

Scottish Child Abuse Inquiry

Witness Statement of

John Andrew ELLIS

Support person present: No

1. My name is John Ellis. My date of birth is [REDACTED] 1961. My contact details are known to the Inquiry.

Background

Family/education

2. I am the second youngest of seven children. I was brought up in Bass Hill, New South Wales, Australia. I attended Christ the King Catholic Primary School, Bass Hill
3. My father was an Anglican Christian but not particularly religious. My mother was a practising Catholic and very involved with the local church.
4. From 1971 I commenced at De La Salle College, Bankstown in 5th class. In 1976 I graduated high school as Dux of the school. I then attended Benilde College at Bankstown for 5th and 6th form and achieved my Higher School Certificate in 1978.
5. In 1972/3 I started serving as an altar boy at Christ the King Catholic church, Bass Hill. This was my local church. Christ the King church formed part of the Archdiocese of Sydney. I think that the local assistant priest came to the school and invited boys aged around twelve to become altar boys.
6. The assistant priest showed me what was expected as an altar boy. I carried out the role of altar boy until 1978 when I was seventeen.

Professional studies and qualifications

7. My first professional qualification was when I qualified to be a registered nurse. In 1985, I commenced further studies for a degree in Economics and Law at Sydney University. In 1990, I was conferred as a Bachelor of Economics by the University of Sydney. In 1992, I was conferred as a Bachelor of Laws with first class honours by the University of Sydney.
8. In 1992, I commenced work at Baker and McKenzie Solicitors. I worked in various roles within the firm and externally on secondment. These positions culminated with me becoming a Senior Associate and salaried partner in 2000. My role as a partner involved negotiating and advising upon construction and related contracts. I remained with Baker and McKenzie on a full time basis until 2003. I then had an extended break from my employment with them. At that time, I was suffering from depression, stress and extreme fatigue. This was mainly due to the stresses associated with the ongoing processes I was involved in with the Catholic church and in particular the abuse I had suffered at the hands of Father Aidan Duggan.
9. In 2004, I resumed work with Baker and McKenzie on a part time basis. Later the same year I resigned from my post and terminated my employment with the firm. I did not disclose to Baker and McKenzie any of the abuse that I had been victim of by Father Duggan.
10. At the present time, my wife [REDACTED] and I have our own legal practice. My role involves me dealing exclusively with claims by victims of institutional abuse. This includes claims against faith based institutions, YMCA, Scouts, Barnardos and state run institutions. A number of these cases involve abuse by members of the Catholic church.

Father Aidan Duggan

11. When I first started as an altar boy at Christ the King Catholic church, Bass Hill, Aidan Duggan had not yet arrived at the parish. At this time there was a parish priest and one or two assistant priests. I remember one of the assistant priests John

O'Neill. I had a lot of good experiences with him. We would go on picnics, camping and days at the beach. I enjoyed church life at this time. I thought of the church as a safe place.

12. The presbytery at the church had a corridor leading to an office and the parish priests bedroom. There was also a dining room and housekeeper's quarters. Another corridor led to two bedrooms for the assistant priests. These bedrooms had a shared bathroom.
13. When I was growing up, there was always two assistant priests and a parish priest. When Aidan Duggan first arrived there was still a parish priest and another assistant priest. This changed soon after his arrival. My first real memories of Aidan Duggan are after John O' Neill left.

Initial contact

14. For a long time my memories of my life in general between 1974 to 1979 were blocked out. I didn't know why this was. When I started to talk about the abuse that I had suffered from Aidan Duggan I then started to remember other aspects of my life at that time.
15. In 1974, Aidan Duggan came to my parish, at Bass Hill, as an assistant priest. At this time the parish priest was Father Farrar. I don't remember the first contact I had with Aidan Duggan.
16. I remember thinking that Father Duggan was different to the other assistant priests. He seemed very exotic with his monk's robes and hood. Most of the other priests were Australian. Father Duggan had a different accent. It was hard to tell that he was also Australian.
17. As an altar boy I got to know Father Aidan Duggan very well. He gave me the role of senior altar boy. I helped with the rosters and training of the other altar boys. Very

quickly Aidan Duggan started grooming me. Soon after this he began to sexually abuse me. I would say this was a few short months after I first met him.

18. My first real memories of Father Aidan Duggan are when he started to invite me to his room in the presbytery where we would talk. I had never been in the presbytery before this. At first Father Farrar would normally be there as well. Father Farrar would answer the door and invite me in. I had a number of meals with Father Farrar and Father Duggan. These were prepared and served by the housekeeper, Vera. Father Farrar always called me Ellis J. I took this as a term of affection.
19. On my first visits to the presbytery Father Duggan would recount stories about his time at Fort Augustus in Scotland. He didn't go into much detail about the school but would tell me about ghosts and the Loch Ness monster and all the spiritual things that he had done. He said that he had cast out poltergeists. I had never heard the term poltergeist before.
20. Initially all our meetings would be in his sitting room. He would always close the door. Initially it was just touching me on the legs and arms then hugging me.
21. Father Duggan then started to invite me to come to his rooms after school where he said he would teach me Latin. One evening after I arrived he started to kiss me then touched my genitals over my clothing. He then put his hand inside and started to masturbate me. Father Duggan made me do the same to him.
22. After this initial sexual contact, it continued on a frequent and regular basis. I was attending daily mass so I was seeing him every day.
23. Over time, the sexual contact progressed to occurring within Father Duggan's bedroom. The abuse progressed to anal penetration. I now have clear memories of Father Duggan ejaculating within my anus. I also have clear and distressing memories of him kissing me. This left me very sore due to the stubble on his beard.

24. Father Duggan would sometimes give me Grants whisky to drink with ice. This made me very light headed. I also felt more relaxed about him touching me. On one occasion I vomited after drinking the whisky. Father Duggan drove me home to my parents and told them I wasn't well.
25. On many occasions, Father Duggan would tell me that he loved me and that I was very special to him. When I was old enough he taught me to drive.
26. Father Duggan gave me a book titled, 'Special Friendships' by Roger Peyrefitte. He suggested that I read this book. It was about homosexual relationships between boys at a French boarding school. I remember him saying words to the effect of, "It's okay to feel the way we do but some people don't understand. I understand you."
27. On one occasion, Father Farrar knocked on the door whilst Father Duggan was engaged in sexual activity with me. We had to get dressed very quickly and then act as if everything was okay. It is obvious to me now that this shows that our activities were secretive. It wasn't as if the sexual activity was an okay thing to happen.
28. Father Duggan twice took me on holiday with him. Each time he had sexual intercourse with me. The second occasion we went to Umina. There was a beach there. Father Duggan told me whilst we were at the beach that men met in public toilets to have sex and that this area was a place where this occurred.
29. Whilst at Umina, we went to his friend's house. They were parishioners at our church and involved with the 'Marriage Encounter' programme. This night has stuck with me as I remember feeling very uncomfortable the whole time. I was now aware that the sexual encounters between me and Aidan Duggan had to remain secret. I can't remember if he told me this or I just knew. I was ashamed of what was happening and I knew now that I must keep it a secret.
30. When I turned eighteen, I entered the seminary and intended to become a priest. Father Duggan gave me a bible with an inscription from him in Latin at the front. I didn't understand what this meant at the time and I still don't understand it now.

31. When I was at the seminary, Aidan Duggan kept in touch with me. He would write letters, postcards and also telephone me.
32. In 1979 ,I left the novitiate. I intended to take a year's break and started working as a clerk with an engineering firm. In 1979, Aidan Duggan went to Gynea parish. In 1980, Aidan Duggan joined the staff of St Marys Cathedral.
33. Between 1979 and 1983, I continued to have contact with Father Duggan visiting him a number of times at both Gynea and St Marys. On each occasion, Father Duggan would instigate sexual contact with me. Father Duggan later became assistant priest at Camperdown parish.
34. In 1983 I met my first wife. We were engaged then married in 1986. Father Duggan officiated at my marriage. My first daughter was born in 1987 and Father Duggan later baptised her.
35. I continued to have contact with Aidan Duggan until 1987. To the best of my knowledge between 1979 and 1987 each time I had contact with Father Duggan he would initiate sexual activity. The only exceptions to this were the day I was married and the day my daughter was baptised. This conduct was unwelcomed by me but I found it difficult to stop him from touching me. I had always considered Father Duggan to be kind and generous. I did not want to hurt his feelings by rejecting his advances. The only way that I could control things was to minimise the contact that I had with him.
36. During the times that I have mentioned, I had no sexual relationships with any other priest. I am now aware that whilst Aidan Duggan was at St Marys Cathedral a complaint of sexual abuse was made against him by a youth or young boy. After this he was moved to Camperdown parish. I was not aware of Father Duggan having sexual relationships with any other boys during the time that I was in contact with him.

37. Over the period from 1987 to 1994, I had no contact at all with Aidan Duggan other than the odd telephone call. I did occasionally hear from my mother about his whereabouts and health.

Religion

38. After my first child was born and I started to get a bit older, I began going back to church. I became actively involved and would do the readings during mass.

Recognising the abuse

Initial disclosures about abuse

39. I never spoke about or had any thoughts about reporting what Aidan Duggan did to me until decades later. Until then I never looked on it as abuse.
40. After my first marriage ended, I started going to meetings for recently divorced and separated people. This was a confidential forum under the umbrella of the Catholic church. You spoke about your life. When I reached the point about my childhood I started to realise what Father Aidan Duggan did was wrong. After this my thoughts about what happened to me came on very strongly. There was no real discussion within the group about what I said. The group just dealt with their own recollections. It wasn't run by professionals. I did feel unburdened by sharing my thoughts. I think that once I had said it I just put the lid back on it again.
41. Around the mid 1990's I started to work as a facilitator within these groups. Part of my training as a facilitator meant I had to discuss my childhood. When I reached the age of thirteen I had a mental block. One of the professionals carrying out the training recognised that there was a serious issue with this. He referred me to a psychologist. I didn't take up this referral. Once again, I decided to put a lid on things.

42. At this time, it would have been around twelve years since I had last had contact with Aidan Duggan.
43. I felt that I was coming up to the edge of a precipice looking over the edge. After this I just decided to start getting on with things. I was very busy with the law firm I was working with. I think that this was a distraction for me.

Relationship issues and psychological effects of abuse

44. In 2000, I was still involved with church activities. By this time, I had moved to a new local parish in Sydney. I started to lose my motivation with the church. My children were older and I didn't feel the same connection.
45. Around this time, I met my second wife, [REDACTED] I started to go to lunchtime mass at St Mary's cathedral in Sydney. We were married quite quickly after this. Everything seemed to be going well. Within a few months, things changed. I started to get severe psychological symptoms that I couldn't identify with. I would have a lot of conflicts with my wife. There was a lot of anger that I couldn't explain. I then started to self-harm. I would hit myself with things so I could feel the pain. I would make sure that the bruises couldn't be seen. My wife was aware of what I was doing.
46. Whilst all of this was going on, I thought that my work was still okay. I was a partner at the firm by this time. I had compartmentalised things. I thought it was because of my relationship issues at home that I was acting how I was. I then started to get complaints about my behaviour at work. This was mostly from people who were working underneath me and was about how I was acting towards them.
47. Within about two or three months, I realised that I needed to do something about my behaviour. I went to see a psychologist and they identified post-traumatic stress disorder symptoms. What wasn't clear was what the traumatic event had been.
48. I still I had no idea what was affecting me that made me feel how I was. I thought everything was going well with my new wife. I started to think that maybe it was

because of how my family life had been. I would say that I had a loving family. Although we were poor, my family life was better than most who lived in the same street. [REDACTED]

Counselling/treatment

49. I was then referred to a different therapist. This therapist used a technique called Eye Movement Desensitisation Reprocessing, EMDR. The layers started to peel away to reveal some things from my youth as an altar boy. Initially this was just physical things like the layout of the presbytery. I would see the various rooms but wouldn't see the bedroom. Eventually Aidan Duggan appeared in these memories.
50. Once the therapy sessions reached the point about the abuse I suffered, I told my wife about it. At first, I still couldn't say Aidan Duggan's name but after the EMDR I was able to do this. When I told my wife his name, it was a terrible weekend for me trying to deal with this. It brought about a lot of memories for me. It would be a long time before I could say Father Aidan Duggan's name without hesitation.
51. After my initial disclosures about the abuse by Father Duggan, I felt an extreme decline in my emotional and psychological well-being. I found it difficult to deal with day to day life, work and my family life.
52. In early 2002, I was still attending church. On one visit I noticed a brochure about the 'Towards Healing' programme. This provided a facility to report to the church if a person had suffered sexual abuse. There was a telephone number to call to make a report of abuse. I telephoned the number and spoke with John Davoren. John Davoren was the Director of the Professional Standards Office. I informed him that I had been sexually abused by a Catholic priest when I was a teenager. Mr Davoren invited me to a meeting with him.

Reporting of abuse to the Catholic Church

The 'Towards Healing' process

53. A short time later, I attended a meeting with Mr Davoren at his office in Pitt Street, Sydney. When I explained what had happened to me Mr Davoren replied: "It was so long ago. Father Duggan is a very old man. The police probably won't do anything about it. Probably the best thing for you is to just put it all behind you and get on with your life. You should go away and think about it before doing anything."
54. Part of the process was that the procedure for me reporting abuse to the police should have been fully explained to me. This wasn't done. If I had chosen to speak with the police, then the church would have taken a step back until that process had been completed. At that time, I didn't want to go to the police. I wanted a response from the church.
55. The impression that I received from Mr Davoren was that he was trying to dissuade me from making a 'Towards Healing' complaint. I went away to think about what he had said. I am now aware of a document that I should have been provided with by Mr Davoren. This sets out the protocols to be followed through the 'Towards Healing' process. No one from the Catholic church has ever provided me with a copy of this at any time.
56. After considerable reflection, prayer and discussion with my therapist I decided to proceed with my complaint. It had taken a lot of effort on my part to contact Mr Davoren and discuss the abuse I had suffered. Having now opened up the issues I felt I needed to continue trying to deal with them. I contacted Mr Davoren and told him my decision. He informed me that this would now be passed to someone else who would contact me and take my complaint. I was not told who this would be or if they would be male or female. I was not asked if I would prefer a religious or non-church person. At this time I still had faith in the Catholic church. I expected the Catholic church to help me deal with the emotional and spiritual dilemmas I was facing. I trusted the church to appoint someone who would be suitable to help me.

57. On 3 June 2002, I met with Brother Laurie Needham at St Marys Cathedral. Brother Needham was a Christian Brother. I provided Brother Needham with details of the sexual abuse I had been subject to by Father Aidan Duggan. I also informed him what I wanted from the process. I had an expectation that someone would work out with me how I had been hurt and assist with payments for therapy costs. Brother Needham completed a 'Formal Statement of Complaint' document, which I signed. I found the process of speaking with Brother Needham supportive and encouraging. I felt believed and this strengthened my faith that the Catholic church would respond compassionately and sensitively to my complaint. I was relieved and believed now that I had made the right decision to proceed with my complaint.
58. Several days later, I was contacted by Mr Davoren and informed that my complaint had now been passed to the Archbishop of Sydney.
59. In July 2002, I received a letter from Mr Davoren informing me that Father Duggan's mental state had deteriorated to such an extent there would be no point in the assessor speaking with him. Mr Davoren was asking me what to do next.
60. On 21 August 2002, I responded to Mr Davoren by email. I asked what progress had been made with my complaint and if an assessor had now been appointed. I also asked if Aidan Duggan was to be interviewed. I again asked Mr Davoren what the actual process for my complaint was. This had been requested several times and still Mr Davoren had not told me.
61. The next day, I received an email response from Mr Davoren. He informed me that the Archbishop of Sydney had agreed that, along with a neutral facilitator, I could meet with Father Aidan Duggan. This was confusing me as I had not asked for a meeting.
62. On 13 September 2002, I received a further email from Mr Davoren. He informed me that Bishop Cremin had met with Father Duggan at the Little Sisters of the Poor Nursing Home. It was ascertained that Father Duggan was suffering from senile

dementia and had no memory at all. I was informed that as a result I would not find a face to face meeting with Father Duggan of any benefit. Mr Davoren concluded his email by saying that he was unsure what the next step should be.

63. On 24 October 2002, I met with Michael Salmon at Polding House, Pitt Street in Sydney. I did not know what Mr Salmon's role was, but I think he mentioned the term facilitator. Mr Salmon provided that given Aidan Duggan's condition there was not much more could be done. He asked what I wanted from the process and went on to say that the Archdiocese was prepared to proceed with a response to my complaint as part of the 'Towards Healing' process. I said that I was satisfied Father Duggan could not do any more harm given he was in a care home. I asked for a meeting with a church leader, someone from the hierarchy. I wanted to talk through with them what I had been through. It was my hope that this might help to make some sense of it and assist me dealing with it.
64. I was asked who I wished to meet with. I suggested Bishop Cremin as I knew him from my time at Bass Hill parish. At the conclusion of the meeting my understanding was that Mr Salmon would arrange a meeting with me and the bishop. I expected this to take place within a few weeks of the meeting with Mr Salmon.
65. On 17 December 2002, I had a telephone conversation with Mr Salmon. He informed me that a letter was being sent to me. Mr Salmon went on to say, words to the effect, that he was unclear as to the content of the letter but his understanding was that the Archdiocese was not ready to proceed with my matter. After this conversation I contacted Mr Davoren by email and again asked what the current status of my complaint was.
66. On 24 December 2002, I received a letter signed by the then Archbishop of Sydney, George Pell. I construed that the Archbishop's letter as a clear statement that he considered my complaint at an end.
67. In January 2003, I contacted Michael Salmon who informed me that he was now 'out of the loop'. He went on to say that Michael Hill was now covering for John Davoren

whilst he was on holiday. Mr Salmon said I should contact him if I required any further information.

68. On 20 January 2003, I contacted Michael Hill at the office of Professional Standards. I told him that I was shocked to receive the Archbishop's letter on Christmas Eve and I now wished to proceed further with the 'Towards Healing' process.
69. During January 2003, I had a conversation with my mother. She informed me that along with another person she had been to visit Father Duggan in the nursing home. I asked how he was. My mother replied that he was in good spirits. He had recognised them and was quite chatty. The Sister at the home had asked Father Duggan if he knew who he was speaking to. He replied by saying, "Of course. How would I not know my old friends from Bass Hill."
70. My mother said she had been with Father Duggan over a period of an hour and a half. During this time, she had been in constant conversation with him.
71. On 28 January 2003, I had a telephone conversation with Mr Davoren. Mr Davoren informed me that without corroboration it was difficult to progress with my complaint. I told him that I was not as interested in meeting with Father Duggan as I was with meeting with the church authority. I informed Mr Davoren about my mother's contact with Aidan Duggan. I said that I had no reason to disbelieve what Bishop Cremin had said about Father Duggan on his visit as it may be his condition comes and goes. I went on to say that it appeared he had lucid intervals. It was therefore my opinion that they should reconsider speaking to Father Duggan about my complaint and that this should be treated as urgent.
72. On 31 January 2003, I again contacted Mr Davoren by telephone. I asked what progress had been made with my complaint. Mr Davoren informed me that if I wished to go and see Father Duggan there was nothing stopping me from doing so. I replied that I would not wish to compromise the integrity of the investigation. I ensured Mr Davoren was aware that I was dissatisfied with how things were progressing. I was concerned that his inaction would lead to a missed opportunity to

speaking to Father Duggan. Mr Davoren then asked that I call Michael Salmon although intimating he was currently on holiday.

73. I later contacted Mr Salmon on his mobile. He informed me that he would return to work the following Monday. He went on to say that he did not understand why Mr Davoren thought his absence would delay matters or indeed what his involvement should be.
74. On 3 February 2003, I received a call from Michael Salmon. I was informed that John Davoren was to arrange an assessment of Father Duggan's mental capacity. He was to report back to him and he would update me once the result was known.
75. During this time, I was having issues with my work. At my annual appraisal I was warned that my position was being reviewed unless there was an improvement in my performance. I was also going through court proceedings with my first wife regarding the custody of my children. My daughter came to stay with me and my son remained with my ex-wife. In an eight month period, I only saw him twice, which was during counselling sessions. At these sessions I disclosed to the counsellor that I was going through a process with the church regarding sexual abuse. I explained that when I was a victim I was the same age as my son was now.
76. The counsellor then raised unspecified and unfounded concerns that I may have sexually abused one or both of my children. This was deeply distressing and hurtful to me. I had always been very protective and vigilant about my children. I just thought I was an overprotective parent until I began to explore the impacts of the sexual abuse on me by Aidan Duggan.
77. On 18 March 2003, I left telephone messages for both Mr Davoren and Mr Salmon. I also sent an email to Mr Davoren requesting an update about my complaint.
78. The following day, I received a telephone call from Michael Salmon. He told me that he was not involved with regards to my complaint and had nothing to report. The same day I also received an email from Mr Davoren to the effect that he had

received legal advice that it was not permissible to assess the mental health of Father Duggan.

79. On 20 March 2003, I received a telephone call from Mr Davoren. He informed me that there were significant restrictions on the church obtaining details about Father Duggan's mental health. He went on to say that without a reversal of the diagnosis then an assessor could not question Father Aidan Duggan about my complaint. Mr Davoren said that it would be unjust and unfair to question Father Duggan if he was not able to defend himself. He then repeated a previous statement that there was no corroboration for the statements I had made against Father Duggan.
80. Around this time, I started to think that the church must have some formal procedure about dealing with 'Towards Healing' complaints. I had not thought of this before. I had relied on being pastorally guided by the church through the process. When this now appeared not to be happening, I decided to obtain a copy of the procedures involved from the internet. I downloaded a copy of the protocol entitled 'Towards Healing – Principles and procedures in responding to complaints of abuse against personnel of the Catholic church of Australia December 2000'. I don't think that what I was doing was making me popular with the church.
81. I sent an email to Mr Davoren requesting a copy of the legal advice provided to the church about speaking with Father Duggan. I also complained that I had not been provided good information about the process involved with the Towards Healing protocol. I requested the appointment of assessors, a facilitator and notification of a contact person for me during the process. I requested that an assessment be made as to whether Father Duggan could be spoken to. I received an email response from Mr Davoren which stated that Father Duggan's mental capacity was central to my complaint.
82. I replied to Mr Davoren that whilst Aidan Duggan's mental capacity was important it was not central nor determinative to my complaint. I stated that it was more important that assessors were appointed along with a contact person for me.

83. I received a response from Mr Davoren. He stated that the Towards Healing process could not continue in respect of my complaint as Father Duggan was not "fit to plead". Mr Davoren's email went on to say that the matter had now been passed to the solicitors for the Archdiocese and that his office could take no further action at this time.
84. In May 2003, my law firm employed an independent consultant to assess all aspects of my performance with the company.
85. On 7 May 2003, I telephoned Michael Salmon, who by this time had been appointed as Director of Professional Standards. Mr Salmon informed me that he would quickly read up on Aidan Duggan's mental state. He would then proceed to an independent assessment if needed. He told me that he understood the urgency around this.
86. On 23 June 2003, Mr Salmon telephoned me and told me that an independent assessment of Father Duggan by a psychiatrist had been made. It was ascertained that Father Duggan was not capable of taking part in an interview. Mr Salmon said that the Archdiocese was still willing to put the matter to a formal assessment. This would entail the assessor interviewing myself and other persons related to my complaint. I took up this offer of a formal assessment. I was later to find out that the assessment of Father Duggan had been made by a general practitioner not a qualified psychiatrist. At the time I had based my decision to proceed as discussed based on the information that a proper assessment of Father Duggan had been made.
87. On 25 June 2003, I spoke with Mr Salmon by telephone. I was informed that Mr Bill Johnston was to be appointed to me as a support person. I knew very little, if anything, about Mr Johnston. I relied on Mr Salmon's recommendation that he would be a support person to me. By this time, I was just looking for any type of support from the church.

88. My recollection is that I spoke to Mr Johnston once. I don't remember what the substance of this contact was. I did not have any further contact with Mr Johnston. I don't know of any reason why this was.
89. In early July 2003, I was informed that Monsignor Rayner was willing to take me to meet with Father Duggan. I said I would think about this before making a decision. I had to know that this meeting would be of benefit to me before going ahead with it.
90. On 4 July 2003, Mr Salmon contacted me and I was made aware that an independent assessor, Mr Eccleston, had now been appointed. I was later interviewed by Mr Eccleston. I provided him with the details of the abuse I had suffered from Father Aidan Duggan since the age of fourteen.
91. In July or August 2003, I met with Monsignor Rayner to discuss meeting with Father Duggan. Monsignor Rayner was kind and pleasant to me.
92. Shortly after this meeting, I met with Monsignor Rayner at the Little Sisters of the Poor nursing home. At this time, I was accompanied by my second wife, [REDACTED]. When I entered Father Duggan's room, I saw a flash of recognition from him as he seen me. As soon as Monsignor Rayner began to speak with him, Aidan Duggan resumed a blank expression and did not respond to any of the questions he was asked. I do not think that I said anything to Father Duggan during the meeting. It was a very emotional experience for me.
93. I feel that it helped me seeing Father Duggan. He was quite old and decrepit. I didn't have any thoughts about wanting to harm him. I felt that he now had less power over me than I had allowed him to have over all those years that he abused me. I had no feelings of compassion for him nor did I feel sorry for him. My only feelings were of numbness and being overwhelmed. At that time, I no longer attended church but I still had my faith. I felt that he would answer for what he did to me in the afterlife. On leaving the home I noticed that Monsignor Rayner was visibly upset and had tears in his eyes.

94. I think that the motivation for the church in allowing the meeting was to assist in getting me 'off their back'.
95. In August 2003, my father died after suffering from a stroke. Although not a Catholic, my father had always supported me through any difficulties that I had. I had never disclosed to him anything about the abuse I was subject to. I was sad not to have him with me when I faced further challenges. I think that he knew I was going through something. He always held my hand tightly during his last few weeks.
96. One thing that struck me at that time was the contrast between Father Duggan and my father. With Father Duggan's weakness and decline his hold on my life lessened. The strength and love of my father drew me closer to him.
97. In September 2003, I received the consultants' report about my employment. The criticism was severe. I started to see a psychiatrist because I was experiencing severe difficulty in dealing with any personal issues and my ability to work effectively was also affected. I was prescribed anti-depressants.
98. In November 2003, I supplied Mr Eccleston with a number of documents which I believed would assist him with my complaint. This included a reference from Father Duggan when I left the seminary in 1979. I also provided him with a copy of the Latin inscription that Father Duggan had wrote in the bible he gave to me.
99. In December 2003, I took time off work with my firm. At that time, I was unable to work due to stress, severe fatigue and depression. Later the same month, I was informed by Mr Salmon that my complaint would be going to facilitation. Raymond Brazil had been appointed as the facilitator.
100. In April 2004, I was asked to leave my post as a partner with Baker and MacKenzie. I was permitted to resign due to health issues rather being sacked. I had never disclosed to any one at the firm about the sexual abuse I had suffered.

101. After Mr Brazil had been appointed as a facilitator, we had a number of meetings and telephone conversations. At that time, I didn't understand what the impacts of abuse were. It is clear to me now that these impacts were what was having an effect on my work and personal life.
102. On 5 April 2004, myself and my wife, [REDACTED] attended a meeting with Mr Brazil. Mr Brazil provided that if there was to be a financial gesture by the church it would be in the form of a gratuity. This would be as a gesture of atonement and to provide assistance in dealing with the effects of abuse. I was told that any financial gesture was not intended as compensation or damages. There was a cap of \$50,000 Australian dollars and this maximum amount would only be for the most serious of cases. Mr Brazil said it was desirable to have discussions about the financial gesture before any facilitation.
103. Mr Brazil asked me to suggest an appropriate amount. [REDACTED] and I then had a discussion about the costs for my ongoing therapy and the cost of rented accommodation during the initial therapy stage prior to us resuming living together. We calculated that the costs for therapy would be \$75,000 to \$100,000 Australian dollars. The cost of rented accommodation would be around \$50,000 to \$60,000 Australian dollars. Mindful of the cap Mr Brazil had informed of us we decided we would ask for the maximum as we had both suffered from the effects of the abuse that I had been subject to. This was \$100,000 Australian dollars, \$50,000 each. Mr Brazil did not say that this would not be possible only that he would put it to the church authority.
104. In May 2004, Mr Brazil contacted me. Mr Brazil informed me that after consultation with Monsignor Rayner he had been authorised to offer me \$25,000 Australian dollars as a financial gesture. During the course of the conversation I informed Mr Brazil that I had lost my job with Baker and McKenzie. Mr Brazil said that he did not think the offer would be increased. He went on to say that the church looked on the seriousness of what had occurred and not how I had been affected. Mr Brazil also said that it was the opinion of the church that they did not consider my abuse to be that serious.

105. In June 2004, I had a further conversation with Mr Brazil. He informed that Monsignor Rayner had authorised that I be made an increased offer of \$30,000 Australian dollars. I asked why this offer was much less than what we had asked for. Mr Brazil informed me that the church felt the impact on me had been reduced as the abuse continued after I was eighteen. He went on to say that there was an issue around Father Duggan's mental health. There was also no physical abuse and he concluded by saying that the church authority questioned the casual links between my present issues and the abuse.
106. I was astounded at this and said that I wanted to meet with Monsignor Rayner so he could tell me this himself during facilitation. Mr Brazil said that Monsignor Rayner would not discuss this with me at facilitation and he had delegated himself to provide me with the reasons for the offer.
107. Mr Brazil contacted me again before the facilitation meeting. This was to discuss the agenda for the meeting. I was asked again if I would accept the financial gesture. I said that although it was well below what I believed was appropriate I would accept whatever was offered as it was a matter of discretion for the church. I told Mr Brazil that as the payment was not compensation it left me with nothing more to say on that matter. Mr Brazil confirmed that was true in relation to the payment not being compensation. I then asked if the facilitation meeting could be near to where I lived.
108. In July 2004, Mr Brazil contacted me and informed me that the date of the meeting would be 20 July 2004. The church representatives would not come to me. The meeting would take place at the Polding Centre. Mr Brazil went on to say that I was required to sign a deed of release for the financial gesture to be paid. He stated that the payment would not be made at the meeting. In addition, he said that the payment would not be binding in a legal sense and did not stop me pursuing whatever I decided at a later date.
109. I informed Mr Brazil that it would be meaningful if the payment could be made at the meeting. I again made my position clear that it should not be my decision to accept

the gesture. It was the decision of the church if that was the payment to be made to me. I felt that this was an important point. Mr Brazil asked again if I would sign a deed and if I was going to pursue any other remedies. I again said I would make that decision after I knew the totality of the response made by the church. I said I wanted to know of any conditions on my acceptance of the gesture.

110. At that time, I was under significant financial pressure. I wrote a letter to Monsignor Rayner emphasising this point. I also asked that I be provided with the deed detailing the provisions for the gesture release.
111. A few days later, I received a deed of release. I contacted Mr Brazil regarding the contract. I highlighted that I did not think it was appropriate. Mr Brazil replied that this was the standard form that the Archdiocese used in the Towards Healing process. I was asked to submit my comments in writing to the church. My main point was that the deed assumed that I had made a claim for damages against the church and the gesture was payment for this. I suggested that the deed should highlight the gesture was a payment for atonement and that any further claim for damages would be offset against the amount already paid.
112. Later in July 2004, I had a further conversation with Mr Brazil. He informed me that Monsignor Rayner did not accept my proposed changes. He went on to state that Monsignor Rayner felt I was using the process as a prelude to a damages claim. I said that was not correct. I only wanted to ensure that if the release document did not reflect what I was looking to achieve from the process then I could consider what other options were available to me. Mr Brazil said that the church would not agree to this. I let Mr Brazil know that I would now be seeking further legal advice on the matter.
113. A few days later, I was contacted by Mr Brazil. He confirmed that any gesture offered would be conditional on full release. I was told that if there was no release then there would be no financial gesture made to me.

114. I wrote a further letter to Monsignor Rayner stating that at no time during the process had it been my intention to seek damages. I had hoped that the process would ensure a satisfactory resolution to my complaint.
115. Up until that point, I had never considered seeking damages. I had engaged in the process hoping to heal my relationship with the church. I knew from my own work experiences that protracted legal proceedings were often destructive to ongoing relationships. I didn't want this to happen between myself and the church. I still considered myself a Catholic. I trusted the leadership of the church to ensure that a proper and compassionate response would be provided to me.
116. If I had been paid the amount that I had suggested was fair to reflect the costs I had incurred for rent and therapy, I would have been satisfied. Equally importantly, if I had been given an apology from the Cardinal, an acknowledgement of the church's failure to protect me and honest information as to how Father Aidan Duggan had been placed at Bass Hill, this would have reflected a satisfactory atonement for me if it was offered in a spirit of humility and true contrition.
117. I was feeling very vulnerable at that time. I just wanted to know that the church cared about me and my welfare. If I had felt that care and genuine contrition then I would have had no appetite for legal proceedings or prolonged debate. Up to this point I had always resisted very strongly even speaking to a lawyer.
118. The Trustees of the Archdiocese and Cardinal George Pell, through their representatives Mr Brazil and Monsignor Rayner, had requested that I sign a document in their names which stated, "The releaser confirms and acknowledges that prior to executing this deed, the releaser has obtained his own independent legal advice." This now placed me in a position where I was obliged to now seek legal advice.
119. I spoke with a solicitor who informed me that I had a significant potential claim for damages. However, a cut-off date for this claim would expire in September 2004, which was about six weeks after the facilitation meeting was due to take place.

120. Prior to the facilitation meeting, I made Mr Brazil aware that I would await the outcome of the meeting before deciding on my next course of action.

Towards Healing Facilitation meeting

121. On 20 July 2004, myself and [REDACTED] attended the facilitation meeting. This took place with Monsignor Rayner and Mr Brazil. After this meeting I felt distressed and anxious. I didn't believe that I had been listened to. Monsignor Rayner came across as defensive and aggressive. This made me feel that I did not want to engage with him again.
122. I instructed my lawyers to begin legal proceedings and seek a negotiated solution of my claim with the Catholic Archdiocese of Sydney. I was looking to reach agreement without the need for litigation. I was hopeful a quick resolution could be achieved.
123. Around this time, I also sent a letter to Mr Salmon asking for a review of the Towards Healing process I had been involved in. Mr Salmon acknowledged my letter and said it would be passed to the National Committee for Professional Standards.
124. I received a response informing me that any review would have to be considered against the prospect of legal proceedings being commenced.
125. Two of the outstanding matters at the end of the facilitation were my request for a meeting with Cardinal Pell and the provision of a spiritual director.
126. It seemed to me that the church were looking at ways of shutting down my complaint rather than dealing with it. This was reflected in church documents that I obtained much later. These showed they were trying to work out what I was looking for from the church. The church looked on me as a difficult person to deal with. I think that they realised they had their processes and they would have to proceed with these. When the church did follow their processes in relation to the Towards Healing

process it worked well. Aspects of the process were a positive experience for me on the occasions when they did so.

127. Much later, I was involved in a meeting with a representative from the Archdiocese. I was told at this meeting that the Archdiocese's impression was that Aidan Duggan was a monk and part of an order that would not involve any contact with children. They said that he had never had any contact with any children throughout his placements. The church would know this wasn't the case if they looked at their own records. They would have known where he had been and the nature of each placement.
128. I do note that when Dom Richard Yeo was contacted in 2004 about my complaint (by the lawyers for the Archdiocese), he wrote to Monsignor Rayner on 5 October 2004 stating that there were no personnel file for Aidan Duggan, that he only spent a short time at Fort Augustus and that no records held about Aidan Duggan would be released other than by order of a Scottish Court. I have provided that letter to the Inquiry.

Review of the Towards Healing Process

129. In January 2005, I received a copy of a report produced by a former New South Wales ombudsman regarding a review of the Towards Healing process relating to my complaint.
130. The report in the main provided that my complaint had not been managed properly by the church. A number of points highlighted the failure to appoint a contact person, not providing me with a copy of the Towards Healing protocol, no reasonable explanation for the failure to initially appoint an assessor and that the process should provide pastoral care to victims of abuse. The report also stated that any financial gesture was to promote healing for the victim not to compensate them for objectively measurable damages.

131. The report made mention that Father Aidan Duggan's mental health should not have affected the process. However, as it was such a contentious issue for me it should have been addressed and resolved right at the outset of my complaint. It went on to state that this aspect of my complaint was poorly managed.
132. In February 2005, I wrote to Mr Salmon and asked what steps were being taken in light of the ombudsman's report. I received no response to my letter.

Litigation against the Trustees and Cardinal Pell

133. There had been no response to my solicitor's earlier letter to the church aimed at avoiding litigation. As a result, a claim for damages was filed to the Supreme Court in New South Wales. This was in relation to the impact of the abuse I suffered from Father Duggan. The proceedings were against Cardinal Pell as Archbishop for the Archdiocese of Sydney and the Archdiocese itself.
134. I had been very reluctant to file proceedings and feared that the Archdiocese would now abandon any support and concern for me. I was however aware that I could not delay proceedings any longer due to the Limitations Act 1969.
135. My solicitor had made the Archdiocese aware that my preference was still for a negotiated settlement.
136. In early September 2004, I was informed that the solicitor acting on behalf of the Archdiocese had made contact with my solicitor inviting us to a meeting in an effort to resolve the case quickly. I was pleased that this step had been taken. I saw this as a positive.
137. A few days after this Mr Salmon informed me that as a result of me commencing proceedings for damages my Towards Healing case file had now been closed. It was made clear to me that I was responsible for this as I had started legal proceedings.

138. Towards the end of September 2004, my solicitor informed me that he had received correspondence that Cardinal Pell and the Archdiocese would vigorously defend my claim.
139. Father Duggan died on [REDACTED] 2004. Nobody from the catholic church informed me. I did not find out about his death until much later. I am not sure how I found out. It might have been through reading some of the legal papers.
140. In December 2004, I authorised my solicitor to serve an Offer of Compromise to the solicitor for the Archdiocese for the sum of \$750,000 Australian dollars. That offer was subsequently rejected. No counter offer or offer to negotiate was received.
141. Later in December, the solicitor for the Archdiocese filed a notice disputing the fact of the sexual abuse against me by Father Duggan and that Father Aidan Duggan had ever been a priest of the Archdiocese. In addition, they disputed that I had made a claim on the Archdiocese though the Towards Healing protocol and questioned the authenticity of the deed of the release that had been provided to me by Mr Brazil. The Archdiocese and Cardinal Pell asserted that this deed had not been provided to me on behalf of either of them.
142. I was very surprised by all of the issues raised. I genuinely believed each of these matters were non contentious based on my dealings with officials from the Archdiocese over the preceding two and a half years.
143. Between July and October 2005, there was a hearing for an extension of time in respect of my claim for damages. During this time, I was cross examined over two days by senior counsel acting on behalf of the Trustees and Cardinal Pell. This included questions about whether the abuse by Father Dugan had actually happened and if it had was it as I had described. This was extremely distressing for me. Before then, I had been of the opinion that those acting for the Trustees and Cardinal Pell believed without doubt the abuse had occurred. I was saddened that the occurrence of abuse was now disputed. I had previously accepted the acknowledgement of Monsignor Rayner and others as being genuine. It now

appeared to me that neither Monsignor Rayner or Cardinal Pell now believed me despite what Monsignor Rayner had said at the facilitation meeting.

144. During the proceedings there was an adjournment. This was because of new evidence in relation to a previous complaint against Father Duggan that had only come to light during the hearing.
145. The hearing resumed in October 2005. I was once again cross examined for by a different barrister acting for the Trustees and Cardinal Pell. Detailed submissions were then made to the court. These questioned my credibility. There was an inference that I had been dishonest in my testimony. This was extraordinarily distressing and upsetting.
146. In March 2006, a judgment was made that the proceedings against Cardinal Pell should be dismissed. An extension of time was granted to continue proceedings against the Trustees. The Trustees appealed this judgement.
147. In February 2007, my 17 year old son died. When I received this news, I was in the United Kingdom helping my father-in-law prepare to move to Australia.
148. In May 2007, the appeal against the extension of time was upheld. I was then ordered to pay the Trustees and Cardinal Pell's costs. Very soon after this I received correspondence from the solicitors acting on behalf of the Trustees and Cardinal Pell. They were offering to waive their entitlement to costs, estimated at more than \$500,000 Australian dollars, if I would agree not to seek special leave to appeal at the High Court of Australia.
149. This put me in a very difficult position because I knew that special leave was very difficult to obtain. I feared that if this was unsuccessful the Archdiocese would pursue me for costs, which I would be unable to pay. This would result in me losing my house, becoming bankrupt and putting my family in extreme hardship. I knew that I wanted to go ahead with it, but I had to think of my family. I spoke with [REDACTED] and made her aware of what the risks would be. She fully supported me in my decision to

pursue the special leave to appeal. If [REDACTED] had not supported me then I would not have proceeded.

150. In proceeding, I believed that the Court of Appeal was wrong in their decision. I thought that the High Court would see this and uphold my appeal. Because anyone who had a claim against the Catholic church or other bodies who were similarly constituted would be affected the determination of this issue was a matter of significant public and social importance. Because of this and the potential impact on thousands of other people who would be disadvantaged by similar decisions, I was willing to risk everything that I owned.
151. In November 2007, the High Court of Australia looked at my case and decided that they would not proceed with it. This was another low point for me. I suffered a major psychological decline and became severely depressed. I was finding it very difficult to deal with day to day life. The realisation was devastating. I felt that I had made a foolish decision and this might create barriers for other victims of abuse to pursue the church.
152. I was very angry that the Trustees had run what I considered to be an immoral defence and the court system had not protected the interests of the victim of abuse. I was disappointed that the High Court did not even think my case warranted its attention. At that time there did not appear to be a great deal of public awareness as to the extent of child sexual abuse within churches and other institutional establishments.
153. I was concerned that the Trustees and Cardinal Pell would now look for recovery of their costs. I knew that I did not have the assets to meet these costs. I began to consider my options for the future and none of them looked positive.
154. My solicitor duly received a letter from those acting on behalf of the Trustees and Cardinal Pell. This demanded that I pay total costs of \$755,940 Australian dollars by 18 January 2008. I was astounded that the Archdiocese had expended such an amount defending my decision to seek an extension of time for my application. My

only hope was that I could make a claim for the impact of the abuse on a different legal basis that the court decision did not deal with.

155. My solicitor contacted those acting for the Archdiocese. I had agreed to withdraw any future claims in return for release from liability of costs. I was chronically depressed and desperate to have the threat of the costs removed whatever the implications to me. My psychiatrist provided a full report as to my current mental health. Despite this, the Trustees solicitors pursued their claim against me. I found it very difficult to understand that the Trustees and Cardinal Pell were now pursuing the costs orders against me so vehemently and vindictively.

Financial Resolution with the Church

156. I was not aware at the time, but [REDACTED] had been in contact with Father John Usher, who was the Chancellor of the Archdiocese of Sydney. These discussions eventually led to the demand for payment of costs being deferred.
157. Father Usher later arranged a meeting with myself, [REDACTED] and Cardinal Pell. During this meeting Cardinal Pell stated that he was unaware my initial claim was for only \$100,000 Australian dollars. He had been informed that my claim was for millions of dollars and required to be defended. Cardinal Pell said he was also unaware that a meeting had been requested prior to the legal proceedings commenced.
158. Cardinal Pell went on to say that he would not have pursued any case where the legal costs were more than what was being asked for. Cardinal Pell then informed me that there would be no further pursuance of costs from me. He described the Archdiocese's actions in the litigation as "legal abuse".
159. The Archdiocese later agreed to meet some of the ongoing costs that I was incurring for expenses.

160. As a form of atonement for the 'legal abuse', the Archdiocese then offered to pay for storm damage repairs on my house.
161. In 2012, I spoke on ABC TV about the abuse, the litigation process and the response of the Archdiocese. A short time after this, I received a letter from the Archdiocese that no further payments would be made to me other than one final payment of \$50,000 Australian dollars. This was less than the agreed outstanding amount for the repairs. I had been given no warning that payments were to cease so abruptly.

Raising Awareness of child abuse within institutions

162. There had been a little bit of media interest in my court case. During the legal proceedings and after its conclusion, I did attempt to raise awareness of the issue of child abuse. I went to the World Youth Day in Sydney to try and do this. I also made submissions to the Australian Bishop's Conference and recounted what I had been through. I hoped that this would reduce the chance of similar things happening in the future.
163. A few years later, there was a public push for a Royal Commission in Australia. A lot of the interested groups started to work together to achieve this. Once this movement started it came around quite quickly. The Royal Commission was announced in November 2012.

The Ellis Defence

164. Within New South Wales, there was a limitation of time to bring litigation against an institution. This was previously six years and it is now three years. There was a provision to extend that time limit, but certain criteria had to be met. It had to be a viable action and that there had to be an opportunity to have a fair and just trial irrespective of the time delay. When I made the decision to proceed with legal action it was right on the time deadline to apply to have the limitation period extended.

165. When the church became aware that I was raising the action, they changed their approach. They said that because everything had happened so long ago and all the relevant people were now dead, there should be no extension to the deadline. The church argued there could not be a fair trial. The reason it was right on the deadline was because I had tried to follow and adhere to the Towards Healing process. The church also intimated that I had brought the action against the wrong entity. They argued that legal proceedings could not be brought against the Trustees or the Archbishop and that there was in fact no one to sue for abuse by a priest.
166. In my case, the church successfully argued that it could not be sued for damages by someone who had been a victim of abuse committed by an individual priest. The only person liable was Father Aidan Duggan and he was now dead. In effect we had no one to sue. If there was someone else responsible it would be the Archbishop at the time for putting Father Duggan in the parish. The Archbishop was also dead so again we had no one to sue. This became known as the Ellis Defence. It was a policy enforced by Cardinal Pell to protect the church's wealth from claims by child abuse victims.
167. The law has now been changed in New South Wales and some other states to remove this loophole. If a case similar to mine is brought against an organisation then they must provide an entity to represent it and answer the case. This entity must have access to the organisation's assets. This would mean that the church would now have responsibility for the actions of a priests and employees who commit abuse. Time limits from bringing such claims have now been removed.

Research of Benedictine Order in the United Kingdom

168. The media interest during my court case was mainly because Cardinal Pell had initially been named as a defendant. As a result of this media reporting, someone contacted me to make me aware they had also been a victim of abuse by Aidan Duggan. I didn't know this person before this contact. However, he knew me. He had seen me going in and out of the presbytery at St Mary's Cathedral when Father Duggan was there. Father Duggan had also spoken to him about me. By this time, I

suspected that Aidan Duggan may have offended with others and not just me. It was known to this person that Aidan Duggan had previously been picked up by the police at Central Station, Sydney hanging about the toilets looking for sex.

169. I thought it likely that Aidan Duggan had been doing similar things to other children before he returned to Australia. I was worried about this. I wanted to find out that if this was the case did the church know. If they had known I was keen to find out what they did or did they just send him back to Australia.
170. I found details of the Old Boys network for Fort Augustus on the internet. It was just like a bulletin board. I contacted them and said I wanted to find out some information about Aidan Duggan's time in Scotland. I only identified that I knew him from when he was in Sydney. It was just a general enquiry. I received a mixed response. There was mention about inappropriate behaviour by both Aidan Duggan and [REDACTED].
MEY [REDACTED] A number of responses said that [REDACTED] had carried out physical assaults on pupils. This was at Carlekemp and Fort Augustus.
171. There were some negative posts directed towards me. Some people didn't want anyone talking about Aidan Duggan or abuse at Fort Augustus. It seems my contact caused a bit of ruction amongst their ranks.
172. I had some direct contact by email with a number of the ex-pupils after the initial contact through the Old Boys network. I have provided the Scottish Child Abuse Inquiry with a copy of these emails.
173. I found out that Aidan Duggan [REDACTED] had been loaned to the Archdiocese in Sydney from Fort Augustus. There was another monk, MEV [REDACTED] who also came to Sydney from Fort Augustus. MEV [REDACTED] was known by the name MEV [REDACTED] of Fort Augustus, MFF [REDACTED] had made it clear on a number of occasions he was keen have all three return at some point. I am aware that at least Aidan Duggan had communication with the Abbot asking for various extensions. I don't know about the other two. I have discovered that they were keen to create a Benedictine House in Sydney although this never happened. The Abbot

eventually said that he would take no responsibility for them if they were staying in Australia. It made me think that perhaps the Abbot knew something about them and what they were doing. This is just my opinion.

174. I believe that eventually all three were incardinated into the Archdiocese in Sydney. Incardinated means that in canon law there is a requirement that any cleric within an area requires to be the responsibility of a senior church person. When I was being abused by Father Duggan, he was still under the authority of the Abbot at Fort Augustus. However, he was simultaneously under the authority of the Archbishop in Sydney. When he was appointed by the Archbishop to Bass Hill parish, he would have been granted faculties that allowed him to minister in my parish. It was only some years down the line that he was fully released by the Abbot and moved to the sole supervision of the Archbishop.
175. It is a possibility that there was a reluctance by the Archdiocese to take responsibility of [REDACTED] and [REDACTED] MEV because they had some knowledge about what they had been doing. I don't have any evidence of this. It is just my thought.
176. It is my understanding that there had been direct complaints made to the Abbot about the conduct of Father Duggan at Fort Augustus. I am not aware of any record kept of these complaints.
177. As a teenage boy, I did come into contact with [REDACTED] MEV I found him to be a bit strange but nothing untoward happened with him.
178. Sometime after 2004, I found out about Father [REDACTED] MEV from my contact with the Old Boy's network. This also provided me with contact details. I arranged a meeting with Father [REDACTED] MEV who took me out for a meal. I found him to be a very strange person. I told him about my experiences with Father Aidan Duggan. I asked him if he was aware of any offending by Aidan Duggan whilst they were both at Fort Augustus. He said that he was very shocked to hear what had happened to me. He said he was not aware of anything happening and thought that it would be very out of

character for Aidan Duggan. Father [REDACTED] MEV didn't say that he did not believe me. After this discussion, he very quickly ushered me out of the door and I never saw him again after this. When I had told him about Aidan Duggan, he didn't seem surprised despite it being a very shocking thing I had said. I did find this response very strange, especially given he was still a practicing priest at that time.

179. When I found out later that Father [REDACTED] MEV had been charged by the police with similar offences as those committed by Aidan Duggan against me, I wasn't surprised. When I read about his denials, I found this very difficult. After my conversation with him, I hadn't been convinced either way whether he knew or not about what Aidan Duggan was doing.

The Model for Seeking Meaningful Redress

180. The article [REDACTED] by myself and [REDACTED] came about as a result of being invited to speak at Sydney Law School, University of Sydney. This was in 2013, during the early days of the Australian Royal Commission and the organisers of the talk were keen to get us involved.
181. The talk was about the process we had developed to enable to allow people to seek compensation and acknowledgement against the church without the re-traumatisation that I went through. We based the processes on avoiding the worst experiences I had during my legal proceedings with the church. After this, we received a lot of encouragement from different sources. On one occasion, a judge contacted me and told me that he applauded what we were doing.
182. The article was intended to provide information about a different way claims could be processed without the challenges that formal legal proceedings would bring. We were trying to educate lawyers and others supporting victims of abuse that these options were available to them. Our document was published in the [REDACTED]

183. Around 2009, myself and [REDACTED] had started doing work for other people who had been victims of abuse by religious institutions. It was very difficult work to begin with, because of what I had been through with the court process. However, I think that we are well placed now to help other people.
184. In general, we would not engage in Towards Healing or other internal institutional processes. However, where the survivor wished to use those processes, we would assist them to ensure that there would be no re-traumatisation through using those processes. Similarly, we would prefer not to use formal litigation. Our 'New Model' was designed as a more trauma-informed alternative to the existing processes.

Reporting to the police

185. I have had no contact with the police in Scotland about Father Aidan Duggan. I have also had no contact with the police in Sydney about Aidan Duggan.

Impact

186. As a result of the abuse I suffered from Aidan Duggan, I have been diagnosed with chronic depression and post-traumatic stress disorder. I didn't realise that I was suffering from this but when I started going for therapy it was clear I was presenting all the classic symptoms of post-traumatic stress disorder. Most of the time, I am now able to manage this quite well with support.
187. I have suffered from depression for many years and this has been difficult to deal with. For almost the last twenty years, I have had regular professional therapy. I presently attend weekly or fortnightly therapy sessions.
188. The impact on relationships has been terrible. I am fortunate that I have a loving wife who is now working together with me.

189. I have suffered from addictive behaviour. This is very common for survivors of abuse. This addictive behaviour was initially with my work. I have also had the classic addictions, gambling and alcohol. Despite being through these issues, I don't regret it. I think it has helped me to see the linkages and the reasons why I had these behaviours and what led to them. Having this understanding has also helped me in my work with other survivors of abuse.
190. I have to take responsibility for things that I have done. At the same time, the church also has to acknowledge what they have done. It seems a strange thing to write, but in some ways I am grateful for the experiences that I have had. It has helped me to support many of the people that we work with. I can understand aspects of what they are going through and can help them in a non-judgmental way to seek support to address their issues.

'Sins of our Fathers' BBC programme

191. Murdoch Rogers from the BBC contacted me by email about Father Aidan Duggan. I felt very positive about this as it was the BBC. Murdoch asked if I would take part in a documentary. This first contact was in April 2013, just after the Australian Royal Commission had started.
192. I gave an interview to Mark Daly from the BBC about my experiences. When I saw the actual programme, 'Sins of our Fathers', I was shocked and moved at the extent of the abuse at Fort Augustus that was uncovered by the BBC investigation.

Australian Royal Commission

193. It was a positive experience for me taking part in the Australian Royal Commission. I had been working with survivors of abuse for some time before the Royal Commission commenced. It felt a bit strange when I first applied to tell my own story. I had seen myself as more of an advocate for other survivors rather than a survivor of abuse myself. However, I registered with the Commission and had a private

session with the Chair of the Commission during which I was able to tell him about my experiences as a survivor.

194. I was surprised when I was contacted by the Commission and told they were doing a specific case study on my experiences. I had blocked a lot of my own things out after starting to help other people and it was painful to give evidence about these things. However, I was immensely satisfied with the manner in which the Commission went about the Case Study. I feel strongly that my public involvement with the Commission has helped our clients to feel safer when they were speaking to me about their own experiences.
195. The fact that some of the people involved with institutions having to account for their actions during Case Studies conducted by the Commission was something I valued very highly as being supportive of and providing acknowledgement to survivors of abuse, including myself, in relation to their experiences.

Hopes for the Scottish Child Abuse Inquiry

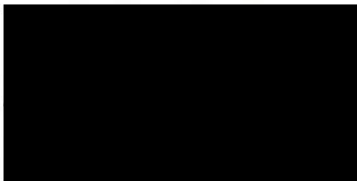
196. I would hope that the Scottish Child Abuse Inquiry will benefit from the lessons learned during the Australian Royal Commission.
197. One of the great opportunities for such an Inquiry is the ability to make the wider general community aware of the extent of the abuse that has occurred and more aware of the ways that such abuse can affect the victims. I would hope that by the time the Inquiry has completed its work, people who were victims of abuse in Scotland will no longer feel they are on the outer parts of the community and will feel that they have now been acknowledged.
198. An acceptance of responsibility by the institutions in which abuse has occurred (or at least the imposition of such responsibility) is very helpful for survivors. When there is such accountability, this can significantly help victims and survivors to feel less ashamed and can assist in them no longer feeling responsible for the abuse they

suffered. The Royal Commission certainly provided this to victims and survivors in Australia.

199. The work of the Inquiry will hopefully make communities more child safe.

200. 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.



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Dated.....

11 May 2019

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