

Scottish Child Abuse Inquiry

Witness Statement of

William CRAWFORD

Support person present: No

1. My full name is William Norman Smith Crawford, I'm known as Bill. My date of birth is [REDACTED] 1964. My contact details are known to the Inquiry.

Introduction

2. I am providing a statement to the Scottish Child Abuse Inquiry regarding my involvement, as a Diocesan Safeguarding Adviser, with Father John Farrell. I was John Farrell's safeguarding contact from 2012 to 2014 and subsequently gave evidence at a High Court trial case against John Farrell in 2016.

Background

3. I joined Strathclyde Police in 1984. I had been studying Industrial Chemistry at Napier College prior to that, but decided to realign, because friends with degrees weren't getting jobs, and the police seemed a worthwhile career choice.
4. I completed 30 years police service and retired from Police Scotland, as an inspector, in 2014. My experiences included working as a beat and community cop, several positions within the Roads Policing Division, Safety Camera Partnership work with the Justice Department for Scotland, Quality Assurance and numerous supervisory roles. My final position was in the Professional Standards Department dealing with criminal allegations against police officers and police staff.

5. I retired on 31st October 2014 and initially decided that I wanted a clean break and didn't want to go back to the police to work. I bounced around between a few jobs but couldn't settle and in February 2019 I went back full time, as a member of police staff, to work with the police. I am an Interim Productions Assistant, and help with ongoing work, streamlining the production procedures within Police Scotland.

Role of Parish Safeguarding Co-ordinator for St. Bride's

6. I don't have a great recollection of the timeline for my involvement with Safeguarding within the parish or diocese prior to taking up the role of Diocesan Safeguarding Adviser.
7. I was initially involved as a volunteer with my own parish, St. Brides in Cambuslang. I was a children's liturgy leader and a Eucharistic minister, so I was involved in the day to day activities of the parish.
8. There should be a Safeguarding Adviser for each diocese and each parish should have a parish safeguarding co-ordinator who works with the parish priest. Dr Gerry McGloan, who has since died, was the parish co-ordinator at St. Bride's. He was getting old so he asked me to assist him.
9. He then stood down and I became the parish safeguarding co-ordinator for St. Bride's. I was then involved in the Safeguarding co-ordination which was to do with Protection of Vulnerable Groups (PVG) (Scotland) Act 2007.
10. The Scottish Catholic Safeguarding Manual gives guidelines as to the role of the parish co-ordinator .and other Safeguarding roles. It is the main template and states what is required within each of the roles.
11. In addition, there is regular information sharing and group sessions, as and when they are required, that everyone understands.

12. My immediate task was to identify all the groups that dealt with children, young people or adults at risk to ensure all those in charge, or actively involved, were registered on the PVG scheme.
13. That included groups like the children's liturgy and the mothers and toddlers group, but it was also required for anyone that dealt with the sick and the housebound who could fall into the adult at risk category.
14. It was quite a significant task, and there was a grace period to complete the PVG applications, but after the cut-off date it would be a criminal offence to work, even voluntarily, with children, young people or adults at risk, if you were not registered on the PVG scheme.
15. So, it was my job to identify all the groups, within the parish, that had a connection with anyone that fell under the PVG legislation, identify who was in charge and then collate a list of who was actively involved with vulnerable groups.
16. I then had to arrange for those people to have PVG checks completed. Part of that included arranging for an ID checker, who was provided by the diocese, to come to the parish and assist. They were authorised signatories with Disclosure Scotland.
17. The ID checkers helped people fill out the forms and checked all the appropriate identification documents. It was quite an onerous task trying to collate all that information.
18. At some point though, I was approved as an ID checker which meant I could arrange to meet with groups, check all the forms and send them away. At that time the Diocesan Safeguarding Adviser was Tina Campbell, who was a counter signatory, and she would sign off the list before it was sent on to Disclosure Scotland, who would then issue the PVG certificate.
19. That was my initial role as parish co-ordinator but I then went on to become a member of the Diocese Risk Assessment Management Team (DRAMT).

20. That must have been in about 2011, I was approached by Father Paul Morton, at St. Bride's, and he told me the diocese needed me. He told me to give them a phone and that was about it, he walked away and left me.
21. I then gave the diocesan offices, in Coursington Road, Motherwell, a call, and told them of my conversation with Father Paul Morton. I spoke to Tina Campbell, the then Safeguarding Adviser for the diocese and it evolved that the diocese wanted me to sit on the DRAMT.

Diocese Risk Assessment Management Team (DRAMT)

22. I should perhaps first explain the chain of reporting in relation to Diocesan Safeguarding in Scotland. At the top you have the National Safeguarding Adviser, which, when I started around 2011, was Jackie McCaig. You then have a Safeguarding Adviser for each of the eight diocese within Scotland and, within each diocese, you have different parishes, each one of them should have a parish safeguarding co-ordinator.
23. Within each diocese, there is a Diocese Risk Assessment Management Team (DRAMT) which is chaired by the Diocesan Safeguarding Adviser, which was Tina Campbell, when I started. The team is made up of a number of individuals, drawn from a variety of backgrounds to ensure a broad range of knowledge base to informed discussions and decisions to be made.
24. The DRAMT reported to the National Safeguarding Adviser, Jackie McCaig, who then reported to the bishops conference.
25. The DRAMT met every quarter and dealt with clergy issues and any issues or incidents pertaining to the diocese that required risk assessment and management. For example, a parish priest might report to the DRAMT that a parishioner, in casual conversation, mentioned to the priest that he had been sexually abused, as a minor, by another parishioner.

26. Other examples might be allegations of abuse by the clergy or where a registered sexual offenders had returned to live in the parish from imprisonment, and had expressed a desire to practice their faith.
27. Part of the DRAMT responsibilities was to assess and manage a 'Covenant of Care', which would be created for such issues. These were similar for both clergy and members of the public.
28. It was about minimising risk to others, particularly vulnerable groups, but also about protection considerations, in case information became known and anyone then became a target.
29. The covenant of care would lay down conditions, that were identified by the DRAMT for clergy and also the Criminal Justice Social Work and the Offender Management Unit for offenders. The DRAMT agenda would then cover all the issues and continue to assess and manage them through each separate covenant of care.
30. The parish priest would have to be aware, and would have to make the DRAMT aware should any of the conditions not be adhered to, in order that the Diocesan Safeguarding Adviser could report to the Offender Management Unit.
31. If we look at the example I described, someone returning from prison who wanted to continue practicing their faith. We would have to identify a mass that would be the least problematic for the individual to attend. Perhaps in the evening rather than a weekend morning, when there might be more children present.
32. Then conditions were identified and recorded on the Covenant of Care. The DRAMT, the Criminal Justice Social Work and Offender Management Unit would all be involved and the conditions would state things like a time to arrive, a seat to sit in, a requirement not to engage with anyone, to partake of the mass, do their communion and leave immediately thereafter.

33. When I was the parish co-ordinator the DRAMT wanted someone with a police background on the team. One reason was that the DRAMT got the PVG replies and, as a police officer, I had a better knowledge of police legislation, and could put context around information that was coming back from Disclosure Scotland.
34. If someone had a conviction under Section 81 of the Road Traffic Regulations Act 1984, the DRAMT members wouldn't have a clue, but I knew that was speeding in a 30 mph limit. There is no driving, sitting in the church taking a children's liturgy so there was no risk and that person would be okay.
35. It was a collective decision, but I would give my informed and formalised opinion. Everything was reflected within the minutes of the DRAMT meetings.
36. There had been someone with a police background on the DRAMT previously but they had died and I was volunteered to join the team. So I joined the DRAMT while continuing my role as parish co-ordinator. Tina Campbell was the chair of the DRAMT at that time.

Knowledge of John Farrell

37. I first heard of John Farrell at a DRAMT meeting. Tina Campbell would have put it on the agenda as the Diocesan Safeguarding Adviser and chair of the meeting. I can't remember when that meeting was, it will be recorded on the minutes or Tina could provide that information.
38. Tina gave an introduction which related to a sexual allegation made by a male, dating back some eight or nine years, that was against John Farrell. We weren't provided with any details about the allegation other than it was a sexual allegation, made by a male, [REDACTED] It related to a time at St. Ninian's, Fife, when John Farrell was headmaster and Christian Brother not a diocesan parish priest.
39. That initial complaint had been reported to the diocese, and I don't know the route it then took, but it was reported to the police at Motherwell. Tina Campbell advised us

at the meeting that it had been investigated and there was insufficient evidence to proceed with a formal report to the Crown Office.

40. I wasn't aware of where Father John Farrell was at that time of the original allegation. It was at that same meeting, Tina advised us the same allegation had been made again, in June 2013, by the same person, but that it now had corroboration. That too had been reported to the police and investigations were ongoing.
41. At the same meeting Tina Campbell advised the DRAMT that Father John Farrell was a retired parish priest and was residing with a religious order in Bognor Regis.
42. I believe the person making the allegation, a [REDACTED] had gone down to Bognor Regis, with a girlfriend, and confronted John Farrell. John Farrell made a statement to [REDACTED] in the presence of the girlfriend, and, I don't know what that statement was, but they returned to Scotland and passed it on to the diocese. I believe it was to Tina Campbell. I can only assume the information was a corroboration of admissions or something like that and Tina obviously went to the police with that.
43. There was a whole raft of things for the DRAMT to consider as John Farrell had obviously been tracked down and may not be safe. We were unaware if there were more accusers, so may have been at risk of others tracking him down.
44. We were in Motherwell and he was on the south coast of England. It wasn't practical or safe for John to be in Bognor Regis and arrangements also had to be made to discuss a covenant of care.
45. We also had an additional concern, in that the house John Farrell was residing in with the order, in Bognor Regis, was next door to a holiday camp. That was flagged and was part of the DRAMT role as well, as there is still an onus of responsibility on the diocese.

46. As I have said, there was a potential of risk to John Farrell and issues or concerns that could be created for the order so it was agreed a covenant of care should be put in place, at the earliest opportunity, and that John Farrell should return to Scotland. I believe that covenant of care was put in place in June 2013.
47. I think, Tina Campbell contacted the Dean for the parish John was living in and John was persuaded to return to Scotland. Arrangements were then made for John to return to Scotland. Tina Campbell managed the arrangements for his return directly with him.
48. John Farrell went to Musselburgh initially and stayed with friends, Jim and Rosemary McDonagh. John had apparently reconnected with Jim, who had been a novitiate in the order at the same time he was. I suppose being in the company of someone unconnected with the church, that was an old friend, was seen as a good thing for John, by the diocese.
49. Being the house guest of Jim and Rosemary put a lot of stresses and strains on them, so John was moved out to an address at Tyne House in Haddington, which was still close to them. John hadn't done anything wrong or untoward, he just wasn't a very compatible house guest.
50. In hindsight, moving John to the east coast was a mistake because, although it wasn't as far away as Bognor Regis, it was still over two hours' drive away from the diocese offices in Motherwell.
51. I understand the thought process behind it but, knowing what I know now of him and the whole situation, I personally think John was perhaps being manipulative.
52. When things started to become more pressing, because of the impending trial against John Farrell, I met with him and he agreed to move back to the Motherwell area. I arranged that through the diocese.

Role of Diocese Safeguarding Adviser for Motherwell

53. About the time the issues with John Farrell were ongoing, Jackie McCaig retired as National Safeguarding Adviser and Tina Campbell applied for, and secured the national job.
54. Tina couldn't just walk away from her Motherwell Diocese role, so I offered my services, initially on a temporary basis, in the role of the Diocese Safeguarding Adviser for Motherwell. I knew the nuts and bolts of the important aspects of that role, the DRAMT could do the day to day stuff and if I picked it up that would ensure continuity.
55. I then had a massive rush of blood to the head and thought to myself that I could actually take on the job of Diocese Safeguarding Adviser for Motherwell. I went to see my Chief Inspector and explained the circumstances. I asked if she thought it would be possible for me to compress my current five days a week police duties into four days a week in order that I could do the two day a week job as Diocese Safeguarding Adviser.
56. She didn't think the police bosses would accept that but, undeterred, I submitted an application to change my working hours. I was then spoken to by my superintendent, who said that ordinarily she would reject the request, but because of what she knew of me and saw of my honesty and integrity, she believed I could do it, and she approved it. That was all done officially through HR etc.
57. Just to confirm, I had previously been working as a volunteer within the diocese and didn't need approval from the police but as some meetings were through the day I did submit a subject sheet to my division declaring what I was doing.
58. I did go in uniform when meetings were during a working day and at my very first diocese meeting I did say to everyone present, for the avoidance of any doubt, that I was obviously in police uniform but that I was not there as member of the police, I was there as my personal self.

59. They all knew, within the diocese, that I was not representing Strathclyde Police, and I would submit a subject sheet to my division, so they were also aware of that. I would then work on at night and my supervisors were happy with that.
60. I formally took over as Diocese Safeguarding Adviser for Motherwell, from Tina Campbell, on 4th January 2014. Prior to that there was a crossover period where Tina and I were both dealing with some DRAMT issues. One of them was John Farrell, where we shared that workload, but there was also a handover.

Covenant of Care in respect of John Farrell

61. A covenant of care is a written agreement between a priest, in this case, John Farrell, and the bishop concerning that priest's ministry. The covenant seeks to allow the priest to worship and receive support whilst safeguarding children, young people and adults at risk.
62. The purpose of the covenant is to minimise potential risk to vulnerable groups, ensure an effective and just investigation and canonical process and to reduce the possibility of inaccurate accusations or suspicions.
63. John Farrell was also subject to restricted ministry which means that he must withdraw from active ministry, even whilst being a retired priest.
64. When you go to visit a clergy that's on a covenant of care and restricted ministry, as John Farrell was, there is no official template or format. You are there to review the covenant, that was key, to make sure everything was in place and it took as long as it needed.
65. I would take a hard copy of the covenant to a review and, following the review, I would sign it and get them to sign. If there were any amendments to be made, I would take a note of them and then have the covenant reprinted, sign that and send

a copy out to them for signing. There could be many iterations of a covenant and when changes were made both parties would receive a signed copy.

66. The DRAMT would identify the terms of the covenant of care, and there was a loose framework for it, but not every case was the same so there would be specifics that needed to be recorded.
67. Without seeing the covenant of care for John Farrell, which was about four or five pages, I couldn't recall all the conditions. I do remember he went to the local parish in Haddington and I think he had to go to mass on a Sunday morning. He had to meet Jim and Rosemary, his friends, but he also went to Nunraw Abbey and celebrated mass privately with one of the monks there as well.
68. There were specific conditions. He could not do public ministry, he was not to engage with anyone as a priest, but he could go to mass as a parishioner. He could have no contact with juveniles or children, it was all there, and it was adjusted over time, for example, when he moved back to Motherwell.
69. I wasn't involved in putting the covenant of care together for John Farrell, it was put in place by Tina Campbell in June 2013. It recorded where he was to stay and the conditions surrounding him celebrating mass and I can see from my notes that it was reviewed in 12th August 2013. That would have been Tina Campbell as my first meeting with him was the handover one I've mentioned on 14th November 2013.

First Meeting with John Farrell - 14th November 2013 - Handover

70. I had several meetings with John Farrell. All my contact with him was on allocated diocese working days and in my capacity as an acting Diocese Safeguarding Adviser or as the Diocese Safeguarding Adviser for Motherwell.
71. My first meeting was on 14th November 2013, and was during my crossover period with Tina Campbell. John was there with his sister [REDACTED] and his niece, and Jim

and Rosemary McDonagh were also at the flat. It was only John, Tina and myself that took part in the review though.

72. It was a support visit, to his accommodation in Haddington. I was introduced to John Farrell by Tina, and Tina carried out a review of his covenant of care. This was also a handover meeting and Tina explained that she was moving on and I would be taking over as acting safeguarding co-ordinator for the diocese.
73. I explained to John, at that meeting, that I was a serving police inspector but that I had a dual role, and that my attendance was not as a police officer but as a Diocese Safeguarding Adviser. I told him the roles were separate and would not crossover. In my opinion, he fully understood what was happening at the time.
74. I, personally, didn't take any notes from the first meeting, Tina Campbell may have done. I did take notes in, what I call my daybooks, when I formally took on the role of Diocese Safeguarding Adviser. I then took notes at all subsequent meetings.
75. This was for my own reference and I felt it was more orderly. I have two daybooks, where I recorded notes from all my meetings and reviews. The police took certified copies from my daybooks for the case against John Farrell.
76. I have both daybooks and I'm using them for reference purposes, to assist with this statement, to provide details pertaining to my meetings with John Farrell.
77. My first impressions of John Farrell, from that first meeting were that he presented as a typical priest. He was quite affable and he seemed quite relaxed, after I had told him I was a police inspector carrying out a dual role. He didn't come across, to me, as someone that had any issues, he didn't look troubled and just behaved as if it was a matter of fact meeting.
78. John was very engaging, he was smiling, he shook hands, and to all intents and purposes, if I hadn't known what I'd known, he was a normal elderly man. I feel he

understood everything, when Tina went through the covenant, and she did cover everything with him.

79. He did have some health issues, which we covered and was a concern as there was a welfare aspect of the covenant and support meetings, to make sure he was looking after himself. There was also a discussion around counselling, to ensure he was getting medical assistance, advice and supervision for physical conditions or ailments, as well as any psychological issues.

Meeting with John Farrell - 16th February 2014 - Disclosure

80. On Thursday 13th February 2014 I received a voicemail message from John Farrell. That was to make me aware that he had been detained by the police, the previous day, and taken to Glenrothes Police Office in Fife. He said he had been interviewed in the presence of his solicitor and that he had then been arrested and charged with eleven sexual offences against minors before being released.
81. I sent a text to Tina Campbell, who was then the National Safeguarding Adviser, with that information, and she made me aware that DC Gilmour was the contact officer.
82. I then called John Farrell and arranged to go and see him at Tyne House in Haddington at 2pm on Sunday 16th February 2014. John knew I would pass it on to the bishop and it was my job to then manage any developments.
83. On the day I received the message from John that I also made Jim and Rosemary McDonagh aware, by email, and I informed Father Pat Boylan, at Denny, who was John Farrell's support priest. I also updated Bishop Toal and discussed support for John Farrell going forward. I can't recall if that was in person or over the phone.
84. Issues that I discussed with Bishop Toal included looking at the criminal process and likely outcomes, returning John Farrell to the Motherwell diocese to enable checks and close control, identifying a parish priest who could support him, the affect of

possible press and media attention, protection issues surrounding both John Farrell and his neighbours. There was a whole manner of issues.

85. As I recall, the urgency was to get John Farrell back in the diocese and the only feasible option was a flat in Carfin, Lanarkshire, that was owned by the diocese. This was an emergency option and we would then look long term at a parish house.
86. I then went to see the Carfin flat. I made sure it was fit for purpose and made arrangements to have it ready for John Farrell to move into.
87. I also had to notify Frank Cassidy who was a lay chancellor, so he could notify the insurers, that a retired incardinated priest had been arrested, charged and released. The insurers could then indemnify the diocese, should there be any claims the insurers would then pick that up.
88. I hadn't formalised a date with John for his quarterly review, but it was due. So as he had called me, I had called him back and we had arranged for me to visit on 16th February.
89. On Sunday 16th February 2014 I had my first visit with John Farrell as formal Diocese Safeguarding Adviser. He did seem somewhat subdued on the phone when I spoke with him the previous Thursday, and I did feel that perhaps he had come to terms with the magnitude and severity of the situation.
90. When I arrived he seemed very matter of fact. He welcomed me in and shook my hand. One of the issues we subsequently had at the pre-evidential hearing, and at the hearing, was that the defence were trying to say I attended that day and interviewed him as a police officer. I didn't and at the hearing I made it perfectly clear that I had two roles and that I was there that day as Diocese Safeguarding Adviser.
91. I asked John how he was and what had happened. He told me he had been arrested and taken to Glenrothes and that he had been with his lawyer, Michael Mallin. He

told me, and I noted in my daybook, that there were eleven charges and eight complainants.

92. Then John said that two complainants had a reason to complain but six didn't. I have to say, I just was not expecting that. I had this perception that he was either detached from reality or was hiding it and I didn't expect him to make any comment like that.
93. Then, again unprompted, John said that there were times of inappropriate touching and that two of the complainants were right, again, but that the others were fictional, they were just making it up.
94. John went on to tell me there had been abuse by other Christian Brothers. I just sat there, unable to believe what I was hearing. I took that to mean there had been some form of abuse by one or more Christian Brothers on children.
95. Part of the support and covenant process is not to go into anything, other than what happened, how are you. I was just trying to do an assessment, in a very primitive format, but that very much put me on the back foot. It was very matter of fact.
96. I didn't say anything, I just thought that I needed to write it down and I needed to speak to Tina Campbell, Bishop Toal and the police.
97. I did take notes in my daybook at the time, in John's presence. He was sitting on the couch and I was facing him sitting in an armchair. It was almost as if he was thinking out loud. I just went into overdrive and tried to capture the key points that he said.
98. I don't know if he was likely to say anything else, he didn't name anyone, and I moved on to talk about the covenant. I wasn't there as a police officer to interview him, and I don't think I stopped him saying anything else. I would have taken further notes if he had.

99. I was there in my role as safeguarding adviser and, in hindsight, I think I did the right thing, because he understood fully who I was and why I was there and he had phoned me.
100. I'm not sure if John knew what he was saying, or that he understood the context of what he'd said and to whom he said it, but regardless of whether you're a police officer or a member of the clergy, I think if someone says something like that to you, you are going to deal with it in the correct manner. I did not see that as something for me to deal with, but as something that had to be passed on.
101. I then deliberately stuck to the covenant and didn't ask John any questions about the disclosures he'd made. We spoke about him going to celebrate mass with the parish priest, Canon Joe McMullen, and going to Nunraw on a Tuesday and a Friday to celebrate mass with Father Raymond.
102. I then started thinking about [REDACTED], the accuser who made the original allegation and who had found John Farrell in Bognor Regis. The concern for me then was that if there is contact with these individuals this could escalate so I was trying to do a sort of risk assessment for him.
103. John confirmed, to me then, that he'd had no recent contact with any accusers, but that he had previously, about four years ago, with three of them.
104. I also brought up counselling, which would be to do with his welfare and not the allegations, but I knew I had to sound him out for that.
105. Following the first meeting Tina Campbell and I had with John Farrell, we discussed things in the car on the way home. Our thoughts were that there was an element of manipulation by John. He was a relaxed, unconcerned, affable gentleman, but that behaviour, was in a way, manipulation by default.
106. I mention that because John Farrell then brought up a 'sheriff friend' that he had in Edinburgh, whose name he didn't divulge, but the friend referred John to a solicitor

from Edinburgh called Frank Gill or McGill. Apparently McGill had briefed Michael Mallin on John Farrell prior to representing him. I felt that was a form of one-upmanship by John Farrell.

107. That then brought the conversation around to applying for Legal Aid or part funding by the diocese.
108. He also said something about parishioners from Strathaven coming to visit him but he was very cautious as to not divulge who they were. I felt he was giving me some information but wasn't being openly sincere.
109. Him having visitors and behaving in that manner is frowned upon and is not helpful and I'm sure I would have said that to him. People knowing where he was could obviously be a problem.
110. The press, for example, can be very ingenuitive and persuasive in their methods but we're not trying to isolate him and block him off. We protect who we have to protect and he is protected as well. It is a bit of a juggling act trying to get a happy medium.
111. One of the strict tenures in the Safeguarding Manual is that when a disclosure is made, of the nature John Farrell made to me, the information is passed on to the police and the diocese takes no investigative role. The Safeguarding team is not there to investigate
112. If someone comes to a parish co-ordinator with an allegation, they do not engage with them in the sense that you will get it sorted. We do not chastise them. We reassure them, that they have done the right thing, note down what has been said at the earliest opportunity and then notify the Diocese Safeguarding Adviser. The police are then informed at the earliest opportunity.
113. In relation to other contact with John Farrell, Frank Cassidy may have had some telephone dialogue, to do with funding, but the formal channel for contact was

through the Safeguarding Adviser. That would have been Tina Campbell, initially, and then myself.

Action Taken following the disclosure

114. I asked John if there was a priest in the diocese that he might want to have as a support. Father Kenny Campbell from St. Barbara's in Muirhead came up. I think he'd been a young priest in John's parish, so there was a connection but he wasn't suitable for that.
115. I asked if John had a preference as to where he might want to stay, as we were keen for him to move back to the diocese, albeit I knew our options were limited. He said not Coatbridge, Bellshill or Strathaven, which were parishes he'd been a priest in.
116. I also spoke with him about the fact that he was obviously going to be in the justice system and although we did not know where that was going we needed to know what his long term goal was if he had the option of going to live permanently somewhere. He told me he would prefer to move back to Bognor Regis.
117. That was the end of the review and the next review would have been set for 21st May 2014.
118. After the meeting, I remember leaving his flat and sitting, out of sight, in my car for five minutes. I had to gather my thoughts and make some sense of it. Despite my rank and service and experiences within the police this was an entirely different gambit. That was part of the reason I ended up leaving the role.
119. I then phoned Tina Campbell, hands free from my car, and told her, as National Adviser, that the meeting went okay but that something happened. I then told her everything John Farrell had disclosed to me.

120. Tina was as gobsmacked as me and asked if I had told Bishop Toal. I hadn't but he was next on my dial list. I also told her I would need to phone DC Gilmour, as John had made an admission.
121. I then phoned Bishop Toal and told him. I also had to explain to him that it meant I had therefore been drawn into the police investigation, as a witness. Bishop Toal accepted what I told him and I then drove myself home.
122. I never got as far as phoning DC Gilmour. I went to work, at my police office, the next day and I was called by DI Nicky Shepherd. Tina Campbell had already spoken to her so we made an arrangement for me to provide a statement.
123. I subsequently notified Philip Wright, the Diocese Safeguarding Adviser for Arundel and Brighton, as the diocese for Bognor Regis, where John Farrell had come from and Father Pat Boylan, his support priest.
124. Father Boylan had visited John and he told me he had appeared upbeat and they had gone for lunch. I updated him on the proposal and he was happy to remain as his support priest.
125. There was no need for any extra measures to be included in the covenant of care for John Farrell following his disclosures. It was quite specific about what John Farrell could do. The basic template of the covenant is to protect anyone that he is about, so it is quite specific, as I described earlier.

Further Meetings with John Farrell

126. I had further meetings with John Farrell and they are all recorded in my daybooks. There was never any further discussion or comment by him surrounding what he disclosed to me or the High Court Trial or any other disclosure for that matter.
127. Following the disclosure my next contact was on 21st May 2014. That was when I went to meet him and relocated him to his [REDACTED] Road address in Motherwell. I took

some of his belongings through in my car, took the meter readings and dealt with everything. I also notified the police Family Protection Unit and the Investigation Team, of his address change.

128. I had further meetings, to review his covenant of care, on 29 May 2014, 28 August 2014, 18 November 2014, 24 February 2015 and 12 May 2015. Those meetings were at his [REDACTED] Road address. On each occasion I was alone and we reviewed the covenant of care, he signed it and was left with a copy.

Court process – John Farrell

129. When John Farrell appeared at court and was released on bail, I was present as Diocese Safeguarding Officer, and I made a point of telling his solicitor that I had provided a statement to the police and that I had this dual role.
130. The solicitor's reaction and demeanour towards me changed from then on. He said I shouldn't be performing both roles and he actually became, what I would describe as, quite hostile.
131. After John was released on bail I took him home in my car. On that journey I told him about the conversation I had earlier with his solicitor and about what I did with the information he disclosed to me on 16th February at his flat in Haddington.
132. I also told him I subsequently provided a statement to the police and John just thanked me for telling him. Nothing more was said. I'm not sure if I was obliged to speak to John's solicitor, or to John, but I felt I needed to and that it was the right thing to do.
133. I don't think there had been any discussion, within the diocese, surrounding the suitability of me continuing as the contact for John Farrell. I did continue for the meetings I have referred to, but I believe there was some communication from John Farrell's defence agent and guidance was sought from the diocesan solicitors.

- 134. I'm sure the comment from the diocesan solicitors was that there was no rational reason why I shouldn't continue in that role but to avoid any potential issues or incite any allegations or conflict it was suggested I took a back step and Father Raymond Breslin picked up as the point of contact with John Farrell.
- 135. My last day as Diocese Safeguarding Adviser for Motherwell was Thursday 10th September 2014 when I resigned and handed over to Father Raymond Breslin.
- 136. I gave a statement to the police on 12th March 2014. I then gave a further one at a later date, which was just to provide a bit more detail and clarify some points. That was when they also took certified copies from my daybooks.
- 137. My next involvement with the police, following the two statements, was attending a pre-trial evidential hearing and then I also attended the actual hearing at Glasgow High Court.
- 138. I gave evidence for about two and a half hours, but there was a couple of breaks for legal debates. My evidence was about the meeting I had with John Farrell on 16th February 2014, the context surrounding why I was there, what the legal basis was, whether or not I was there as a police officer and there was an implication by the defence that what I had written and said had been fabricated between myself and the police investigating team.
- 139. I have no objection to my witness statement being published as part of the evidence to the Inquiry. I believe the facts stated in this witness statement are true.

Signed..... 

Dated..... 10/6/19