER MURRAY: That was the point of my question.
32 I'm not yet convinced that the climate exists for that
33 culture to change in that fashion.

34
35 BARONESS HOLLINS: I don't think it's just an edict from
36 above which can change it. I think it's the process which
37 has to be undergone, and there are lots of people trying to
38 change that culture. The Pontifical Commission is one of
39 them.

40
41 But it takes a long time to change cultures. I know
42 that from my work with institutions, for example. One of
43 your research reports, which was about institutions, showed
44 how difficult it is in total institutions, in closed
45 institutions, to help people to change and to understand
46 the harm that's caused by those kinds of closed
47 organisations.

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COMMISSIONER MURRAY: Thank you, Baroness.

THE CHAIR: Ms Needham?

<EXAMINATION BY MS NEEDHAM:

MS NEEDHAM: Baroness, just a couple of questions to you. Can you hear me?

BARONESS HOLLINS: Yes, I can.

MS NEEDHAM: Thank you. It's Jane Needham. I'm representing the Truth, Justice and Healing Council in this hearing. You were asked some questions about how the Commission was formed and your role in choosing personnel for the Commission. Do you recall those?

BARONESS HOLLINS: Yes. I didn't choose people. The members were asked to help to identify members, and so I participated actively in making inquiries through my own networks to see whether I could identify people with the right skills.

MS NEEDHAM: You noted that there was a balance of gender and a mix of clerical and lay members on the Commission. Was that a thoughtful process which was engaged in to have that outcome?

BARONESS HOLLINS: For me, it was absolutely imperative that the Commission members would include a majority of laypeople, and it was also very important for me that there should be an equal number of women, because I felt that without it, the Commission wouldn't have any credibility and there would be a real risk that the lay voice would be marginalised. I also felt that it was very important that the survivor voice should be present, however hard that might be for survivors. And that is in fact what we have achieved. We have achieved I think an equal number of women and the majority of laypeople.

MS NEEDHAM: Has there been, to your observation, an acceptance by the Holy Father of advice from a body with a balance of women and a majority of laypeople?

BARONESS HOLLINS: Absolutely, yes.

1 MS NEEDHAM: Now, on day one of the hearing, Ms Furness
2 opened in a statement, which I think you have seen, and
3 noted that you had declined the Chair's invitation to give
4 oral evidence, preferring to rely on a submission. Do you
5 have a comment about that?

6
7 BARONESS HOLLINS: Well, I felt that the questions that
8 were being asked were quite complex and that to answer
9 those through videolink would be very difficult and I said
10 that I preferred to give written evidence.

11
12 I submitted my written evidence and had expected that
13 I might have some follow-ups requesting further information
14 or, indeed, if people were still wanting to have a video
15 interview with me, they would ask. But I in fact had no
16 further response to the submission that I made until very
17 recently.

18
19 MS NEEDHAM: Thank you, Baroness.

20
21 Finally, for Mr Kilgallon, you were asked some
22 questions about tab 46 of the tender bundle, which is the
23 guidelines, the template guidelines. These came up in
24 evidence I think last week and there was some query about
25 the status of the guidelines - whether they were draft or
26 in development or whether that was the final form. Would
27 you be able to give your assistance to the Commission on
28 that point?

29
30 MR KILGALLON: Yes, this is the final form. The reference
31 at the top, on the website, to - I think it says a beta
32 version, is the beta version of the website, not of the
33 content. So it's the website that's still in development.

34
35 MS NEEDHAM: Thank you. No further questions.

36
37 MS FURNESS: Your Honour, just one matter arising from the
38 guidelines. There's reference in part 9 to responding to
39 complaints of abuse, and the second dot point says:

40
41 *There should be a clear statement about*
42 *compliance with the requirements of civil*
43 *authorities and Church authorities ...*
44 *[including] any civil requirements on*
45 *mandatory reporting.*

46
47 MR KILGALLON: Yes.

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MS FURNESS: I think Cardinal O'Malley has said recently that his view was that there was a moral obligation to report, notwithstanding a legal requirement. Do you remember him saying that?

MR KILGALLON: I do indeed, yes.

MS FURNESS: Was there a discussion, when developing these guidelines, about whether his view should be reflected in the guidelines?

MR KILGALLON: Yes. There's a discussion, and it's a continuing one, about how we can have a guideline on mandatory reporting for all countries, because there are some countries in which we have been told by people living there that for somebody to report abuse to the civil authority puts them at risk, particularly in countries where there are particular versions of sharia law. For example, if a woman reports a sexual assault by a man, she can, in some countries, be also gaoled for having sexual intercourse outside marriage, even though it was unwilling; she wasn't consenting.

So in some countries, it would present a real difficulty in protecting the victim. Now, we need to phrase that in such a way that that doesn't give a let-out to those countries which do have a proper system of reporting and where it would be safe to report.

So I think that my assessment is that the guidance will be adapted to say - and this is certainly what we're looking at, so it's a bit premature to say it will be agreed, but it is likely to say, in my view - that the general rule should be that the Church reports offences except where a country establishes very clearly that that would create greater risk for the victim. And, sadly, there are those countries. And of course there are countries where it's not considered to be a crime.

MS FURNESS: You say that's your assessment of the guidance that may come. Has it been discussed within the Commission to know whether the majority view is --

MR KILGALLON: Yes, and it's being discussed again next month, yes.

1 MS FURNESS: Are you in the majority?

2

3 MR KILGALLON: I don't know. I think the difficulty for
4 some countries that has been expressed to us is that they
5 see it as a very western solution. You know, they say,
6 "It's okay for you in countries where there is
7 a trustworthy police force", but in a country where there
8 isn't that trust, where there isn't a reliable civil
9 authority, and where that person would be at risk, then
10 they've got to exercise some judgment about that.

11

12 So I think we have to find a way of - and that's one
13 of the challenges of working across the world, that we're
14 talking to some countries where the most significant abuse
15 of children is that they're drafted into the armed forces
16 at the age of seven and eight; they become child soldiers;
17 in other countries where the biggest issue is that children
18 are being sold into sex trafficking, and that's often with
19 the connivance and the involvement of authorities rather
20 than expecting any protection from authorities. So that's
21 a really difficult issue for countries that, as I say, are
22 at a stage where they don't have stable civil government
23 and a government that accepts that this is a crime.

24

25 MS FURNESS: The way you have spoken of dealing with it -
26 that is, an exception where it would do harm to report - is
27 one way of dealing with those two very different systems,
28 isn't it?

29

30 MR KILGALLON: That's my view, yes, that we'd need to move
31 to that, because I think it's important that people realise
32 that abusing children is a crime and that people who do it
33 should be prosecuted. There should be no question about
34 that. Anybody who abuses a child should be prosecuted.
35 They're criminals.

36

37 MS FURNESS: Baroness, do you have anything you want to
38 add to that issue?

39

40 BARONESS HOLLINS: I think it has been the position in
41 Rome for quite a long time that bishops should fully
42 cooperate, but this was raised at the conference in the
43 Gregorian University when a bishop asked
44 Monsignor Scicluna, the protector, the promoter of justice
45 at the CDF, how far is a bishop required to cooperate, and
46 he said a bishop is required to fully cooperate with civil
47 authorities.

1
2 The issue of mandatory reporting is always going to be
3 a contentious one in different countries. In the United
4 Kingdom we don't have mandatory reporting in the same way
5 that you do in many Australian states - I don't think all,
6 do you? And there are members of the Commission, the
7 Pontifical Commission, who feel very strongly that nothing
8 less than mandatory reporting for the whole world should be
9 introduced.

10
11 I think one of the difficulties we are facing is
12 trying to define what is meant by it. Bill Kilgallon
13 explained I think very well how that obligation to
14 cooperate may need to be modified according to the
15 reliability of civil authorities in those countries. Of
16 course, that could be seen as being a very difficult one.
17 But the Church does expect the Church leadership in each
18 country to determine how they work within that country's
19 legal framework.

20
21 MS FURNESS: Thank you. I have nothing further,
22 your Honour.

23
24 THE CHAIR: Yes, that brings this discussion to an end.
25 Can I thank you all for your contribution.

26
27 Baroness, I'm sorry if there was a misunderstanding
28 about your giving evidence, but we are very glad that you
29 were able to join us today.

30
31 As may be apparent from what I've said already, we see
32 the work that you're doing as a very important part of the
33 Church's response, which of course will assist the Church
34 to perhaps come to terms with the recommendations we will
35 make in due course.

36
37 Can I thank you again and excuse you from further
38 attendance.

39
40 **<THE WITNESSES WITHDREW**

41
42 THE CHAIR: We will adjourn to 2 o'clock.

43
44 **LUNCHEON ADJOURNMENT**

45
46 MS FURNESS: Thank you, your Honour. The purpose of
47 today's panel is to largely understand the work that has

1 been done in the five metropolitan archdioceses and the
2 reforms that have been undertaken to ensure the protection
3 of children, and we have each of the archbishops present to
4 give evidence today.

5
6 <MARK BENEDICT COLERIDGE, on former oath: [2.03pm]

7
8 <DENIS JAMES HART, sworn: [2.03pm]

9
10 <ANTHONY COLIN JOSEPH FISHER, sworn: [2.03pm]

11
12 <PHILIP EDWARD WILSON, sworn: [2.03pm]

13
14 <TIMOTHY JOHN COSTELLOE, sworn: [2.03pm]

15
16 <EXAMINATION BY MS FURNESS:

17
18 THE CHAIR: Archbishop, I trust you feel comfortable
19 there. We didn't have a capacity to accommodate you with
20 the other four.

21
22 ARCHBISHOP COLERIDGE: I feel demoted, your Honour, but
23 very satisfied.

24
25 THE CHAIR: Very well. Thank you.

26
27 MS FURNESS: I will start with you, Archbishop Coleridge.
28 Would you tell the Royal Commission again your full name?

29
30 ARCHBISHOP COLERIDGE: Mark Benedict Coleridge.

31
32 MS FURNESS: You are the Archbishop of Brisbane?

33
34 ARCHBISHOP COLERIDGE: The Archbishop of Brisbane;
35 correct.

36
37 MS FURNESS: Could I turn to you, Archbishop Hart. Would
38 you tell the Royal Commission your full name?

39
40 ARCHBISHOP HART: Denis James Hart.

41
42 MS FURNESS: Archbishop, you have given evidence before
43 the Royal Commission earlier?

44
45 ARCHBISHOP HART: I have.

46
47 MS FURNESS: You are the Archbishop of Melbourne?

1
2 ARCHBISHOP HART: Correct.
3
4 MS FURNESS: Archbishop Fisher?
5
6 ARCHBISHOP FISHER: I'm Anthony Colin Joseph Fisher and
7 I am the Archbishop of Sydney.
8
9 MS FURNESS: You haven't given evidence earlier, have you?
10
11 ARCHBISHOP FISHER: I have not.
12
13 MS FURNESS: Archbishop Wilson?
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15 ARCHBISHOP WILSON: Philip Edward Wilson, the Archbishop
16 of Adelaide.
17
18 MS FURNESS: And you have given evidence earlier?
19
20 ARCHBISHOP WILSON: Twice.
21
22 MS FURNESS: And --
23
24 ARCHBISHOP COSTELLOE: Timothy John Costelloe, the
25 Archbishop of Perth.
26
27 MS FURNESS: Thank you. Each of you has provided
28 a statement to the Royal Commission answering a series of
29 questions that were put to you; that's right?
30
31 (ALL ARCHBISHOPS): Yes.
32
33 MS FURNESS: And you have referred to a range of
34 policies, procedures and reforms that have been undertaken
35 in relation to each of your archdioceses. Each of those
36 documents has been tendered and is in evidence, just so
37 that you are aware that it is already before the
38 Royal Commission.
39
40 Can I start with you, Archbishop Costelloe. You have
41 a copy of your statement before you?
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43 ARCHBISHOP COSTELLOE: I do, yes.
44
45 MS FURNESS: If I can turn to paragraph 6 of your
46 statement - do the Commissioners have access to that
47 statement?

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JUSTICE COATE: Yes.

MS FURNESS: As a preamble, as it were, to your statement, you gave reasons as to why you considered that the reforms that you have set out in your statement were necessary?

ARCHBISHOP COSTELLOE: Yes.

MS FURNESS: The first reason you give is:

The high incidence of sexual abuse of minors by clergy, religious and other Church personnel in the Catholic Church indicates that there has been catastrophic failure in relation to the protection of children in the Church in Australia.

ARCHBISHOP COSTELLOE: Yes.

MS FURNESS: Is that a catastrophic failure of leadership?

ARCHBISHOP COSTELLOE: It certainly is a catastrophic failure of leadership, yes. I think it's a catastrophic failure in many respects, but primarily in leadership, yes.

MS FURNESS: What other respects?

ARCHBISHOP COSTELLOE: Well, in the sense, I suppose, many of the things that I would mention in many ways relate to poor leadership. One of the things that occurs to me is that the very reality of the sexual abuse of children and young people is such a fundamental betrayal of what the Catholic Church purports to stand for that I have spent a lot of time reflecting on how it is that someone who has given his or her life to the Church could be engaged in these kinds of activities.

That leads me to reflect that there has also been a catastrophic failure in - the best way I can express it is in keeping people faithful to the commitments they made. So I ask myself what can possibly have gone wrong or what was missing or what has been out of balance that could lead not just to one, which would be bad enough, but to countless, countless people failing in this way.

MS FURNESS: Thank you. Archbishop Wilson, can I ask you

1 whether you share Archbishop Costelloe's view in relation
2 to the catastrophic failure primarily in terms of
3 leadership but in other matters?
4
5 ARCHBISHOP WILSON: Yes, I do share that.
6
7 MS FURNESS: Archbishop Fisher?
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9 ARCHBISHOP FISHER: I do also.
10
11 MS FURNESS: Archbishop Hart?
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13 ARCHBISHOP HART: Certainly.
14
15 MS FURNESS: Archbishop Coleridge?
16
17 ARCHBISHOP COLERIDGE: Yes, I would agree.
18
19 MS FURNESS: Coming back to you, Archbishop Costelloe, in
20 your second point, you refer to the response to the scandal
21 by some church authorities, especially in the past, as
22 hopelessly inadequate.
23
24 ARCHBISHOP COSTELLOE: Yes.
25
26 MS FURNESS: Is that the strongest term you think applies
27 to the response of some Church authorities to the scandal?
28
29 ARCHBISHOP COSTELLOE: I think it is a fair description.
30 It perhaps could be augmented by other descriptions.
31 I think it has been scandalously insufficient, hopelessly
32 inadequate, scandalously inefficient. I'm struggling for
33 other words. It's just such a fundamental failure that
34 I am not sure what else I could say.
35
36 MS FURNESS: The consequences of that hopelessly
37 inadequate response have been catastrophic, haven't they?
38
39 ARCHBISHOP COSTELLOE: Yes, yes.
40
41 MS FURNESS: Archbishop Wilson, do you agree with
42 Archbishop Costelloe's view as to the response of the
43 Church?
44
45 ARCHBISHOP WILSON: I do. I think that people were all at
46 sea and really unaware of what they needed to do.
47

1 MS FURNESS: That's perhaps a reason for it rather than
2 the nature of it. Is there anything more you would say
3 about the nature of the response?
4

5 ARCHBISHOP WILSON: I would agree with what
6 Archbishop Costelloe said about that. I think that his
7 description of it is really accurate.
8

9 MS FURNESS: Thank you. Archbishop Fisher?
10

11 ARCHBISHOP FISHER: Yes, I entirely agree. I think you
12 might want to use stronger words in some cases, that it was
13 a kind of criminal negligence to deal with some of the
14 problems that were staring us in the face.
15

16 In other cases, I think there were people that were
17 just like rabbits in the headlights. They just had no idea
18 what to do, and their performance was appalling.
19

20 MS FURNESS: Thank you. Archbishop Hart?
21

22 ARCHBISHOP HART: I would make my own very much the words
23 that Archbishop Fisher used and the description that he
24 gave - totally, totally inadequate. Just totally wrong.
25

26 MS FURNESS: Thank you. Archbishop Coleridge?
27

28 ARCHBISHOP COLERIDGE: It strikes me that the failure,
29 which was colossal, was in some ways a colossal failure of
30 culture, because, you see, you had leaders who were in
31 themselves good and decent and experienced men but who, in
32 very different places and different times, made exactly the
33 same mistakes without comparing notes or even talking to
34 each other about it informally.
35

36 Now, where you find those kinds of convergences,
37 I think that's when you are dealing with culture. If it
38 was, as I think it is, a colossal failure of leadership, it
39 did amount - and I think this has emerged through the
40 process of the Royal Commission - in important ways as
41 a colossal failure of culture that led to the colossal
42 failure of leadership.
43

44 MS FURNESS: Coming back to you, Archbishop Costelloe, in
45 your last subpoint under subparagraph 6 you say:
46

47 *Because the Catholic Church, as an*

1 *institution, has been responsible for many*
2 *shocking incidents ... the Church has an*
3 *obligation to now be a significant part of*
4 *the solution ...*

5
6 ARCHBISHOP COSTELLOE: Yes.

7
8 MS FURNESS: Now, this statement of yours was signed in
9 September of last year?

10
11 ARCHBISHOP COSTELLOE: Yes.

12
13 MS FURNESS: Since that date, you have no doubt become
14 aware of the data by the Church authorities in relation to
15 claims of sexual abuse?

16
17 ARCHBISHOP COSTELLOE: Yes.

18
19 MS FURNESS: Is there anything you would revise in
20 relation to that paragraph, having regard to the data you
21 are now aware of?

22
23 ARCHBISHOP COSTELLOE: I'm not exactly sure what the --

24
25 MS FURNESS: You refer to there being "many shocking
26 incidents of child sexual abuse".

27
28 ARCHBISHOP COSTELLOE: Yes.

29
30 MS FURNESS: Is there anything you would want to add to
31 that in light of the data from the Catholic Church
32 authorities that you are now aware of?

33
34 ARCHBISHOP COSTELLOE: Well, I suppose, as I read it, the
35 word "many" might just be completely inadequate. When the
36 data was released, I looked both broadly at the data for
37 the whole of Australia and, in particular, of course, also
38 at the data for my own archdiocese. It's a sad thing to
39 have to admit, but I wasn't surprised. I've been the
40 archbishop for five years. I've dealt with many
41 allegations and sat with many survivors of sexual abuse.
42 Sometimes I get very discouraged because it seems that
43 every - you know, quite regularly, in a sense, another
44 complaint will come forward, and you start to wonder, you
45 know, just how extensive this is.

46
47 So I wasn't surprised by it. I would have to confess

1 that I was surprised that our percentage - not that it was
2 as high as it was but that it was amongst one of the
3 highest in the country, because I had thought that other
4 dioceses might have an even worse record than our own.

5
6 Every time we face these statistics or come across
7 another allegation or find another person whose life has
8 been so damaged by sexual abuse, it's a shocking thing, and
9 so I think you can be unsurprised but nevertheless
10 constantly shocked and horrified.

11
12 I think what I was trying to say in the last point
13 there is that precisely because we have failed so badly,
14 our society has a right to expect us to do what we can to
15 contribute to a solution, if we can. I mean, there may be
16 many people who would think that our record and our
17 reputation is so damaged that we have nothing to offer, and
18 I would understand that, but I think that, tragically and
19 unfortunately, we have learnt an awful lot about this
20 terrible scourge.

21
22 We have over the years, not just in my diocese but
23 around the country, made a number of attempts to respond to
24 it, some more successful than others. So there are some
25 learnings there that I think we might be able to offer for
26 consideration by the wider society. That was the point
27 I was trying to make.

28
29 MS FURNESS: You are saying in that point, aren't you,
30 that it is an institutional responsibility for what has
31 happened?

32
33 ARCHBISHOP COSTELLOE: Yes, I am, yes.

34
35 MS FURNESS: Archbishop Wilson, you would agree that the
36 Catholic Church as an institution is responsible for the
37 events?

38
39 ARCHBISHOP WILSON: I would agree with that. On the other
40 hand, would I say that when you look at the nature of the
41 Catholic Church, it is more complex than just saying that
42 it is an institution. There are some institutional aspects
43 of it which were failures here, but there are many people
44 who belong to our Church who were not responsible for this.

45
46 MS FURNESS: Are you talking about parishioners and
47 congregationers and the like?

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ARCHBISHOP WILSON: I am.

MS FURNESS: You are not talking about the leadership of the Church or office holders of the Church?

ARCHBISHOP WILSON: No, no, I'm just saying there is a distinction, when you are talking about responsibility, between those two groups.

MS FURNESS: Archbishop Fisher, do you have anything to add to that?

ARCHBISHOP FISHER: Yes, I think I would want to say it is both - there are individuals that should be held to account for terrible deeds or terrible failures to respond once they knew of things happening, and then there is the sense in which the institution as a whole, or the Catholic community as a whole, hangs its head in shame and its leaders in particular have to do what they can to bring about redress and healing, to make sure we are a safer Church in the future. So I think it's both the corporate and the individual responsibility and we have to hold everyone to account.

MS FURNESS: Thank you. Archbishop Hart?

ARCHBISHOP HART: I certainly would be totally committed to what has been said already and would endorse that as if they were my own words. But I also say that because it has been so awful, so cataclysmic, that we have a much more serious responsibility to be part of remaking and of the future.

MS FURNESS: Archbishop Coleridge, I know you have spoken on these matters before. Do you wish to add anything?

ARCHBISHOP COLERIDGE: Just to say that I do think we are dealing with a very powerful and complex interplay between individual and institutional responsibility. I would never underestimate the institutional responsibility, but it doesn't cancel the individual responsibility.

The other thing is Archbishop Costelloe speaks about the possibility of being part of a solution. It seems to me it is not just a possibility; it is an obligation that we have, to be part of the solution, but not on our own, to

1 be working with others, whoever the others may be, to be
2 part of the solution. I see that as a most solemn
3 obligation imposed upon us, first of all, by the demands of
4 the gospel but, secondly, by the demands of responsible
5 citizenship.

6
7 I say this as a leader of an institution that is
8 hugely embedded in this society and therefore has a special
9 responsibility to exercise responsible citizenship, which,
10 in this particular regard, we have failed to do.

11
12 MS FURNESS: I will come back to the question of why,
13 which you have touched upon, Archbishop Costelloe.

14
15 ARCHBISHOP COSTELLOE: Yes.

16
17 MS FURNESS: As I have indicated, there are various
18 reforms that each of you has instituted and there are
19 policies, practices and guidelines which have been provided
20 to the Royal Commission, and I will come back to those in
21 some detail as well.

22
23 But firstly looking at what you have done individually
24 in response to the tsunami, as it has been described, each
25 of you has at some stage apologised, I think. Perhaps if
26 I can start with you, Archbishop Costelloe. Have you
27 issued an apology?

28
29 ARCHBISHOP COSTELLOE: I have, yes, on a number of
30 occasions, yes.

31
32 MS FURNESS: Were those apologies in writing?

33
34 ARCHBISHOP COSTELLOE: They were, yes. What I have done,
35 generally speaking, is in what we would call pastoral
36 letters, letters to the people, the Catholic community of
37 the Archdiocese of Perth, I have tried to address these
38 matters on probably four or five occasions in the
39 five years that I've been there, and I have included in
40 those what I know to be a very sincere apology - I hope
41 that it has been understood that way - to the victims and
42 survivors. Yes.

43
44 MS FURNESS: Thank you. Archbishop Wilson?

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46 ARCHBISHOP WILSON: In both of the dioceses that I've been
47 involved with, I have issued apologies.

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MS FURNESS: In the same format as Archbishop Costelloe?

ARCHBISHOP WILSON: Pretty much in writing but also verbally in some circumstances, too.

MS FURNESS: At public meetings and the like?

ARCHBISHOP WILSON: In a couple of cases, it was public meetings, yes.

MS FURNESS: Archbishop Fisher?

ARCHBISHOP FISHER: I have, in both the dioceses I have had responsibility for, in writing, as videos that people access on the internet, that are played in all the Churches, from the pulpit, at public meetings - in lots of different formats.

I also authored for all the bishops of my province, all the bishops of New South Wales, a joint letter of apology a few years ago, and I have kept saying again and again, as loudly as I can, no excuses, no cover-ups, no paedophiles ever again near our churches and schools. And I repeat again in this forum today my apology for the shameful things that have happened, especially the harm to the victims.

MS FURNESS: Archbishop Hart?

ARCHBISHOP HART: Certainly in writing and in public statements, I've expressed how gravely I feel at the situation, that people have been wronged and the terrible, terrible suffering that people have undergone. On behalf of the Church and in meeting with individual victims and others, too, I've tried to express myself, I know in inadequate ways, just how sorry I am that these things ever happened, which are the very opposite of what the Church should be about and the contribution we should be making to society.

MS FURNESS: Archbishop Coleridge?

ARCHBISHOP COLERIDGE: Yes, like the other archbishops, on a number of occasions and in various parts of Australia, I have offered written apologies and things like pastoral letters. I have offered apology in videoed messages but

1 also verbally, both publicly and privately. It has
2 certainly been a crucial part of my dealings with survivors
3 of abuse. So in various ways, I have sought to offer an
4 apology that has grown in strength and sincerity, I have to
5 say, through the years.
6

7 MS FURNESS: Each of you, I take it, will accept that the
8 delivery of apologies and the creation and publication of
9 practices, policies and guidelines is necessary but not
10 sufficient in terms of dealing with child sexual abuse by
11 clergy; do you all accept that?
12

13 ARCHBISHOP WILSON: Yes.

14 ARCHBISHOP FISHER: Yes.

15 ARCHBISHOP HART: Yes.

16 ARCHBISHOP COSTELLOE: Yes.

17 MS FURNESS: What has appeared in the evidence before the
18 Royal Commission generally and also the evidence of the
19 Baroness this morning is that what is most needed is for
20 the victim survivors to be listened to by the leadership of
21 the Church. Now, each of you accepts that that evidence is
22 real?
23

24 ARCHBISHOP COSTELLOE: Yes.

25 ARCHBISHOP HART: Yes.

26 MS FURNESS: Again, can I start with you
27 Archbishop Costelloe: can you tell us what you personally
28 have done in terms of listening to individual victims and
29 survivors?
30

31 ARCHBISHOP COSTELLOE: Really, my listening is almost
32 exclusively focused on my private meetings with survivors
33 of sexual abuse at the end of the process of engagement
34 with the Towards Healing protocols. I always meet the
35 survivor of sexual abuse in a facilitation meeting, is the
36 way the professional standards, Towards Healing protocols
37 describe it. That can sometimes be a very lengthy
38 encounter, and we certainly give it whatever time it needs.
39 It always also includes an expression - and, again, I know
40 it to be a genuine expression - of apology, of sorrow, of
41 regret, of shame for what has happened.
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And, yes, part of that process, the structure of that process, is to give the survivor as much time and opportunity as he or she needs to tell the story and for me, as the archbishop, to assure them not only that I have listened to them but that I believe them, and I think that that is a very important part of the process.

MS FURNESS: That is in the context of a person coming to your archdiocese --

ARCHBISHOP COSTELLOE: Yes.

MS FURNESS: -- making a claim or seeking some form of redress under Towards Healing?

ARCHBISHOP COSTELLOE: Making a complaint, yes. That's --

MS FURNESS: The meeting is conducted with you, the survivor and whoever else she or he wants present?

ARCHBISHOP COSTELLOE: Always it is monitored, I guess is the word I would use, by someone who facilitates it. That's why it is called a facilitation. So an independent person who acts as a kind of a facilitator of the encounter; there is the survivor, himself or herself, with a support person or anybody else that they may want to bring with them, with me as the Church leader and normally with someone that I would have to support me as well.

MS FURNESS: That is at the initiative of the survivor?

ARCHBISHOP COSTELLOE: It is part of the process, if the survivor chooses to have it, yes.

MS FURNESS: Thank you. Now, in your statement you refer to the Towards Healing process.

ARCHBISHOP COSTELLOE: Yes.

MS FURNESS: If we can turn to paragraph 28 of that statement, you refer there to:

Where the findings of the assessment do not satisfy the Archbishop - that is you - of the truth of the complaint, the Director of Professional Standards may recommend that

1 *the Archbishop respond to the victim in*
2 *a pastoral meeting.*

3
4 ARCHBISHOP COSTELLOE: Yes.

5
6 MS FURNESS: That's not the meeting you have described, is
7 it?

8
9 ARCHBISHOP COSTELLOE: No, that's a different meeting.
10 The facilitation meeting is at the end of the Towards
11 Healing process. Perhaps if I could just explain briefly.
12 When an allegation is brought forth, or a complaint,
13 sometimes the person who is being accused is deceased, and
14 that is in fact most of the time, in my experience in the
15 situations that I've dealt with in Perth. But occasionally
16 the perpetrator, the alleged perpetrator, may still be
17 alive. If he or she - and normally it is he, of course -
18 disputes that or denies it, then the process of Towards
19 Healing would be that some independent assessors are
20 appointed to look into the story, basically.

21
22 Now, they are independent of me. I don't appoint
23 them. The director of professional standards appoints
24 them. They conduct some inquiries, to the best that they
25 are able to, and according to the protocols of Towards
26 Healing, as I understand them, they reach a finding on what
27 I think is understood to be on the balance of
28 probabilities, which I think is the level of evidence, if
29 that's the right word, for civil cases. I think that's
30 right. I think that's the procedure.

31
32 MS FURNESS: Is it the case that it is invariably you who
33 meets with the survivor when indeed they wish a meeting
34 with the Church to take place?

35
36 ARCHBISHOP COSTELLOE: I would normally meet with the
37 survivor right at the end of the process.

38
39 MS FURNESS: But is it you from the Church that meets with
40 the survivor or may it be you or a senior member of the
41 Church?

42
43 ARCHBISHOP COSTELLOE: Normally, unless I am unavailable
44 for some reason, some serious reason - for example, I think
45 we had a case where the process was coming to an end; I was
46 away and would be away for some weeks, and so we gave the
47 survivor the option of waiting until I returned or meeting

1 the auxiliary bishop or the vicar general. So it is always
2 one of the leaders of the Church - one of the leaders of
3 the Church authority, but with very few exceptions, it is
4 me.

5

6 MS FURNESS: Outside the formal facilitation process that
7 you have described, have you met with survivors
8 individually?

9

10 ARCHBISHOP COSTELLOE: Sometimes the first approach is
11 directly to me, and depending on the nature of that
12 approach, I might meet with the person who is making the
13 allegation or the complaint initially. And I'm willing to
14 do that, but I'm sensitive to the fact that often it's very
15 difficult for people to have to tell this story over and
16 over again, and if they tell it to me, which I'm happy to
17 hear, the next step is then to go to the Professional
18 Standards Office and tell it again, and then they may have
19 to tell it again to prepare a contact report. So my
20 practice really is, as quickly as I can, to refer someone
21 immediately to the Professional Standards Office.

22

23 MS FURNESS: Have you met with victims outside of the
24 Towards Healing process?

25

26 ARCHBISHOP COSTELLOE: On rare occasions, yes. Sometimes
27 a person will prefer not to go through the Towards Healing
28 process, doesn't really want to go through a legal process,
29 but just wants to meet with the Church authority. On two
30 or three occasions, I have done that, yes.

31

32 MS FURNESS: Have you indicated to those within your
33 archdiocese a willingness to meet with survivors who wish
34 to talk to you outside of any redress process?

35

36 ARCHBISHOP COSTELLOE: I can't say that I've made public
37 statements about that, no. The people who deal with these
38 matters in the archdiocese know that I'm very prepared to
39 meet with people, but it's not kind of a public
40 announcement. Perhaps it should be.

41

42 MS FURNESS: Archbishop Wilson?

43

44 ARCHBISHOP WILSON: The majority of meetings that I've had
45 with survivors has been as a result of the Towards Healing
46 process in the facilitated meetings. There have been other
47 occasions when I have met people who are survivors as well

1 on a private basis. They have just asked to talk to me.
2 I've tried to make it clear to people that I'm willing and
3 open to talk in any set of circumstances.
4

5 I have to say, though, to be honest, that sometimes
6 that's not successful. There are some parts of our
7 experience in Adelaide that we weren't - I wasn't happy
8 that we did it as well as we could, and that was something
9 that was pointed out to me in the report from the
10 Royal Commission that came to study what happened in regard
11 to that particular case.
12

13 So it's of big value for me, and sometimes I have
14 failed in that area, but I would really make it a high
15 point to try to engage with the survivors as much as I can.
16

17 MS FURNESS: It seems from your answer that your position
18 is similar to Archbishop Costelloe's, which is that the
19 vast majority of your meetings are within the formal
20 facilitation stage of Towards Healing?
21

22 ARCHBISHOP WILSON: That's right. That's right.
23

24 MS FURNESS: Have you indicated broadly to those within
25 your community a willingness to speak to survivors who wish
26 to speak to you outside of any redress process?
27

28 ARCHBISHOP WILSON: I don't think I've done that
29 explicitly, but I've certainly given the message out in the
30 community that I would be willing to see people and talk to
31 them. But I've never made a statement explicitly saying
32 that.
33

34 MS FURNESS: Thank you. Archbishop Fisher?
35

36 ARCHBISHOP FISHER: I have had a number of meetings with
37 survivors or family members of survivors, both within
38 Towards Healing and outside Towards Healing. Sometimes
39 people have just asked to meet me; they don't want to go
40 through the Towards Healing process, but they want me to
41 hear or the Church to hear or they want to hear me say I'm
42 sorry for what has happened. So I've had those.
43

44 On a few occasions I can think of, I've actually
45 reached out to someone that I've thought, from reading
46 their story or hearing about them, wasn't dealt with as
47 well as they could be. I've actually initiated the contact

1 or offered it. So it has happened in those different ways.

2

3 Also, I've had some contact with some survivors
4 groups, too, and that has been another way I've
5 encountered, where they've come perhaps three or four of
6 them as a group, wanting to tell me some things.

7

8 So in those different ways, I've had conversations
9 with survivors, heard their stories and tried, as best
10 I can, to tell them how ashamed and sorry I am for what has
11 happened.

12

13 MS FURNESS: Is it invariably the case that it is you, as
14 representative of the archdiocese, who meets with those
15 survivors going through Towards Healing who wish to meet
16 with a Church representative?

17

18 ARCHBISHOP FISHER: Any ones that I hear of that want to
19 meet me - and I'm convinced my staff know that - we make
20 that happen. Now, it may be that sometimes it's not as
21 quick as they might like. But as far as I know, I don't
22 know of any case of someone who is in that situation of
23 having asked my professional standards people to meet the
24 archbishop, or been offered that, and then found they
25 couldn't because I wasn't available.

26

27 MS FURNESS: Is it the case that you meet them in
28 circumstances where they make a specific request;
29 otherwise, your vicar general usually meets them?

30

31 ARCHBISHOP FISHER: That would be right. Normally at
32 first instance, the vicar general and the director of
33 professional standards would be the people they would first
34 meet. As soon as they form a view that it would be
35 helpful, they will even suggest it to the survivor. So it
36 doesn't have to be them demanding or asking to see me. It
37 might also be proposed to them if it was thought that that
38 would be helpful to them. Some people like that. Other
39 people are understandably very angry and the last thing
40 they want to do is to meet me. But either way, I try to
41 accede to any request.

42

43 MS FURNESS: Similar to the question I've asked the other
44 two archbishops, have you made known in your community
45 a willingness outside of a redress process to speak with
46 anyone who wishes?

47

1 ARCHBISHOP FISHER: Probably only implicitly, in that I've
2 talked about the different survivors who have come to talk
3 to me and their harrowing stories and the shame I have
4 felt. So I have made it clear to my people that I do meet
5 with survivors, that I'm not behind some protective wall.
6 But I haven't put out a 1800 number for anyone that wants
7 to ring me, that's true.

8
9 I have made it clear to my Professional Standards
10 Office - and it's usually the first people they make
11 contact with - that I would be available. So in that
12 indirect way, I suppose, it is made clear. But I haven't
13 made a public statement, "Call this number and the
14 archbishop will be available."

15
16 MS FURNESS: Have you visited with survivors outside of
17 the Church structure?

18
19 ARCHBISHOP FISHER: Yes. I've gone for walks in parks.
20 Sometimes they have said they don't want to go near
21 a Church building or a Church office, and I've gone to
22 them. I remember meeting one in a coffee shop, one in
23 a cricket field - other places, yes.

24
25 MS FURNESS: What period of time are we talking about,
26 Archbishop Fisher, with your involvement with Towards
27 Healing?

28
29 ARCHBISHOP FISHER: I have been the archbishop now for
30 two years, and for five years before that I was Bishop of
31 Parramatta, so it is seven years now that I've had some
32 responsibility in those areas.

33
34 MS FURNESS: Most of your engagements have been with
35 survivors at Parramatta?

36
37 ARCHBISHOP FISHER: Yes, most have been at Parramatta.

38
39 MS FURNESS: Significantly less in Sydney?

40
41 ARCHBISHOP FISHER: Significantly less in Sydney. You may
42 know I was in hospital for most of last year, and so I have
43 only really had about a year in office as Archbishop of
44 Sydney.

45
46 MS FURNESS: Thank you. Archbishop Hart?

47

1 ARCHBISHOP HART: Certainly. I've always made the
2 opportunity available for individuals who want to talk with
3 me, whether in a formal context at the end of the process
4 or at any other time.

5
6 I realise how difficult it can be for a survivor -
7 they might want to talk to a Church person so that I can
8 express my shame and apology, but they may find it
9 impossible to get here.

10
11 Since we last spoke, I've expanded the pastoral care
12 team in the vicar general's office. We have a senior
13 adviser, a religious sister with 19 years' experience in
14 family and social welfare and another 12 years as the
15 superior of a religious order, who is a very welcoming and
16 accommodating person.

17
18 What typically happens is that an engagement goes with
19 her. She then walks with them to meet with me, with
20 whoever they may want, but also she continues the
21 relationship, if that is what people want. So we are
22 expanding that and we hope that that will meet the very
23 real suffering and very terrible, terrible evil that has
24 been perpetrated upon the survivors.

25
26 MS FURNESS: Just before I come to you,
27 Archbishop Coleridge, can I ask the four of you, first, has
28 there been an occasion where you have met with a survivor
29 on more than one occasion, perhaps starting again with you,
30 Archbishop Costelloe?

31
32 ARCHBISHOP COSTELLOE: Yes. Not many. Normally it is
33 only one meeting. But on two or three occasions, yes,
34 I have.

35
36 MS FURNESS: At their initiative?

37
38 ARCHBISHOP COSTELLOE: Yes.

39
40 MS FURNESS: Archbishop Wilson?

41
42 ARCHBISHOP WILSON: Yes, I think on one occasion.

43
44 ARCHBISHOP FISHER: I would say the same as
45 Archbishop Costelloe, on a few occasions.

46
47 MS FURNESS: Thank you. Archbishop Hart?

1
2 ARCHBISHOP HART: I think on one occasion, with the
3 explanation I gave about the expansion of the pastoral care
4 which does go on now.

5
6 MS FURNESS: Have you met people out of the Towards
7 Healing process or redress process?

8
9 ARCHBISHOP HART: I follow the behavioural aspects of
10 Towards Healing. We have the Melbourne Response, of
11 course. On occasions when people have asked, yes.

12
13 MS FURNESS: But as with your colleagues, overwhelmingly
14 it is through a redress process that you engage with --

15
16 ARCHBISHOP HART: That would be right, yes.

17
18 MS FURNESS: Archbishop Coleridge?

19
20 ARCHBISHOP COLERIDGE: The same would be true of me, that
21 overwhelmingly my contact with survivors would have been
22 through the Towards Healing process, which is not really
23 a redress process. In my own view, and I think in the view
24 of many, it is intended at least to be a pastoral process.
25 So within that process and at the end of it, there is
26 a meeting which I attend whenever possible. This was not
27 the case when I came to Brisbane, I have to say. At times
28 no official of the archdiocese attended that meeting, or it
29 was someone who was not, shall we say, at the top of the
30 pecking order. But I attend those meetings wherever
31 possible. If I can't be there, if I'm overseas or away,
32 then it would be usually the vicar general or, when dealing
33 with schools, it would be the Director of Catholic
34 Education.

35
36 I have also had some, but not many, meetings outside
37 the process of Towards Healing. I'm certainly open to it.
38 I haven't made any public statements to that effect. And
39 I have had a couple of occasions that come to mind where
40 I have met more than once in a less formal setting. There
41 was one when I was in Canberra and there has been one in
42 Brisbane. But that, I have to say, is very unusual.

43
44 So I'm open to it as a pastor rather than
45 a bureaucrat, but overwhelmingly my contact with survivors
46 has been within the context of the pastoral process of
47 Towards Healing. In that meeting, obviously I apologise,

1 but, perhaps even more importantly, I listen, and that has
2 been one of the truly decisive elements of the journey that
3 I've undertaken through years on this front, to listen to
4 the story, which is not easy but is absolutely essential.

5
6 I have also had some contact with a group like
7 Bravehearts in Brisbane, which is not a Church group but
8 which does extraordinary work in the area of child
9 protection. Again, my contact with them has been
10 instructive.

11
12 MS FURNESS: Given that it has to be the case that the
13 survivor wishes to meet with particularly somebody in your
14 position, and that must be the way the process is
15 initiated, is it the case that you think that any of you
16 would benefit from engagement with survivors in such a way
17 that you hear their voice, as has been told to the
18 Royal Commission, outside of a process which - I understand
19 what Archbishop Coleridge is saying - has a pastoral
20 element but is largely considered to be a redress process?
21 Has anyone given any thought to that?

22
23 ARCHBISHOP COLERIDGE: I would be very open to it if
24 I thought it would help. So I am open to suggestions. But
25 sometimes in dealing with abuse, you can, with the best of
26 intention, do things which hinder rather than help. But if
27 I thought for a moment that the kind of thing you are
28 proposing, Ms Furness, was going to help, then I would
29 certainly consider it and consider it very seriously.

30
31 MS FURNESS: Does anyone else wish to comment?

32
33 ARCHBISHOP COSTELLOE: I would just comment - I would
34 agree with that. My experience, and I can only go on my
35 own experience, but my experience of the meetings with the
36 survivor at the end of the process - in one sense, they are
37 quite structured, but in another sense, they are not. The
38 survivor is really the person who drives the meeting.
39 I can understand what you are proposing. I think it's
40 certainly worth considering, but my experience is that
41 I believe I do hear their voice and hear it very genuinely
42 within that context of the pastoral meeting of Towards
43 Healing. There may well be opportunities to do that on
44 other occasions, but I wouldn't dismiss the value of the
45 encounter between the survivor and the Church authority, if
46 it is conducted in a proper way. As long as it is not too
47 formal, too structured, as long as it is a genuine meeting

1 of people, I think it has a lot of value.

2

3 MS FURNESS: Or indeed too formulaic, archbishop, if
4 indeed that is the place where each of you most meets
5 victims, which follows a structure and has probably the
6 same facilitator there on each occasion, and you perhaps
7 have the same vicar general or similar person with you, so
8 that it loses, or may lose, to some extent, its impact?

9

10 ARCHBISHOP COLERIDGE: That, I have to say, Ms Furness,
11 has not been my experience. I take the point about it
12 becoming formulaic, but at times the structure can be in
13 some ways liberating. My experience of most of these
14 meetings is that there is something intensely personal. It
15 depends on individuals, obviously. But I don't think that
16 a formal structure necessarily inhibits the intensely and
17 deeply personal character that these meetings are intended
18 to have.

19

20 I certainly try to make it as informal and as personal
21 as I can. So whilst there is a risk of the formulaic
22 approach, I don't think it necessarily needs to work that
23 way, and in fact, as I say, the formula can at times be
24 strangely liberating.

25

26 MS FURNESS: Archbishop Hart?

27

28 ARCHBISHOP HART: I have certainly found that the
29 involvement of the senior adviser, who is a woman, from the
30 vicar general's office, who has social skills - immediately
31 the survivor comes and they feel they have someone who is
32 supporting them as well as being with me, and it takes on
33 very much, if you will excuse the pun, a heart-to-heart
34 talk, and good can very much result particularly from that
35 experience and then from how things go on in the future.

36

37 MS FURNESS: Thank you. Archbishop Fisher?

38

39 ARCHBISHOP FISHER: I don't know if I gave the impression
40 that nearly all my meetings have been within Towards
41 Healing.

42

43 MS FURNESS: No, you didn't.

44

45 ARCHBISHOP FISHER: But I can think offhand immediately of
46 at least half a dozen that have been quite outside any
47 redress process, where just a person concerned has

1 expressed a desire to meet me to tell me their story. It
2 might be that they are looking for an apology. It might be
3 that they just want me to know what happened. It might be
4 that they are looking for some help of some kind. But it's
5 not necessarily part of a formal Towards Healing or civil
6 litigation or other kind of process. There have been some
7 of those as well.

8
9 I think both have proved, in general, to be useful -
10 certainly useful to me in learning more about this awful
11 phenomenon, but I think often for the individuals that have
12 wanted to be heard, it has been helpful too.

13
14 MS FURNESS: Archbishop Wilson?

15
16 ARCHBISHOP WILSON: Ms Furness, I have been the bishop of
17 two dioceses and the experiences of dealing with the
18 problems associated with sexual abuse are very different in
19 both places.

20
21 I had the good fortune, when I went to Wollongong and
22 walked straight into a huge problem in this area, to be
23 able to work with Kath McCormack, who at that stage was the
24 head of Catholic Welfare in Wollongong. She and I worked
25 together to put things together and work out how we were
26 going to respond and reach out to people, and so on.

27
28 In that process, she organised with me a meeting that
29 we held quietly, so that all the victims - all the people
30 who were survivors were able to come and talk and share
31 with me. That happened on one Saturday afternoon and
32 lasted several hours.

33
34 I was only in Wollongong a short time and was moved
35 out of there to Adelaide and walked into another
36 experience, which was very different, in that what I had to
37 deal with there was not sexual abuse by clergy very much
38 but a major case involving a bus driver in a school, who
39 supposedly - because it's very hard to calculate, but was
40 probably in a position where he would have been able to
41 abuse 35 children that he had contact with.

42
43 Responding to that situation, again we held another
44 public meeting and gathered people together and they spoke
45 about their concerns, and so on, and we responded to that.

46
47 But I've not had any contact with other groups who are

1 associated with the survivors of clergy sexual abuse.

2

3 MS FURNESS: Thank you. Now, in addition to the theme of
4 listening to the victim being a response which is desired
5 above and beyond policies, procedures, apologies, and the
6 like, is showing leadership on an individual basis - that
7 is, an archbishop or bishop basis - to the diocese. Again,
8 Archbishop Costelloe, how have you shown leadership above
9 and beyond the matters we have discussed?

10

11 ARCHBISHOP COSTELLOE: In relationship to dealing with
12 survivors or in relationship to the whole issue?

13

14 MS FURNESS: In relationship to the whole issue.

15

16 ARCHBISHOP COSTELLOE: I've tried to do quite a number of
17 things. I can briefly explain them, if you wish. I have
18 issued a number of pastoral letters to the people of the
19 Catholic community. I have a belief myself, that not
20 everyone agrees with, that my first responsibility, in
21 a sense, the only community to which I have a right to
22 speak, is to the Catholic community. I'm not the leader of
23 anything else in Western Australia, just the Catholic
24 Church, so I would normally - in fact, I would say always,
25 unless it is issuing a general media release - speak to our
26 own people.

27

28 So I have tried, on a number of occasions, to express
29 the deep horror that I feel and I think pretty well every
30 Catholic in my archdiocese feels about this. I think
31 people want to see the leader articulate genuinely the
32 shame of the whole Church, and I've tried to do that.

33

34 I have done all sorts of things that in some sense
35 are, in and of themselves, relatively small in relationship
36 to the way the Professional Standards Office operates, the
37 way we apply Towards Healing, improving, I think, if I can
38 put it this way, the fidelity to the protocols of Towards
39 Healing. I've spent a lot of time and effort trying to
40 heighten the awareness of our priests about the seriousness
41 of this matter. I speak to them often about this and write
42 to them often about this. It's always a part of my
43 addresses to clergy.

44

45 I've put some very practical things into place.
46 I think the main reform that I've instituted is the
47 safeguarding project in the archdiocese. I've tried to be

1 proactive in making child welfare and child protection the
2 fundamental concern, the fundamental issue of the
3 archdiocese at the moment, and I made that decision when
4 I was appointed as archbishop.

5

6 MS FURNESS: What challenges do you face working within
7 the culture and structure of the Catholic Church to show
8 the leadership you believe is necessary to those who have
9 survived child sexual abuse and want to know that you are
10 stopping it happening again in your diocese?

11

12 ARCHBISHOP COSTELLOE: What challenges do I face?

13

14 MS FURNESS: Yes.

15

16 ARCHBISHOP COSTELLOE: If I could answer in a negative way
17 in one sense: I haven't encountered major resistance to
18 anything that I've tried to do. So I don't face the
19 challenge of a group of priests, for example, who are
20 resistant to what I'm trying to do or angry about what I'm
21 trying to do. I would say that my impression is to the
22 contrary, that I think that people are very grateful that
23 there are initiatives being developed, there are new things
24 being done, and so I don't find any opposition in that
25 sense, or any challenge.

26

27 I think one of the big challenges for all of us,
28 I suspect, around the country as far as the Catholic Church
29 is concerned, is to avoid any hint that we're now on top of
30 this issue and we can say, "Okay, we ticked that box", and
31 we move on. So keeping it at the forefront of people's
32 minds I think is a challenge.

33

34 THE CHAIR: Archbishop, you and the others, your
35 colleagues, accepted from Ms Furness that sexual abuse of
36 children in the Church reflects a failure in leadership.

37

38 ARCHBISHOP COSTELLOE: Yes.

39

40 THE CHAIR: You all accepted that.

41

42 ARCHBISHOP COSTELLOE: Yes, yes.

43

44 THE CHAIR: What have you done, firstly,
45 Archbishop Costelloe, to review the leadership within the
46 Church, or in your diocese, to be able to say to the people
47 gathered here and listening elsewhere, "I have started to,

1 or indeed I do, understand why the leadership failed"?
2 What have you done in that space?

3
4 ARCHBISHOP COSTELLOE: In terms of "started to", I think
5 one of the things that I have done - and this is, in
6 a sense, an overall concept - we've just concluded a very
7 extensive consultation process about the whole life of the
8 archdiocese, the needs of the archdiocese, the future of
9 the archdiocese, and I won't go into all of the details,
10 but that process of consultation led to eventually
11 formulation of a plan for the next five years, which has
12 many elements in it. I identified professional standards
13 and dealing with the crisis of child sexual abuse as the
14 number one priority.

15
16 I've done a number of things in terms of improving,
17 I think, the capacity of the archdiocese to respond. When
18 I took over as the archbishop, the director of professional
19 standards was only part time, and I increased that to
20 a full-time position, provided extra administrative support
21 as well, and then we've had other people join that staff.
22 These are kind of concrete steps that I've taken to --

23
24 THE CHAIR: They are all steps that respond to the problem
25 that exists.

26
27 ARCHBISHOP COSTELLOE: Yes.

28
29 THE CHAIR: But the problem emerged, as I understand you
30 to be agreeing, from a failure of leadership within the
31 Church.

32
33 ARCHBISHOP COSTELLOE: Yes.

34
35 THE CHAIR: It is one thing to deal with the illness once
36 the symptoms have emerged, but unless you address the
37 leadership failure and understand why it happened, you
38 won't deal with the problem, will you?

39
40 ARCHBISHOP COSTELLOE: Well, the problem will always be
41 potentially there to arise again unless that issue is dealt
42 with. That's certainly true.

43
44 THE CHAIR: Well, then, can I press you again: what have
45 you done to examine the failure of leadership, which you
46 accept is at the root of this problem?

47

1 ARCHBISHOP COSTELLOE: I'm not sure if this is what you
2 are asking me, but I would say, for example, that I have
3 adopted a style of leadership that is, I hope, more
4 consultative than has been the case in the past. Now, it's
5 limited consultation, but it's a much broader consultation.
6 So I think I could genuinely say that there would not be
7 a significant decision that I have taken in the archdiocese
8 that I have taken without consultation.

9
10 I think that is a response to what tended to be an
11 issue in the past, where the bishop was perhaps regarded as
12 almost like a little monarch in his own diocese and could
13 make whatever decisions he wanted, irrespective of what
14 advice he might seek or not seek. I've changed that,
15 I think, quite deliberately and quite significantly.

16
17 That touches, I think, one of the issues that has come
18 up often in the Royal Commission under the broad heading of
19 culture, and I've tried to change the culture so that the
20 archdiocese understands that there is a consultative
21 approach to decision-making. I'm not sure if that's what
22 you are asking, but that's one response.

23
24 THE CHAIR: It may be part of the issue. Would any other
25 of you archbishops like to grapple with this issue?
26 I rather thought, Archbishop Costelloe, what you might say
27 to me is that the Bishops Conference is working in this
28 space, but --

29
30 ARCHBISHOP COSTELLOE: I am sorry, I thought you meant
31 just in the Archdiocese of Perth.

32
33 THE CHAIR: And generally.

34
35 ARCHBISHOP COSTELLOE: Okay.

36
37 THE CHAIR: Can anyone else help me?

38
39 ARCHBISHOP WILSON: Your Honour, I would like to talk
40 about that. It seems to me that in the issues about
41 leadership, there is a very big responsibility on the
42 shoulders of we who are the leaders now in coming in and
43 looking at what has happened in the past. It's a big
44 responsibility for us to make sure that everything is
45 changed and made to work properly.

46
47 We have responsibility, as you say, not only in our

1 own dioceses but throughout our whole country. We have
2 a big responsibility through the Bishops Conference. The
3 formulation at the beginning of the National Committee for
4 Professional Standards, which was a decision taken by the
5 bishops and religious, was meant to be, and I believe has
6 been, a major change in the area of leadership. That
7 organisation has worked really hard and with great insight
8 to change the culture and the fact of our behaviour. So
9 a lot of developments have occurred that way.

10
11 The other point is that as we have been moving ahead
12 through all this, too, we've established working
13 relationships with people involved in this area in other
14 countries and at the Holy See, trying to work out ways
15 where we would be able to work well in dealing with the
16 issues that we face in this area.

17
18 When I became a bishop and was confronted by this, in
19 my analysis I thought that in order to show leadership,
20 there were four areas where we needed to make some change
21 or take some new initiatives.

22
23 The first was to reach out to the people who are the
24 survivors and their families. The second was to deal
25 effectively with the perpetrators, which involved, then,
26 making sure that we fulfilled our obligations according to
27 the law. The third was to work really hard to make sure
28 that we did all that we could in selection and formation so
29 that paedophiles wouldn't appear in the clergy and be able
30 to do the terrible things that they did.

31
32 The fourth was to establish a safeguarding program for
33 our children so that the whole community of the Catholic
34 Church would be really aware of all the values that need to
35 be put into place to protect children and give them the
36 opportunity to develop and grow in a way that they can be
37 free and make responses to people and understand that they
38 need to be treated with respect and kindness.

39
40 So I think that, in terms of leadership, we have been
41 working and trying to put all those elements into place.
42 What began in 1996, through the development of the
43 committee, the establishment of Towards Healing and so on,
44 has developed and grown since. It wasn't perfect then and
45 it's not perfect now. We have new initiatives to take now
46 that have been discussed before the Commission, and they
47 are another step on the road of trying to change this and

1 to establish a new pattern of leadership.

2

3 ARCHBISHOP COLERIDGE: Episcopal leadership is exercised
4 really at three levels - local, national and international.
5 The mix varies from bishop to bishop, but the formula is
6 the same. At each of those three levels, episcopal
7 leadership has been changing and is going to change
8 further. Episcopal governance is a kind of non-negotiable
9 in the Catholic Church, but it can take so many different
10 forms, and has historically.

11

12 Now, if you take the Bishops Conference, which works
13 nationally, it can't tell bishops what to do, but it can
14 exercise a subtle but powerful form of social pressure or
15 peer group pressure, and there has been from within the
16 conference a very strong desire expressed by the bishops to
17 move from an administrative modus operandi to a pastoral
18 modus operandi, and that's the shift that is taking place.
19 Now, as we become a more genuinely pastoral body, the kind
20 of leadership of which you speak becomes more possible.

21

22 Similarly, too, the relationship between, say, the
23 Holy See and the local Churches is changing, and I think
24 Baroness Hollins spoke of that this morning. So it is at
25 each of those three levels that shifts are happening. But
26 if one word sums up the shifts happening at each of the
27 three levels, I think it would have to be "collaborative".
28 We are learning to collaborate in new ways, not only
29 bishops collaborating with each other, but within their
30 dioceses, as Archbishop Costelloe has said, collaborating
31 in all kinds of ways, which, in the not-too-distant past,
32 were unthinkable, but also working more collaboratively
33 with the Holy See, particularly in this area of abuse.

34

35 It seems to me that if we are genuinely going to
36 provide leadership in this area of abuse, it goes to the
37 heart of what it means for bishops to be leaders in the
38 Church across the board. In other words, this is not an
39 isolated area. The kinds of failures of leadership and the
40 requirements of leadership now that have been identified go
41 to the very heart of what the Church is and does.

42

43 That's why, in many ways, this Royal Commission,
44 I think, particularly in this final hearing, has served
45 mightily to generate what I would take to be the agenda of
46 the plenary council of which I've spoken, where we will
47 have to make big decisions about the future of the Catholic

1 Church of this country, including the shape of episcopal
2 leadership, which is very much on the table, because it has
3 been on the table so evidently here.

4
5 THE CHAIR: Would either of the other two of you wish to
6 say something?

7
8 ARCHBISHOP HART: Certainly, your Honour, I would echo
9 what Archbishop Coleridge is saying. I've been a bishop
10 nearly 20 years. What is very evident in the Bishops
11 Conference is the desire to look at issues with people, to
12 look at the feelings of people, the problems of people and
13 how we can walk with them. It's much more collaborative.
14 It's much more engaged with the challenges that we have in
15 our society - and they may be moral; they may be family;
16 they may be societal - but also to look at what we can do
17 as a Church to engage with those needs and to do so in
18 a way which builds up and encourages people.

19
20 THE CHAIR: Archbishop Fisher?

21
22 ARCHBISHOP FISHER: Yes. I think there are lots of ways.
23 I've tried to think how I can be a better leader or how
24 those working with me as leaders can be better. What can
25 we learn from what has gone wrong? So I would think, like
26 Archbishop Costelloe, certainly my style of leadership
27 would be much more consultative than might have been in the
28 old model of the monarchical bishop. I would always have
29 a group of people working with me before I made any
30 significant decisions.

31
32 I think I involve a lot more external review. When
33 I first came into each of my dioceses, I had people come
34 from outside and look at our performance in this area and
35 how it could be improved and look at our structures and
36 review our cases, and so on. I want to take into account
37 other perspectives from people who are not part of my
38 bureaucracy already or not employed by me necessarily.

39
40 I try also to lead by example. So if I'm saying to my
41 priests, "You all have to have education in this area, know
42 the protocols, have training in professional standards and
43 professional integrity", I have to submit to that myself.
44 If I ask them to all have regular appraisal of their
45 performance as leaders, I have to submit to that myself.
46 So the group of Sydney bishops has just recently agreed
47 that just as we are going to be asking our clergy to have

1 regular appraisal, we will also go through that process of
2 external people commenting on our performance.

3
4 I think in those ways, I'm trying proactively to learn
5 both from what has been done well in the past but also from
6 what has been revealed to have gone wrong and try to be
7 leading differently, and I ask the same of the people that
8 lead with me.

9
10 THE CHAIR: That opens up some of the issues in the
11 territory, but I'm sure Ms Furness is going to pursue
12 a number of questions with you.

13
14 MS FURNESS: Turning to what went wrong, from the
15 discussion you have just had, it's clear that each of you
16 is of the view that the leadership failed monumentally in
17 the past. You have spoken, each of you, as to how your
18 leadership, you believe, differs from the leadership in the
19 past.

20
21 Perhaps again with you, Archbishop Costelloe, we can
22 start with what was it about the leadership in the past
23 that was a causal factor in not only the appalling abuse
24 that occurred but the appalling response to that abuse?

25
26 ARCHBISHOP COSTELLOE: I think there are probably many
27 ways of approaching that question. I think one of the ways
28 I would express it would be to borrow a phrase that
29 Archbishop Coleridge, I think, used earlier on in this
30 Commission hearing, and this is a cultural question: the
31 Church, in a sense, saw itself largely as - I think the
32 phrase the archbishop used was a law unto itself, that it
33 was somehow or other so special and so unique and, in
34 a sense, so important that it stood aside from the normal
35 things that would be a part of any other body that works or
36 exists in a society.

37
38 So I think there was a profound cultural - I'm not
39 sure what the word is - not instinct, exactly, but
40 a profound cultural presupposition, perhaps, about the
41 uniqueness of the Church and the specialness of the church,
42 in a sense the untouchability of the Church, that it didn't
43 have to answer to anybody else; it only had to answer to
44 itself.

45
46 I think if you look at that at the global level of the
47 church, you can then take it down and say, well, that's

1 probably going to be the way many bishops in their own
2 dioceses might also think of themselves, as a law unto
3 themselves and not having to be answerable to anybody, not
4 having to consult with anybody but just to make decisions,
5 in a sense, out of their own wisdom, without consulting the
6 wisdom of anybody else. I think that can then trickle down
7 to the priest in the parish. I would see that as one of
8 the major causes of this inability to deal with this
9 terrible crisis, and in that sense I would see it as
10 a fundamental cultural issue.

11
12 MS FURNESS: Given your explanation, it seems, then, that
13 the change will only come about due to the individual
14 characteristics of a bishop?

15
16 ARCHBISHOP COSTELLOE: No, no, I think it's more than just
17 the individual characteristics of a bishop. I think there
18 was a way of understanding the Church, which each bishop
19 may well have bought into, but it was permeating the whole
20 culture of the Church. So just changing the individual
21 bishops' approach, important though that will be, needs to
22 be informed by a reimagining of what the Church is really
23 supposed to be all about, how the Church relates to the
24 wider world in which it lives.

25
26 MS FURNESS: But the bishop could stand outside of that
27 reimagining and say, "No, I prefer the old way", and
28 there's nothing to stop him doing that?

29
30 ARCHBISHOP COSTELLOE: I'm not sure that there's nothing
31 to stop him. I think the very experience that we're going
32 through at the moment is a powerful impetus to the Church
33 generally and then to individual bishops within the Church
34 to realise that we can't continue to live with the kinds of
35 presuppositions we had in the past. So I don't think
36 it's - I wouldn't agree that it's easy, let me put it that
37 way, for a bishop to stand out of this. It's possible,
38 yes.

39
40 MS FURNESS: Bishops in the past did stand outside that.
41 We know that there were some bishops who operated in
42 dioceses well.

43
44 ARCHBISHOP COSTELLOE: Yes.

45
46 MS FURNESS: And we know there are some bishops who
47 operated appallingly in dioceses and let dreadful things

1 happen.

2

3 ARCHBISHOP COSTELLOE: Yes.

4

5 MS FURNESS: And they were working within the same
6 culture, broadly speaking?

7

8 ARCHBISHOP COSTELLOE: I'm not able to explain why some
9 bishops, if I can put it this way, why some bishops seemed
10 to get it and other bishops didn't seem to get it. But
11 I think it perhaps leads to the question or the comment
12 about the power of that cultural presupposition about the
13 uniqueness of the Church and, as I said before, the
14 untouchability of the Church.

15

16 Now, not every bishop would have operated that way.
17 Not every bishop would have seen it that way. But for
18 those who did, it had catastrophic consequences.

19

20 MS FURNESS: How do you bring with you those that did in
21 the past or those now that have a similar view, albeit one
22 not expressed as loudly as they might have in the past?

23

24 ARCHBISHOP COSTELLOE: I think that the growing influence
25 of the Conference of Bishops is one opportunity. I've only
26 been a bishop for 10 years - that's a fairly long time, but
27 in the scheme of things perhaps not so much. My experience
28 of the Bishops Conference is that all of these kinds of
29 issues are on the table; they are discussed; people speak
30 very frankly about many of these issues.

31

32 As Archbishop Coleridge said, there's nothing that
33 I, as the Archbishop of Perth, can do to determine how the
34 Archbishop of Brisbane operates within his own diocese.
35 But the culture has changed. The understanding has
36 changed. I think that the face of the Church in Australia,
37 anyway, in 2017 is vastly different to the face of the
38 Church - I'm presuming this because I wasn't there at the
39 time - say in the 1950s. I'm sure that the face of the
40 Church is very different now.

41

42 So I think the likelihood of the contemporary Church
43 throwing up an aggressively monarchical kind of bishop, if
44 I can use that expression, is very low now.

45

46 MS FURNESS: Archbishop Hart, you are probably the
47 longest-standing bishop on the panel; is that right?

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ARCHBISHOP HART: On this panel, yes - no, no, Archbishop Wilson is.

MS FURNESS: I'm sorry, Archbishop Wilson.

ARCHBISHOP WILSON: I'm the oldest, thank you.

MS FURNESS: As the oldest archbishop --

ARCHBISHOP WILSON: The longest, yes.

MS FURNESS: -- you have experienced the change that Archbishop Costelloe has spoken of, and no doubt you knew well some of the bishops we were referring to as those who did well or did less well. What can you help us with about there being a change and how the change has been effected?

ARCHBISHOP WILSON: Ms Furness, I believe this is a multifaceted thing that needs to be considered in many different ways.

One of the big challenges for us is theological, in that over the last 100 years there has been a huge shift in the way the Church thinks about itself, which was expressed very clearly in the Second Vatican Council. That then takes some time to permeate through the life of the Church.

It's partially there now, because in 1983 a new Code of Canon Law was given to the Church, which guides bishops and everybody else in what they are supposed to do. That Code of Canon Law is shot through with the vision of the Church that comes from the Second Vatican Council. Elements like the role of laypeople, the role of women, and so on, all are part of that change.

I also think that part of the difficulty that we've had in responding to this crisis about sexual abuse was simply based on the fact that people just didn't know and understand what they were dealing with. I don't think they really understood the nature of sexual abuse of children and the effect that it had on the children.

MS FURNESS: It was a crime, archbishop.

ARCHBISHOP WILSON: Yes, that's right. But, I mean, they didn't - I'm just saying, though, on the level of

1 appreciating the reality of it, they didn't know that.
2 I understand it was a crime.

3

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13 MS FURNESS: But just coming back to your proposition that
14 no-one really knew what was happening and what it all
15 meant, the Church, since at least the 4th century, has been
16 regulating the conduct of priests and religious in relation
17 to small children on the grounds that it was, at the very
18 least, misconduct and, at the worst, the most serious
19 crime.

20

21

ARCHBISHOP WILSON: That's right.

22

23

24

25

MS FURNESS: How can it be, then, that after centuries of
that knowledge, it appears that in the 1960s, 1970s and
1980s they didn't know what they were dealing with?

26

27

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ARCHBISHOP WILSON: I just think that's ignorance. People
lost their knowledge and were unable to reflect on the
experience of the Church in regard to this matter.

31

32

MS FURNESS: Archbishop Hart?

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ARCHBISHOP HART: I would certainly say that while there
were things that happened in the 1960s, 1970s and 1980s, it
was always wrong, but the bishops seemed to be in a strange
way - you know, "We're different", and they just didn't
drill down to the reality. There was an unreality of the
way in which bishops operated and they just sort of floated
above it, and it just didn't - you know, the awful reality
of these crimes didn't make contact with them.

42

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I don't understand why, but I do know that the way we
act now is very, very different, the way we consult, the
way we consult with people in various areas and relate to
the people who - very little comes up to me that hasn't
been reflected on by a group, the people in social welfare
or in evangelisation or whatever. Now, that's not an

1 excuse, but it's an explanation of how things have changed.

2

3 THE CHAIR: Can I just say to everyone in the audience
4 that it's very important that we hear from the archbishops
5 and that they have an opportunity to answer Ms Furness' and
6 the Commissioners' questions. I would be grateful if you
7 would keep any comments out of the hearing so that that
8 opportunity is properly provided. Thank you.

9

10 MS FURNESS: In the case of embezzlement, archbishop,
11 which is a crime, in the 1960s or 1970s if somebody -
12 a priest - embezzled the diocese for a significant amount
13 of money, that's a crime, is it not?

14

15 ARCHBISHOP HART: That's a crime.

16

17 MS FURNESS: The diocese, I suggest, wouldn't have any
18 hesitation in dealing with the person who embezzled the
19 money as though he had committed a crime?

20

21 ARCHBISHOP HART: Correct.

22

23 MS FURNESS: Leaving aside the civil authorities for the
24 moment, they would deal with it professionally?

25

26 ARCHBISHOP HART: Certainly.

27

28 MS FURNESS: Why is child sexual abuse different?

29

30 ARCHBISHOP HART: I think it might have been the thing
31 that wasn't spoken about. You know, it was so far out of
32 their consciousness.

33

34 Your Honour, I've given evidence before about people
35 in my situation who just couldn't believe that a priest
36 would do these terrible crimes. I'm not one of them. And
37 I think that illustrates the mindset. It doesn't excuse
38 it, but it illustrates what the mindset was, that it was
39 just out there and it was left out there. That's a serious
40 failure of responsibility.

41

42 MS FURNESS: But isn't it the same with fraud, that if the
43 priest was in the idealised state that we've spoken about,
44 and unique and perfect and above others, you couldn't
45 believe that he would steal money, but you accepted it?

46

47 ARCHBISHOP HART: I like your question and your analogy.

1 I think, really, that sort of shows the mental divide that
2 might have been there. I don't approve of it.

3
4 MS FURNESS: Archbishop Fisher?

5
6 ARCHBISHOP FISHER: I think there was, as
7 Archbishop Wilson said, a tremendous ignorance of the
8 prevalence in the community, in families, in the Church, of
9 this terrible evil. People knew of individual cases of it.
10 I don't think they understood its prevalence. They
11 certainly didn't understand the terrible damage it did or
12 the fact that there was, it would seem to us now, very
13 little you can do to cure it, as it were, in a perpetrator.
14 People thought that there were things you could do,
15 spiritual exercises or a quick course of psychotherapy, or
16 something. So I think ignorance was a factor.

17
18 I think there was a lack of empathy, too, often.
19 People didn't - it is not just that they didn't understand
20 intellectually; they didn't feel the pain that was being
21 caused and the long-term pain. And part of both of those
22 was a self-protectiveness on the part of the institution,
23 that you didn't want scandal, you didn't want causes for
24 people to think less of the clergy or the bishops or
25 religious, of the institution. And so you might say things
26 were staring us in the face, but it seemed to me people
27 wouldn't see it because they just wanted to protect the
28 name or the institution very often.

29
30 MS FURNESS: But, archbishop, it seems inconsistent to on
31 the one hand say that the Church and the leaders of the
32 Church were ignorant of it - ignorant of the consequences.
33 If that's the case, why was so much effort put in to
34 covering it up and being secret about it, if it was not
35 something that was known and understood?

36
37 ARCHBISHOP FISHER: When I talk about the ignorance of its
38 prevalence and its damage, I think that this was
39 commonplace. I think kids went and told their parents and
40 were told to stop such talk, sometimes; they told their
41 teachers and they were told, "How dare you talk about
42 father that way." It wasn't just bishops behaving this
43 way. I think probably the leadership class generally in
44 Australia was very protective of its own. And add the
45 clericalist culture and the self-protectiveness of the
46 institution, it magnified this terribly.

1 So it's not just one little bit of this puzzle, you
2 have to put it all together. But I think when I say there
3 is ignorance, I don't mean that people didn't know it was
4 evil, that it was a terrible sin and a crime - they knew
5 that full well and that's part of, as you say, why they
6 covered it up when it happened. But I think they didn't
7 appreciate the long-term damage this was doing to people,
8 the repetitiveness of it, the almost addictiveness of it in
9 some of the perpetrators; the fact that there is no way to
10 manage that by moving someone somewhere else - that you
11 have to completely contain them, possibly for the rest of
12 their life. I think people didn't understand that and
13 maybe we still don't fully understand the phenomenon of
14 paedophilia.

15
16 Maybe future generations will look back at us, in
17 2016, the way we look back at people from the 1950s, and
18 think: how primitive they were in their understandings or
19 in their responses. But I think we certainly understand
20 better now, and I really believe empathise better now, than
21 what often seems to have happened in the past.

22
23 MS FURNESS: You would be familiar with Dr Marie Keenan's
24 work?

25
26 ARCHBISHOP FISHER: Yes.

27
28 MS FURNESS: She described that the offenders within the
29 Church were there and had the characteristics that were
30 unique to the Catholic Church in the way in which the
31 Catholic Church operated - you will be familiar with what
32 I'm saying?

33
34 ARCHBISHOP FISHER: Mmm-hmm.

35
36 MS FURNESS: If that's the case, then what was happening
37 in the rest of society, albeit with familial or dealing
38 with Church-related matters but outside of the structure of
39 the Church, seems to have less effect.

40
41 ARCHBISHOP FISHER: Well, I think if we want to understand
42 the problem, we have to understand the whole context and
43 understand, for instance, how prevalent this was in the
44 whole community and in other institutions. We've got some
45 insight into that through this Royal Commission and through
46 other people's studies, such as Dr Keenan's.

47

1 But there is no doubt you have both a perennial
2 problem in communities, that perhaps was better or worse at
3 particular times in Australia, and those factors specific
4 to particular institutions, and we're focusing here on the
5 Catholic Church. And there were some real ones. I think
6 you have the intersection of these three powerful things of
7 sex, power and religion here, that coincided in a very
8 destructive direction, particularly in the 1950s, 1960s and
9 1970s, that we've seen such a terrible tsunami, as you
10 described it earlier.

11
12 I think there is a broader social context, there is
13 a longer history - you have taken us back to the third or
14 fourth century. But there is also something that was
15 particularly awful at a particular time that has led to the
16 demand for a thorough investigation.

17
18 THE CHAIR: Archbishop, you speak of the 1950s, 1960s and
19 1970s. Given that we know it has been happening for
20 centuries, many of those who might have been abused in the
21 1920s, 1930s and 1940s will of course have passed on long
22 before the issue rose to the public domain, which of course
23 it ultimately did. And, as you know, once out in the
24 public domain, many more people have come forward. I mean,
25 thousands have come to this Commission, many of whom had
26 never been to anyone else before.

27
28 So I'm not sure that it's appropriate to see it just
29 as a phenomenon that was happening in the 1950s, 1960s and
30 1970s. And if you look at it in that way you may be
31 missing the real issues that lie behind this.

32
33 ARCHBISHOP FISHER: Yes. Thank you, your Honour. Look,
34 I'm not wanting to say for a moment it had never happened
35 before and it hasn't happened since. There's some reason
36 to think there was a spike in this period - some reason to
37 think. But, as you say, people weren't as free to speak of
38 it in the past and, since then, it may be some people are
39 still not ready to speak of it but may in the future. So
40 we may discover there's more in the 1980s and 1990s than we
41 realise.

42
43 THE CHAIR: We know that it takes men maybe 30 years to
44 come forward.

45
46 ARCHBISHOP FISHER: Yes. So, we would expect, if the
47 rates were similar, that at least the 1980s would be

1 showing by now, because we're 30 years on from then, and
2 they are not. So it does seem there was a spike, but
3 that's not to diminish.

4
5 I mean, one act of this is infinitely too many at any
6 time in history - today or any time. But if we're trying
7 to get to what were the factors that led to a particular
8 problem in a particular institution, then we're looking for
9 what was happening then and there, and I think there were
10 some very particular things happening then and there.

11
12 It was a time in history when the Catholic Church was
13 doing a lot of the heavy lifting with children -
14 orphanages, schools for poor kids, boys' groups, whatever.
15 Some of that I think was actually very good work. It was
16 a very important contribution to this nation. But it also
17 created opportunities for some terrible predatory
18 behaviour.

19
20 It was a period of a huge rise of vocations, huge
21 numbers coming in to the priesthood and religious life, and
22 it would seem very little serious selection going on; it
23 was like all comers.

24
25 It was a period of big change happening in the Church
26 and in the broader culture, and some disorientation.

27
28 So I think you have a number of things happening in
29 this period that might explain the spike, if there is
30 a spike. But I take your point we don't fully know that
31 because we don't have all the data of history.

32
33 THE CHAIR: We will never know.

34
35 ARCHBISHOP FISHER: And may never know.

36
37 MS FURNESS: You referred to the intersection of sex,
38 power and I think it was theology? What was the third?

39
40 ARCHBISHOP FISHER: Sex, power and religion. The sort of
41 three topics you don't discuss at the dinner table.

42
43 MS FURNESS: It depends upon your dinner table I suspect,
44 archbishop. Those three matters are not dissimilar from
45 Dr Ranson's theory. Certainly he used slightly different
46 language, but that was the effect of it. Is it the case
47 that your reference to power is effectively a reference to

1 clericalism?

2

3 ARCHBISHOP FISHER: That's part of it. I think part of it
4 is about violence. I think we have come to understand it
5 is too simple to call this just sex. It is often about
6 violence, about the abuse of power and authority. So there
7 were other things going on in these crimes and there were
8 other things going on in why this was facilitated,
9 permitted, overlooked, covered up, and so on, to do with
10 power.

11

12 MS FURNESS: So what has changed, in relation to your
13 trilogy of sex, power and theology, from then to now in the
14 Church?

15

16 ARCHBISHOP FISHER: I think our understandings of all
17 three have changed quite dramatically. I think lots of
18 people would say they still need more change or that we
19 have hardly begun to digest some of, say, what the Vatican
20 Council said to us about authority as service, leadership
21 as service not as an elitist class who are above
22 accountability, transparency. But some of that certainly
23 has changed in my lifetime, in my experience.

24

25 Attitudes to sex - I think you have heard from some
26 previous witnesses that there was a time when it was
27 unspeakable, it was just sort of seen as shameful. I think
28 it's much more out in the open, people talk about it more,
29 talk about its abuses as well as its proper place in
30 intimate relationships.

31

32 And also with respect to religion. I think people now
33 will be much more ready to critique, to not see it as
34 a taboo area where they mustn't have anything to say.

35

36 In terms of your earlier questions, how am I convinced
37 I can't be an absolute monarch the way some others might
38 have been? Well, for one thing, people won't let me.
39 People just won't have it. They might have once. Today,
40 my priests and my people, if I start behaving tyrannically,
41 one way or another they will vote with their feet, they
42 will vote with their voices, they will go to the media,
43 they will be sending me petitions. I will know that they
44 are dissatisfied. That might not have happened at some
45 times in the past, where people had an idealised view of
46 bishops or people in authority and they didn't complain.

47

1 Today, we're under much more scrutiny from the general
2 public. Our own people are much more likely to say their
3 say. And I do believe in general we are wanting to hear
4 them. It is painful sometimes to hear it, but I think most
5 of us want to hear it now.

6
7 MS FURNESS: Archbishop Costelloe, as you would be aware,
8 there has been much discussion of governance and the way in
9 which governance may have contributed to not only the fact
10 of abuse but the response to abuse.

11
12 ARCHBISHOP COSTELLOE: Mmm-hmm.

13
14 MS FURNESS: Do you have any thoughts on that that you
15 want to share with us?

16
17 ARCHBISHOP COSTELLOE: I would suggest that the kinds of
18 things that we have just been talking about in relationship
19 to the ways in which bishops now hopefully are exercising
20 the rightful authority that they have is very different to
21 in the past.

22
23 So along with Archbishop Fisher, I would say - it's
24 not my style, anyway, but if I were to try and be very
25 autocratic and just make demands and not give any
26 explanations or not try and bring people with me to
27 consider my points of view or my suggestions, I would just
28 lose cooperation and I wouldn't be able to function. So
29 I think there is a very different way of being a bishop
30 now.

31
32 In terms of governance, I think Archbishop Coleridge
33 has mentioned that the way our church is structured there
34 are certain things that are, if you like, fixed in stone,
35 that we, certainly the Australian Bishops, are not able to
36 change structurally, from that point of view - so the
37 structures of governance.

38
39 The ways of working within those structures I think
40 have changed dramatically and can continue to change.

41
42 One of the problems in the past - and I go back really
43 to what I was saying before - is that there was this very
44 deeply developed concept that we are immune from criticism;
45 we shouldn't be scrutinised; we are a law unto ourselves
46 and, as I said before, if that's a general feeling in the
47 air of the Church, it will express itself possibly in the

1 way bishops operate, in the way priests operate in their
2 parishes or religious operate in their institutions.

3
4 So I think it's a question of the way in which the
5 structures of governance are exercised, if I can put it
6 that way.

7
8 MS FURNESS: You would accept that at least one of the
9 principles of good governance is transparency?

10
11 ARCHBISHOP COSTELLOE: Yes.

12
13 MS FURNESS: And one of the issues in the past was
14 a significant degree of secrecy.

15
16 ARCHBISHOP COSTELLOE: Yes.

17
18 MS FURNESS: How is the Church now, through the area you
19 work in as Archbishop of Perth, more transparent?

20
21 ARCHBISHOP COSTELLOE: Well, I'm not sure that we're
22 hiding anything, so I'm --

23
24 MS FURNESS: How do we know you're not hiding anything?

25
26 ARCHBISHOP COSTELLOE: Well, you are welcome to come and
27 investigate.

28
29 MS FURNESS: Not an uncommon way of being transparent is
30 producing documents that tell parishioners and the public
31 generally what you are doing.

32
33 ARCHBISHOP COSTELLOE: Yes.

34
35 MS FURNESS: I don't know that the archdiocese has an
36 annual report, does it?

37
38 ARCHBISHOP COSTELLOE: No, we don't.

39
40 MS FURNESS: That might be one way of being more
41 transparent?

42
43 ARCHBISHOP COSTELLOE: Yes, certainly, yes.

44
45 MS FURNESS: Another might be publishing statistics in
46 relation to professional standards so the public know what
47 the numbers are, what you are doing with these people, what

1 the outcomes are.

2

3 ARCHBISHOP COSTELLOE: Yes, yes. And we haven't published
4 those statistics so far.

5

6 MS FURNESS: Another aspect of good governance that is
7 generally considered is having a diverse mix of skills and
8 experience on boards and other committees that assist in
9 governance.

10

11 ARCHBISHOP COSTELLOE: Yes, yes.

12

13 MS FURNESS: The church is not quite there yet, is it?

14

15 ARCHBISHOP COSTELLOE: No, it probably has a fair way to
16 go, but I think it has made a good start. I would say that
17 in my archdiocese, but I think probably in most
18 jurisdictions of the Church, we have boards and we have
19 boards of management, boards of governance, nearly always
20 comprising laypeople - laywomen and laymen.

21

22 I think one of the things that is important for me,
23 anyway, is to say that the Church that I experience now is
24 different from the Church that I experienced when I was
25 a boy growing up, and that was in the 1960s and 1970s.

26

27 I struggle a little bit, because I don't recognise in
28 the Church of today some of the elements which are being
29 identified as major contributors to this. Some I do, but
30 not all of them, and this is one of them.

31

32 MS FURNESS: Thank you. Archbishop Wilson, you may have
33 heard that your archdiocese received some praise from
34 Professor Ormerod a week or so ago.

35

36 ARCHBISHOP WILSON: I have heard that.

37

38 MS FURNESS: That was partly in the context of the data
39 that was released, which indicated that your archdiocese
40 had a rate or proportion that was significantly below the
41 average. You are aware of that?

42

43 ARCHBISHOP WILSON: I am aware of that.

44

45 MS FURNESS: Professor Ormerod gave a reason being that
46 you and your predecessor had put in place structures where
47 there were groups of laypeople who were your advisers, and

1 to some extent you had engaged with them in the governance
2 of the archdiocese.

3
4 ARCHBISHOP WILSON: That's right. In the history of the
5 Archdiocese of Adelaide there has been a long, long period
6 of involvement of laypeople in the life of the Church.
7 After the Second World War our diocese was very heavily
8 influenced by what was called the Cardijn method of youth
9 and looking after students.

10
11 So a large number of our people, who then were young
12 adults and teenagers, were involved in the life of the
13 Church through the YCW movement and YCS movement. Those
14 people then went on to take up leadership positions in
15 their parishes and so on.

16
17 At the same time, Archbishop Beovich, who was the
18 archbishop from 1939, came home from the Second Vatican
19 Council in 1965 and immediately began to create these new
20 bodies that allowed people to participate in governance.

21
22 So the diocesan pastoral council began then and has
23 continued on, albeit with a few changes.

24
25 Then Archbishop Faulkner developed a leadership team
26 at the top of the archdiocese that involved women working
27 alongside him. When I became the archbishop, I then
28 transformed that a little so that it would become canonical
29 and operate within the system of canon law.

30
31 So around the table, at the leadership of the diocese,
32 there are women who have heavy responsibilities and lots of
33 delegated authority from me to do the work of the Church.

34
35 MS FURNESS: Were there any rumblings from parish priests,
36 and the like, seeing women in positions of power that
37 perhaps were refused them?

38
39 ARCHBISHOP WILSON: Not in my time. There could very well
40 have been before I arrived. But no, not in my time.
41 I think that, as I said, our diocese was very heavily
42 influenced by the fact that so many people were involved in
43 this YCW movement, that it led people to see that, as
44 a result of their baptism, they had a role to play in the
45 life of the Church. So it was regarded as natural that
46 they would take up that kind of work in leadership.

47

1 MS FURNESS: When you refer to changing it to make it
2 canonical, what do you mean?

3

4 ARCHBISHOP WILSON: Well, the arrangements before I went
5 there were a sort of private arrangement made by
6 Archbishop Faulkner, and it operated that way.

7

8 I wanted to make it so there was an expression of the
9 1983 Code of Canon Law, and therefore an expression of the
10 organic growth that has gone on in the life of the Church
11 since the Second Vatican Council.

12

13 MS FURNESS: What did you do that changed it?

14

15 ARCHBISHOP WILSON: What I did was that I appointed all
16 the women and some men to the position of chancellor.
17 Within the canonical system, there's a role of chancellor
18 in a diocese, and you can have a number of them. It's
19 possible, then, to create the role that they have to play
20 by giving them a job description, and that's what we did.

21

22 MS FURNESS: Clearly, chancellors aren't gender specific?

23

24 ARCHBISHOP WILSON: No, they are not.

25

26 MS FURNESS: We have left you behind,
27 Archbishop Coleridge. However, you have given some
28 evidence on this before. What is it that you would like to
29 say about governance in particular?

30

31 ARCHBISHOP COLERIDGE: I do agree with Archbishop Fisher
32 when he says that even if you wanted to, you couldn't
33 govern in the good old monarchical way of other times. Not
34 long ago, I finished a very fine biography of
35 Archbishop Mannix. I thought to myself, how extraordinary,
36 this man died at a vast age but in my lifetime, and yet
37 it's as if he is a creature from some other planet.

38

39 What you see embodied in a man like Mannix - and he
40 would have been typical of others - is a kind of
41 monarchical understanding of episcopal governance, and this
42 has deep historic roots. It has deep theological roots,
43 too, because if you imagine God as a monarch and then Jesus
44 as a monarch and the apostles are sent out by Jesus, and
45 the Pope and the bishops are the successors of the
46 apostles, the whole structure and the model becomes
47 monarchical. It had its power and its creativity at

1 a certain historical moment, but now it's like something
2 from another planet.

3

4 MS FURNESS: But the structure hasn't changed?

5

6 ARCHBISHOP COLERIDGE: The structure is changing, albeit
7 slowly, but is changing.

8

9 For instance, if you take Pope Francis, one of the
10 things that he is dismantling, I think, is the papal court
11 and the monarchical model of the papal ministry. I think
12 this was a hugely powerful thing in the past, and it did
13 confer upon the bishops, even in this country, certainly in
14 Europe, a rather princely style, which could become
15 autocratic.

16

17 Power in itself can be creative; it can be
18 destructive. The call to serve is the call to use power
19 creatively. Clericalism isn't just power; it's power used
20 destructively.

21

22 The other thing that strikes me is that there weren't
23 in the past, as you seem to imply, Ms Furness, some bishops
24 who were, as it were, good and others who were bad. The
25 thing that has struck me and perplexed me is that it seems
26 to me that all bishops made the same kinds of mistakes in
27 another time, in this country and elsewhere. The question
28 of why has exercised my mind mightily in recent decades.

29

30 If I could put it in these terms, they were invariably
31 company men, and that had both good and bad aspects about
32 it, I suspect, but they were more interested in the
33 institution than in the individual. The sense of
34 individuality generally, certainly in the culture of the
35 Church but more broadly in the culture, and still very
36 strikingly in other cultures around the world - the sense
37 of the individual is very subdued. It's the body corporate
38 that really prevails, and I think that was the sense. So
39 they had this passionate, lifelong commitment to the
40 defence and promotion of the institution, and it made them
41 blind to individuals.

42

43 The other thing that happened, it seems to me, is that
44 things like abuse were spiritualised, so that our strength
45 became our weakness. I could talk at length about that,
46 and I may refer to it again later in this particular panel
47 session; I'm not sure. But there was a spiritualisation of

1 what was going on, which amounted to a complete blindness
2 to the reality.

3
4 This became all the more striking in a post-Freudian
5 world where we became aware, the whole society but
6 certainly the Church became aware, of what we would now
7 call pathologies and therefore various compulsions and
8 addictions, which were unknown in a pre-Freudian world. So
9 all of that erupted at the same time - how to understand
10 the abuse of the young in a post-Freudian world as we come
11 to grips with the nature of the pathologies to which the
12 human being is liable.

13
14 MS FURNESS: Thank you, archbishop. Just one minute,
15 Archbishop Wilson.

16
17 Archbishop Fisher, you spoke before of there being
18 more empathy now, and in your statement you refer many
19 times to compassion. How do you engender empathy and
20 compassion in a person?

21
22 ARCHBISHOP FISHER: One factor in this area we have talked
23 about today you have already identified, and that is just
24 hearing from people who have suffered. If you have never
25 heard them or met them, you might have some notion about
26 what's awry, what's wrong. It is only when you hear people
27 speak of just how it has damaged them and how long-lasting
28 that has been, how it has played out in many aspects of
29 their life and then how it has affected those around them
30 too, such as their family members - so I think hearing from
31 people who have suffered is one thing that most hearts - it
32 will bring some echo in that heart.

33
34 I think there are other things you have to do to work
35 on building a culture of compassion and encouraging
36 compassion in the young, in people as they are maturing, in
37 people in formation. One thing you do is put them in lots
38 of different situations where people have various kinds of
39 suffering or challenges, not just one, but we take, for
40 instance, our young men in the seminary and we put them in
41 lots of different situations. It could be in dealing with
42 unemployed people or prisoners or sick people in hospital
43 or disabled people. We have a deaf ministry in this
44 diocese. There are many different kinds of suffering. You
45 put them with those people and you ask such people to help
46 mentor them, help them understand what their challenges
47 are, what pains they have suffered.

1
2 MS FURNESS: Wasn't that part of the ministry in the past,
3 that pastors would deal with and treat the sick and speak
4 to those in need?

5
6 ARCHBISHOP FISHER: I don't think, for instance,
7 a seminarian, right back then, would have had any of those
8 pastoral experiences. It was only once he was ordained
9 that he was thrown into works like that, and possibly not
10 had any mentoring, either. He was just given the collar
11 and the status and expected to know what to do.

12
13 MS FURNESS: And the cane, if he was a Christian Brother.

14
15 ARCHBISHOP COLERIDGE: The strap.

16
17 ARCHBISHOP FISHER: Possibly, yes, and some kind of
18 punishment. Now I think there is much more a sense that
19 this has to be cultivated in people. It has to be
20 monitored that it is actually demonstrating itself, too, so
21 that some people who don't demonstrate any ability to feel
22 compassion - that's a warning sign that if it can't be
23 cultivated in them, they are not an appropriate person for
24 ministry going forward.

25
26 MS FURNESS: Archbishop Wilson?

27
28 ARCHBISHOP WILSON: Ms Furness, I just wanted to say that
29 there are some changes that are already levelled at bishops
30 in the way that they run their dioceses, in that there are
31 many different decisions a bishop makes when he has to
32 consult people. The consultation is meant to be that he
33 really listens to what they say, but there are some
34 decisions when it comes to the point where the people who
35 sit around the table control the decisions that he makes.
36 Every diocese has to have a finance council. Within
37 certain parameters, the bishop cannot make a decision
38 without the permission of those people who are around that
39 table.

40
41 MS FURNESS: That's in relation to money?

42
43 ARCHBISHOP WILSON: In relation to money, that's right.
44 So there are ways in which the Church is gradually moving
45 towards new ways of doing things.

46
47 COMMISSIONER FITZGERALD: Can I just ask one question

1 related to that. Can I just put a proposition to you, and
2 it is directly related to this and the new model of
3 governance that you have talked about in your own
4 archdiocese.

5
6 Had the bishops in Australia adopted the opportunities
7 and the possibilities presented by the Second Vatican
8 Council in terms of pastoral councils and parish councils
9 with true and genuine gusto, would not some of the problems
10 that occurred in the 1960s, 1970s and 1980s, and certainly
11 the responses, have been quite different?
12

13 Isn't it the truth that in fact for more than
14 40 years, many of the things that are necessary both to
15 abate risk and then to respond to risk appropriately were
16 available to each and every bishop in Australia - some did
17 it; most didn't - and over that time, it has waxed and
18 waned? So the question is why is it that a Church that was
19 presented with such possibility, such collective wisdom and
20 opportunities, simply failed, failed to do that? Now we
21 talk about them as something new, something rediscovered,
22 but they were always available. I think most people, in
23 looking at this issue, struggle to understand that.
24

25 So appreciating that it is changing - and each of you
26 have indicated that - the lost opportunity seems
27 extraordinary, with devastating consequences. So I just
28 want to ask Archbishop Wilson, given that your archdiocese
29 actually did follow through on that, do you have any
30 insight as to why the Australian Church, by and large, did
31 not embrace those practices in a consistent way over the
32 last four decades?
33

34 ARCHBISHOP WILSON: I think that there were many different
35 reasons why they didn't do it. I think in some places they
36 made an attempt at it, and it failed, it didn't work, so
37 they just let it go. But I don't have any answer for why
38 people haven't taken up what is contained in the 1983 Code.
39

40 ARCHBISHOP COLERIDGE: If I might, Commissioner?
41 Structures were set up. Many, many parishes set up
42 pastoral councils and still have them. But structures are
43 only as good as the people you put in them, and I'm afraid
44 many of the structures did struggle, and even fail, because
45 the people who were in those structures seemed unable to do
46 what the structure itself required.
47

1 If anything has emerged clearly, I suppose, in these
2 years since the Second Vatican Council, it would be that we
3 are never going to be saved by a structure. They do
4 matter, but, really, a structure is, as I say, as good as
5 the people you put in it.
6

7 The other thing is that the dioceses of this country,
8 and the parishes therefore, vary enormously. Whereas the
9 Archdiocese of Brisbane can have councils and all these
10 wonderful structures that were authorised by the Second
11 Vatican Council, it's a bit harder for Wilcannia-Forbes,
12 for quite obvious reasons. So that has to be taken into
13 account.
14

15 I do agree with your general claim that there has been
16 a missed opportunity. I'm not sure it has been quite as
17 dramatically missed as your question suggests,
18 Commissioner, but there are many reasons why the
19 opportunity was missed. Some of them at least, I think,
20 come back to individuals, by which I mean bishops, priests
21 and others, who populated these structures but in a way
22 that was ineffectual.
23

24 COMMISSIONER FITZGERALD: Without labouring the point,
25 doesn't that go to the fact that associated with the
26 establishment of those structures, both parish councils and
27 pastoral councils, would have needed to be a very
28 significant commitment to training and formation? Whilst
29 I absolutely agree that the personalities and the
30 individuals matter, one of the absences - and it is
31 a question, archbishop - was that when they were
32 established, was there a genuine commitment to the
33 formation, training and skills development of the people
34 that populated the structures? You are absolutely right,
35 structures won't get you anywhere unless the people in them
36 have those capacities.
37

38 ARCHBISHOP COLERIDGE: I think, again, the experience was
39 sporadic. Again, Archbishop Wilson has referred to the
40 whole Cardijn tradition that had taken root in the
41 Archdiocese of Adelaide, which was precisely a formation of
42 the kind of which you speak. I think in other parts of
43 Australia, too, there were genuine attempts to induct
44 people really into the vision of the Second Vatican
45 Council, but it wasn't easy, in part because the vision
46 itself was so dramatically different from what we had
47 known.

1
2 So, yes, there were failures at adult education and
3 deeper formation, but it wasn't as if attempts weren't
4 made. At some point, we seemed to run out of steam on that
5 front of adult formation or adult education, and people
6 just weren't prepared to turn up. So that was another
7 problem - a loss of momentum or a loss of energy on that
8 front, which is vital, as you say.

9
10 MS FURNESS: Archbishop Coleridge, you spoke about
11 Wilcannia-Forbes having difficulties, and presumably any
12 regional or remote parish would. Isn't it the
13 responsibility, to some extent, of the archdiocese to
14 assist those sorts of parishes?

15
16 ARCHBISHOP COLERIDGE: Well, some of that does go on. The
17 Archdiocese of Brisbane, I know, resources very heavily in
18 all kinds of ways the very large and, in some ways, remote
19 dioceses to our north. I know it happens in New South
20 Wales with regard to the understanding between Sydney, with
21 all its resources, and Wilcannia-Forbes. So a lot of this
22 goes on, and the Australian Bishops Conference offers all
23 kinds of assistance to the very remote Diocese of Broome.
24 So there is quite a bit of that collaboration that goes on.
25 There could be more, but I think there is already quite
26 a bit that goes on.

27
28 MS FURNESS: So if, indeed, a small parish was struggling,
29 one could look to the archdiocese to say, "Well, it's your
30 turn to help this parish"?

31
32 ARCHBISHOP COLERIDGE: That also goes on. Again, I can
33 speak only of the Archdiocese of Brisbane, really, and that
34 is that we have centralised resources, which are constantly
35 offered to communities that lack them. Sometimes there is
36 enthusiastic take-up. Other times they look the other way,
37 and you can't really force the issue - well, I can try.
38 I can urge, cajole, encourage and all of that, but I can't
39 rule by fiat.

40
41 MS FURNESS: Archbishop Hart, there has been some
42 evidence, particularly from the Catholics for Renewal,
43 about the need for and the lack of synods, plenaries,
44 pastoral councils and those sorts of structures to enable
45 the Church, the leadership of the Church, to hear from the
46 laity and speak with the laity about issues affecting the
47 Church.

1
2 ARCHBISHOP HART: I think that was the major idea in this
3 context as to why the 2020 plenary council was put forward.
4 May I just digress for a minute?

5
6 MS FURNESS: Certainly.

7
8 ARCHBISHOP HART: In a parish, I always saw myself as
9 a talent scout. Your parish really is only as good as the
10 people you have and who you can draw in to things. One of
11 the challenges that we sometimes face at parish level -
12 some parishes do very well because they have a whole lot of
13 gifted people; some parishes are lacking in that regard.

14
15 Now, if we then apply that to dioceses, there are big
16 dioceses with a lot of resources and the challenge is how
17 to involve the people in a whole lot of areas. It may be
18 in areas through the relative offices for evangelisation,
19 education, and so on, and to draw people in. I know we did
20 have a Catholic Education Commission in Victoria and
21 perhaps in the context that Archbishop Coleridge mentioned,
22 it ran out of a bit of steam, and whilst the Commission is
23 there, the big Catholic Education board doesn't go ahead
24 quite so much.

25
26 So it depends where you are. There are good things.
27 It depends on the impetus and it depends on the ability to
28 address and discuss the needs and topics.

29
30 MS FURNESS: A witness who gave evidence recently said
31 that, in her experience, parish councils and parishes
32 generally tend to grow in participation the more the parish
33 priest allows there to be others, particularly laypeople,
34 who participate in decision-making, and then when that
35 parish priest moves on and you have one who is more
36 autocratic, participation drops.

37
38 ARCHBISHOP HART: That's my point about being the talent
39 scout. If you can identify people and give them their
40 ability to serve, to use their gifts, that parish will
41 flourish.

42
43 MS FURNESS: Just coming back to my question about the
44 synods, you refer to a plenary council?

45
46 ARCHBISHOP HART: There is projected a plenary council for
47 Australia in 2020. Archbishop Coleridge is leading the

1 committee with, I think, Archbishop Wilson. You are on
2 that, aren't you?

3
4 ARCHBISHOP WILSON: I am.

5
6 ARCHBISHOP HART: The idea is to make it not just
7 a meeting of the bishops in another guise but to be
8 preceded by a broad-based consultation and to be really
9 participatory so that we will not merely learn the lessons,
10 the important lessons that the Commission has to give us,
11 but so that we will grow as a Church, as the people of God,
12 with all of the gifts and talents we have.

13
14 MS FURNESS: So, Archbishop Wilson, is it prepared that
15 there will be organised and structured and formal
16 consultation with laypeople, among others, leading up to
17 the plenary council?

18
19 ARCHBISHOP WILSON: Archbishop Coleridge is in charge of
20 this process at the moment, but, yes, I can say that the
21 idea about doing this actually comes from an initiative of
22 Pope John Paul II, who at the beginning of the new
23 millennium said that he thought that every local church -
24 say in Australia - needed to have a plenary council,
25 a gathering like that, that would involve all the people,
26 consultation with laypeople, religious and clergy, and so
27 on, in determining what it is that we want to characterise
28 the way that we move into this new century. So in
29 explaining it, I've been saying that I think what we need
30 to do is to formulate a national pastoral plan that covers
31 all the works we want to do.

32
33 MS FURNESS: Archbishop Coleridge, is it expected that
34 there be consultation with advocacy groups and survivors of
35 child sexual abuse in that consultation process?

36
37 ARCHBISHOP COLERIDGE: As far as I'm concerned, there will
38 be consultation with as many people as we can possibly
39 consult. Unless it is that kind of consultation, it's
40 hardly worth going to the trouble of having a thing as
41 complex as a plenary council. So yes.

42
43 MS FURNESS: Thank you. Your Honour, I notice the time.

44
45 THE CHAIR: Yes, very well. We will adjourn now until -
46 10?
47

1 MS FURNESS: Thank you, your Honour.

2

3 THE CHAIR: We will adjourn until 10 in the morning

4

5 **AT 4PM THE COMMISSION WAS ADJOURNED**

6 **TO FRIDAY, 24 FEBRUARY 2017 AT 10AM**

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