

1 Friday, 9th June 2017

2 (10.00 am)

3 LADY SMITH: Good morning.

4 Mr MacAulay, you indicated yesterday that you had --
5 is it Tina Campbell as the next witness?

6 MR MacAULAY: Yes, Mrs Tina Campbell is the next witness.

7 LADY SMITH: Tina Campbell, thank you.

8 MRS TINA CAMPBELL (sworn)

9 Questions by MR MacAULAY

10 LADY SMITH: Do sit down, Mrs Campbell.

11 Mr MacAulay, when you are ready.

12 MR MacAULAY: My Lady.

13 Mrs Campbell, are you Tina Campbell?

14 A. Yes.

15 Q. I think you have come here today to speak to a number of
16 parts of the report that has been made by the Bishops'
17 Conference.

18 A. That is correct, yes.

19 Q. Can I just put your profile on the screen and look at
20 that for a moment or two; that's at INQ.001.001.0822.

21 What you tell us there is that after your secondary
22 education you got a degree from Heythrop College, London
23 University, a bachelor of divinity, in 1980.

24 A. That is correct.

25 Q. I think thereafter you spent some time, quite an amount

- 1 of time, actually teaching.
- 2 A. Yes, I did.
- 3 Q. In particular, I think you taught religious studies; is
4 that right?
- 5 A. Yes, that was my main subject.
- 6 Q. Then you had a change of career; is that right?
- 7 A. Yes.
- 8 Q. What was that?
- 9 A. When we moved to Scotland in 2000, it was because my
10 husband had a teaching post here, in Glasgow, and I was
11 already trained as a psychotherapist, so I decided that
12 that would be my focus.
- 13 Q. You set out, if we move down the page that we are on,
14 the qualifications you have obtained, the last one being
15 an MSc in psychotherapy at Stirling University in 2012.
- 16 A. Yes.
- 17 Q. The position you hold at the moment, Mrs Campbell, is
18 that of the National Safeguarding Coordinator for the
19 Bishops' Conference of Scotland. That's a position you
20 held since 2013?
- 21 A. That is right.
- 22 Q. Can you tell the Inquiry a little bit about what that
23 role involves?
- 24 A. It is a national appointment as the head of one of the
25 agencies of Bishops, Scotland. So one of the -- my key

1 area of responsibility is to look after policy
2 development, training at all levels, from the bishops to
3 seminarians, volunteers, and also to do some
4 coordination of the -- with the diocesan safeguarding
5 advisers by attending all their diocesan teams.

6 Each diocese has four meetings a year and I'm
7 invited to all those to give them a national update and
8 in some ways advise and guide them in terms of what
9 should be happening more locally.

10 Q. But perhaps even to step back a bit, can you tell us
11 a bit about what safeguarding actually involves?

12 A. So when -- we made a significant shift from looking at
13 safeguarding meaning purely child protection to
14 including care for vulnerable groups. So it is
15 an overarching term to embrace the need to protect -- to
16 train, to protect, and to prevent abuse or harm
17 happening within any of our parish communities or within
18 any other aspect of the Catholic Church.

19 Q. For how long has there about this safeguarding system in
20 place insofar as the Catholic Church in Scotland is
21 concerned?

22 A. In the late 1990s, which was prior to my arriving in
23 Scotland, the Bishops had formed in about 1995 -- I'm
24 going on the information I have been given rather than
25 experience. The bishops appointed -- decided that they

1 wanted to have a group of people who were specialists in
2 the field of what was then known as child protection.

3 So they met and drew up a report in terms of how the
4 future of child protection should be implemented in
5 Scotland. Then, some of the bishops appointed some of
6 those individuals as their advisers to themselves in
7 their dioceses but they didn't have safeguarding teams;
8 there was no National Office and there was no
9 overarching structure but through the National
10 Commission for Social and Pastoral Care policy
11 documents, in terms of training for volunteers, were
12 issued and rolled out.

13 So in 2000, when I started as the diocesan adviser
14 in the Motherwell Diocese, we already had a package in
15 place for training for volunteers but it was only in
16 2003 that the bishops decided to appoint what was then
17 designated as the first national director for
18 safeguarding -- it may even still have been called child
19 protection then -- for Bishops' Conference Scotland.
20 That's when the National Office started.

21 Q. And the National Office is based in Glasgow?

22 A. That is right, yes.

23 Q. You did mention there actually -- and I should possibly
24 have taken that from you -- that you did have that
25 position as the training coordinator for the Diocese of

1 Motherwell. That was a part-time position?

2 A. It was because I was working for the Health Service at
3 the same time and then I became the adviser for
4 Motherwell.

5 Q. Your present position as National Safeguarding
6 Coordinator then, is that a new post or was that post in
7 place before you took over?

8 A. It was a post in place before I took over because the
9 first person appointed was only in post a matter of
10 a few months and then, in 2004, Jackie McCaig was
11 appointed as a full-time post with the National Office
12 in Bath Street as the National Safeguarding Coordinator.

13 Q. You took over from her?

14 A. I took over from her, yes, in 2013.

15 Q. I think you do tell us a little bit about the
16 safeguarding system in the report, and we will come to
17 that later, but can we perhaps look first at the first
18 issue that you address in the report and that's to be
19 found at INQ.001.001.0461. You have in front of you, in
20 the blue folder, a hard copy of the report.

21 A. Okay.

22 Q. So I'm looking at page 0461. If you wish to use the
23 hard copy, there is a slight delay --

24 LADY SMITH: It seems to be taking a little while to load
25 although the report was running easily yesterday.

1 MR MacAULAY: We have it now, I think, on screen. It might
2 be easier for you to use the hard copy, whatever you
3 find easier.

4 But the issue here was -- what the Bishops'
5 Conference was being asked was to do with procedures
6 over time for dealing with persons for whom the church
7 was responsible against whom allegations of abuse were
8 made or established by children in care and a number of
9 sub-issues were raised in that connection.

10 This is an issue, I think, you yourself have looked
11 at.

12 A. Yes, very much so.

13 Q. If you turn onto page 0462, then what can you tell us
14 about procedures in particular over time?

15 A. Sorry I will just look at this. (Pause). Yes, because
16 question 11 refers to the individual diocesan responses.

17 Q. Yes.

18 A. But if -- I suppose over time -- and again I'm going on
19 information I have, I suppose -- there was no consistent
20 process, whereas now there is a very -- there is very
21 much a consistent process. If we receive an allegation,
22 that is dealt with in the same way without exception,
23 even if the accused is deceased, that is still dealt
24 with in the same way.

25 Q. You say now; since when has that part of the system been

1 in place?

2 A. I would think -- this doesn't imply that people didn't
3 follow a system, but I think in terms of a uniform
4 system it certainly would have been following that since
5 the establishment of the National Office, which brought
6 about safeguarding teams and not just having a diocesan
7 adviser in each diocese.

8 LADY SMITH: So that would be since 2003 --

9 A. Yes, my Lady.

10 LADY SMITH: -- when the office was established?

11 MR MacAULAY: I think the point you seek to make at the
12 beginning of the response to this question is, I think,
13 focusing on the religious orders --

14 A. Yes.

15 Q. -- and the fact that they were autonomous.

16 A. Yes.

17 Q. What point are you trying to make there?

18 A. I suppose because of their autonomy they would not
19 necessarily have spoken to the respective bishop
20 about -- at least not initially about an allegation that
21 had been made. It would have gone straight to their
22 provincial or their superior general and they would have
23 followed their own process in terms of who they
24 contacted in the statutory services and that sort of --
25 I would suspect that only after decisions had been made

1 about what should happen that they would then have gone
2 and informed the local bishop. The bishop wouldn't have
3 been their first point of contact.

4 Q. If the allegation was made against a priest you would
5 expect the bishop to be --

6 A. Absolutely, if it was a diocesan priest or indeed if it
7 was a religious priest working in a diocesan parish,
8 then the bishop would be informed with a degree of
9 urgency.

10 Q. You begin the response on page 462 by directing us to
11 the individual diocesan responses.

12 A. Yes.

13 Q. If we do that, if we look at the response by the
14 Archdiocese of St Andrews in Edinburgh at 0530.

15 A. Yes.

16 Q. You will see that under reference to this question about
17 procedures and so on, they refer back to a response
18 given to question 9 and you will find that at 0527.

19 That was really a question dealing specifically with the
20 junior seminaries --

21 A. Yes.

22 Q. -- and what allegations of abuse had been made in that
23 connection. So it doesn't truly direct itself properly
24 to the actual question.

25 A. Yes.

1 Q. If we look at Aberdeen, that's at 531 --

2 LADY SMITH: Mr MacAulay, you took us to 530, do you want to
3 go to 527, because we have not brought that up yet?

4 MR MacAULAY: I think we should look it up.

5 LADY SMITH: I think we should go to 527 before we go to the
6 next page.

7 MR MacAULAY: Yes, we have that on the screen now. It is
8 dealing specifically with allegations of abuse stemming
9 from junior seminaries --

10 A. Yes.

11 Q. -- rather than what was being sought in question 11.
12 I was going to move on to the Diocese of Aberdeen and
13 that is at 0531.

14 I will just wait until we get it on screen.

15 (Pause). We have their response on the screen. If we
16 move down to the very bottom of the page under reference
17 to question 11, I think what the Diocese of Aberdeen
18 have reported is that they had no policies or procedures
19 for dealing with persons against whom allegations of
20 abuse were made or established by children in care;
21 that's that position?

22 A. Yes, that would be consistent then because of the very
23 term "children in care".

24 Q. I think we find that's a consistent picture, insofar as
25 any other diocese responded to the question. I think

1 some didn't respond to the question in fact; is that
2 correct?

3 A. Yes.

4 Q. Very well. The next section of the report, if we go
5 back to page 0462, one of the areas that you seek to
6 cover is that in relation to priests against whom
7 allegations might have been made and how they were dealt
8 with.

9 A. Yes.

10 Q. What do you tell us about that?

11 A. I suppose we are looking at how those sort of cases were
12 dealt with in the past and much of this shows -- which
13 has already been indicated, I know -- a real lack of
14 understanding of patterns of abuse, the psychological
15 make-up of someone who finds children sexually
16 attractive and seeks to do harm. There was a real lack
17 of understanding and I think my colleagues have referred
18 to the understanding that at the time some regarded it
19 as more a failure and a sin rather than actually, you
20 know, a pathological way of behaving which was deeply
21 serious and could not be cured.

22 Q. You first of all address -- what you first of all say
23 is:

24 "As the appendices show, there was no specific
25 policy."

1 A. That is right.

2 Q. But the practice, was there a practice? If there wasn't
3 a policy, was there a practice of the bishop, as it
4 were, seeking to find some cure, if I can use that word,
5 for the offender, the abuser? Is that your
6 understanding?

7 A. In the sense of the belief that treatment would help.
8 Of course, treatment can help and treatment can help
9 reduce the risk of re-offending, but I think we have two
10 scenarios that would have been happening at the same
11 time. So one would have been the rather rare scenario
12 of a child coming forward and talking about current
13 abuse and we know that because of the psychological harm
14 involved in abuse that very often people will not come
15 forward until a very, very long time afterwards and that
16 could be triggered by other events. So on the rare
17 occasion of possibly a child coming forward and the
18 parents going to the bishop, the idea would often be
19 that the best thing is to move this particular priest
20 out of a parish, you know, to get him away. That would
21 often be something that the parents would want,
22 understandably, as well.

23 They would then -- advice would be taken from the
24 police or other statutory services and then they would
25 be sent for some sort of assessment and treatment.

1 LADY SMITH: Do you know for a fact that the police were
2 always involved?

3 A. I wouldn't be able, my Lady, to say that. I know --
4 I do know of some cases where the police were informed,
5 but because of the very historical nature of the case,
6 because we were talking primarily about non-recent
7 abuse, the police were unable to pursue
8 an investigation. But I do know that in some cases,
9 some years later, they have been able to pursue that
10 case.

11 LADY SMITH: It is a regular feature nowadays in the
12 criminal courts that historical cases of sex abuse, both
13 in care and out of care, are being pursued and in many
14 cases successfully.

15 A. Yes.

16 LADY SMITH: The reason I ask, Mrs Campbell, is that it
17 rather looks as though it was open to, for example,
18 an individual order or an individual bishop to decide
19 not to involve the authorities at all.

20 A. I suppose, my Lady, that is possible when they were not
21 being -- they did not have the resources of professional
22 guidance closer to home. I agree that -- I have a very
23 good working relationship with the police and when
24 a very successful case last year led to very serious
25 convictions, but that hadn't been dealt with about

1 a decade prior to that in the sense that the police
2 hadn't pursued it and the victim came back and then
3 I was in post and spoke to me and it was pursued. So
4 I know there is a pattern there.

5 LADY SMITH: But I am sure you would agree it is not for the
6 individual citizen or the individual organisation to
7 second-guess that the police probably won't follow this
8 up, so I won't even bother telling them about the
9 possibility that a serious crime has been committed?

10 A. Absolutely not, my Lady, and I -- even in situations in
11 my 17 years of working in safeguarding in Scotland and
12 sometimes it has been a case of the reported perpetrator
13 is deceased, I have still -- as much as I can insist
14 anything -- I have still insisted that it has to go to
15 the police because of so many other factors. I have to
16 say survivors often find that very helpful to know that
17 it has gone to the police because sometimes the police
18 are able to give us -- that they would have had prior
19 information on someone.

20 LADY SMITH: Of course. Mr MacAulay.

21 MR MacAULAY: I think you are aware of there being
22 a practice in the past of the bishop not involving the
23 police and priests being put into some form of therapy
24 and subsequently emerging from that therapy.

25 A. And being appointed to -- not necessarily to another

1 parish or to somewhere else. I think that's been
2 a great -- it is a shameful failing in the past that
3 processes were not followed where people were not using
4 appropriate professional advice which they could have
5 accessed but I'm also -- I don't mean to be defensive
6 about it at all, obviously, but I'm aware the idea even
7 using laypeople in the sort of role I'm in now would
8 have been something that would not have been entertained
9 a significant amount of time ago. You know, in the
10 history of the church you certainly wouldn't have
11 a female in my role.

12 LADY SMITH: We also heard some evidence yesterday that the
13 church wasn't even using the ability it had within its
14 own rules, its own code of canon law known to the
15 bishops, a system of dealing in a broadly disciplinary
16 fashion with those against whom allegations were made;
17 does that fit with your understanding of what was
18 happening?

19 A. It does and again it falls back to -- and I know for
20 survivors it must be incredibly distressing to hear that
21 abuse was being regarded as a failure not -- rather than
22 it being -- it is a very serious crime, it isn't just
23 a human failure, it isn't just a case of moral neglect
24 or -- you know, the whole process of grooming takes
25 a significant amount of time and causes a lifetime of

1 harm.

2 LADY SMITH: It also -- I am sure with your expertise you
3 know this -- requires the body to address how it is that
4 the environment in which that person was working is such
5 as gives rise -- it just gives rise to the allegations,
6 put to one side whether the allegations are well
7 founded, but an organisation surely has to look at
8 itself and ask, "What is it about the way we are
9 operating that means that people are coming forward and
10 saying these things about what's happening there?"

11 A. Yes, my Lady, and I have had conversations with my
12 colleagues -- I'm very fortunate to have good colleagues
13 internationally and we have often had conversations
14 about this, about even how is it that in some religious
15 orders, in some areas of the church there are more
16 allegations than others, you know, and what would have
17 attracted people who seek to harm, how would they know
18 that that was -- an awful thought -- a place where they
19 could access children and cause harm and actually not be
20 caught, you know?

21 LADY SMITH: Mr MacAulay.

22 MR MacAULAY: I think your message is that the practice was
23 a flawed practice.

24 A. Yes.

25 Q. Today, for example, would there be any chance at all of

1 a priest who -- against whom an allegation of abuse is
2 being made would be moved or re-assigned?

3 A. The current practice is -- allegations come in and
4 there's no set formula or process for how allegations
5 arrive. So I might get a call from a survivor myself in
6 the National Office making an allegation; the police
7 might contact me and say, we are investigating a priest;
8 the bishop or his vicar general might contact me and
9 say, "Tina, I think you need to know that this has
10 happened".

11 If we have -- when the allegation -- if the
12 allegation is made and it hasn't been reported to the
13 police, the first thing -- if it comes to me, the first
14 thing I would do is contact the bishop and his
15 safeguarding adviser, informing them of the allegation,
16 and I shouldn't need -- I just say, "You know, it has to
17 go to the police", even if the person is deceased or
18 even in some cases where the priest may have been out of
19 ministry for quite some time because he has already had
20 a custodial sentence. It has to go to the police.

21 Q. So that is the fact, is it?

22 A. Yes, in the Catholic Church, although by law we don't
23 have to do it, we have adopted a mandatory reporting
24 process absolutely, alive or dead, regardless of age,
25 regardless of status, it has to go to the police. Then,

1 at that point, the bishop has to remove the priest -- if
2 he is in a parish, he has to remove him from his parish,
3 and the priest is -- we have to assure the police that
4 the priest is in a place of safety, in the sense that he
5 has no access to children or vulnerable adults. We
6 ensure that he is completely out of contact with his
7 parish and not in active ministry at all.

8 There would have been prior arrangements before
9 2013, but in 2013 I used the contract which my
10 colleagues in England and Wales used, which is called
11 a covenant of care, and that is a signed contract which
12 would -- it is a bespoke contract but it is very clear
13 about no active ministry, for example, only being able
14 to celebrate Mass in private, restrictions on where they
15 can go. They have a support priest appointed and that
16 remains in place while the police investigation
17 continues.

18 Q. What about the church investigation then?

19 A. The church would not investigate at all at that point.
20 We would wait until the police had concluded their
21 process. If the police -- if the procurator fiscal
22 decided, which of course -- unfortunately in a lot of
23 non-recent cases it doesn't always go to court -- if the
24 decision was this can go no further, then it falls back
25 to the diocese and the bishop to decide what has to

1 happen next.

2 So the next stage would be that if it is the abuse
3 of a minor, then that has to be referred to Rome, and
4 Rome would either make a decision about the case or what
5 they are doing, more often now, is passing it back to
6 the diocese. In some cases they have suggested that the
7 diocese -- or have advised that the diocese should have
8 its own canonical trial or process and at that point the
9 church would seek more information from the person
10 making the allegations and so on.

11 If it is not the abuse of a minor and it is
12 historical but the abuse of vulnerable adults and misuse
13 of power, we would send the priest for a psychological
14 assessment. If that assessment indicated that he should
15 not be in any unsupervised contact with children or
16 vulnerable adults, then he could not return to ministry.

17 The assessments are very good, they are
18 independently done, and they will be very clear about
19 what level of risk a priest might be and whether he
20 should be in ministry at all.

21 Sometimes they might say not at all or sometimes
22 they might say following a period of therapy -- and I'm
23 thinking particularly about situations where it might
24 have been an adult-to-adult relationship which wouldn't
25 have been illegal, but it is certainly regarded as

1 immoral and years later the person who has been in
2 a relationship with the priest has come forward and said
3 it was abusive, it was a misuse of power, and so on.

4 Q. The covenant of care arrangement, is that with the
5 priest?

6 A. It is between the priest and the bishop signs it and the
7 diocesan safeguarding adviser signs it. If it would be
8 at all helpful, I can send one of our templates in if
9 that would be helpful.

10 LADY SMITH: Yes, if you could, that would.

11 MR MacAULAY: Thank you.

12 Going back to the report then, Mrs Campbell, at
13 0463.

14 A. Yes.

15 Q. There is a section towards the bottom of the page where
16 the heading is:

17 "The reaction to allegations/established abuse by
18 lay workers and volunteers."

19 That's something you address. The point I want to
20 pick up with you is what you say towards the bottom of
21 the page that:

22 "In regard to the residential schools in their
23 various forms of existence, records of allegations
24 and/or actions taken are not easily identifiable."

25 Can you just elaborate upon why that is?

1 A. My understanding that is in some -- I understand because
2 I didn't write this particular answer, but my
3 understanding is that when these -- the personnel files
4 were moved, they may well have -- firstly, that they may
5 well have not had details of allegations in them and,
6 secondly, that when they were moved from one building to
7 another and members of staff were no longer in post,
8 that there was some logic to, why are we still carrying
9 personnel files. That would have been why they were
10 destroyed.

11 Q. Are these residential schools that were run by Catholic
12 orders?

13 A. The religious orders, yes.

14 Q. What you do tell us, reading on, is, having said that,
15 that an immense amount of paperwork does exist in
16 varying boxes and in varying degrees of order.

17 A. Yes.

18 Q. So there is material there?

19 A. There is and that would come -- I think this is mainly
20 coming from the area that Monsignor Peter Smith is
21 responsible for, the Cora Foundation.

22 Q. And this has being looked at then, this material?

23 A. Yes, absolutely. There is a real willingness,
24 completely and entirely, to provide any further
25 information as it appears.

1 Q. Who is doing this work?

2 A. That would be -- that's Monsignor Peter Smith's office
3 that would deal with that. It is just a vast amount and
4 they are trying to collate it.

5 Q. And they will make it available to the Inquiry?

6 A. Yes, absolutely.

7 Q. On page 0464, I think that's the page on the screen, you
8 go on to talk about the "written policies and
9 procedures".

10 A. Yes.

11 Q. This is very much within your domain.

12 A. Yes.

13 Q. Can you just take us through that?

14 A. So, just prior to my coming to Scotland, the bishops
15 produced "Keeping Children Safe", which was their first
16 guidelines for child protection then and the very nature
17 that they called it "Keeping Children Safe" indicates
18 that the whole area of vulnerable adults was not
19 something that came under that remit.

20 That was what was the -- that was the first manual,
21 although actually it is not a very detailed book, but
22 that would have been regarded as the first
23 Safeguarding Manual to be implemented by bishops, by
24 parish priests, followed by volunteers, those who would
25 have responsibilities in parishes.

- 1 Q. That was in 1999?
- 2 A. Yes.
- 3 Q. Is that still in existence?
- 4 A. It is. Would that be useful as a document?
- 5 Q. If I could ask you to send us that.
- 6 A. Yes. It is archived now because it was superseded by
- 7 the Awareness and Safety Manual which is called
- 8 "Awareness and Safety in our Catholic Communities",
- 9 which was produced in about 2005/2007 and --
- 10 Q. That is the manual, I think, that is being used?
- 11 A. That is the current manual, yes, that has to be
- 12 re-written this year.
- 13 Q. Following Dr McLellan's recommendation?
- 14 A. That is right, absolutely.
- 15 Q. Perhaps we will come onto that later. But you do tell
- 16 us that there are three residential establishments where
- 17 children are now being cared for --
- 18 A. Yes.
- 19 Q. -- so far as the church is concerned and that's
- 20 St Mary's Kenmure, St Phillip's Plains, and the Good
- 21 Shepherds Centre in Bishopton.
- 22 A. Yes.
- 23 Q. I think we heard about two of those yesterday.
- 24 St Phillip's Plains, what sort of establishment is that?
- 25 A. I have a limited understanding of it, although I did go

1 to visit it when I arrived in Motherwell Diocese. Again
2 that is a secure school sitting in the diocese. From
3 memory, I don't think it is residential, but I --
4 I probably have got that wrong, haven't I? It is still
5 residential. It is just we would not have gone into
6 that part of the building, which is what strikes me.
7 But there are very troubled young people there.

8 Q. But you have, I think, made available to us the child
9 protection policies relevant to these establishments?

10 A. Yes, absolutely.

11 Q. If we look for example at INQ.001.001.0581, it is one of
12 the appendices to the report. This is the Good Shepherd
13 Centre child protection policy?

14 A. Yes.

15 Q. It looks like a detailed document.

16 A. Yes.

17 Q. If you turn to page 0583, there is a heading -- and we
18 will get it on the screen in a moment -- about halfway
19 down:

20 "What is child protection?"

21 We can read:

22 "Child protection means protecting a child from
23 child abuse or neglect. Abuse or neglect need not have
24 taken place; it is sufficient for a risk assessment to
25 have identified a likelihood or risk of significant harm

1 from abuse or neglect."

2 So we have an explanation there as to what's
3 involved. Perhaps just while we have this document on
4 the screen at 0585, can we -- if we move down towards
5 the bottom half of the page, can we see that in this
6 particular establishment there is a CCTV system
7 throughout the centre?

8 A. Yes.

9 Q. I needn't take you to the documents but you have also
10 provided the policies relevant to the other two
11 establishments that the church has some input into.

12 A. Yes.

13 Q. The next section of the report on 0464 is headed:

14 "The adequacy of any action taken at the time of any
15 such allegation."

16 Can you see that?

17 A. Yes, absolutely.

18 Q. What you tell us is what may have been considered as
19 an adequate response in the past may now be looked upon
20 as inadequate and we have touched upon that already.

21 A. Yes.

22 Q. But you go on to say:

23 "What was seen as a helpful solution to
24 an allegation, and approved by a procurator fiscal, may
25 now appear not to be a transparent way to deal with

1 an accusation."

2 Can I just understand your understanding there, when
3 you talk about something being "approved" by the
4 procurator fiscal?

5 A. I would not know if that was referring to a specific
6 case. I can only -- I don't want to speculate really,
7 but I can only assume that that might refer to
8 situations again where an allegation was made and the
9 decision would be to remove that individual from contact
10 with children, vulnerable groups and that would be --
11 and follow a course of some risk assessment/therapeutic
12 intervention. That would only be my -- and I'm thinking
13 about some situations where -- and again not necessarily
14 only in Scotland -- where the -- again parents coming
15 with their child to complain about current abuse --
16 again this is talking about a long time ago -- where
17 they would plead with a bishop or a provincial of
18 a religious order that actually they wouldn't want their
19 child to appear in court. They would see that as being,
20 you know, as being very traumatic and so therefore could
21 they do their best to remove an individual from any
22 further -- they would not necessarily use the word
23 "ministry" -- but any further ministry. So if it was in
24 a school context, could they be taken away from any
25 contact with children.

1 Q. But the notion of a course of action being approved then
2 by the procurator fiscal is something really you don't
3 know about?

4 A. No, and I think that is a very serious statement to
5 make.

6 Q. Who has made that statement? Because I think you have
7 been put up to deal with this response.

8 A. Yes. I'm trying to think. I think Monsignor
9 Peter Smith wrote this one, but I can find out. I would
10 not like to be held to that but I think --

11 Q. He did tell us something about that yesterday when he
12 gave his evidence.

13 But coming then to page 465, the final page in this
14 section, you do say there that:

15 "Today [and this is the second-last paragraph] the
16 church seeks not only to respond appropriately to
17 allegations and situations where things go wrong, but
18 also strives to protect everyone and create safe
19 environments which seek to prevent abuse."

20 A. Exactly.

21 Q. Is that your position?

22 A. I am aware that our focus has been very much on
23 responding to the past or responding to allegations and
24 I have been writing a lot of -- or re-writing and
25 creating a lot of the new training materials and the

1 next level for volunteers is going to look at
2 prevention. You know, it is not just about what do we
3 do if somebody discloses, what do we do if somebody
4 raises a concern; it is actually about prevention as
5 well and that -- we have to be seen to do that.

6 Q. The next section in the report is at 0466 and that's
7 question 12 which sought details of all convictions of
8 persons for whom the church had responsibility for the
9 abuse of children in care. Again, you seem to have been
10 put forward to deal with this specifically.

11 A. Some of those I would be aware of and --

12 Q. Some of those you would?

13 A. I would be aware of but some of them I would not
14 necessarily be.

15 Q. But in essence I think that you are referring to details
16 that are provided in diocesan responses?

17 A. Yes.

18 Q. I think we needn't look at the details, but the various
19 dioceses have provided details in relation to
20 convictions that have taken place.

21 A. They have been doing that since the audit system began,
22 which is from my office to every diocese and to every
23 religious order, as well as other groups within the
24 church. They all comply with the audit and as well as
25 filling in the -- completing the audit every year, they

1 have to comply with reporting allegations to my
2 office --

3 Q. I will be asking you about audits later.

4 If we can perhaps just look at one response and
5 that's from the Diocese of Motherwell at 0562. We are
6 given some information here about an allegation made
7 against a particular priest and in particular in the
8 third paragraph we are told that in July 2013,
9 an allegation was made by a former pupil and a meeting
10 took place with the priest who discussed the allegations
11 and he was placed on a Covenant of Care with restricted
12 ministry; can you explain that?

13 A. Yes, this was me. I have been very involved in this
14 case. So I wasn't -- this is the one, my Lady,
15 I referred to earlier --

16 LADY SMITH: Yes.

17 A. -- which now has obviously led to two individuals being
18 convicted. So I wouldn't have been aware in
19 2000/2002 -- although I was the training coordinator in
20 Motherwell, an allegation wouldn't be made or referred
21 to me. That went to my predecessor there, but the very
22 same individual came back to me in 2013.

23 MR MacAULAY: The complainer?

24 A. Sorry, the complainant, and he told me that he had
25 referred it in 2000 and 2002 and we were able to access

1 letters on the file which indicated that it had been
2 taken to the police but no charges were raised.

3 So in 2013 the particular priest -- so this was
4 a former Christian Brother who then became a diocesan
5 priest in Motherwell. By July 2013 this individual
6 priest had taken early retirement and he was resident in
7 England.

8 So at that point Bishop Joseph Toal was the diocesan
9 administrator for Motherwell Diocese. That was prior to
10 him become a bishop. He was then Bishop of Argyll and
11 the Isles and he advised me to go and meet with this
12 particular priest in the place where he was in
13 retirement and essentially bring him back to Scotland
14 because we felt we needed to have him back here in
15 Scotland.

16 My colleagues in that particular diocese in England
17 were very, very supportive but they were in agreement
18 that he should be brought back. He was, by the very
19 nature of being retired, on a restricted ministry but
20 the location where he was in England posed significant
21 risks. So that's why we brought him back.

22 Q. But this was in the hands of the police already?

23 A. The police were -- yes. Well, no, I referred it to the
24 police.

25 Q. At this time?

- 1 A. Yes.
- 2 Q. 2015?
- 3 A. Then they took the case up and then asked the -- what's
4 now a routine question which is, "Can you assure us that
5 this individual is now in a safe place and not in
6 contact with children and young people?", which is why
7 we wanted him back in Scotland.
- 8 Q. But as you have indicated then, there was a conviction?
- 9 A. Yes.
- 10 Q. And thereafter, after the conviction, what happens
11 insofar as the church is concerned?
- 12 A. He is now in prison and when he -- I anticipate that
13 when he is released, he will have to be laicised.
- 14 Q. Has it been sent to Rome already?
- 15 A. Yes, it has gone to Rome because it was the abuse of
16 a minor, but Rome would know that he is currently in
17 prison, so ...
- 18 Q. If you go to page 0563, you do tell us that Bishop Toal
19 has forwarded the case to the Congregation of the
20 Doctrine of the Faith.
- 21 A. Yes, he has.
- 22 Q. And that's in line with the current policy since 2001?
- 23 A. Yes.
- 24 LADY SMITH: When you referred to the place where he was
25 posing a risk, do I take it -- are you saying in your

1 assessment there was a risk that he had easy access to
2 children or vulnerable people?

3 A. Yes, my Lady. It was down on the south coast and it was
4 in a nursing home, although he didn't -- he had poor
5 health, which is why he retired. Very often in the
6 Catholic Church, ordinarily, priests will retire at 75,
7 some of them go on forever if they are well, but he
8 retired, from my memory, before he was 75 because he
9 does have some physical health problems. So he was in
10 the nursing home but he didn't need nursing care but the
11 nursing home is run by a missionary order of religious
12 sisters who rather unusually these days had a lot of
13 young women who were considering their vocation. It was
14 also close to a rather well-known seaside resort, so
15 the risk factors couldn't have been more concerning,
16 really.

17 LADY SMITH: I see. So it was the actual place he was
18 living allied to the geographical location that you saw
19 of being of such risk that arrangements needed to be
20 made to get him out of there?

21 A. Absolutely, my Lady. He was and he still is the
22 responsibility of the Diocese of Motherwell, so it
23 seemed unfair for us to expect my colleagues in England
24 to safeguard him, as it were, and to manage him. So it
25 made more sense to have him back here.

1 LADY SMITH: Yes.

2 MR MacAULAY: He is still a priest, of course, is that
3 right, until he is laicised?

4 A. Yes. But he wouldn't be allowed to practice his
5 ministry. He is not allowed to practice ministry at
6 all.

7 LADY SMITH: Do you know whether arrangements are in place
8 for the diocese to be notified in advance of the date of
9 his planned release from prison, which of course will be
10 earlier than the apparent termination date of his
11 sentence?

12 A. I would have to be -- I'm not really aware but having
13 raised that question it wouldn't be that difficult to
14 find out. He hasn't -- this particular individual
15 hasn't, shall I say, wanted to engage very much with
16 myself and others since he has been in prison, but
17 I still have some contact with his family, which is --

18 LADY SMITH: I was thinking rather of the Prison Service --

19 A. Yes, exactly. They should --

20 LADY SMITH: -- liaising with the diocese. Perhaps you
21 could find out if that is a practice that is in place or
22 not because I would be interested to know.

23 A. I think that's very important. I will direct the
24 adviser in Motherwell to gather that information fairly
25 soon because they may well have anticipated because

1 that's important for us.

2 MR MacAULAY: Did you say there were two convictions?

3 A. Yes.

4 Q. Was the other conviction of a priest or not?

5 A. The second one was a former Christian Brother. He has
6 a longer sentence but he left the Christian Brother and
7 married and lived in the Plymouth diocese for quite
8 a while. Sorry, he was still resident there during the
9 inquiry and when he was arrested and so on.

10 Q. Moving on to the next issue that was raised, and that's
11 at 0468, this was question 13 where the Inquiry sought
12 details of civil claims or actions against the
13 Hierarchy, bishops or priests in relation to the alleged
14 abuse of children in care.

15 I have carefully looked at the report you have
16 submitted and it doesn't appear that any of the diocese
17 have responded to that question and that may be because
18 Monsignor Bradley may have overlooked intimating that
19 question. Can that be re-visited?

20 A. Yes, absolutely. I suspect -- I don't know -- it might
21 have been because of, again, the term "children in
22 care".

23 Q. Well, it might be --

24 A. I'm guessing.

25 Q. If we look at Monsignor Bradley's letter, that's at

1 0505. His letter effectively is asking dioceses to
2 respond to a number of issues and he has attached to the
3 letter the questions that are raised.

4 A. That is right.

5 Q. If we look at the attachment, it seems to stop at
6 question 12.

7 A. Yes, he has not given them 13.

8 Q. Perhaps if you could look into that; we would like to
9 get some response to that question.

10 A. Yes certainly and -- yes, I will.

11 Q. If I can then take you to page 0474. This is an issue
12 asking you to identify situations where there is likely
13 to be contact now with children in care by persons for
14 whom the church bears responsibility. This is within
15 your territory, isn't it?

16 A. Yes.

17 Q. If you turn then to the next page, 0475, what do you
18 tell us about contact now with children in care?

19 A. This would be -- I suppose at several levels there --
20 there will be contact at the level of the parish where
21 the parish priest might be aware that there are children
22 within his parish area or from within the parish
23 families that are now in care.

24 But that contact would be very limited. The only
25 other contact in terms of the residential schools would

1 be the area of chaplaincy. So that would be where
2 diocesan priests -- I don't honestly know of any
3 religious sisters who are working in a chaplaincy role
4 here in Scotland, but it would be diocesan priests in
5 local parishes coming in to hear confession, celebrate
6 Mass, possibly prepare some of the young people for the
7 sacraments -- or a permanent deacon might be in that
8 role as well.

9 Q. You move on, I think, then to focus on the introduction
10 of policies in child protection.

11 A. Yes.

12 Q. You have touched upon this already. Can you just take
13 us through that then. You begin with the 1999 document
14 you have already mentioned, but if you take us through
15 in a chronological way what has happened since then.

16 A. There were revisions in 2002 so by then there was a need
17 for more structure and overarching formulas to be --
18 policies to be followed so that is why when -- so,
19 although I was still the training coordinator at that
20 point, some dioceses would have had an adviser who also
21 delivered training -- or there weren't many. I think
22 I was actually probably one of the few people who was in
23 a paid post as a training coordinator in -- when I was
24 in Motherwell. That would be quite unusual; it would be
25 very dependent on volunteers taking on that task.

1 So they appointed the first national director and
2 she only remained in post a short period of time and
3 then my predecessor, Jackie McCaig, was appointed. Then
4 the same year, in 2004, the national -- we still call it
5 the National Office, even though it is known as the
6 Scottish Catholic Safeguarding Service because it was
7 initially named as the National Office for the
8 Protection of Children and Vulnerable Adults.

9 I would have been -- at the time as well Archbishop
10 Mario Conti formed a reference group, he chaired
11 a reference group.

12 Q. That is 2006?

13 A. A bit prior to that even. I actually wonder if they
14 were in existence maybe a year before then but some of
15 them would have been -- so it was a selection of people
16 who had expertise in child psychology, social work,
17 those sort of areas, canon law. One of their main
18 roles -- and I notice here it talks about how they were
19 there to work with the advisers and diocesan advisory
20 group members, but they also had a major influence in
21 directing and advising my predecessor in terms of policy
22 documents.

23 I am fairly certain that was because my predecessor
24 wasn't a Catholic and so there was an importance to give
25 her that sort of context for -- although Jackie McCaig

1 is a very skilled person and very experienced in the
2 area of child protection safeguarding, the Catholic
3 context would be something that they would have advised
4 her about, just in terms of terminology and
5 understanding roles.

6 Q. But was it the work of this reference group that led to
7 the production of the National Safeguarding Manual?

8 A. It was because nothing could be written without them
9 agreeing it, so they would contribute to it -- Jackie
10 would write the document, they would contribute to it,
11 they would develop it.

12 Q. So that's the "Awareness and Safety in our Catholic
13 Communities" manual which you tell us was first
14 published in 2007 and revised in 2012 and then again in
15 2014?

16 A. Yes.

17 Q. But that is a document which Dr McLellan was
18 particularly critical of; is that right?

19 A. Yes and I have to say I am able -- I understand from the
20 volunteers and trainers and diocesan teams that they
21 find particular parts of the manual very helpful for
22 them.

23 I think it might be a minor point but the whole
24 style of the manual I don't think is helpful as
25 a reference for people. I think it needs to be

1 re-designed. It is very bulky. The sections were
2 produced gradually, they weren't produced all together,
3 but there is a very -- I think it is section 5 which
4 talks about responding to allegations. Primarily this
5 is about volunteers. What is completely missing is how
6 we manage allegations against clergy or religious and
7 actually there is an absence of integrating the
8 Conference of Religious Scotland into the manual as
9 well. That is a very serious issue for us.

10 Q. Was that one of the points made by Dr McLellan?

11 A. Yes, I have to say I had a lot of contact with
12 Dr McLellan during the whole process and was very
13 upfront about that. One of the issues for us is --
14 given our mandatory reporting to the police process and
15 that priests are removed from their parish because they
16 are subject to a criminal investigation or under
17 allegations, and we use the word "policy", quite
18 understandably, those accused can ask to see the policy
19 and actually we do -- we now have -- we do have a draft
20 policy which we are going to develop into the manual but
21 at that point there was nothing in the manual to
22 indicate how allegations against a person in a position
23 of trust and in ordained ministry should be dealt with.

24 Q. So, the manual -- well, I think Dr McLellan said that
25 the manual really had to be completely revised or

- 1 re-written.
- 2 A. Yes.
- 3 Q. That is a process that is ongoing at present?
- 4 A. It is.
- 5 Q. Who is managing that process?
- 6 A. Well I am, along with Father Tom Boyle, and what we have
7 done is identified -- we have a very thorough list of
8 areas that are missing and we have identified the
9 professionals we are going to ask to come in and do --
10 and write certain sections or revise other sections and
11 then I really believe it has to go for a very extensive
12 consultation externally as well. It shouldn't just be
13 something that's done in-house, it has to go to other
14 professionals for them to give some feedback on the
15 quality of it.
- 16 Q. We heard yesterday, I think, that the plan is to have
17 the manual published towards the end of this year; is
18 that the plan?
- 19 A. Yes, it is.
- 20 Q. I think one of Dr McLellan's suggestions was that he
21 wanted survivors to be involved in this re-writing
22 process. Is that happening or going to happen?
- 23 A. Yes, I don't know if -- because I didn't manage to read
24 the full transcript, the complete transcription from
25 yesterday, I don't know if Father Boyle told you that

1 Bishops' Conference has appointed somebody as the
2 survivor liaison person.

3 Q. Yes.

4 A. So one of the areas of the McLellan recommendations was
5 that the bishops needed to write a theology of
6 safeguarding because again that is lacking. The manual
7 itself lacks -- obviously there is a church context but
8 it doesn't -- it lacks any sense of the ministry of
9 safeguarding, the care which you know -- and the
10 importance that Christ gave to the care of children and
11 the weak and the vulnerable; all of that is missing.

12 So the bishops have now, in consultation, written
13 a theology of safeguarding, but that has to be embedded
14 in the manual and my understanding is that the first
15 action of the survivor liaison person will be to meet
16 with a group of survivors and discuss with them that
17 first document and then others.

18 So, for example, I'm very keen to hear their
19 responses to how we document the process following
20 allegations.

21 Q. From what you have said, Mrs Campbell, there seems to be
22 quite a significant amount of material missing from the
23 manual; would that be fair?

24 A. There are different media reports in relation to what
25 Dr McLellan said about the Safeguarding Manual. I think

1 as a basic manual for identifying signs and indicators
2 of abuse, for working at the level of safe practice --
3 which would include organising groups, running activity,
4 the safe equipment of volunteers. The safe equipment of
5 volunteers is paramount in that manual and it is very
6 clear that people cannot volunteer unless they apply,
7 they have references, they complete a PVG, they attend
8 training.

9 So in terms of volunteers I think there was -- it is
10 a good document, it doesnt look at some of the bigger
11 issues for us.

12 Q. One of the points he made, which looks -- a quite
13 a fundamental point is that:

14 "It failed to give the best interests of the child
15 a primary consideration."

16 Was that --

17 A. Yes. The paramountcy principle is recorded very early
18 in the document that, you know, the priority of keeping
19 our children safe and treating them with respect.

20 My concern I suppose, if I try to be really
21 objective about the manual, which I have to be really as
22 well, is that some of those areas were not embedded
23 in -- throughout the policy. It is a very wordy policy
24 but some of those areas weren't embedded in order to
25 ensure that people actually did what was asked of them.

1 So that is why, for example, the last thing I would want
2 to see is that we have the theology as an appendix, you
3 know. It has to be embedded throughout the whole
4 document otherwise it just becomes a secular manual.

5 LADY SMITH: I think you said a little earlier, a few
6 minutes ago, the importance, perhaps as an act of
7 ministry, of being true to Christ's teaching about the
8 importance of children and putting children first and
9 the church needs to do that right through its decisions
10 and practices it will follow or it is not being true to
11 the teaching of Christ at all.

12 A. Absolutely, my Lady. That's why for me it has to become
13 our language throughout, you know? So it has to have
14 some meaning for us rather than volunteers thinking,
15 well, this is just what I do on a Sunday morning with
16 the children's liturgy or youth group on a Friday night
17 but rather they have a sense of doing this because this
18 is what Christ has asked us to do.

19 MR MacAULAY: You will be aware, Mrs Campbell, that
20 Dr McLellan made quite a number of recommendations in
21 connection with the manual.

22 A. Yes.

23 Q. Are these all being taken on board?

24 A. They are. I was at the first meeting with Dr McLellan
25 and Monsignor Bradley and a few others when he was asked

1 if he would take on the work of the Commission and he
2 said he would only do so if we accepted all the
3 recommendations. So there's no choice in this.

4 We have entrusted him with that responsibility and
5 I am very eager that we continue to meet the targets.
6 It is very important that we are seen -- we can't just
7 be seen to have had the Commission running, to have
8 reviewed our safeguarding policies and procedures, and
9 yet not actually implemented what has been --

10 Q. Dr McLellan has fulfilled his responsibilities; it is
11 now for you, isn't it, to follow that through?

12 A. Absolutely and it is very much in our hands. There is
13 no hiding place on this. We can't hold our hands up and
14 say to an external Commission, come in and revise
15 everything we are doing, and then not actually take
16 those recommendations on board. There's no excuse at
17 all.

18 Q. Again, since you are going to be sending some more
19 material to us, could you send us the present manual and
20 also, when it comes out, the new one?

21 A. Yes, absolutely.

22 Q. In the next part of the report, this is page 0476, you
23 provide some information about the safeguarding systems
24 presently in place. I think you have touched upon
25 aspects of this already.

1 Halfway down the page you talk about training and
2 how that's a key element of your work. Can you just
3 elaborate upon that?

4 A. Yes. When I came into the national post, there were
5 a number -- I think maybe -- I'm trying to think --
6 maybe about 25 volunteer trainers across Scotland who
7 were delivering the basic safeguarding training for
8 volunteers, which was known as "Awareness and Safety in
9 Our Catholic Communities".

10 Apart from that, my predecessor would have gone to
11 the seminaries, to Rome, then to Scots College in Rome,
12 and also met with those students we have, seminarians
13 who are at Oscott College in Birmingham.

14 There would have been a national safeguarding
15 conference every year but with a limited number because
16 of the location that was chosen and there would have
17 also been a day for the link coordinators for the
18 Conference of Religious Scotland, and about 70 people
19 attend that.

20 I love training, I have to be honest, and I was very
21 keen to develop the training arm of the National Office.
22 So I created a level 1 training for volunteers because,
23 just in line with most other organisations, the idea of
24 having developed training rather than -- you know, this
25 is the training module and this is what you will have

1 every couple of years, which was quite demoralising for
2 people. Obviously it is important people are reminded
3 what to do, but some of them came in with a heavy heart
4 thinking, we are just listening to what we heard last
5 time.

6 So, level 1 has replaced -- Awareness and Safety is
7 not to be used at all now. Level 1 replaced that
8 training and there will be a level 2 and level 3 and
9 level 4 over the next year or so.

10 But, I also formed what I call a training executive
11 group, so every bishop had to nominate, or the adviser
12 to be honest probably did it, had to nominate
13 an individual to meet with me from their diocese so that
14 whenever I write any training, it goes to them to be
15 looked at, to be checked, to be -- they give me very,
16 very helpful suggestions.

17 I also wrote the training -- new
18 training-for-trainers course and so our current cohort
19 is at 46 and hopefully by the end of October we will
20 have potentially 56 volunteer trainers.

21 Q. The 46 you have at the moment, they are volunteers?

22 A. They are volunteers.

23 Q. They are trained trainers, if you like --

24 A. Yes.

25 Q. -- in child safeguarding procedures?

1 A. In delivering the level 1 training, as they will for the
2 other levels -- and also there is a new parish
3 safeguarding coordinator training as well. So that is
4 what they deliver. They would not deliver in-depth
5 training for parish priests or bishops or the
6 seminarians; that still sits with my office, that
7 I would deal with that.

8 Q. So far as your office is concerned, you are full-time?

9 A. Yes.

10 Q. But you have a part-time personal assistant?

11 A. Yes, I have -- my PA is in sort of five days a week and
12 then I have an admin secretary who comes in for 16 hours
13 a week and one of her main roles is to process the PVGs
14 because in -- when I was appointed I then became the
15 lead collator for PVGs for the Catholic Church.

16 LADY SMITH: I think we all know what you are talking about
17 with PVGs, but just for the transcript can you spell it
18 out, please?

19 A. The protecting vulnerable groups scheme, which we use in
20 order to do our criminal records check of individuals --
21 so because I'm the lead collator, the whole process
22 evolves from my office now.

23 MR MacAULAY: Just to get a feel for your office then, is
24 that the number of staff that you have?

25 A. Yes.

1 LADY SMITH: Do you have a training budget?

2 A. I do now, yes.

3 LADY SMITH: It sounds like you need one.

4 A. Yes.

5 LADY SMITH: I am not being flippant about that. This is
6 critical: you must be assured year on year of having
7 an adequate budget for delivering this.

8 A. Absolutely, my Lady, and when I created the two-day
9 course I met with the bishops and said that I would be
10 very happy to deliver that and of course, within a very
11 short period of time, I was asked to find 14 days in
12 a very short -- in a very busy period so we then --
13 I went back to them and said, look, it is not going to
14 work doing it at a diocesan level. So they have agreed
15 that if they have anyone in their diocese, they will pay
16 their travel and accommodation expenses, so we will use
17 a more central venue, but they pay -- which is really
18 good. So they have made that commitment to their
19 trainers as well.

20 LADY SMITH: Good.

21 MR MacAULAY: To make this whole system work you are relying
22 on volunteers?

23 A. Absolutely and that's why the manual -- I already insist
24 that they attend an annual CPD day with me at which we
25 will do much more intensive safeguarding input, most of

1 which they will not necessarily need, but it does
2 enhance their skills as a trainer. So my day with them
3 last month was on child sex exploitation, for example.

4 So it is just to increase their awareness so they
5 become as well-rounded as possible and I have also
6 introduced the idea of the appraisal of trainers because
7 it concerns me that if somebody is out in a parish
8 delivering level 1 and, you know, hopefully they are
9 doing it very well, but actually if nobody is actually
10 sometimes appraising and observing them -- there is
11 an evaluation system automatically at every training
12 system, but if nothing is being done about those
13 evaluations, if a cause for concern arises for example,
14 it is very important that -- these volunteers are key
15 people. There is a potential for serious risk if the
16 wrong information is conveyed at a training session.

17 Q. Who does the appraisal?

18 A. That's in discussion at the moment. In some dioceses
19 I'm looking at the advisers doing it and for others it
20 would be what I would regard as some of the more senior
21 trainers. So I actually was able to do one myself
22 recently because I co-hosted a session with one of the
23 trainers, but that's more unusual for me to do it but it
24 is really important. So that is going to be a key area
25 of the manual for us as well.

1 Q. You do give us some information, moving on in the
2 report, about the current diocesan structures. For
3 example, you tell us that each of the eight dioceses has
4 agreed full compliance with the National
5 Safeguarding Manual. That is the present manual?

6 A. Yes.

7 Q. Would any dioceses have any reservations about agreeing
8 full compliance with the manual?

9 A. I really don't think they would. But in terms of the
10 new manual, they will be part of the whole consultation
11 process and I think that will help them to understand
12 that the approach of the new manual -- very much
13 every -- that comes under the audit as well that every
14 parish priest, etc, has to say that the poster that goes
15 with the manual, the safeguarding poster, has to be
16 displayed in a church and hall if appropriate.

17 We are really -- I'm very observant of times when
18 that might not be met with full compliance. So it is
19 not unusual for me to visit a church and one of the
20 first things I look for is the poster and I will raise
21 that. It is not a minor point actually, it is very
22 significant, because it indicates the commitment as
23 well.

24 Q. Moving on to page 0477 you provide some information
25 about the diocesan structures then.

1 A. Yes.

2 Q. And in particular there is a diocesan safeguarding
3 advisory group and I think you have touched upon that
4 already.

5 A. Yes.

6 Q. There is also a diocesan risk assessment management
7 team?

8 A. Yes.

9 Q. The membership of each diocesan safeguarding advisory
10 group, you give some information about that. Of the
11 eight diocesan safeguarding advisers, three are
12 full-time?

13 A. Three are in pay. They are not full-time, they are in
14 paid posts.

15 Q. Part-time paid posts?

16 A. Part-time paid posts. One is a lay chancellor in his
17 diocese and the other two female advisers are part-time.

18 Q. Are they for the larger dioceses?

19 A. The Archdiocese of Glasgow has -- I am trying to
20 remember now because Katerina's hours have increased,
21 she might even be working four days, she is in a paid
22 post as adviser, and she also takes the responsibility
23 for delivering the training in that archdiocese as well.

24 Q. But the other five are volunteers?

25 A. Yes.

1 Q. You give us a little bit of information about their
2 varied backgrounds.

3 A. Yes.

4 Q. You then go on to talk about the Conference of Religious
5 in Scotland and I do want to ask you about that and your
6 relationship with them. Can you elaborate on that?

7 A. My office always has, including under my predecessor,
8 a very collegial relationship with the Conference of
9 Religious Scotland. There are two sort of areas. One
10 is that Sister Eileen Mearns, who you have already met,
11 she attends the advisers meeting as well as the
12 safeguarding person for the Conference of Religious
13 Scotland Executive.

14 My office is the virtual home for the Conference of
15 Religious Scotland Safeguarding Commission, which is the
16 equivalent of a DRAMT, and I sit on that as well and it
17 is chaired by a layman.

18 Q. We looked with Sister Mearns at allegation recording
19 forms. The allegations that emanate from religious
20 orders, do they come to you?

21 A. They come under the audit system, so they have to come
22 in with the audit every year.

23 One thing we don't have -- and it would be the same
24 in terms of my relationship with every diocese as
25 well -- that the diocese -- no diocese and no religious

1 order have a firm instruction from anyone that they have
2 to report an allegation immediately to my office.

3 By and large most of them would do and very often it
4 is to seek some advice. You know, they may say, "It has
5 been reported to the police, but can we ask you about
6 this, Tina?" They might seek advice from me. So
7 sometimes I don't know an allegation has happened until
8 the audit form comes in.

9 Q. That comes in once a year; is that right?

10 A. That is right.

11 Q. So there could be a gap of --

12 A. A year, yes. Because my office has now received over
13 the last few months -- the audit forms are sent out to
14 the religious in each diocese etc at the end of January
15 to be returned by May and so the allegations audit comes
16 in with them. I am now in receipt of allegations that
17 were made last year.

18 Q. But why aren't you being informed of the allegation at
19 the time that the allegation is being made?

20 A. I have to say it would be very unusual for me, but it
21 does still happen, and that's partly because of the
22 structure where I have a coordinating role rather than
23 a management role.

24 So most of the advisers would refer, again as
25 I said, to me, or the bishops would -- or the vicar

1 generals would share with me --

2 Q. But that's not, as it were -- they are not under a duty
3 to do that, that's simply an informal arrangement?

4 A. I agree, and I think that has to be again a crucial part
5 of the manual, and agreement needs to be made that there
6 should be -- that should be a normal reporting process,
7 you know, and I might -- sometimes -- again, most of the
8 religious will report in and very often there is --
9 I don't mean this to be misunderstood, but sometimes
10 there is nothing more for me to say: I receive the
11 allegation, I read the form, it is filed, we acknowledge
12 that we are receiving it, I can see that they have
13 reported to the police, the person is removed from
14 ministry, they are supporting the survivor; there is
15 nothing more for me to add.

16 However sometimes I might go back and say, can you
17 explain why the insurance company hasn't been informed
18 yet, you have done everything else, but there might be
19 one or two things missing. Sometimes I don't need to
20 respond.

21 Q. But are you looking at this reporting system in
22 reference to the new manual?

23 A. Yes, but it is also something that we have discussed
24 with Bishop Toal in the adviser's group as well in the
25 sense that we do need to have some sort of coordination

1 on this. I also think there is always a potential that
2 we would have cases where somebody might have offended
3 in one diocese and then another, in one religious -- you
4 know, a different context. I might be the only person
5 who is able to look at that pattern or identify that
6 pattern.

7 So it does need to be a matter of -- it should be
8 a matter of form that this happens. When I came it was
9 obvious to me sometimes that -- when I came into the
10 national post, rather, it was obvious that in some cases
11 there might be an issue with a religious happening at
12 a diocesan level and sometimes it won't have necessarily
13 always been reported to the religious order at the same
14 time as it was being reported to others.

15 I started talking to the advisers, think religious,
16 think religious, is there a link here with the CRS, do
17 they need to know? It wouldn't go to the CRS executive,
18 it would go to the Conference of Religious Safeguarding
19 Commission. Sometimes it wasn't because the order may
20 not have been in Scotland for decades, so the adviser
21 would be thinking, I'm dealing with somebody in
22 a pastoral context in my diocese, and while the order
23 has long gone from Scotland, but the order would still
24 need to know, even if the alleged perpetrator was
25 deceased.

1 Q. Are you considering a system then of allegations being
2 reported to you, to your office, at the time when the
3 allegation is being made?

4 A. Yes, there needs to be a checklist of: right, alive or
5 dead, it goes to the police; it goes to the bishop or
6 the religious superior provincial knows; the diocesan
7 adviser knows, so he or she can take it to the risk
8 assessment team; and my office need to know there is a
9 case ongoing --

10 LADY SMITH: Of course if we go back to your work on
11 training, you need notice as soon as possible of any
12 problem that's arising that needs to be addressed in
13 training, isn't that right?

14 A. Absolutely yes. Which is why, even for the level 1
15 training, everybody is to provide -- everyone taking
16 place completes an evaluation. That summary has to be
17 sent into my office, which is quite a lot of work across
18 eight dioceses, but it has to because how do I know then
19 whether something is working or, as you say, my Lady, if
20 some cause for concern has been made?

21 LADY SMITH: I can see the value of you acting as a central
22 repository for information in a similar way that
23 a professional body will operate. Take, for example,
24 a doctor who is performing badly in a hospital in one
25 area, the hospital are glad to get rid of the doctor

1 when the doctor goes to another area, but if each
2 hospital keeps issuing a complaint to the doctor's
3 professional body, then the professional body will know
4 that they have a problem with that individual.

5 A. Absolutely. I think it is an area that needs to be --
6 Dr McLellan has picked up on this really in the sense
7 of -- this isn't necessarily about having authority, it
8 is about coordinating professionally, and I know that --
9 I have great respect for my respective eight diocesan
10 bishops and archbishops, but there has to be some sense
11 of coordinating. I know they each have their own
12 autonomy and authority and so on, but if we are
13 following the same policy, it seems sensible that we
14 have very clear lines of who should -- who needs to know
15 what, yes.

16 LADY SMITH: Yes.

17 MR MacAULAY: You have moved on to auditing, I think,
18 Mrs Campbell, and that was one of the other areas you
19 were asked to look at for the purposes of the report.

20 If I could take you to page 0483 --

21 LADY SMITH: Mr MacAulay, before we embark on auditing,
22 I wonder whether this would be an appropriate point to
23 break this morning.

24 MR MacAULAY: Yes.

25 LADY SMITH: That would be quite sensible.

1 We will take the morning break now. If everybody
2 could be back and ready to go, please, at 11.40 am.

3 Thank you.

4 (11.26 am)

5 (A short break)

6 (11.42 am)

7 LADY SMITH: Mr MacAulay, I think we are onto audits now,
8 are we?

9 MR MacAULAY: Yes.

10 Can we turn to page 0483 of the report. That will
11 come on the screen in a moment.

12 This is the section where the question posed was
13 asking you to disclose what diocesan and national audits
14 have taken place in connection with child abuse.

15 Before we actually look at audits and not the
16 systems themselves, you have already mentioned
17 reporting.

18 A. Yes.

19 Q. There are pro forma reporting forms that are available?

20 A. Yes.

21 Q. If I can take you to one of those. That's at

22 INQ.001.001.0933.

23 We are looking at an allegation recording form and
24 this is to cover the period from 1 January 2015 to
25 31 December 2015. So it is an annual, as you told us

- 1 already, process?
- 2 A. That is right.
- 3 Q. Essentially what is being asked is for -- to look at
4 what allegations -- for example, the first box:
5 "What was the allegation made?"
- 6 A. Yes.
- 7 Q. And this form is also relevant to the religious orders?
- 8 A. Yes.
- 9 Q. To the Conference of Religious?
- 10 A. They complete the same -- every religious order will
11 complete the same form in their audit.
- 12 Q. For example, if you turn to page 0935, one of the
13 questions at box 9 is:
14 "Has there been a prosecution?"
- 15 A. Yes.
- 16 Q. We can see for ourselves what the information is. Each
17 diocese and each religious order would submit these
18 forms to your office?
- 19 A. Yes.
- 20 Q. So far as the religious would be concerned, would the
21 form come directly from them or from the Conference of
22 Religious?
- 23 A. No, it would come directly to myself. It wouldn't go to
24 the Conference of Religious at all and not even to the
25 Commission which has its virtual home in my office.

1 They all come to me. They would not handle the audit
2 material themselves.

3 Q. Just looking at audit systems, can you tell us a little
4 bit about what has happened there in relation to
5 auditing?

6 A. I think it is interesting to look back to when the
7 auditing system started. I mean, I think it is crucial
8 that we audit -- it has to -- it is very basic to what
9 we are doing. It is fundamental rather to what we are
10 doing. I look back on some of the original audits now,
11 which I gathered, not completed forms, but the
12 pro formas, to give Dr McLellan an understanding of some
13 of the areas we looked at.

14 They have evolved with experience. You know, they
15 have -- this form has been in place certainly since
16 I came into the national post.

17 So the form has developed because we have gained in
18 our understanding of process and areas we need to think
19 about and be reporting on.

20 So the auditing system started around 2005 -- sorry?

21 Q. I think we will return to the report just to get the
22 dates at 0484, because this is before your time.

23 A. Yes.

24 Q. We are told that the safeguarding auditing system
25 started in 2005.

- 1 A. Yes.
- 2 Q. I will ask you in a moment about what the position was
3 before 2005, but that's when the annual auditing system
4 started?
- 5 A. Yes and -- so it was asking for a record of compliance
6 with the safe recruitment of volunteers, displaying the
7 poster, having a copy of the manual in place, what roles
8 volunteers had, those sort of areas. It was very much
9 about evidencing good practice.
- 10 Q. Can we look at the document. This is at 0939. Is this
11 the standard document for dioceses to complete?
- 12 A. Yes. What happens is every diocese will get the
13 diocesan audit and they will also get a parish audit.
14 So the parish audit goes out to every parish priest and
15 he is to complete that with the assistance of his parish
16 safeguarding coordinator who will be a volunteer in the
17 parish, or sometimes more than one, who will have a key
18 role in supporting the parish priest in terms of safe
19 recruitment.
- 20 Q. Again you have mentioned that, so if we can see what it
21 is like. 0983 on the screen.
- 22 A. It is a shorter document as well for the parish.
- 23 Q. We will just get it in a moment. So this is the parish
24 document. Can we just dwell on that for a moment?
- 25 A. Yes.

1 Q. For example, if you turn to page 0986, at question 10,
2 can we see that the parish is being asked:

3 "Please confirm that you have a copy of the
4 'Awareness and Safety in Our Catholic Communities'
5 documents."

6 A. Yes, it is a manual.

7 Q. You would almost certainly see tick in the "yes" box for
8 that, would you?

9 A. Yes, and if we didn't that would be really challenged.
10 I know, because I can check that, that they are
11 available -- it is also available on the diocesan
12 websites as well as my website.

13 Q. The next page, 0987. We have here a section dealing
14 with what's headed:

15 "Risk management of sex offenders."

16 The questions asked -- for example:

17 "How many sex offenders (known to you) attend Mass
18 in your parish?"

19 That is information you would look upon as being
20 relevant to you?

21 A. It is crucial because this relates to -- the reality
22 will be obviously if we don't know -- what we don't know
23 we don't know. But if -- we have a very good working
24 relationship with criminal justice social work and sex
25 offender management unit personnel. So if somebody is

1 coming out of prison -- and it would not be unusual
2 sometimes for people to return to their faith or
3 possibly join the church whilst in prison and they want
4 to worship, then we have to have a contract in place for
5 them. Depending on the nature of their offences --
6 that's something the offender management unit, for
7 example, would work at with the parish priest and the
8 diocesan safeguarding adviser.

9 Depending on the nature of the offences, there might
10 even be clear guidance about where the person should
11 sit -- certainly which Mass they should attend, but
12 certainly where they should sit during Mass as well is
13 part of that contract.

14 Q. Who is the contract between?

15 A. The contract is with the offender and the parish priest,
16 but it is overseen by the diocesan safeguarding adviser.

17 Q. And perhaps one other section I can take you to is at
18 0988; it is the next page of the document. Here there
19 is a section headed "Responding to survivors".

20 Here you are looking to see, as we see in the first
21 question:

22 "How many survivors have made themselves known to
23 you in the audit period?"

24 That you see as being a relevant question?

25 A. In complete honesty, this was an area that we would know

1 about, but we have never recorded before, and it was in
2 response to the McLellan Report where we felt we needed
3 to be much more transparent about our responses.

4 So clearly we are fully acknowledging the importance
5 of confidentiality and so on, but being aware of how
6 much we should -- we should record that. If we are
7 talking about the management of offenders, we also need
8 to look at what support we have, we are offering to
9 survivors or indeed just how we are responding to
10 survivors.

11 Again question 1 could be -- I have had some parish
12 priests raise question 1 with me because it doesn't
13 actually -- what I'm referring to looking for is those
14 who have been harmed in the context of the church and of
15 course some priests have said, but I have had people
16 come to me and say, I'm a survivor of familial abuse,
17 and so some of them have said should I be recording
18 that. I can see how the question for some might be
19 slightly misleading, but what we were looking for was
20 the church context.

21 Q. What is your answer to the question that has been posed?
22 Would you expect familial abuse -- a survivor of that
23 sort of abuse to be recorded in this document?

24 A. I certainly don't want to minimise the impact of
25 familial abuse at all, but we are really looking at

1 survivors who come forward and say, it is in a church
2 context where I have suffered.

3 Q. I jumped to that document from the diocesan safeguarding
4 audit, if we just go back to that; that is at 0939.
5 This is at a different level I think; is that right?

6 A. That is right. So the parish audits would come into the
7 diocese and they would be collated into a summary
8 report. So I don't see the actual parish audits
9 themselves; I only have -- my office only receives the
10 summary report. But we are -- I have to say we are able
11 to identify, at least my PA is very good at identifying
12 discrepancies in that. So if there are inaccurate
13 figures for example about the number of people PVG-ed we
14 can feed that back and have that corrected.

15 LADY SMITH: Sorry, you don't get the parish audits?

16 A. No, it is a very interesting point, my Lady, because
17 when Andrew McLellan focused in particular on a diocese
18 and an archdiocese to really drill down into parish
19 level safeguarding compliance. I then had to ask the
20 two dioceses if I could have a copies of their parish --
21 because he wanted their parish audits as well.
22 Obviously in my time at Motherwell I would have seen and
23 collated information from those parish audits. But in
24 the national post, for whatever reason, the parish
25 audits are held, it is just a summary. Now,

1 I actually -- I think that is an area that needs to be
2 looked at.

3 LADY SMITH: Thank you.

4 MR MacAULAY: Would you not look upon it as important to see
5 what is being done at parish level rather than having it
6 sifted through the bishop?

7 A. Absolutely, I totally agree, because I think very often
8 there is a section at the back for the parish priest to
9 make comments in relation to safeguarding and so
10 I wouldn't get those unless they were actually forwarded
11 to me by the respective adviser if they thought it was
12 a national point.

13 So going back, the diocesan audit is completed by in
14 most dioceses by a number of people. So the diocesan
15 adviser would have an input, but to find out for example
16 the names of current seminarians studying for the
17 priesthood, he or she would probably have to go talk to
18 somebody else in the diocesan office and so on. So
19 several people would contribute to that and then the
20 bishop signs it off, authorises it.

21 Q. We can perhaps note, without looking at the detail of
22 the document, that it extends to some 24 pages. It is
23 quite lengthy.

24 A. Yes.

25 Q. The other document I can perhaps ask you to look at that

1 you supplied us with is at page 0963. We see that this
2 is directed to day, residential, retreat centres, care
3 homes, and again it is an audit tool for these purposes.

4 A. Yes.

5 Q. Would this catch, for example, a residential
6 establishment like St Mary's Kenmure?

7 A. No, it wouldn't. It would capture -- because these are
8 completed by whoever is the safeguarding lead or
9 superior or whatever, but they then come directly into
10 my office and a copy would go to the diocese for them to
11 have.

12 It would capture -- let me think -- St Mary's the
13 Redemptorist Retreat Centre in Kinnoull, it would
14 capture things like that. Sometimes the use of the term
15 "care home" is quite misleading on here because if the
16 care home is subject to the Care Commission then they
17 don't fill in an audit tool for us because it is not
18 necessary as they are already regulated.

19 But it would -- it captures everything from -- there
20 is a retreat, a house of prayer on Iona and several
21 other sort of residential places but it wouldn't come --
22 the schools and residential homes for children would not
23 come under that because they don't come under my remit
24 for my office.

25 Q. You have explained the position how since 2005 this

1 audit system has been in place since then. What about
2 the historical position prior to 2005?

3 A. There was nothing in terms of auditing and reporting
4 nationally and I don't -- I have no knowledge even of
5 a diocese individually deciding they would report on the
6 safeguarding procedures on an annual basis or any other
7 sort of basis.

8 So that is why in 2013 the three initiatives
9 launched by Bishops' Conference -- one was the McLellan
10 Commission to review all our safeguarding policies, the
11 second one is that we would publish the allegation
12 audits from 2005 to 2013 and every year after that
13 continue to publish them. Then the third one, in order
14 to be as certain as we could, that there was nothing on
15 file that hadn't been reported to the police and hadn't
16 been dealt with appropriately, that's why the historical
17 review of case files was introduced.

18 Q. That review covers the period from 1947 to 2005?

19 A. That is right.

20 Q. That is ongoing; is that correct?

21 A. Well, the documentation is in. The feeding in of the
22 data is ongoing because the documentation is now
23 actually in and it was delayed -- because of a certain
24 diocesan vacancy it was delayed for a while.

25 Q. I think we heard that because of the absence of a bishop

- 1 for Argyll and the Isles it caused a problem?
- 2 A. Yes, within his first week I went to meet to him and
3 handed him over the information he needed to provide, so
4 that was fine.
- 5 Q. I think you are aware that the Inquiry has asked for
6 this information already.
- 7 A. Right, yes.
- 8 Q. Can you give us an idea as to when the audit would be
9 completed?
- 10 A. it is something I can find out. All I do know is that
11 they were starting to input the data itself but it would
12 depend whether -- I suppose it would be helpful for
13 clarification to know whether you would be seeking the
14 audit returns we had rather than the finalised data.
- 15 Q. Probably both, I think, to be safe.
- 16 A. Okay.
- 17 Q. But you have provided us with some information that has
18 been extracted from the historical audit?
- 19 A. Yes.
- 20 Q. For example, if you turn to page 0486, you were asked
21 the question by the Inquiry.
- 22 "How many alleged abusers are mentioned in the
23 1947-2005 historical audits in connection with the abuse
24 of children in care?"
- 25 A. Yes.

- 1 Q. You have indicated in the report that there has been
2 a total of five -- is that alleged abusers, is it?
- 3 A. Yes, that would be five clergy in that context of being
4 diocesan --
- 5 Q. In connection with children in care?
- 6 A. Yes, children in care.
- 7 Q. The next figure you give us, is that 120?
- 8 A. Yes.
- 9 Q. What does that relate to? What is that figure for?
- 10 A. That would be 120 allegations recorded amongst the forms
11 completed by the religious orders. So I know for
12 example of one particular religious order where there
13 was a substantial number of forms submitted of
14 allegations made by former pupils or children who were
15 in care.
- 16 Q. Are the religious orders part of the --
- 17 A. Sorry, I should have explained: the religious orders
18 agreed to take part in the same review of all their case
19 files, which is how we have that data.
- 20 Q. But if this is still being processed then we don't have
21 the final picture?
- 22 A. You don't have the final picture but you would have
23 a fairly good picture of, if we were able to give you
24 the actual audit forms, copies of the audit forms as
25 they stand to be submitted as evidence. That would give

1 you -- it wouldn't take a lot to get a fairly accurate
2 picture of what was happening from those forms.

3 Q. But we are looking at historical audits that have been
4 carried out by the eight dioceses; is that correct?

5 A. That is correct, the eight dioceses and every religious
6 order. There was a threefold reason to review the
7 paperwork and primarily it was to see if there was
8 an allegation recorded in a case file, a personnel file,
9 that that allegation had been reported to the police.
10 If it wasn't reported, it had to be reported now.

11 The third reason was to identify any patterns of
12 concern in a personnel file which may not have been
13 necessarily criminal, but just a pattern of concern in
14 someone's history with the church in terms of where they
15 were, what difficulties they were having, and then the
16 recommendation was that that person should have -- that
17 priest or religious should have a meeting with their
18 bishop or provincial to address this pattern of concern.

19 It was also to do with -- it is very difficult to
20 talk about early intervention when we are talking about
21 something very historical, but it was to look at, you
22 know, why aren't some of these indicators being picked
23 up at the time.

24 Q. The relevant documentation then was -- have you found
25 that relevant documentation had been retained by all the

1 dioceses going back to 1947?

2 A. Yes.

3 Q. I think the date 1947 is there because that's when we
4 had the eight dioceses as opposed to six?

5 A. That's is right. You will probably have picked some of
6 that up from some of the information that the dioceses
7 have given you, that a school or a residential care unit
8 might have started life in one diocese and then after
9 1946/1947 moved into another diocese, yes.

10 Q. In light of the problem caused by the absence of
11 a bishop in the Diocese of Argyll and the Isles, would
12 that indicate that the material could only be accessed
13 by the bishop?

14 A. The diocesan administrator at the time felt that it was
15 a task that should be carried out by a bishop. I know,
16 because he has told me this, but it wasn't that --
17 I mean there was historical material there that had been
18 dealt with but his concern was how he would fulfil
19 carrying out that duty of having to act if -- because
20 certainly in the third area of, you know, intervening in
21 terms of a pattern of behaviour, he wouldn't necessarily
22 have that. Canonically some people probably would say
23 he did have the authority but he would not necessarily
24 have the authority to do that, so I think he wanted to
25 wait until a bishop was appointed.

1 Q. But that material is now available?

2 A. Yes, it is all in and there was one religious order as
3 well which initially refused to take part, but I met
4 with the provincial and explained the importance of
5 taking part and they have done that as well.

6 Q. Who was actually doing the processing then of the
7 material?

8 A. We have -- and I can't for the life of me remember his
9 name -- but we have appointed an independent
10 statistician so the material has been inputted and it
11 will be further anonymised and they will do a further
12 analysis of that.

13 I suppose I'm really keen to see it because I think
14 we will be able to identify -- in line with other
15 reports other countries have done in the past, I am sure
16 we will be able to identify some trends which could be
17 very interesting.

18 Q. Well, subject to the requests I have made of you as we
19 have been taking your evidence, Mrs Campbell, I don't
20 have any further questions for you and no questions have
21 been submitted in writing.

22 LADY SMITH: Let me just check, Mrs Campbell, there is no
23 application being made to me now. No? Thank you very
24 much.

25 Mrs Campbell, thank you for your assistance today

1 and for the part you played in preparing that very
2 helpful report. Thank you also for the undertakings you
3 have given us to provide the further information which
4 I see you have been carefully noting as you go along.
5 Thank you for that. I'm able to let you go at this
6 stage.

7 A. Thank you.

8 (The witness withdrew)

9 LADY SMITH: Mr MacAulay.

10 Discussion re timetabling matters

11 MR MacAULAY: My Lady, that is all we have for today. Can
12 I just touch upon next week?

13 LADY SMITH: Thank you, that would be very helpful.

14 MR MacAULAY: Next week the reports that have been submitted
15 by the Daughters of Charity, Sisters of Nazareth, Good
16 Shepherd Sisters and the De La Salle Brothers will be
17 looked at, so I will be leading evidence from these
18 organisations beginning with the Daughters of Charity on
19 Tuesday.

20 LADY SMITH: That would be starting at 10 o'clock on Tuesday
21 morning with the Daughters of Charity, you said?

22 MR MacAULAY: Yes my Lady.

23 LADY SMITH: Thank you very much.

24 We will adjourn now until Tuesday morning at
25 10 o'clock.

1 (12.10 pm)

2 (The Inquiry adjourned until 10.00 am

3 on Tuesday, 13th June 2017)

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