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Fr Joseph Marmion SJ

His abuse, the harm caused,
and Jesuit accountability

A narrative record

February 2024

Joint Past Pupils – Jesuit Steering Group

Reader discretion is advised

A key objective of this document is to have the experiences of past pupils of three Irish Jesuit schools – Belvedere College (Dublin), Clongowes Wood College (Kildare), and Crescent College (Limerick) – who were abused by Fr Joseph Marmion SJ heard, acknowledged, and validated. It contains explicit examples of the abuses perpetrated by Fr Marmion. These examples can make for difficult reading and may cause upset. Most of these experiences are documented in Chapters 1 and 2.

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“As Jesuits, we are ashamed at our own failures – failure to allow the truth to be told, failure to admit to the wrong that had occurred, and failure to create earlier opportunities for you to receive the vindication you sought, deserved, and needed, as a result of your experiences of Fr Marmion.

I apologise for our delay in creating a context in which you could receive the acknowledgement that was justly yours, and the care to which we as a Christian Community aspire in our lives and mission.”¹

Fr Leonard Moloney SJ
Provincial

2 July 2022

¹ Extract from acknowledgement and apology from the Provincial Fr Leonard Moloney SJ 2 July 2022. (see Chapter 6.3)

Acknowledgements

Documenting any history requires information. Records within the archives of the Society of Jesus have provided important but relatively limited information in relation to the history of Fr Marmion as a Jesuit.

Information provided by past pupils of the Jesuit schools concerned, Jesuits and lay teachers since he was named as an abuser in March 2021, has to a large extent met this shortfall. While acknowledging that, for some, questions may remain unanswered, without these contributions this history could not have been told.

Those who have contributed honestly and generously, particularly past pupils, have revealed for the first time the true consequences of Fr Marmion's sadism, violence, and depravity, and the shortcomings of others. This has been a very difficult process for many. Collectively these contributions have been critically important to the preparation of this narrative record. They have also been very important for Jesuits to hear, listen to and act on.

Quotations from past pupils are included in this narrative. These relate to the voices of past pupils spoken during the period 2021 to 2023. To avoid any further hurt these quotes have been anonymised unless past pupils have requested to be identified.

Some situational references that might inadvertently identify unnamed past pupils have been removed. Where consent under data protection law is necessary, that consent has been provided. In a few instances it was not possible to identify the source of quotes and secure consent. Those quotes have been excluded. The references to deceased Jesuits have been approved for publication by the Society.

No information relayed by individuals through private engagements with the Jesuit Safeguarding Office and/or the Financial Redress Scheme has been sought or made available for the preparation of this document.

The Jesuit Safeguarding Office¹ remains available to all past pupils as does the Financial Redress Scheme². These supports are completely confidential.

¹ Contact details: Jesuit Safeguarding Office, safeguarding@jesuit.ie, 01-4987333

² Chapter 7.5

The Society earnestly appeals to anybody who has any information regarding possible complaints of child sexual abuse perpetrated by any Jesuit, at any time and in any setting to contact, in confidence, the Jesuit Safeguarding Office, safeguarding@jesuit.ie, 01-4987333, to enable it provide whatever support it can.

This narrative also includes quotes and extracts from other documents such as *Joseph Marmion – The Jesuit Response (July 2021)* and the report: *A restorative response to the abuse of children perpetrated by Joseph Marmion SJ (August 2023)*. Appreciation is extended to the authors of these reports, particularly the independent restorative justice facilitators Catherine O'Connell and Barbara Walshe for agreeing to allow extracts of their report to be included in this narrative record.

There are many professionals who have been working diligently in the background to support the preparation of this narrative record and their contribution is acknowledged and greatly appreciated.

The hard work and commitment of members of the Past Pupils Steering Group, who have generously served and advocated on behalf of their fellow past pupils and acted as an important focal point to set and deliver the 5-point agenda³, is acknowledged.

Jesuits who had the courage to engage in this process with honesty and humility are also acknowledged.

Finally, and most importantly, the contribution of all past pupils who engaged in this process, generously and constructively, is recognised and greatly appreciated.

³ Chapter 7

Preface

On 2 March 2021 the Society of Jesus (the Society) in Ireland issued a public statement¹ naming Fr Joseph Marmion SJ as a sexual, emotional, physical², and spiritual abuser while a teacher in Belvedere College between 1969 to 1978. The purpose of the statement was to seek out, reach out to, and support those who were abused by Fr Marmion or who witnessed such abuse.

The naming of Fr Marmion as an abuser of children impacted past pupils in various ways, ranging from relief to a traumatic resurgence of buried pain. Many described a mixture of these feelings which changed as they engaged in different processes.³ It also brought to light his very significant abuse history while he was at Belvedere College, Clongowes Wood College and Crescent College⁴.

The statement had the desired impact. From the publication of the statement on 2 March 2021 up to September 2023, 87 past pupils who had been abused by Fr Marmion made complaints (see Table 4).

What is remarkable is the variety of manifestations of abuse that Fr Marmion engaged in, which included physical, emotional, psychological, and sexual violence in multiple forms.⁵ Some spoke about their own experiences, some spoke in solidarity with others, and some spoke of the experiences of deceased former pupils. Some chose to keep their experience private.

The public statement issued in March 2021 occurred 44 years after a complaint⁶ was first made by the parent of a pupil of Belvedere College in 1977 that Fr Marmion had sexually abused a boy during a school trip that summer.

¹ Appendix 2 - Public Statements issued by the Jesuits.

² Appendix 1 - Definition of sexual, emotional, and physical abuse.

³ Restorative Justice Report, p. 25

⁴ While Crescent College became the Crescent College Comprehensive and moved to a modern greenfield site at Dooradoyle in 1973, in this document the name Crescent College refers to Crescent College and Crescent College Comprehensive SJ.

⁵ Restorative Justice Report, p. 12

⁶ Where an incident(s) of child sexual abuse, and other forms of abuse, has been reported to the Society it is referred to in this document as a 'complaint'. It is currently the term most commonly used in these situations. It is the term used by An Garda Síochána to describe the formal report by a victim(s) of a sexual crime and child abuse (Ref: Department of Justice: The Victims Charter). It is also the term most generally used in statutory inquiry reports documenting child abuse such as The Murphy Report (Commission of Investigation Report into the Catholic Archdiocese of Dublin July 2009). In addition, one complaint may contain within it reports of multiple incidents of abuse or multiple allegations of abuse. If the Jesuit against whom a complaint has been made is deceased at the time the complaint is received it may not be possible to secure sufficient information to fully substantiate the complaint. In this situation the report remains on the Society's register of complaints received.

While the statement was welcome, it raised questions in relation to Fr Marmion's behaviour down through the decades that required answers and explanations beyond what was provided in this statement.

In response, the Society engaged two independent restorative justice practitioners to undertake a Restorative Justice Process starting on 26 April 2021 (Chapter 7.3).

As part of this Restorative Justice Process, the Society undertook a detailed examination of its archives and interviewed Jesuits to try to address questions raised. It provided the findings to participants in the document *Joseph Marmion – The Jesuit Response (July 2021) (The Jesuit Response)*. The document outlined what the Society said it knew about Fr Marmion, his career, his abusive behaviour, attitudes towards him and how he was managed. In this document the Provincial Fr Leonard Moloney SJ acknowledged that *The Jesuit Response* was naturally incomplete and would evolve as readers were likely to have more questions which would follow from their own experiences and memories.

In September 2021 the Joint Past Pupils – Jesuit Steering Group⁷ agreed that *The Jesuit Response* would not suffice as the record of Fr Marmion's history of abuse. It was agreed that, when the Restorative Justice Process that was underway at that time was complete, a separate record of the history of Fr Marmion's abuse would be agreed and published by the Joint Past Pupils – Jesuit Steering Group based on *The Jesuit Response*, additional information⁸ that was emerging through the many engagements involving Jesuits and past pupils, and any other information considered relevant.

The present document is that record. It is not a report of an investigation. It does not make findings. The compilation process had no power to compel anybody to provide information.

The paucity of documentation in relation to Fr Marmion over his 57-year career as a Jesuit and beyond reflects a culture that, out of a misguided notion of respecting the institution and the perpetrator rather than those who had been abused, regrettably did not adequately record Fr Marmion's behaviour, the concerns expressed about his behaviour or how it was dealt with.

⁷ This group consisted of representatives of past pupils and the Society which pursued an agreed 5-point agenda which guided its work up to the publication of this narrative record. (Chapter 7)

⁸ Appendix 3 - Sources material used to compile this narrative.

As a result, this narrative relies to a great extent on the courage and honesty of past pupils, Jesuits and lay teachers who have shared their knowledge and recollections voluntarily through the various engagements and responses to requests for information. Some have chosen not to share their experiences.

Drawing on the information made available, this document presents as accurately and truthfully as possible the history of Fr Marmion's appalling abuse and the decisions made down through the decades to put the protection of the reputation of the Society, its schools and Fr Marmion ahead of the welfare of boys and ahead of the law.

It highlights the emotional, physical, spiritual, and sexual abuse of young boys perpetrated by Fr Marmion over many years and the range of devious methods he employed.

It points to the failures by Fr Marmion's superiors that enabled his abuse to continue.

It shows that the approach adopted by the Society was essentially complaints-led. The receipt of a complaint from outside the Society appears to have been the minimum threshold required for the potentially inappropriate behaviour of a Jesuit to be investigated and possibly acted upon by the Society. The existence of rumour, suspicion, or weak signals held within the Society was not considered a basis for further inquiry. The adoption of this policy, and the culture within the Society of non-interference in 'another's office'⁹, are at the heart of how Fr Marmion was enabled to do what he did for so long.

It shows that, because of the decision to conceal Fr Marmion's sexual abuse of boys when it was confirmed in 1977, those who were abused were denied acknowledgement, validation, and support until 2021.

It records the tragic consequences of the abuse on the lives of boys which have continued into their adult lives. As young boys they experienced the fear, pain, intimidation, stigmatisation, isolation, and humiliation of being emotionally, physically, and sexually abused. As past pupils many have carried this pain and suffering, silently and alone, with deplorable consequences.

⁹ A rule within the Society was that individual Jesuits should not involve themselves in another man's office and doing so was understood as interfering. Jesuits had a mechanism by which to act, i.e., to inform those above them in the hierarchy, namely Rector, Headmaster, and/or Provincial. Once concerns were reported it was assumed the matter would be addressed.

Many have permanent scars. Some have carried them to the grave. For many past pupils their experiences at the hands of Fr Marmion had been, in the words of one, “*closed like a crypt*”¹⁰. The public naming of Fr Marmion as an abuser and the Restorative Justice Process contributed to creating a relatively safe context for many past pupils to revisit and share their life-altering experiences and have them acknowledged. Supports provided since March 2021 have enabled many to be released from the prison of their abuse.

Some will continue to make their journey in private, in some cases because they have closed the shutter on this part of their past. For some others, the pain may be too great to share. For those who continue to hold their pain privately, hopefully this narrative will help in some way towards making sense of what happened. For others, the hope is that this narrative record will contribute to empowering them to reach out, if and when the time is right for them, to family and significant others, or to the supports which are freely available through the Jesuit Safeguarding Office.¹¹

One of the prime objectives of this narrative is to give voice to those who were abused and witnessed abuse, to have their pain and suffering heard loud and clear. To this end many of the experiences of past pupils are documented. These may make for difficult reading, but they are necessary to provide a complete and authentic account of the devastation caused by Fr Marmion and the subsequent failures in decision making.

Another important objective is for the Society to be held to account for its failures to act in the best interests of pupils and past pupils down through the decades.

This narrative also provides members of the Jesuit Community, nationally and internationally, with the opportunity to consider how Fr Marmion exploited his position of power and responsibility for his own sordid ends, and it addresses issues arising within the Society, and more generally within the Catholic Church, that may require additional safeguards. For example, some past pupils related their experiences of Fr Marmion using the privacy and the one-to-one setting of Confession as the occasion and opportunity to abuse boys (sexually, emotionally, and psychologically).¹² Two past pupils have engaged with the Province and its Safeguarding Office to highlight the fact that Fr Marmion used Confession as a site for controlling and abusing. They argued more generally that in the Catholic Church the Rite of Confession was still a situational risk, particularly in countries

¹⁰ Restorative Justice Report, p. 19

¹¹ Contact details: Jesuit Safeguarding Office, safeguarding@jesuit.ie, 01-4987333

¹² Restorative Justice Report, p. 9

where power dynamics are unequal.¹³ In the statement accompanying the publication of the report *A Restorative Response to the Abuse of Children Perpetrated by Joseph Marmion SJ* on 14 August 2023 the Provincial Fr Shane Daly SJ said that lessons were being learned from history around child safeguarding and Confession, including the naming and addressing of the coercive risks identified from Fr Marmion's record of abuse that relates to Confession, and the subsequent sharing of the learnings globally where possible.

It is hoped that the experiences and responses detailed in this narrative will act as an important resource to other communities monitoring, developing, and implementing child protection policies.

While this narrative covers Fr Marmion's teaching career at three Jesuit schools¹⁴, close to 80% of the past pupils who engaged with the independent restorative justice facilitators were former pupils of Belvedere College.¹⁵ Of the 93 complaints of sexual, physical, and emotional abuse received against Fr Marmion since 1977, 70% were perpetrated while he was at Belvedere College.

This narrative is one element in a series of interventions¹⁶ underway since 2021, some of which are ongoing, such as free counselling supports¹⁷ and access to the Financial Redress Scheme¹⁸.

While it concerns the history of Fr Marmion, he is not the only Irish Jesuit to have been the subject of complaints of child sexual abuse. There are case files in relation to complaints of child sexual abuse against another 43 Jesuits belonging to the Irish Province received between 1945 and September 2023. All relevant information regarding these complaints has been reported to An Garda Síochána and Tusla¹⁹ for the purposes of their respective statutory functions.

¹³ Restorative Justice Report, p. 57

¹⁴ Belvedere College (Dublin), Clongowes Wood College (Kildare) and Crescent College (Limerick),

¹⁵ Restorative Justice Report p. 8

¹⁶ See Chapter 7

¹⁷ Available through the Jesuit Safeguarding Office safeguarding@jesuit.ie. Counselling and support are also available from Towards Healing and Towards Peace. See Chapter 7.3.4

¹⁸ See Chapter 7.5

¹⁹ Ireland's Child and Family Agency

Complaints of abuse made against Jesuits²⁰

Between 1945 and September 2023, 117 complaints²¹ of child sexual abuse (CSA) were received by the Society against 43 Jesuits, plus Fr Marmion making a total of 44²². Of these 44 Jesuits, 22 had one complaint made against them and 22 had more than one complaint made against them.

In general, complaints against Jesuits were received many years after the abuse was said to have occurred (Table 1). All incidents of CSA described by complainants were said to have occurred between 1940 and 2004 with 93% of complaints received between 1991 and 2023. The complaints relate to abuse perpetrated in school and non-school settings.

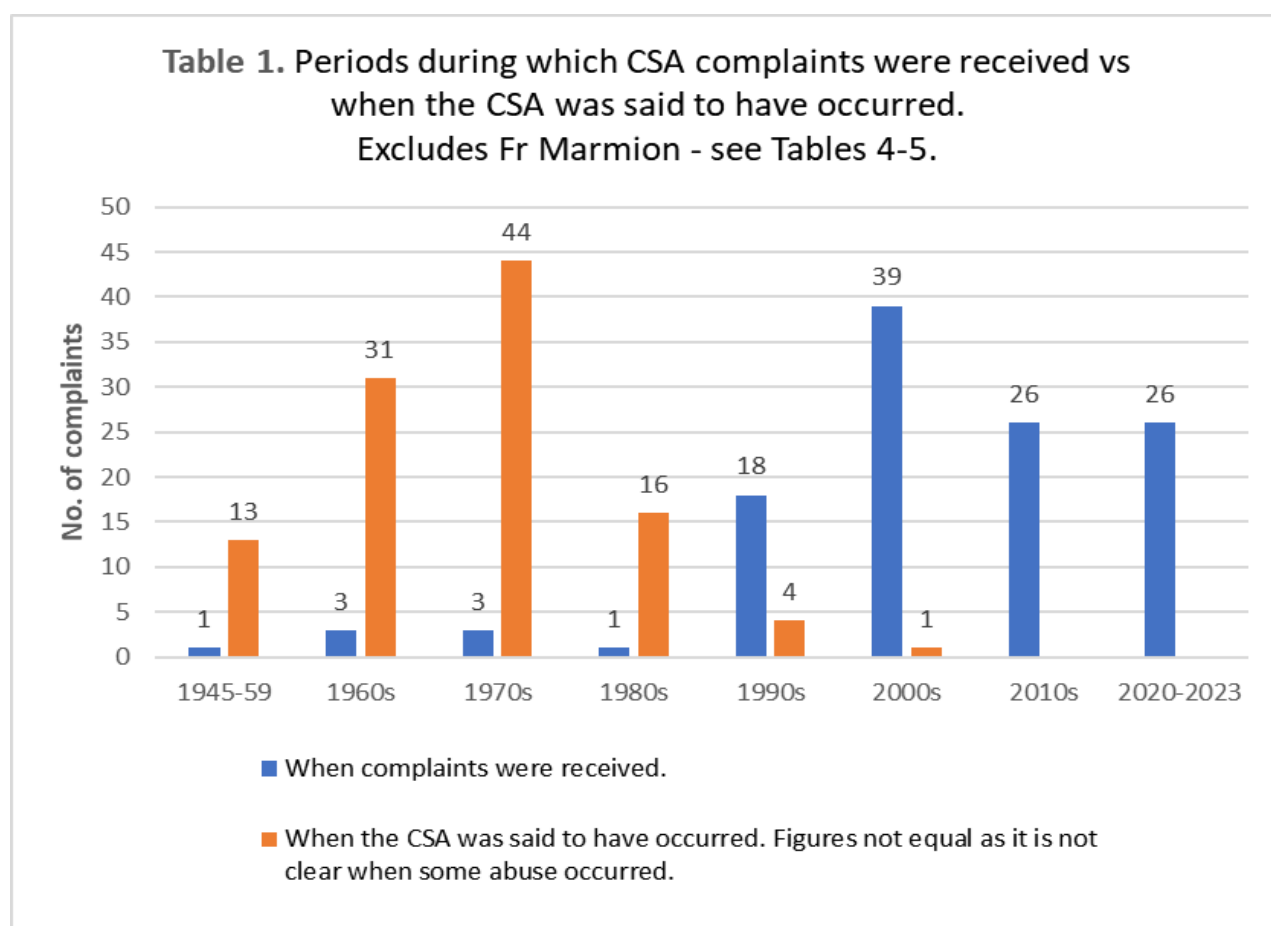


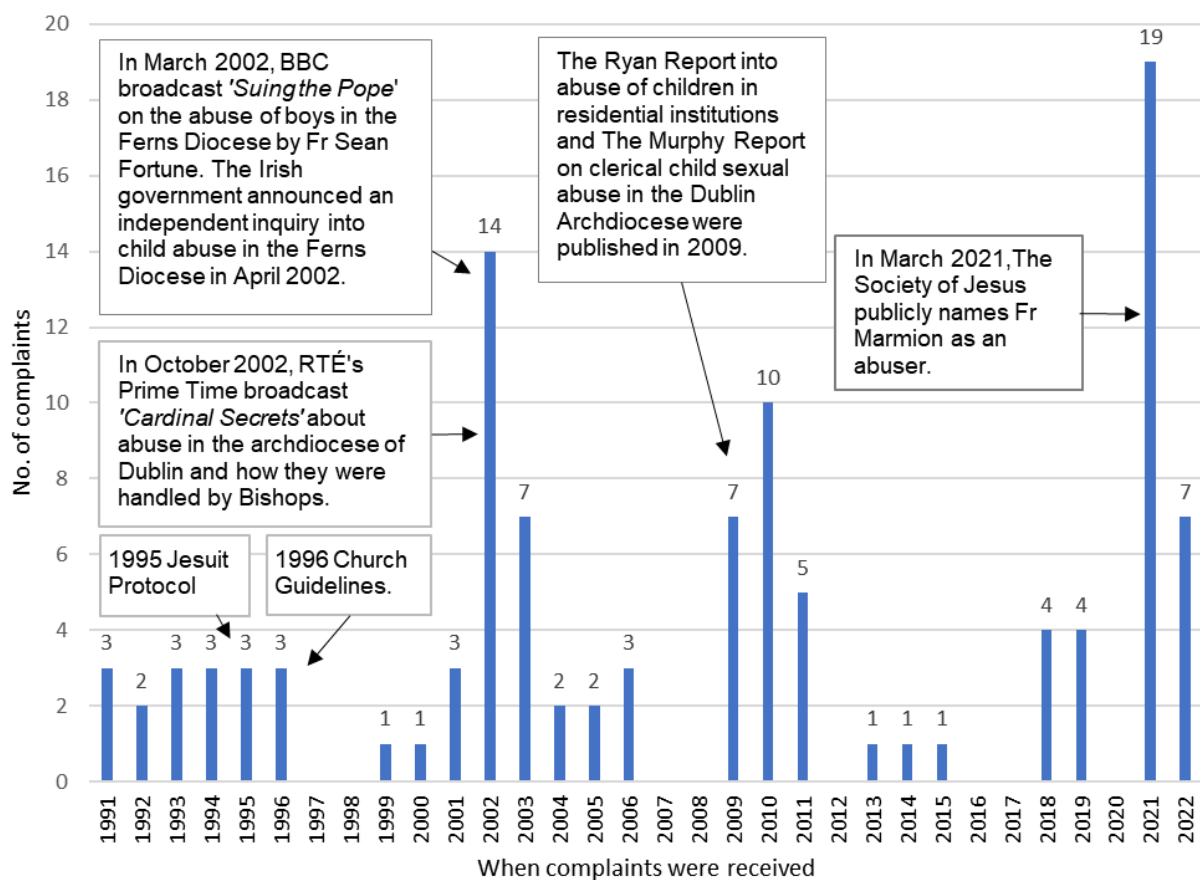
Table 2 shows that the increases in CSA complaints received by the Society coincided with high profile events relating to child sexual abuse.

²⁰ The data is subject to change if further complaints are received by the Society after publication in this document. It also reflects the methodology used to compile the data specifically for this narrative.

²¹ A complaint may include more than one allegation.

²² The complaints received against Fr Marmion are set out separately in Tables 4 and 5 as they include complaints of physical, emotional as well as sexual abuse. Up to September 2023, 93 complaints of child sexual abuse, physical and emotional abuse had been received against Fr Marmion.

Table 2. 93% of complaints of CSA against Jesuits were received between 1991 and Sept 2023. Excludes Fr Marmion - see Tables 4-5.



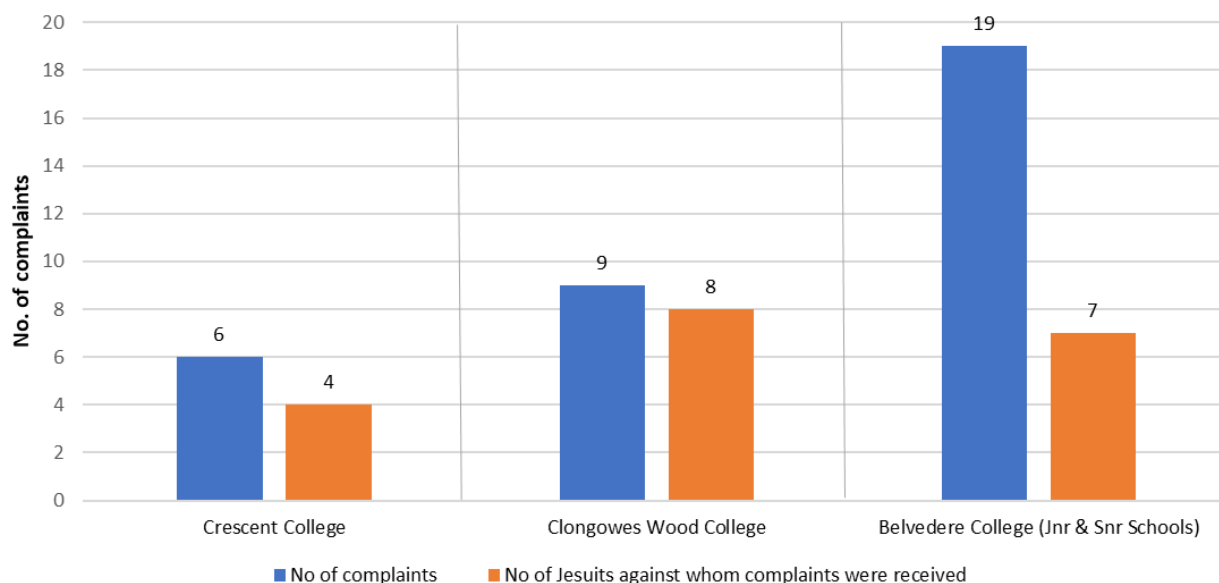
Complaints against other Jesuits at the three Jesuit schools where Fr Marmion taught

This narrative record sets out information about Fr Marmion's history of abuse when he taught at three Jesuit school between 1951 and 1978.

Excluding Fr Marmion, there were 34 complaints of sexual abuse received against 19 other Jesuits at these three schools (Table 3).

These complaints were received by the Society between 1965 and 2023 and were reported to have occurred between 1940 and 1991.

Table 3. No. of complaints of CSA received against Jesuits at Belvedere College, Clongowes Wood and Crescent College between 1965 and 2023.
Excludes Fr Marmion - see Tables 4-5.



Crescent College

Six separate complaints of sexual abuse which were reported to have occurred at Crescent College between the 1950s and 1990s were received against four Jesuits. These complaints were received by the Society between 1965 and 2023.

Periods during which CSA was said to have occurred	No. of complaints received between 1965 and 2023	No. of Jesuits against whom these complaints were made
1950s	1	1
1960s	4	2
1970s	0	0
1980s	0	0
1990s	1	1
Total	6	4

Clongowes Wood College

Nine separate complaints of sexual abuse which were reported to have occurred at Clongowes Wood College between the 1950s and 1980s were received against eight Jesuits. These complaints were received by the Society between the 1970s and 2023.

Periods during which CSA was said to have occurred	No. of complaints received between 1970s and 2023	No. of Jesuits against whom these complaints were made
1950s	2	2
1960s	2	2
1970s	3	2
1980s	2	2
Total	9	8

Belvedere College

Nineteen separate complaints of sexual abuse which were reported to have occurred at Belvedere College between the 1940s and 1990s were received against seven Jesuits (excluding Fr Marmion). These complaints were received by the Society between the 1990s and 2023.

Periods during which CSA was said to have occurred	No. of complaints received between 1990s and 2023	No. of Jesuits against whom these complaints were made
1940s -1950s	5	2
1960s	7	4
1970s	3	2
1980s	3	2
1990s	1	1
Total	19	11 (7)²³

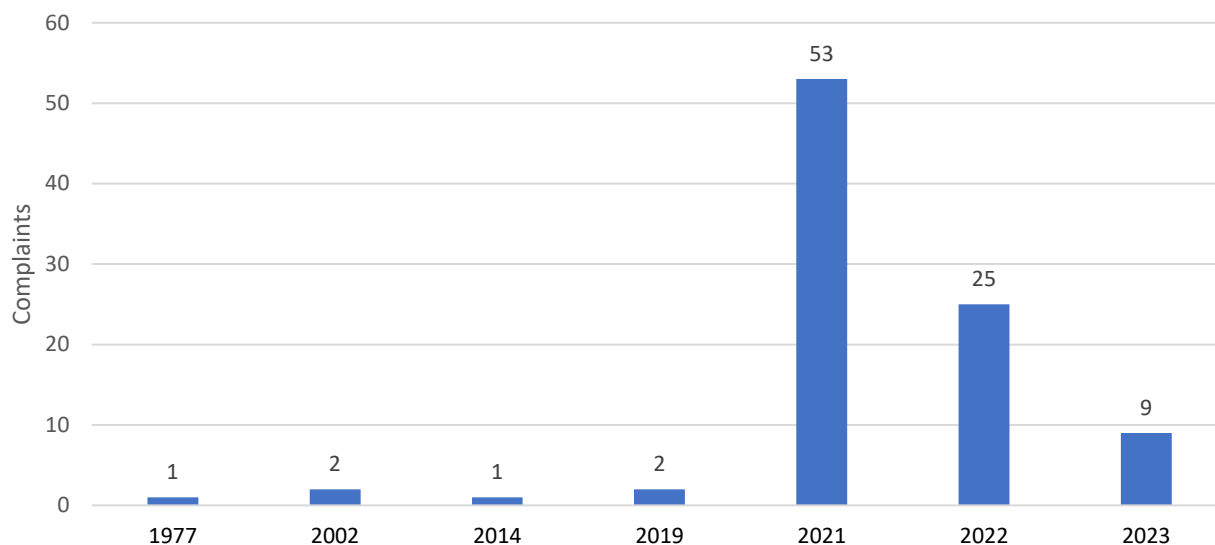
Complaints against Fr Marmion

The first complaint of CSA against Fr Marmion was received in 1977. Between 1977 and September 2023 there were 93 complaints of sexual, physical, and emotional abuse received against Fr Marmion. When these complaints were received is set out in Table 4. Of these 93 complaints, 45 were complaints of CSA (Table 5).

²³

Complaints were made against a total of 7 Jesuits in Belvedere College (excluding Fr Marmion) and not 11 Jesuits as this list might suggest as complaints against the same Jesuits were received in more than one time period are counted more than once in this list.

Table 4. When complaints of abuse (these include complaints of child sexual abuse, physical and emotional abuse) were received against Fr Marmion while at Belvedere College, Clongowes Wood College and Crescent College.



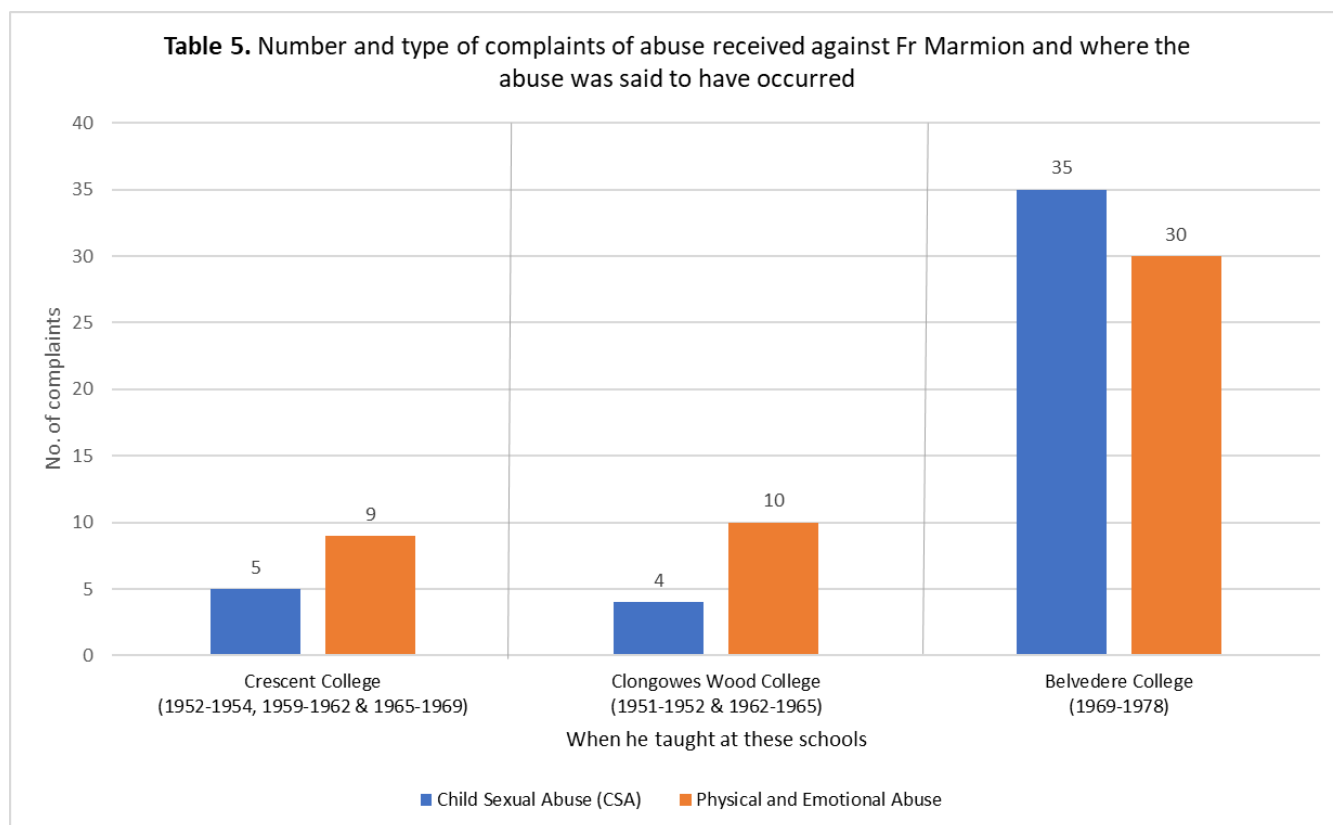
Six complaints of CSA were received before the statement was issued by the Society on 2 March 2021. They all relate to abuse perpetrated by Fr Marmion while he was a teacher at Belvedere College.

- 1977 - 1 complaint received (This led to the identification at the time of at least five pupils who had been abused.)
- 2002 - 2 complaints received (These complaints included expressions of concerns for other past pupils who may have been abused.)
- 2014 - 1 complaint received
- 2019 - 2 complaints received

The remaining 87 complaints, which include child sexual abuse, physical and emotional abuse, were received against Fr Marmion between March 2021 and September 2023 (2021 – 53; 2022 – 25; 2023 – 9) and relate to the three Jesuit schools; Belvedere College, Clongowes Wood College, and Crescent College (Table 5).

Of the 93 complaints of abuse received against Fr Marmion 14 relate to Crescent College, 14 to Clongowes Wood College and 65 to Belvedere College (Table 5).²⁴

²⁴ 15% of complaints were received from past pupils from Crescent College where he spent 37% of his teaching career, 15% of complaints were received from past pupils from Clongowes Wood where he spent 16% of his teaching career and 70% of complaints were received from past pupils from Belvedere College where he spent 47% of his teaching career. The age profile of past pupils of the various schools may have had an impact on the number of complaints made so far.



While the Irish Province of the Society²⁵ does not normally publish the identities of Jesuits who become the subject of a complaint(s), following careful consideration, the naming of Fr Marmion in 2021 was seen as an appropriate and necessary step. For completeness, but acknowledging that it is not the remit of this narrative record to consider complaints of child sexual abuse against other Jesuits, reference is made in this narrative to a complaint of child sexual abuse made against Fr Paul Andrews SJ (Chapter 4.5) received in 1991 and repeated in 1994. Fr Andrews had knowledge of Fr Marmion's crimes, but he did not share this knowledge with his superiors when he held a senior role as a Consultor²⁶ in the 1990s.

The Society is considering how the learnings from naming Fr Marmion acquired between 2019 and 2023 could be applied to other cases with the primary objective of making sure that the interests of those who were abused are paramount.

²⁵ Jesuit Provinces in the USA and Canada have published the names of Jesuits against whom there have been credible complaints of sexual abuse.

²⁶ A Consultor is a close advisor to the Provincial. A Provincial can have several Consultors.

Introduction

This document is composed of 10 Chapters.

Chapter 1 outlines Fr Marmion's career from when he was received into the Society in 1943 up to when he left Crescent College in Limerick in 1969 for Belvedere College in Dublin. It shows that questions in relation to his suitability to continue in the Society first emerged in 1947 and how, over the following two decades, he became increasingly more abusive towards pupils.

Fr Marmion spent more time as a teacher in Belvedere College than in any other Jesuit school (1969-1978). While he committed deplorable abuse against boys in all three Jesuit Schools, more has become known of his abuse at Belvedere than in the other two schools.

Chapter 2 records Fr Marmion's history at Belvedere College from the perspective of Jesuits and lay teachers at the school at that time, and past pupils. It also considers what is known about complaints made to the school by parents concerning Fr Marmion's behaviour.

Chapter 3 details the complaint made in September 1977 that Fr Marmion had sexually abused a boy during the 1977 Belvedere College trip to Vienna. It records in detail how the abuse became known, and the actions taken and not taken on foot of this knowledge, and the decision to cover up what had occurred. The Society has recognised that decisions made at the time represented a shameful disregard of the wellbeing of pupils.

After it became clear that Fr Marmion had sexually abused pupils during the trip to Vienna in 1977, he was removed from Belvedere College in the summer of 1978. **Chapter 4** records Fr Marmion's history following his removal from Belvedere College until his death in 2000. It also looks at why his crimes were never reported to An Garda Síochána during his lifetime.

In April 2002 the Society was contacted by three past pupils, two of whom had been sexually abused by Fr Marmion. At the time, it was known that Fr Marmion was not the only Jesuit against whom complaints of abuse had been made.²⁷ Following these contacts, limited efforts were made to reach out to specific past pupils about whom concerns existed. There was no general reach-out to past pupils. Several informal, inter-personal

²⁷ The Society was dealing with complaints of child abuse against other Jesuits around this time.

approaches, using Jesuit and alumni channels were made, but with little effect. The failure to reach out then to past pupils meant that those carrying their pain and suffering in isolation for more than 20 years, would have to do so for another 20 years. **Chapter 5** outlines these events.

On 2 March 2021 the Society of Jesus in Ireland issued a public statement²⁸ naming Fr Marmion as a Jesuit who abused boys sexually, emotionally, and physically while he was on the teaching staff at Belvedere College in the 1970s. **Chapter 6** outlines the immediate reactions to the statement and the publication of *The Jesuit Response*.

The publication of the statement triggered a series of measures designed primarily to proactively reach out and support those who had been abused and witnessed abuse. A cross-year voluntary steering group of past pupils was established in late July 2021 to represent those who were expressing an active interest in the matter. Members of this group and representatives from the Society then formed the Joint Past Pupils – Jesuit Steering Group.

At the Joint Past Pupils – Jesuit Steering Group's first meeting on 21 September 2021 a 5-point agenda, which had been prepared following online consultation with past pupils, was agreed. This agenda guided the Steering Group's work up to the publication of this narrative record. **Chapter 7** outlines progress made with the agenda.

Past pupils who engaged through the Restorative Justice Process²⁹ said they wanted a number of outcomes; (1) their experience to be heard and believed; (2) the truth about who knew what, when they knew it, and whether they had chosen to ignore what they knew, and if so, for this to be acknowledged; and (3) to be reassured that Jesuit schools, not just in Ireland but also abroad, have safeguarding measures in place for children and that they have a trusted person to go to if they feel bullied and/or threatened so that no child will have to suffer abuse.³⁰ Chapters 2-6 contribute to point 1. **Chapter 8** speaks as much as is possible to point 2 and **Chapter 9** considers point 3.

²⁸ Appendix 2 – Public Statements issued by the Jesuits.

²⁹ This process was designed to assist those central to the harm to find a way of understanding what happened, the impact of what happened, and what needed to be done so that those who experienced the harm could manage the rest of their lives in the best way possible. (Chapter 7)

³⁰ Restorative Justice Report, p. 27

The failures of Jesuits in authority were not confined to their management of Fr Marmion. They extended to the inadequacy of efforts made to reach out and support those who had been abused up to 2021. **Chapter 10** summarises the circumstances when decisions could have been made that would have prevented Fr Marmion's abuse and the subsequent pain and suffering.

1 1943 to 1969: His early years, Crescent College and Clongowes Wood College

Chapter 1 outlines Fr Marmion's career¹ from when he was received into the Society in 1943 to 1969 when he left Crescent College in Limerick for Belvedere College in Dublin.

Questions in relation to his suitability to continue as a member of the Society emerged in 1947. He began teacher training 4 years later in 1951. He caused very serious harm to many individuals at all periods, but testimonies, mostly from past pupils, some of whom subsequently became Jesuits, highlight that his behaviour over the next two decades to 1969 became increasingly more abusive towards pupils, including emotional and physical violence as well as sexual abuse.

The Provincial, Fr Moloney pointed out in his open letter dated 2 July 2022 that "Fr Marmion's abusive behaviours were manifest and observable from his earliest days" and "he should have been asked to leave the Society before ordination".

He said, "we failed to act with courage in protecting boys in our schools from the many harms which Fr Marmion was causing"².

Some of these failures to act are noted in this chapter.

¹ Appendix 4 - Summary of Fr Marmion's Jesuit career 1943 - 2000

² Acknowledgement and apology from Fr Leonard reproduced in Chapter 6.3

1.1 1943 to 1948: Emo and Rathfarnham Castle, Dublin

Fr Marmion completed his secondary education at Clongowes Wood College in Kildare.

He was received into the Society by the Provincial Fr JR MacMahon SJ in August 1943, and he entered at Emo³ on 7 September 1943.

In the 'Informatio de Candidato Scholastico'⁴ several Jesuits gave their views of Fr Marmion prior to his acceptance into the Society. Compiling these views was the normal practice at that time.

Fr Hugh Kelly, SJ (dated 15th June, 1943 – Province File) stated:

This is a solidly virtuous boy, and will, I believe be a fine man. At present he is, perhaps, inclined to play the buffoon, and babble over with foolish talk etc – but I think it is merely boyish effervescence and good humour, which on training will tone down to normality.

Fr Charles Barrett SJ (dated 10th June 1943 – Province File) stated:

Joseph has grown rapidly and though not good at games has much physical energy. He has much mental energy besides, and a very quick tongue. He has suffered a bit from the absence of a father's strong hand, and his energies are a bit undisciplined. He has been known to argue when he should have obeyed, to work at one thing when he should have been at something else, to be noisy and to annoy his companions with his tongue. For all that he is popular with boys and masters. He is not really 'difficult' but rather somewhat undisciplined. He is generous and I believe he will respond to treatment. He has improved this year. I consider him aptus [suitable].

In February 1944 Fr Marmion's progress as a Novice was assessed. He was described as "developing very well. Slightly young and vivacious. Efficient." In June 1944 his report indicates "good Novice but far from mature yet. Needs correction and profits by it".

³ St Mary's, Emo, Co Laois, was the Jesuit's Novitiate (1930-1969), where new members begin the first stage of their formation into the Society of Jesus.

⁴ Information provided about the suitability of candidate.

His January 1945 report describes him as follows: "Much improved in every way. Lacks ballast and judgment. Extra experiments might develop and mature him. Needs and profits by correction".

After taking his first vows in 1945, Fr Marmion began studying in UCD (University College Dublin) and resided in the Rathfarnham Castle Jesuit Community in Dublin.

Questions in relation to his suitability to continue in the Society emerged in 1947. On 27 October 1947 the Rector of Rathfarnham Castle, Fr Hugh Kelly SJ, wrote to the Provincial advising that he was having trouble with Fr Marmion. He said that Fr Marmion had written to a novice in Emo and the letter contained offensive comments about Superiors and in it he "shows an amazing want of respect". This letter has not survived. Fr Kelly advised the Provincial that he "spoke to him [Fr Marmion] very seriously and gave him a written penance". He said he advised Fr Marmion that he would write to the Provincial on the matter and made Fr Marmion write an apology to the Rector of Emo.

This was not the first time concerns had been raised while Fr Marmion was at Rathfarnham Castle. Fr Kelly pointed out that in the aforementioned letter there had been "many indications that give very serious ground for doubting if he [Fr Marmion] has the true spirit of the Society".

He has been admonished frequently by Fr Charles O'Connor⁵ and me. We have discussed him and kept our eyes on him. He improves a bit after an admonition; but he is soon as bad as ever. He gives me the impression that he has lost almost entirely the formation he got in the noviceship – the regularity, restraint, consideration for others, observance of rules, remembrance of admonitions and warnings, the piety and fervour as shown in visits to the chapel etc. – in these and kindred matters, he is like one who got no training, like a selfish, inconsiderate schoolboy. Several times I told him that I believed that if he made a big effort, he could save his vocation.

I am less hopeful now. Fr O'Connor agrees with me entirely. Perhaps when Your Reverence comes on Visitation, we may be able to come to a more definite conclusion.

⁵ Fr O'Connor was the Prefect of Studies at Rathfarnham Castle at the time.

Another letter⁶ from Fr Marmion to the same novice referred to in Fr Kelly's letter of 27 October 1947 provides further insight into Fr Marmion's attitude and character traits at the time. In this letter to the novice Fr Marmion expressed annoyance ("feeling savage") that his previous letter was intercepted, refers to the affections and confidences towards the novice he included in that previous letter and the fact that he won't let such an interception happen again. He asked the novice for a photo of himself. He also refers to what he believes binds them; "living the same life, under the same leader and the same Queen and with the same hopes and ideals...".

Despite the letter from Fr Kelly to the Provincial and associated admonishment, Fr Marmion's questionable behaviours persisted. An unsigned document dated 14 February 1948 in Fr Marmion's file, notes that he was "warned seriously" and his continuation in the Society was under threat.

Mr Marmion is hereby warned seriously of the following faults:

1. Lack of religious observance, shown in a habitual carelessness about most of the rules, especially the rule of silence.
2. The tone of his correspondence with one of the novices which betrays a deplorable lack of the true spirit of his vocation.
3. Repeated admonition has so far resulted in no permanent improvement.

He is reminded that unless he sincerely reforms his ways he cannot remain in the Society. As a salutary penance for the above faults, Mr Marmion will spend an hour of prayer before the Blessed Sacrament.

That year Fr Marmion's problematic behaviour had come to the attention of the Jesuit authorities in Rome. By letter dated 14 March 1948 the Roman Curia of the Society⁷ wrote:

Your Reverence and other Superiors are to be on their guard lest Mr Marmion, a Junior, who ought to be admonished for his failure in (lack of) religious spirit, should remain for too much longer in that state. If he does not correct himself, stronger remedies will soon have to be applied.

⁶ Appendix 5 – Letter from Fr Marmion to Novice

⁷ The administrative office of Father General in Rome

Speaking in 2022, one Jesuit who was two years behind Fr Marmion in formation said that without hearing the content of the letter of 27 October 1947 from Fr Kelly to the Provincial, he would have always said that he could not understand how Fr Marmion got away with his behaviours in formation and why he had not been asked to leave. He described him as very noisy and pushy.

Interviews in 2021 with several Jesuits suggest that Fr Hugh Kelly wanted Fr Marmion out of the Society.

There is certainly written evidence of admonitions through his time in formation, but these never led to any evidence of a change in Fr Marmion's behaviour nor to the imposition of severe sanctions on the part of the Society.

Why was Fr Marmion allowed to remain in the Society? Fr Marmion's friendship with an influential senior member of the Rathfarnham Castle Community who was an invalid and is deceased many decades, may have been important in the decision to allow him to continue in formation. It is known that Fr Marmion was very kind to this Jesuit, helping him on long walks with his wheelchair. It is possible also that their common interest in music could have contributed to the friendship.

One Jesuit was strongly of the opinion that because he was a grandnephew of Dom Columba Marmion, Fr Marmion was given leeway regarding his behaviour while in the Novitiate. Blessed Dom Columba Marmion (1858-1923) was a priest of the Archdiocese of Dublin who became a Benedictine monk and eventually Abbot at Maredsous, Belgium. He was beatified in 2000. The Jesuit considered that others would have been asked to leave the seminary if they had behaved as Fr Marmion did. The Jesuit felt that the only way ultimately to understand the decision to keep Fr Marmion in formation and to ordain him was by reference to his relation to Dom Columba Marmion.

After receiving a Bachelor of Arts from UCD, Fr Marmion moved to the Jesuit College, St. Stanislaus College, Tullabeg in Offaly (1948 to 1951) to study Philosophy.

1.2 1951 to 1952: First time at Clongowes Wood College

In 1951 Fr Marmion commenced his Regency,⁸ teaching in Clongowes Wood College and training for his Certificate in Education (equivalent to the Higher Diploma in Education).

Fr Laurence Murphy SJ, who was the Provincial between 1992 and 1998, had been a pupil in Clongowes between 1949 and 1956. He did not have Fr Marmion as teacher. However, in June 2021, he recalled a memory from his school days that stays with him. It is of being among a group of small boys running down the dormitory with towels around them towards the showers and trying to avoid Fr Marmion lest he grab the towels off the boys.

A past pupil of Belvedere College recalled a man who trained with Fr Marmion in Clongowes saying that he could tell him stories about Fr Marmion that would “raise the hairs on the back of your neck”.

1.3 1952 to 1954: First time in Crescent College

In 1952 Fr Marmion moved to Crescent College in Limerick for Teacher Training. He remained there until 1954. No anecdotal information is available for this period. Archival searches have not identified any documents which describe Fr Marmion’s performance or behaviour during this period.

1.4 1954 to 1958: Hochschule Sankt Georgen, Frankfurt

In 1954 Fr Marmion moved to Frankfurt to study Theology. Three Informationes⁹ regarding the suitability of Fr Marmion for Sacred Orders offer mixed views.

Summary: Nothing has emerged that would stand in the way of the admission of Fr Marmion to sacred orders.

Comments from those consulted:

“He does not show sufficient self-control, something that is obvious even to externs.

⁸ A period of fulltime apostolic work between a Jesuit’s philosophical and theological studies. Regency, in the past, usually lasted three years and took place in a Jesuit school. Moving between two schools during Regency was not uncommon.

⁹ Informationes is the term for a questionnaire about the suitability of a person for admission to the Society, his fitness for ordination, preparedness for final vows, or competence to undertake certain roles of responsibility. It is sent to Jesuits who know the person well.

He is over-inclined to make critical comments.

He is not very prompt in undertaking Community tasks; but it must be said that he has amended here.

He could be thought of as an artistic type. He does not fit in sufficiently. He has for example not learnt German well, although he is gifted.

His character is quite impulsive. Thus, on the occasion of his undertaking sacred order.... Weakness which would impede priestly ministry.”

Based on anecdotal information Fr Marmion had been a difficult, even obnoxious, personality in Frankfurt.

He was ordained a deacon on 19 February 1957 and priest on 31 July 1957. He returned from Frankfurt to live in Rathfarnham Castle in 1958 for his Tertianship¹⁰.

While at Rathfarnham Castle Fr Marmion suffered and was treated by a medical doctor for what he referred to as ‘jim-jams’. This expression is used in a letter from Fr Marmion to Fr Paul Andrews SJ in 1964. The term ‘jim-jams’ is defined as meaning a state of nervous tension, excitement, or anxiety.

1.5 1959 to 1962: Second time at Crescent College

Fr Marmion returned to Crescent College in August 1959. He was appointed Choir Master and was involved in the production of the school opera and a school Concert.

Archival searches have not identified any documents which describe Fr Marmion’s performance or behaviour during this period.

Fr Peter Sexton SJ was a pupil in Crescent College during the years that Fr Marmion was a teacher there. Speaking in 2021 he described him as a “teacher you didn’t mess with”; somewhat intimidating.

¹⁰ The last stage of Jesuit formation. In the past it followed on immediately after the fourth year of theology. Sometimes referred to as a second novitiate, it is a time for making the full Spiritual Exercises a second time, studying the Jesuit Constitutions, and engaging in certain “experiments” (placements) as in the novitiate.

Fr Sexton had no personal recollection of witnessing physical violence on the part of Fr Marmion and was not aware of any suggestion of sexual abuse.

There is no other Jesuit anecdotal information particular to this time relating to Crescent College. There are, however, witness testimonies of inappropriate behaviours attributed to Fr Marmion's third period at the College (1965-1969) outlined in Chapter 1.6.

1.6 1962 to 1965: Second time at Clongowes Wood College

Fr Marmion was appointed to the senior position of Prefect of Studies in Clongowes Wood College in July 1962 by Fr John McMahon SJ, a member of the New York Province, who was an officially mandated Visitor¹¹ to the Irish Province on behalf of Fr General¹².

Until the 1970s the day-to-day running of a Jesuit school, including its discipline, was the responsibility of the Prefect of Studies. In theory, he alone, or others delegated by him, could administer corporal punishment.

Speaking in May 2021, Fr Tom Morrissey SJ recalled that in 1962 he was surprised to hear that Fr Marmion had been made Prefect of Studies of Clongowes. Fr Morrissey had felt at the outset that it was unlikely to prove a successful appointment given Fr Marmion's personality. He noted that Fr Marmion had a caustic wit, and so it must have been very hard for anyone who was at the receiving end of it.

Though Fr Marmion's shortest period in any of the schools was spent in Clongowes Wood College (1962-1965), his impact while there was significant.¹³

In the Visitor's Report¹⁴ of 1963, at the end of Fr Marmion's first year as Prefect of Studies in Clongowes, it is stated that some thought him too severe in dealing with the boys and that a certain ruthlessness and impatience betrayed him at times in manner and speech. In the 1964 report of the Provincial's Visitation of Clongowes Fr Marmion was described as a man of strong and even aggressive reaction at times.

¹¹ 'Visitor' is the term for a Jesuit sent by the Fr General to a Province. He is invested with wide-ranging powers.

¹² Leader of the worldwide Society of Jesus based in Rome. Often referred to as The General or Fr General.

¹³ Restorative Justice Report, p. 12

¹⁴ A report prepared by the Visitor following his visit.

The following is an extract from that 1964 report:

Joseph Marmion as Prefect of Studies was much praised for the good order he maintained in the schoolwork and for his dedication to his duties. On the other hand, he was somewhat generally criticised for defects in personal relations with some members of his staff, and especially with the Prefects. He was criticised also for want of dignity in some of his addresses to the boys in class. I found him very open to discussion with me, and before concluding the Visitation I brought these criticisms to his notice privately.

I have no doubt that they were not without foundation and if not attended to, they might result in shipwrecking what could otherwise be very valuable work. Joseph Marmion is a man of strong and even aggressive reaction at times. He assured me he would endeavour to bring these tendencies under better control.

Past pupils from Clongowes recounted their experience of being sexually abused by Fr Marmion on frequent occasions and the impact it had¹⁵:

*“He called me in and asked me questions which I knew was him asking me if I was gay or not. I said I didn’t know. He said when you masturbate do you think about boys or girls. I said I didn’t know, and he said there’s one way to find out and then he masturbated me. That first time it was an out of body experience, like I was looking down at what was happening to me.”*¹⁶

*“You could be sent for punishment when your academic work was not adequate. We went in one at a time for corporal punishment. He would always put me at the back of the queue and when I went in, he would masturbate me and say, ‘this is better than punishment isn’t it?’ Now I think he was like a pseudo friend. I didn’t question it then; you did what you were told. It was a different time.”*¹⁷

*“He lost interest in me when I came back for the next year and my voice was broken. I think I was too old then. I had many problems with my sexuality from leaving school on and have had to live with it all my life.”*¹⁸

¹⁵ Restorative Justice Report, p. 12

¹⁶ Restorative Justice Report, p. 12

¹⁷ Restorative Justice Report, p. 12

¹⁸ Restorative Justice Report, p. 12

Another who was in Clongowes Wood College during the mid-1960s described how he was brought into a private meeting with Fr Marmion.

“Fr Marmion burst into the classroom (as Prefect of Studies he never knocked) to hand out the week's exam Place Cards. Fr Marmion ordered me to stand up. He threw the card at me and shouted at me to pick it up. He then said, ‘it is a pity you are no good at anything else’. Then walked out. Some weeks later he again burst into the class and ordered me out into the empty corridor. He asked me if I knew the facts of life. I was intimidated so answered yes expecting to be sent back into class. Undeterred he brought me to his office. It was set up for a slide show. The curtains were pulled. He gave me a thruppenny bar of Cadbury's Chocolate and ordered me to sit in an armchair before the screen. He was behind me so I could not see what he was doing. He showed me a series of slides of males and females around a swimming pool. He had a method of pointing to body parts and would ask me if I knew the name and function of each. I answered yes to everything. I declined the offer to ask questions and immediately left the room to go back to class...leaving the chocolate melted on the armchair.”

Another said that Fr Marmion was a sadist who enjoyed beating boys. He said classmates of his physically suffered at the hands of Fr Marmion. When discussing the use of the pandy bat¹⁹ he said, that depending on the severity of the sentence, punishment with the pandy bat would progress from hitting pupils on the hand to hitting them on bare bottoms which was administered in Fr Marmion's office.

Another who attended the College said that, while he was not aware of any sexual abuse, he said Fr Marmion's abuse did not start in the 1970s. He experienced punishments for a minor infringement that was completely disproportionate. In his office Fr Marmion told the boy that he was a failure even though he was a high achiever. Fr Marmion brought the boy to tears.

Fr David Coghlan SJ was a pupil at Clongowes between 1960 and 1966. Speaking in 2021, his schoolboy recollections of Fr Marmion are that he was *“a savage brute”*.

¹⁹ A stout leather strap reinforced internally with whalebone or even lead and used to inflict punishment - especially by using it to strike against the open uplifted hands of schoolboys. (www.definitions.net)

"I used to get into trouble 4/5 times a day and be punished by him each time. He used to walk around the corridors to see who was sent out of the classroom to be punished. He would punish you with a pandy bat. It was rubber. It was wider and narrower at either end. On occasion he would randomly punish boys. For example, if there was trouble in the study, he would randomly pick one boy and ask him to say a number. If the boy gave a high number (say 40) Fr Marmion would pick a much smaller number (say 15) and then smack every 15th boy in the study. People were terrified by him. He was disliked and feared."

Asked about the experiences of other pupils described above, Fr Coghlan said that these experiences accorded with the character of Fr Marmion as he remembered him. He was not however aware of any suspicion of sexual abuse.

Fr Barney McGuckian SJ recalled:

"I was a scholastic at Clongowes in 1966. Fr Marmion had been there two years earlier. I recall a conversation with one of the boys, in the presence of others, the particular boy remarked that when Fr Marmion was Prefect of Studies, he seemed to enjoy administering punishment. 'When he slapped you, he seemed to take pleasure in it'".

A number of past pupils described the public humiliation and violence boys suffered and witnessed at Clongowes, which they said, *"scarred them for life"* and upset *"the balance of minds"* of some students.

The abuses described included extreme physical punishment, sexual grooming, wrongful accusation, and expulsion, or the threat of expulsion, which had a devastating impact on boys and their families.²⁰

*"I write to confirm that he was a nasty piece of work, who caused me physical and emotional harm. I welcome this process by the Province."*²¹

"He was noted for beating boys in his office, punishment not being commensurate with the crime. I will always remember a terrible beating I received. [Fr Marmion...]"

²⁰ Restorative Justice Report, p. 12

²¹ Restorative Justice Report, p. 12

laid into me with his pandy bat on the hands, arms, face, back and the backside for what seemed like a lifetime. I had bruises all over... It was not a judicial punishment but an enraged assault and humiliation. I can still remember his face as he did so."

*"My recollection of Clongowes was of a place where love and kindness did not exist. I wonder if the mood created by Marmion helped to make Clongowes such an unfriendly place then."*²²

Another reported being so severely injured by Fr Marmion that he required medical treatment.

This past pupil described the traumatic impact of witnessing other pupils being abused.

*"Being boys, we had to pretend that we were strong and could take a beating without blubbing. But two boys who struggled academically in this class were beaten every week. It was not enough for Marmion to beat them; he also revelled in humiliating them as they invariably cried and Marmion obviously derived huge enjoyment from humiliating them in front of everybody. It also served the purpose of striking fear into the rest of us, as we all knew we could be next."*²³

Another described his approach.

"He cultivated a popularity with a cohort of students, but it was not a relationship of empathy like his fellow priests. He was devious and manipulative and used humiliation as a tool of power. In [his position] he was unpredictable, cloying at times with those he cultivated, but his other persona was oppressive and ultimately sadistic."

In 1964, two years after being appointed to Clongowes, there was knowledge on the part of the Jesuit Provincial of the physical and emotional abuse of boys by Fr Marmion.

Later documentation from his time in other schools shows that the same patterns of behaviour continued, possibly magnified by his being in positions of power.

²² Restorative Justice Report, p. 12

²³ Restorative Justice Report, p. 19

At a meeting of the Provincial's Consult²⁴ on the 23 July 1965, Fr Provincial explained that he wished to change Fr Marmion as Prefect of Studies in Clongowes. Fr Marmion was removed in the summer of 1965.

In the 2004 book *Muck and Merlot* by Tom Doorley, a past pupil of Belvedere College, there is a suggestion that, while not named in the book, Fr Marmion was removed from Clongowes after breaking a pupil's jaw.²⁵

There is no written record of the reasons why Fr Marmion was removed from the position of Prefect of Studies in the summer of 1965. In a letter dated 3 August 1977²⁶ (relevant extract below) from the Provincial Fr Paddy Doyle SJ to Fr General Pedro Arrupe SJ in Rome concerning a number of candidates to be considered for admission to Profession,²⁷ Fr Doyle noted that Fr Marmion's appointment as Prefect of Studies at Clongowes had given rise to considerable difficulties for others.

Fr Joseph Marmion presents a complicated picture when being considered for Profession. As the informants show, there are diverse views regarding his suitability. All would agree that he has been an extremely hardworking, dedicated, and mainly successful teacher during his 18 years in the Colleges. He has contributed much in the extracurricular field by his talent for music and the direction of Operas. He was appointed as Prefect of Studies by the then Visitor, Fr MacMahon. He was in that office for three years, but the problems of his personality gave rise to considerable difficulties for others. One informant who knows him well sums up his difficulties in being an undeveloped adolescent. On the other hand, he has a considerable love of the Society, the dealings with him in recent years, he had shown great consideration and concern for others of his community who needed help. He has advised me privately of ways to do this and his advice has been good. Generally speaking, he has remained on the outside of Province meetings and workshops in connection with renewal. However, at the two weeks catechetical workshop this year he was present and contributed. With my Consultors I am prepared to put him forward on the basis of the evidence furnished and without a strong recommendation.

²⁴ A meeting between the Provincial and his Consultors.

²⁵ See Chapter 5.4

²⁶ Information in relation to the sexual abuse perpetrated by Fr Marmion during the 1977 school trip to Vienna did not come to light until after this letter was issued.

²⁷ See Chapter 3.1.5

Noting Fr Marmion's own description of having suffered a nervous breakdown²⁸ in Clongowes and the descriptions of former pupils of their experiences of his violent and abusive behaviours during these years, it appears likely that he was considered to be unfit for the role of Prefect of Studies and that this is the explanation for his removal.

As noted in the Preface, four complaints of child sexual abuse and 10 complaints of physical and emotional abuse against Fr Marmion have been received by the Society relating to his time at Clongowes.

1.7 1965 to 1969: Third time at Crescent College

In September 1965 Fr Marmion was moved from Clongowes Wood College back to Crescent College in Limerick as a teacher. He remained in this position until 1969 when he was moved to Belvedere College in Dublin.

At Crescent College he was prominent through his work with music and the production of operas.

In 2021 evidence emerged from past pupils who attended Crescent College at the time that Fr Marmion physically, emotionally, and sexually abused pupils there.

*"The atmosphere of intimidation was pervasive. Other teachers were cross but didn't instil fear the way Fr Marmion did."*²⁹

A past pupil of Crescent College (1967-1973), RTÉ's retired Religious and Social Affairs Correspondent Joe Little, said his late father had been a contemporary of the teenager Joe Marmion while they were boarders in Clongowes Wood College and that his father had recalled Fr Marmion being a bully at that time. For instance, he had thrown a rugby team's trophy into a rubbish bin.

He recalled that his now-deceased older brother, who was taught by Fr Marmion, described one of his methods of punishment. This involved making a pupil stand at the

²⁸ Fr Marmion wrote about his time as Prefect of Studies in Clongowes in a letter dated 4th February 1969 to the Provincial. "When I was a tertian, I had a nervous breakdown which lasted a year and left me with a terrible dread of getting another. I had more or less recovered when I was sent to Clongowes as Pref. Stud. After two years of that I got another which again lasted a year and left various after-effects. One of these is an utter dread of being on my own or among strangers. I just can't bear it. When I am in strange situations or under any sort of strain, I get the most violent nausea so that I can't sit still and have to go off for a hike. Even when I visit my own family, or friends, I get attacks of this and it is very embarrassing but they understand."

²⁹ Restorative Justice Report, p. 13

blackboard with his nose in a circle drawn by Fr Marmion on the board. The circle was placed deliberately high so that the boy had to stand on his tippy-toes to be able to keep his nose in the circle. Whenever the boy moved his nose out of the circle Fr Marmion would undermine him with a caustic remark.

A Jesuit who had been a pupil in Crescent College at this time recalls an incident when Fr Marmion whacked a boy across the thigh so hard that the thigh swelled up.

Another former pupil has described an incident in which an appalling and unjustified punishment was inflicted upon him leading to a complaint by his father to Fr William Troddyn SJ, the Prefect of Studies. Fr Troddyn required Fr Marmion to apologise to the former pupil and to his parents for his conduct.

Another described the abuse by Fr Marmion.

"I was a pupil at Crescent College Limerick from 1959 - 1970. I witnessed frequent classroom abuse of fellow classmates by Fr Marmion during his time there from 1965 - 1969. This took the form of emotional and psychological abuse, humiliating treatment, and physical abuse. All of the practices referred to in the internal Jesuit report took place."

Speaking in 2021, two former pupils recall that Fr Marmion would punish pupils by requiring them to complete a 'duck walk' which involved walking across a room multiple times on their hunkers.

"A similar punishment was to have a student crawl up and down a room on hands and knees, ordinarily in front of other pupils."

"Another of Marmion's punishments was to have the boy made to stand on top of a desk/chair and stand on one leg with his arm in the air. You might have to shout out the window what you had done wrong or hold stacks of books in the air."

One former pupil said that he had been left with a feeling that he was a bad child and incompetent. It is only since he started talking to others that he realises that this is not the case and that what happened was very bad.

Fr Kevin Casey SJ said:

"I did not hear of hitting of students. Though from hearing of Jesuits who had been pupils in the Crescent under Fr Marmion as Prefect of Studies [he was not Prefect of Studies at Crescent College], he could be fearful in dealing out corporal punishment. I heard of some of the other humiliating punishments. Most of what I heard was more as passing remarks than as a continued conversation with my peers. In a sense, in those days there were no rules, no students' rights. Corporal punishment was eventually banned. But the 'power' of teacher over pupil was largely undefined. If complaints had come in about a young junior teacher and his/her methods perhaps he would have been called in and questioned. But Fr Marmion was established – I just thought he was a bully."

Another past pupil said of Fr Marmion while he was at Crescent College:

"Certainly in the Crescent and in the 60s, mid to late 60s, I mean I personally feel that many other Jesuits knew and many other people in that school knew about that guy's carry-on at very least the physical violence because that was all over the place and I hold all of them accessories after the fact by virtue of the fact they kept silent and didn't move against him."

A past pupil of Crescent College recalled that the longstanding rule which applied at the time (1967-1969) in Jesuit schools was that corporal punishment could only be administered by the Prefect of Studies on foot of the pupil presenting a pre-printed docket signed by a teacher. He said Fr Marmion ignored this rule and regularly slapped boys on their hands using his own leather strap. This was a different design, long, rectangular and twice as thick as the strap used by the Prefect of Studies. He said Fr Marmion applied the leather in the harshest possible way. When administering punishment the Prefect of Studies would stand to the pupil's left or right and slap him across the open palm. Fr Marmion would stand facing him and apply his own, heavier leather along the length of the hand, targeting the soft tissue immediately below the thumb. Many times he would also strike the area at the wrist.

Another past pupil of Crescent College recalled how he was persecuted by Fr Marmion. This incident confirms that Jesuits in authority were aware of Fr Marmion's violent and emotional abuse of boys at Crescent College. One Monday morning the boy was

instructed by Fr Marmion to write the German definite article, in all its iterations on the blackboard. While the boy was trying to do this, Fr Marmion roamed the classroom, repeatedly and loudly, striking his leather strap against the rostrum, the classroom door, the shelf beside the boy, where the chalk and duster were kept. He even struck the blackboard between the boy's head and hand as he attempted to write. Fr Marmion walked between the rows of desks striking here and there with his leather and all the time loudly announcing to the class the amount of trouble the boy was in if he failed to complete the task. This was all designed to intimidate and terrorise the boy and create fear among the other boys. The boy's efforts were in vain, and Fr Marmion punished him harshly with his leather strap. On the Tuesday and Wednesday, Fr Marmion repeated exactly what he did on Monday. The boy failed and was twice more beaten along the length of his hands by Fr Marmion with his leather strap.

On Thursday, having failed again the boy was not beaten but Fr Marmion told him 'to get out of my class, go and see the Prefect of Studies'.

Shortly afterwards, a Jesuit who was counsellor to pupils from 1st to 4th year, found the boy in tears outside the Prefect of Studies office. This Jesuit promptly invited the boy into the room where he saw pupils for counselling, which was nearby on the same floor. The Jesuit surprised the boy by giving him a cup of tea and a cigarette or two. When he had calmed down the boy told this Jesuit how Fr Marmion had beaten and tormented him in class. The Jesuit then went and spoke with the Prefect of Studies. He returned shortly and walked with the boy to the Prefect of Studies office.

The Prefect of Studies advised that when at home that evening, the boy write out the German definite article again and again until he could do so without hardly a thought. On Friday, the past pupil recalled, Fr Marmion again called him to the blackboard. This time he succeeded but not without a prompt or two from two classmates at great risk to themselves.

A past pupil from Crescent College recalls that one day as pupils were leaving the school at 1pm, lunchtime, it was strongly suspected that someone unknown had dropped a full schoolbag with its considerable weight from the third (top) floor, descending through the stairwell and intended to strike Fr Marmion. On the ground floor as you face the stairs, Fr Marmion was said to be standing beside the righthand banister in a small rectangular space lit by a large window facing on to the yard. At 1pm the stairs would have been

crowded with many pupils descending on the way to lunch. The past pupil did not witness the incident but he believes it did happen. This is because he is certain of his recollection of being called out of class to see the Jesuit who was counsellor to pupils from 1st to 4th year and questioned. He recalls the mood was formal and the question serious. He was asked whether he had seen what happened, had he any knowledge of who may have dropped the bag and exactly where he was when the incident occurred. He answered honestly and truthfully that he had not seen anything and had no knowledge of what happened.

Fr Leonard Moloney was a pupil in Crescent College during the years Fr Marmion was there. He does not have schoolboy memories of Fr Marmion and believes this is because he was never taught by him. He remembers failing an audition for the opera and therefore not being involved with Fr Marmion in that context. He would have completed 2nd year in Crescent College when Fr Marmion left in 1969.

Fr Michael O'Sullivan SJ was a pupil in Crescent College between 1959 and 1969. Speaking in 2021 Fr O'Sullivan recalled his boyhood memories of that time. He was taught English by Fr Marmion between 1967 and 1969. He had also participated in the opera productions in the school. However, he informed Fr Marmion that given his Leaving Certificate and other commitments he would be unable to participate in the opera that year. Fr Marmion took this badly and would then try to catch him out in class at times and seek to embarrass him. Fr O'Sullivan remembered one instance, when after he handed in an English essay, Fr Marmion read out parts of it to the class in a mocking tone. He regarded Fr Marmion as a nasty individual. He became aware in 2021, from former pupils in the school, that Fr Marmion used a type of corporal punishment involving hitting boys on the leg in a particularly painful manner which they called 'one/two'.

Fr O'Sullivan recounted his schoolboy memory of Fr Marmion taking a boy downstairs and where he remained for an inordinately long time. He has no information that abuse occurred on this occasion. With the benefit of the information he now has, Fr O'Sullivan believes that this schoolboy recollection could have been an occasion when Fr Marmion sought the opportunity to abuse a child.

One past pupil reported that he was sexually abused by Fr Marmion at Crescent College. Fr Marmion used the pretext of custom fitting for the opera to abuse him.

A past pupil described being abused in the 'changing rooms' in Crescent College, which were types of sheds beside the athletics pitch. He described being in shorts and on his own in the sheds. Fr Marmion then 'taught' him how to do stretching exercises by physically bending down and moving the boy's leg and bending it, whilst moving his hands towards, and touching, his groin.³⁰

Another past pupil recalls his experience.

"As a member of the cast for the opera production I was asked by Marmion to try on what were in fact a pair of transparent lady's tights. I was alone with Marmion at the time. In my innocence I did fit the tights. I remember being quite embarrassed, saying that I would not wish to wear them on stage. My recollection is that he then asked me to remove the tights and a more appropriate costume piece was produced. Although being uncomfortable and embarrassed at the time of the tights incident, it was some years later before I realised what the full intent of Marmion's action was."

On the 4 March 2021 a past pupil of Crescent College Barry McLoughlin told RTÉ Radio's Liveline programme that an old school friend – who he did not name to protect his identity and that of his family – told him about 25 years ago that Fr Marmion had raped him. Mr McLoughlin remembered *"nearly being knocked off my bar stool"* by what he heard. Speaking in November 2023 Mr McLoughlin said that he also had a recollection that his friend also told him that he had called to Belvedere College and spoken to someone there about Fr Marmion, saying that if they *"didn't get him out, he would go the Gardaí"*. Mr McLoughlin does not know when this occurred and cannot be more specific. Careful inquiry has been made among Jesuits who are alive and who served in Belvedere College. There is no memory of this approach, and it is not possible to inquire further about it because Mr McLoughlin's old school friend is deceased.

In late 2023, a past pupil of Crescent College asked the Jesuits if there was a record of his father having made a complaint about Fr Marmion to the school authorities. While no record of a complaint by the parent has been found, the past pupil – who wishes to remain anonymous to protect the identity of an abused schoolmate – has been able to recount the following:

³⁰ Restorative Justice Report, p.14

“I recall John (not his real name) calling to our home one Saturday morning during the 1968-69 school year. I believe I was unavailable at the time but learned shortly afterwards that my friend had called by and had left. Whatever John said to my father when they met during the brief call prompted my dad to drive immediately to the Jesuit community adjoining the Crescent. He told family members at lunchtime that day that Joe Marmion would touch none of his sons who were attending the Crescent. I did not question John about the affair to avoid embarrassing him. Having re-established contact recently with some old school friends, I have learnt that John disclosed to one of them that he had been raped by Fr Marmion. This naturally leads me to wonder about what he told my father that Saturday morning.”

The names of both John (not his real name) and our source have been supplied in the strictest confidence to the Delegate for Safeguarding at the Irish Jesuit Provincialate.

Fr Brendan Barry SJ, then Provincial, notes in his 1969 Visitation Report relating to Crescent College that he hoped to remove two men, neither of whom were named, who were opposed to the evolution of Crescent College into a new Comprehensive College.³¹ It appears probable that Fr Marmion was one of the two referred to as he was recognised by the staff and Jesuits to be in opposition to the move to a comprehensive.

Speaking in May 2021 Fr Tom Morrissey SJ (appointed in 1969 as Headmaster Designate of the new Crescent College Comprehensive) stated that Fr Marmion had been one of the more vocal opponents of the idea of a new comprehensive school in Limerick and that he was keen that Fr Marmion would not remain in Limerick as he would be likely to pose problems.

While his move to Belvedere in 1969 was at least ostensibly due to his opposition to the new Crescent College Comprehensive project, while he was at Crescent College Fr Marmion was forced to apologise to a boy he treated unfairly and his parents, and he had attracted a reputation for not being fair to boys, being harsh and nasty, and he could make things very uncomfortable for individual boys.

³¹ In the late 1960s a decision was taken by the Society to rationalise the two Jesuit Schools in Limerick, Mungret College and Crescent College. There was some dispute among the Crescent College staff who were split on the proposal.

In his 2022 apology (reproduced in Chapter 6.3) Fr Moloney's acknowledged that "His [Fr Marmion's] conduct was enabled through our failures". The above is an example of such a failure.

While Joseph Marmion's actions inflicted severe trauma on individual pupils, it was magnified by the failure of the Jesuits to recognise the danger he posed to schoolboys in our care and in later ministries or to understand and respond to your needs as his victims. We did not grasp the destructive effects of his abuse.

As noted in the Preface, five complaints of child sexual abuse and nine complaints of physical and emotional abuse against Fr Marmion have been received relating to his time at Crescent College.

2 1969 to 1978: Belvedere College

Fr Marmion spent more time as a teacher in Belvedere College than in any other Jesuit school; circa 9 years.

While he committed deplorable abuse against boys in all three Jesuit Schools, 70% of the complaints against Fr Marmion received by the Society have come from past pupils of Belvedere College. As noted in the Preface, 35 complaints of child sexual abuse and 30 complaints of physical and emotional abuse against Fr Marmion have been received by the Society relating to his time at Belvedere College.

Chapter 2 records Fr Marmion's history and examples of his sexual abuse, sadism, violence, and depravity at Belvedere College including the perspectives of past pupils, Jesuits, and lay teachers from the school. It also documents what is known about complaints made to the school by parents about Fr Marmion's behaviour.

This Chapter contains graphic examples of the abuses perpetrated by Fr Marmion. ***Reader discretion is advised.***

2.1 Changes occurring at Belvedere College

Fr Marmion was moved to Belvedere College in the summer of 1969 and remained there until 1978. The positions of Provincial, Headmaster and Rector were occupied by the following Jesuits during those years:

Provincials:

Fr Cecil McGarry SJ 1968 to 1974

Fr Paddy Doyle SJ 1974 to 1980

Rectors:

Fr J.B. Kerr SJ 1969 to 1974

Fr Michael Sheil SJ 1974 to 1976

Fr Paul Andrews SJ 1976 to 1982

Prefect of Studies:

Fr Bob McGoran SJ 1968 to 1971

Headmasters:

Fr Bob McGoran SJ 1971 to 1973

Fr Noel Barber SJ 1973 to 1980

In 1969 the Rector of Belvedere College was Fr J.B. Kerr SJ and the Prefect of Studies was Fr Bob McGoran SJ.

The College was seen as in need of renewal and significant internal governance change. Visitors' Reports on behalf of the Provincial over several years evidence engagement with the deep internal tensions among the Jesuit Community which resided in Belvedere House, located on the school grounds on Great Denmark Street, Dublin 1

Prior to 1971 the Rector held overall responsibility for the management of the college and the Jesuit Community. He was assisted in the management of the college by the Prefect of Studies. This position changed in 1970/19. A new role was created, that of Headmaster. The post holder had responsibility for the college's overall management. In 1971 Fr McGoran fulfilled this role. Fr Barber was appointed as Assistant Headmaster to carry responsibility for years 1-4 in the college. In 1973 Fr Barber succeeded Fr McGoran as Headmaster, and Fr Dermot Murray SJ was appointed as Assistant Headmaster.

In 1974 Fr David Coghlan SJ, who was then a scholastic, came to reside in the Belvedere Community for one year. He was not involved in the college. Speaking in May 2021 he described Belvedere in 1974 as having been an awful Community in which to reside. They were *"anti-change – living in the old Society and unsympathetic to my generation of younger Jesuits"*.

Despite Fr Marmion's difficult personality and his reputation for abusing pupils at Clongowes Wood College and Crescent College, he was appointed to positions at Belvedere College that would have afforded him the status of a priest in good standing. It is acknowledged that these appointments could only have increased his capacity to abuse power and inflict harm.

At the end of 1973 / beginning of 1974, Fr Marmion was appointed by the Provincial Fr Cecil McGarry SJ to the position of House Consultor in the Belvedere Community. In the summer of 1974, the first 'Interim' Board of Management of Belvedere College was established. It comprised only Jesuits. The Provincial appointed Fr Marmion as one of its six members. The other members of the first Interim Board were Fr Paul Andrews SJ (Chairman), Fr Michael Sheil SJ (Rector), Fr Noel Barber SJ (Headmaster), Fr Liam McKenna SJ and Fr Edmond Murphy SJ (Belvedere Staff). Fr Marmion held this appointment until October 1976 when he was replaced by one of two non-Jesuit appointees. He was a Form Master¹ from 1975 until he was removed from the school in 1978².

In addition, Fr Marmion led the annual opera which was one of the highlights of the College's calendar. Many parents assisted with the production and would have been in contact with him, and many more would have attended the production; both were opportunities for Fr Marmion to impress parents.

Fr Marmion's contribution to the College through the operas and the Vienna tours were celebrated annually in The Belvederian – the College annual. This portrayed him as making a positive contribution within the College. These high-profile events increased his power, making it even more difficult for boys to speak to the reality of what was happening.

2.2 Perspectives from the Jesuit Community

Fr Donal Neary SJ spent two years in Belvedere College (1972 to 1974) as a scholastic. He taught for one year in the Senior School. He knew Fr Marmion to be a bully in class from incidents recounted to him by boys. He shared his concerns with the Provincial Fr McGarry, the Rector and other Jesuit companions at the time.³ Fr Neary served as the

¹ Each Class had a Form Master which could be a Jesuit or lay teacher. His/her responsibility was the welfare and work of boys in whose development he/she would take a personal interest (Source: Letter from Headmaster to parents June 1979). The role was established in 1975 and originally called Class Master.

² Based on a past pupil's School Report Fr Marmion was a Form Tutor for 1 Syntax A for the academic year 1977/78, 2 Syntax A for the academic year 1976/77 and 3 Syntax A for the academic year 1975/76.

³ Chapter 8.2.1

Superior of the Gardiner Street Community when Fr Marmion lived there. Speaking in 2023, he said that while he was Superior, he had many confrontations with Fr Marmion about his remarks about other Jesuits, but neither he nor the Provincial ever brought up the question of any possible sanctions for his criticisms and nastiness. *“Those of us who lived with him for ten years in Gardiner St still suffer!”* he recalled.

Fr Gerry O’Hanlon SJ, as a Scholastic, taught in Belvedere College between 1973 and 1975 and was a member of the Jesuit Community there. Speaking in 2021 about that time, he remembers being very wary of Fr Marmion. He did not like him and avoided his company.

Fr Dermot O’Connor SJ was appointed to reside in the Belvedere Community in August 1974 and to teach full-time in the college. He remained there for one year. Before joining the Community, he had heard of Fr Marmion as a very forceful character but had not met him. He found him to be a very unpleasant personality. He remembered in particular one interaction in the school yard in which Fr Marmion started a very insulting conversation with him. He remembered saying to him, *“Stop, don’t ever speak to me like that again”*. He felt Fr Marmion was belittling him but cannot remember precisely what he said.

“I remember the emotion of the interaction and I remember the place. After that interaction he never spoke to me like that again. I read this as the reaction of a bully faced down.”

Fr O’Connor recalls that Fr Marmion’s conversation frequently included the telling of jokes with sexual innuendo and the belittling of people. He also belittled the Provincial Fr McGarry whom Fr O’Connor greatly admired and respected. That really upset him.

“He was a domineering personality. He was very clever and witty, and people were afraid of him.”

Asked whether there was anything in Fr Marmion’s behaviour that caused a concern about his suitability as a teacher of children, Fr O’Connor responded that, in all honesty at that time, such a line of thought had never crossed his mind. Sexual abuse was not on the map.

As a new teacher he was trying to get his own head around the institution and especially in that first year of full-time teaching (1974/1975) experienced it as a struggle and was trying to keep his head above water. The Community was not at all supportive and in marked contrast to the companionship and friendships he had experienced the previous year in Paris and earlier during his studies in Milltown Park.

Asked whether he had any awareness of the information that had come to light in September 1977 about sexual abuse having happened on the school tour, Fr O'Connor stated that he had no knowledge of this whatsoever. Fr O'Connor first learned of the complaints of sexual abuse against Fr Marmion when the Jesuit statement was issued in March 2021 and was deeply shocked by the news.

Speaking in June 2021 Fr O'Connor said:

"I think it is important for me to put on record that my contact with Fr Marmion was minimal and lasted only for about 9 months in Community. When I look back on these years and when I hear about the appalling bullying and sexual abuse that was going on it leaves me feeling profoundly sad and ashamed that a priest and a Jesuit could have behaved in such a way but more importantly my heart goes out to those boys who suffered so dreadfully as a consequence. Although my contact was minimal how could I have been unaware of what was going on? Fr Marmion did attempt to bully me, but I was an adult. I was appalled to learn that his behaviour towards me had been replicated in the classroom in a sustained manner upon boys who were unable to defend themselves."

Speaking in 2021, Fr Bruce Bradley SJ shared his memory of Fr Marmion in Belvedere College:

"I broke my studies to go and teach in Belvedere 1976-77. I had asked, out of the five Jesuit colleges, not to be sent to Belvedere, because of the unpleasant reputation of the Jesuit Community. This related to certain dominant personalities, of whom Fr Marmion was certainly one, perhaps the principal one, and a generally conservative and, for young Jesuits, oppressive atmosphere."

In the Community, I and many others were wary of him. I can recall his use of sexual innuendo in his conversation, on the rare occasions I can recall interacting

with him, which I understood as a device to wrongfoot me, and intimidate me – very likely seeking to put me in my place. I do not recall much discussion about him in the Community – he was simply ‘Marmion’ (as in: ‘what would you expect?’) But again, there was no hint that I heard of sexual abuse. He was as I saw him then a big, loquacious, aggressive presence, not to be questioned or taken on without risk of being harshly put down and humiliated.”

In 1969 Fr Peter Sexton SJ as a scholastic was appointed to Belvedere and remained there until 1971. He went to Birmingham University in 1971 and to Toronto in 1972 to study theology. He returned to Belvedere in 1976. He recalled finding re-entry to Ireland and Belvedere very difficult: the Community was very conservative.

He also became aware that Fr Marmion was telling the same old jokes with sexual innuendo that he had been telling five years earlier, and he found that he was not connecting well with him. Fr Sexton stated that in 1978, when Fr Marmion left Belvedere, he did not know the reason for this departure. He had already grown distant from him at that time.

Years later Fr Sexton met a former pupil of Belvedere who told him that another past pupil, on seeing Fr Marmion in his capacity of Chaplain in St Vincent's Private Hospital, in Dublin, was traumatised at just seeing him. Fr Sexton stated that he is appalled to hear of the abusive actions of Fr Marmion and the hurt and devastation of lives that he has caused, and he is ashamed that a fellow member of the Society of Jesus could have behaved in this manner. He also wants to state clearly that he had no knowledge or awareness or indeed suspicion that Fr Marmion was sexually abusing boys at this time. Fr Marmion was a complex character – he could be charming, very witty and yet in hindsight Fr Sexton agrees that his bullying or intimidating style in Community life could have been confronted more, however difficult that is with a formidable personality.

Fr Barber spoke in 2021 of his recollections of Fr Marmion prior to the events of 1977. He stated that sometime after he came to the College (in 1971 as Deputy Headmaster), he began to see very bullied boys, some of whom were very afraid of Fr Marmion. He had no complaints from parents or from boys. He is not aware of having challenged Fr Marmion about any parent's complaint prior to that which arose in September 1977 (see Chapter 2.5). He noted that Fr Marmion could be very mocking. In later years, Fr Barber became aware of some incidents where he felt Fr Marmion was bullying students by being very

harsh or merciless towards them. He was aware that, if boys misbehaved, Fr Marmion would march them down the corridor and occasionally bang them with his elbow. He gave an example of one boy being asked to write out a line 700 times. It was a long line and the boy's parents had complained to Fr Marmion. He also had a following of people in the Community who were supportive of him. He considered that Fr Marmion would be subversive of good relations.

2.3 Perspectives of lay teachers

In response to a request by the Past Pupils Steering Group to find out what lay teachers in Belvedere College knew about Fr Marmion, Fr Moloney requested Mr Gerry Foley, the Headmaster of Belvedere College, to write to lay teachers whose addresses were known, seeking their assistance with information known to them. On 18 February 2022 Mr Foley wrote to 17 retired teachers, each of whom it was understood had taught in Belvedere College during at least part of Fr Marmion's time there. The teachers were invited to contact a representative of the Jesuits with their information. Responses were received from 13 teachers.

In the course of these interviews, retired lay teachers spoke of their recollections of Belvedere College during the 1970s. Many spoke warmly of the Headmasters who served during that time. It is recognised that, for past pupils who suffered abuse and whose abuse went undetected, these recollections may ring hollow.

What follows are extracts of the information they provided.

For some lay teachers while Fr Marmion was in the school there appeared to be a great distance between the lay teachers and the pupils which seemed in part to arise in the 1970s owing to the view that the teachers were there simply to teach and had no part in the development of boys.

Fr Jack Leonard SJ served as Prefect of Studies from 1962 to 1968 and was viewed by one teacher as a strict authoritarian whose aim was to restore discipline and order in the school from a previous era that was considered liberal in the early 1960s.

Fr McGoran was Prefect of Studies between 1968 and 1971 and, when the role changed, he was Headmaster from 1968 to 1973. He was described by all the teachers in very affectionate terms as being kind and caring.

Fr Barber was Headmaster from 1973 to 1980. He was described by retired lay teachers as fair, kind and caring with a phenomenal memory for remembering every detail about every boy and teacher in the school.

The general consensus from lay teachers with regard to Fr Marmion was that he was arrogant, overbearing, domineering and a bully.

It also appears that the majority of the teachers were unaware at the time of his departure from the school in 1978 as to the true reasons for this. The general sense is that the teachers had no awareness at the time of complaints of abuse or complaints concerning Fr Marmion. However, it appears that some teachers had some awareness of the bullying tactics engaged in by Fr Marmion with boys.

The teachers interviewed expressed their profound sorrow and sadness at the revelations concerning Fr Marmion and of how his behaviours have impacted on former pupils. One teacher wished to *“extend his deepest sympathy and shame”* that this happened to past pupils.

Another teacher said that he felt *“really ashamed and embarrassed that he did not know what was happening”*. Another teacher said: *“If I was speaking to past pupils who were abused ...I would want them to know that I knew nothing about what was going on at this time. I’m awfully sorry for the terrible hurt that was inflicted upon them”*.

One teacher described his first impressions of Fr Marmion as that of a colourful, extroverted and very funny man who was a genius as a music impresario with an extraordinary capacity for writing lyrics and modernising opera scripts. However, when he got to know him better, the impression he formed of Fr Marmion was one of arrogance, cynicism and that of a bully. He came to have the impression that Fr Marmion’s method of dealing with pupils who performed badly in school was like that in Guantanamo Bay. However, this was what he heard in later years. He had no direct first-hand experience of Fr Marmion’s bullying tactics. It was also noted by this teacher that Fr Marmion had attempted to bully another teacher in the school when he tried to leave opera sets in his

classroom but this teacher stood up to him. This same teacher noted that Fr Marmion was *“arrogant and fearless in his bullying”* and he recalled seeing him standing imperiously in the school yard.

Another teacher described him as *“a big boisterous man”* who could be overbearing but humorous as well. In short, he described him as an arrogant man whom some people had difficulties with.

Another teacher described him as an *“archetypal bully, who was narcissistic and who enjoyed dominating people”*.

He was again described by another teacher as an *“arrogant, ignorant individual who had little or no time for lay teachers whom he considered to be of a lower class”*.

Another teacher said he was quite articulate and was a good conversationalist but that he felt he had to be careful around Fr Marmion as he never quite knew where he stood with him.

Another teacher described him as *“forceful”*. He was a big man who had a presence about him. This teacher recalled that a senior teacher had once said to him to let Fr Marmion crack the jokes and *“don’t try to match him”*. He described him as a dominant man and *“you would be wary of him, in a sense”*.

Another teacher described Fr Marmion as *“an arrogant, anti-social man, who was dismissive of work done by others and filled with his own self-importance”*. His overall impression was that Marmion was not a good person towards the boys – the boys were never at ease with him and there was always a sense of stress on the boys when they were around him.

He recalled that Marmion displayed contempt both for the school population and the teaching staff. He was never part of the community of teachers. Another teacher described him as pompous.

One teacher was very aware at the time that the boys did not like Fr Marmion. When Fr Marmion’s name would come up in class he recalled some of the boys saying, *“don’t use that man’s name”*. He recalled that Fr Marmion had contempt for the boys and would

humiliate a boy in public, perhaps in a corridor. He was aware that some of the students were in awe or fear of Fr Marmion but he himself had no evidence or knowledge for the basis of this.

This same teacher acknowledged that he had no knowledge at the time that Fr Marmion was interfering with boys. But he noted that Fr Marmion would have no qualms about staring down a boy in public which was not the norm in the school where disciplinary matters were usually dealt with in private. He said Fr Marmion appeared outside what he saw as the generally *“lovely relationship”* that existed between teachers and pupils in the school, as he remembered it.

Another teacher was of the belief that such was the discomfort generated by Marmion’s presence on the pupils that there had to have been parents who had spoken up and expressed their concerns about him. He thought it likely that some parents had made complaints to Fr Jack Leonard about Fr Marmion but that Fr Leonard’s great friendship with Fr Marmion may have protected him from action being taken against him. Fr Leonard ceased to be Prefect of Studies by the time Fr Marmion was appointed to Belvedere College in 1969 but continued to teach in Belvedere until 1978. It is not possible to assess the significance of this belief.

None of the teachers interviewed had any knowledge of complaints of sexual abuse of pupils by Fr Marmion at the time they were teaching. They only became aware after the fact. None of the teachers interviewed received any complaint from any of his own pupils having been abused, sexually, physically, or emotionally by Fr Marmion.

A teacher observed that Fr Marmion *“bullied boys like mad”*. He also recalled that Marmion had humorously recounted one time over coffee in the staffroom that when a boy displeased him, he would order the other boys in the class *“to get him”* and he would turn his back. The menace that underlay this description was not appreciated at the time. One lay teacher believes that murmurs of unhappiness amongst boys regarding the conduct of Fr Marmion were certainly picked up on by staff. He thinks that perhaps two or three parents a year might have been brave enough to speak up, but he had no means of verifying that this had happened and did not know of any parent by name who had complained. He didn’t think that any parents had gone so far as to threaten to take their boy out of the school. It must be acknowledged that this recollection is largely surmise and that it does not fit with Fr Barber’s recollections as discussed in Chapter 2.5.

At the time when Fr Marmion was teaching, this same teacher was not aware that he had given some boys such a hard time and that he had encouraged boys to participate in punishing their classmates. He only became aware of this in recent years.

This same teacher had heard rumours about Fr Marmion and of his checking a boy's temperature, but he could not recall when he heard those rumours.

One teacher said that there was no awareness of sexual abuse or of what happened in the room in No.9⁴. None of the teachers was aware of the significance of No.9 as a place in which Fr Marmion created the opportunity to abuse boys.

Another teacher recalled hearing, many years after Fr Marmion was gone, of his public punishing of boys by drawing a circle on the blackboard and getting the boy in question to press his nose against the blackboard.

Most other teachers have no recollection of being aware of any complaint and Fr Marmion's departure did not appear to attract a great deal of attention at the time as it occurred during the summer months before the school term resumed in September 1978. It was all the less obvious as it was noted by some teachers that there were always changes among the Jesuit staff.

Another teacher stated that there was nothing unusual about Fr Marmion's departure. The word was that he was sent as Chaplain to St Vincent's Private Hospital; there was nothing unusual about a Jesuit leaving the school and he was not aware of any rumours concerning his departure.

Another teacher had no knowledge of the reason for Fr Marmion's departure and felt that it had not attracted much attention as it had occurred naturally at the end of the academic year. This same teacher, years later when Fr Marmion's abuse became known, could not understand how he got away with it for so long and felt it was the responsibility of the Headmaster to have observed what was going on.

⁴ No. 9 Great Denmark Street was a Georgian building which faced the street but could be accessed from the southeast corner of the school's internal yard. It was removed from the general activity in the rest of the school and close to the area that linked the internal yard with the playground adjacent to Temple Street. Fr Marmion used a room on the upper floor to store and fit pupils for costumes for the operas which he directed. The college demolished the building in 1982 as part of an extension to the school playground. The current entrance to the school is located on the site of No. 9.

However, one or two teachers recalled becoming aware, some months after his departure, of some suspicion of a complaint having arisen about him and that it related to a school tour.

One teacher thought his departure was to do with a conflict regarding musical direction with the late Gerry Haugh, a History and English teacher at Belvedere College, who took over production of the operas from Fr Marmion, and who was considered to have stood up to Fr Marmion.

One teacher heard in 1977/1978 that Fr Marmion was going on sabbatical to do a course in the teaching of religion. Later he heard from another teacher that Fr Marmion had been the subject of a complaint, the exact nature of which was not known but that the boy's parents had said that unless Fr Marmion left the school they would take the boy out of the school. His recollection is that this was told to him by Gerry Haugh a couple of months after the departure of Fr Marmion from the school. Another teacher said that he and Gerry Haugh came to a similar conclusion at the same time regarding the reasons for Fr Marmion's departure from Belvedere. They gained the impression that a particular incident had been brought to light which had arisen in the course of one of the annual trips to Vienna which he organised for his German class. The teacher's understanding is that something happened on the trip and when the boy came home he was not afraid to confide in his father who took action on the matter.

One teacher noted that life in Belvedere improved significantly when Fr Marmion was removed from the school.

2.4 Perspectives of past pupils

The following sections include quotations⁵ from past pupils which describe graphically the abuse Fr Marmion inflicted on them when he was a teacher at Belvedere College and its life-changing impact.

Giving voice to these past pupils is fundamental to having their abuse heard, acknowledged, and validated, and to providing some comfort to those who have for decades felt alone and isolated as they have not been able to share their abusive experiences with anybody.

⁵ Situational references have been redacted to protect identities.

A small number of pupils said that, as adults, they had shared with others that they had been abused. However, most past pupils did not disclose what happened to them until after March 2021.

Some have chosen not to disclose what happened to them to their families and friends.⁶

*"I knew what was going on was wrong on some level but I kind of almost didn't know why it was wrong. You're trying to be a well-behaved kid, so you just follow along with the order. So, this is what the priest says, well then, okay, he's supposed to be in charge and although I was mortified, I never talked to any of the other kids about it."*⁷

A past pupil who had gone through the costume-fitting measuring ritual and questioning about masturbation and cleanliness while just in tights described feeling *"uneasy, cringing, and embarrassed. I never told anyone."*⁸

One past pupil described coming down the stairs and being asked by his classmates if he was naked. He said, *"no, it didn't happen to me"*⁹. One past pupil, when a boy, told a fellow pupil what happened the day he was abused. The friend said that if he told anybody he would be blamed and would probably have to leave the school.¹⁰

Another past pupil said: *"Collectively we knew he was bad news - you'd talk about it without wanting to fess up"*.¹¹

A past pupil described how there was nowhere to turn.

*"One problem was that there was nowhere to turn for help. Parents generally could not believe that a priest could be so evil. Also, the Jesuits were no use. They must have known what was going on and clearly did nothing."*¹²

The independent restorative justice practitioners identified that having the support of their peers in hearing each other had a profoundly beneficial effect for many past pupils. From feeling alone and wondering if they were the only one, to finding a group of people who

⁶ Restorative Justice Report, p. 20

⁷ Restorative Justice Report, p. 20

⁸ Restorative Justice Report, p. 20

⁹ Restorative Justice Report, p. 20

¹⁰ Restorative Justice Report, p. 20

¹¹ Restorative Justice Report, p. 20

¹² Restorative Justice Report, p. 13

wanted to support each other, hear each other and be able to be vulnerable in each other's company, was reported as immensely comforting.¹³

2.4.1 General

Past pupils described an atmosphere of turmoil, terror and chaos generated by his large physical presence and of never knowing with any degree of certainty how he would behave in the classroom at any moment and for any length of time.¹⁴

One described Fr Marmion as an out-and-out bully; a complete psychopath.

They described the fear and menace that pervaded the atmosphere around Fr Marmion. Even pupils who were not targeted by him described the uneasiness and fear they felt in the pit of their stomachs.¹⁵

*"I remember four of us carrying something over to the Junior School and we arrived in the room, and we were told to wait outside until we were called in - and we were called in individually. Suddenly, I found myself standing in this room with a bed in it. I saw empty wine or beer bottles all over the place. I suddenly realised I'm on my own, there's a bed in the room, the other three were gone. I felt just sheer terror. I thought how the hell am I in this position again. He started asking me was I afraid of him and what was I afraid of. I told him that I was scared stiff and that was it basically."*¹⁶

*"I had to make my way up every two or three weeks - go through more or less an interrogation (about sexual habits, cleanliness etc.). I was around 13. It went on for quite a while; at least through one year possibly going into a second year. This was a menace and fear that was not like anyone else; even I think other teachers felt it."*¹⁷

Past pupils talked about the constant anxiety and fear, and the relief that *"it's not you this time but real fear that you will be next."* One past pupil remembered trying to keep himself *"small"* and *"invisible"* to avoid attention.¹⁸

¹³ Restorative Justice Report, p. 28

¹⁴ Restorative Justice Report, p. 13

¹⁵ Restorative Justice Report, p. 17

¹⁶ Restorative Justice Report, p. 17

¹⁷ Restorative Justice Report, p. 18

¹⁸ Restorative Justice Report, p. 13

Others described an atmosphere that was “*exhilarating and exciting*” which could “*instantly deteriorate into violence (verbal or physical) very quickly encouraged on by him*”.¹⁹

Fear, violence, humiliation, and denigration were used to control boys. Past pupils described being targeted by him, that he could take an intense dislike to them, and they described being attacked physically, psychologically and emotionally sometimes every day for weeks, months, even years.²⁰

They described the relentlessness of the abuse, and the hopelessness and loneliness of having “*no escape*” and nowhere to turn.²¹ Past pupils shared how Fr Marmion encouraged them to ridicule or demean each other. He also incited violence towards individual students, telling them to ‘*get him*’.

He told pupils that he was preparing them for life.²²

*“I find it hard to sum him up. He was physically abusive but in a devious way. He would get others to do his dirty work. His motto was that life was tough, school was a preparation for life so He would then shrug his shoulders and make your life miserable.”*²³

Many others shared their recollections.

*“The thing that really gets me is the injustice of it. If I didn’t do my exercise or anything like that, I’d understand. The thing was that I tried my best with my exercises. I put my head down and worked but it didn’t make any difference at all.”*²⁴

“The sense for me at any rate was that you were in this alone. That sense extended to family. After one parent teacher meeting Marmion mentioned in class the next day about how he had talked to my mother and that he had decided that I was a ‘street angel and house devil’. I said nothing at the time, but I remember reading my mother the riot act that night when I got home. The unspoken sub-text was that she had opened the door to engagement that had drawn Marmion’s attention to me.

¹⁹ Restorative Justice Report, p. 13

²⁰ Restorative Justice Report, p. 13

²¹ Restorative Justice Report, p. 13

²² Restorative Justice Report, p. 14

²³ Restorative Justice Report, p. 14

²⁴ Restorative Justice Report, p. 20

The over-reaction on my part was sideways frustration that she didn't have the psychic powers to understand what we were dealing with and that, in this case, loose lips could have catastrophic consequences for me."²⁵

"I didn't complain about it this time, I didn't even tell my parents. I never did because they were so proud of me going to Belvedere and like they're very humble people. It was beyond their pay grade to send me to Belvedere so they just had to make a lot of sacrifices to send me there and I couldn't tell them that this was going on."²⁶

"The threat of humiliation was a constant and with the benefit of hindsight I can only imagine the subliminal stress that was exerted on us all being in the presence of such objective evil. I look back on the experience as a daily blight."²⁷

"I consider myself as someone who had a lucky escape at the hands (literally) of Marmion. I experienced violent abuse and I had an encounter (costume fitting) which was grossly inappropriate and where I believe I came perilously close to a more serious experience. The enormity of the situation, and what almost happened, only fully dawned on me over subsequent years as I began to fully understand some of the things he said and did on that occasion. But even then, I did not appreciate the full extent of his abusive and predatory behaviour. Overall, I would say I had quite a mixed time in Belvedere. Nonetheless I was sufficiently happy with how things evolved. However, I am deeply disappointed with what I now see from the Jesuits as their response to what happened in the 70s with Marmion. I don't doubt that, individually, Jesuits regret what happened and are sincere in wanting to work with victims, but their approach is still first and foremost framed through protection of the institution. The evidence of abuse, and the failures to respond at the time, were so overwhelming - that much cannot be contested. But the more subtle attempts to minimise some of those failures, and continue to protect the institution and its reputation, are deeply disappointing. Too many good men are still doing too little."²⁸

A number of past pupils said they were asked by Fr Barber in the early to mid-1970s about Fr Marmion's behaviour; they said that at the time they were not sure what kind of

²⁵ Restorative Justice Report, p. 22

²⁶ Restorative Justice Report, p. 22

²⁷ Restorative Justice Report, p. 13

²⁸ This comment was made prior to the roll out of Restorative Justice Programme, the Financial Redress Scheme, publication of the Restorative Justice Report and this narrative.

behaviour Fr Barber had in mind, sexual abuse or bullying. They denied at the time that there were any problems for fear of getting into trouble.

Belvedere College past pupil Tom Doorley said he had spoken to other past pupils who recounted being asked by at least one Jesuit about inappropriate behaviour *“or whatever phrase was used to describe what Marmion was up to”*. He described Fr Marmion as the *“personification of evil”*. He said he put boys through *“naked terror”*.

Another past pupil said Marmion would make you feel *“shamed... fearful”* and he would try to avoid him in school, as *“we were terrified”* of him.

Other past pupils deeply admired him and were glad to be in his presence.

He had a way of making people feel special and some felt drawn to him *‘like a moth to a flame’*, even if they were at the same time fearful and uncertain.²⁹

*“He seemed unassailable, and his behaviour seemed to go unchallenged. He had a way of making you feel he had a special regard for you, although you knew that regard could be switched off like a lightbulb, so that in a moment you could become the butt of his cruel derision. That was his genius, an alchemy of charm and threat. He was the most cynical individual I have ever known. He was also a true sociopath who was happy to destroy friendships, engender fear, divide, and conquer, dominate, mock, and demean. Like so many of his type, he hid in plain sight.”*³⁰

*“He was the most accessible of the priests (in Belvedere). Then, I felt desired, whole, complete, and a sense of belonging.... until the day I left school, he was very much the father figure in my life. Afterwards I was very messed up and I never felt whole. I hated priests and thought all priests had issues. He was clever, manipulative, clever enough for that to continue unnoticed.”*³¹

Past pupils recounted their experience of being a *‘favourite’*, *‘chosen’* or *‘special’* which they have since described as *‘grooming’*.³²

²⁹ Restorative Justice Report, p. 11

³⁰ Restorative Justice Report, p. 11

³¹ Restorative Justice Report, p. 21

³² Restorative Justice Report, p. 17

“He would let people know you were special - a guy a few years ahead of me told me that he had a list of his favourite boys. He was one and I was another one.”³³

“In some cases, we laughed about it in embarrassment as children and we were so proud to be in his personal orbit. Walking down the corridor and being delighted to have a secret little wink from him that he made you think was just for you, a quick pat on the backside if he got the chance. Small things that alluded to the fact that you were chosen! What for? We never knew, but to keep us silent for sure. And the private masses on a Sunday where he said Mass for us in the private chapel in the house. We loved it. Part of being with him.”³⁴

2.4.2 Classroom abuse by Fr Marmion

In the 1970s, the system of corporal punishment in Belvedere was highly structured. Teachers (lay and Jesuit) were not permitted to dispense physical punishment to pupils. Teachers who wanted a pupil to receive a punishment had two options. They could give a pupil a note which he then took to the Headmaster or his Deputy who would then administer punishment based on the severity of the misdemeanour described in the note. The pupil had to get the note signed by the Headmaster or his Deputy and return it to the teacher as evidence it had been seen, and the appropriate punishment administered. Another approach was to make a pupil stand outside the door of the class. The corridors were patrolled by the Headmaster or his Deputy regularly, and if a pupil was seen standing outside the door they would invariably receive punishment on the spot. These punishments could include being biffed (hit on the palm of the hand with a leather strap) and/or detention after school.

As this policy was well known among teachers, the abuse meted out by Fr Marmion during class reflected his ongoing indifference to authority, which had been identified as far back as 1947, and the rules governing corporal punishments.

Many boys were brought to tears by his violence which added further to their humiliation in front of their peers.

³³ Restorative Justice Report, p. 17

³⁴ Restorative Justice Report, p. 17

"I was physically abused by Fr Marmion during an opera rehearsal. He told me to stop talking but caught me talking again. So, he told me to come down from where I was standing on a raised platform, and he grabbed me by the hair and dragged me around the room kicking me in the behind. He found this difficult to coordinate so he did not land any decent blows. Being dragged by the hair was the main indignity. On another occasion, I was asked to give my classmate a deadner in the arm because he was talking during class. Marmion threatened me that if I did not give a sufficiently hard blow with one protruding knuckle, he would give me a deadner that was twice as hard. I did as I was told. Soon afterwards my classmate, whom I had admired and wanted to be close friends with, started to threaten me that he would write '<name> is gay' on the blackboard. He and another pupil started to bully me consistently, sticking compasses in me and pouring ink on my copybooks. Since I was gay, but had not self-identified as such, this traumatised me so much that I contemplated taking my own life. I had an outlet in a swimming club but there was homophobic bullying there too and I resolved if I became the target there too then I would in fact kill myself. That did not happen. It is difficult to understand that Marmion's bullying passed unnamed and unaddressed by the Jesuits."

"One day when I made an innocuous remark out of turn, he beat me savagely around the head and shoulders until I was crying. I would have done anything rather than cry in front of classmates. I think he realised this: the purpose of the beating was humiliation more than the infliction of physical pain. I did not tell my parents about this, an inaction that puzzles me even now, as they certainly would have been supportive."

"I learned to steer clear of him, although I knew that he could always 'turn ugly' and do something to me or another boy with the purpose of inflicting pain or humiliation."

"During the three years in which I was taught by Marmion I developed a fear of answering questions/being asked to read aloud in class. I cannot quite put my finger on the specific cause of this feeling beyond a general fear of the teacher. Marmion, in my experience, did not need to say anything, or even look in one's direction, to strike fear into me. This phobia has remained with me. It has been a constant struggle in which I have been helped, up to a point, by the gradual realisation that by fighting my fear I was fighting back against Marmion. The saddest part of all this is that when my parents died my primary concern was not dealing with grief but the

possibility that I would be asked to do a reading or make an address at their funerals. There is much for which I can never forgive Marmion and this is just one example. On one occasion, when I had failed to learn something by heart, perhaps his famous 'verb map', he called me up to the front of the class, undid my tie, unbuttoned my shirt and wrote, in thick black marker, a reminder to make—good my omission, all over my upper body. I didn't realise then that Marmion would have got a perverse pleasure in partially undressing a boy. The ink took weeks to wash off and I was at pains to conceal this from my parents. Such was my shame and, again, fear."

Past pupils spoke about how they feared being subjected to his physical violence. They found every class terrifying and entered with fear and trepidation. They experienced relief when the classes ended. They said he targeted and isolated certain individuals and deliberately instilled terror and fear in them. He would mock them and ridicule them in front of the class. They said this humiliation in front of the class was worse than his violence.

"I can still feel the fear of entering his class 41 years after leaving the school."

He would throw blackboard dusters and books at pupils who were misbehaving, sometimes hitting them.

To humiliate a boy, he would make him stand up, then stand on a chair, then stand on a desk, then stand on one leg and then reach into the air, holding that position until he told him to stand down.

"I witnessed extensive abuse by Marmion during my years as a pupil in his class. I also directly experienced his abuse on a number of occasions. At least one of these involved physical abuses that could only be described as a sustained, violent assault. Marmion engaged repeatedly and consistently in different forms of abuse. He administered corporal punishment in a manner that suggested he took personal pleasure and gratification from it. He also engaged in complex psychological abuse of pupils. His physical and psychological abuse may well ultimately have affected many times more pupils than his sexual abuse which itself affected scores, likely hundreds, of boys."

"I observed on many occasions his very sadistic nature. It was a regular occurrence for a student to be singled out and for him to cause that student the maximum embarrassment possible. On many occasions he had students crying in front of the class."

"On one occasion he had one of us stand at the top of the class to sing some particular song. When a boy could not reach certain notes he then shoved a large marker into his mouth and got him, who was probably bawling crying at this stage, to continue while he mocked him."

"Does anyone remember the dreaded 6-page essay he gave us EVERY weekend and never actually read/corrected but rather threw them back at us BUT occasionally opening one or two mainly with the intention of humiliating the providers?"

"After a while I was told that was my future career when I left school would be standing outside post offices waiting for people to wet their stamps. This type of humiliation just destroyed my self-esteem, if I had any."

"I was on the end of a few knuckles in the ear while he stood mockingly at the side of my desk. But I was luckier than most, as my abiding memory is of this vile person instructing my classmates to pile in on particular pupils who he perceived as not paying attention or answering his questions incorrectly."

"Briefly I was made a scapegoat and made fun of in front of my new classmates. He [Marmion] vindictively targeted me as an object of ridicule."

2.4.3 Classroom abuse by pupils at Fr Marmion's instigation

In addition to beating and humiliating boys himself, one of Fr Marmion's methods of violently abusing and humiliating boys was to incite the class to beat up one of the boys that Fr Marmion would identify. It was such common practice that boys would respond to the command 'get him'.

"Marmion would invite the class to jump on and beat a boy who was deemed to be 'messing'. Initially the boy sitting next to the 'messenger' would be invited to strike the

victim, and when his effort would inevitably be deemed insufficient, the whole class was invited to pile in. This could happen a couple of times a class and happened to me on several occasions. At first, the pupils regarded this as an excuse for general hilarity, jumping out of our seats and raining blows on the unfortunate victim, who would be battered and bruised by the time Marmion would say 'that's enough'.

After a while, we realised how wrong this was, and at an after-school meeting, decided not to co-operate. As it happened, in the very next class, I was invited to hit the boy next to me. I refused. Marmion insisted, so I gave him a token tap on the arm. Marmion then invited the class to initiate a beating, and nobody moved."

"I was very resistant to Marmion. I had an intuitive sense that he wanted to use his power in some sordid sleazy way. I had also heard in class about the opera; 'whatever happens, don't let him get you after school for a costume fitting'. I remember he approached me in the corridor and asked me if I could sing and would I be interested in trying out for the opera. He was being very charming and seductive. I rejected him, said no, even though it was terrifying to do so. Shortly after that he began to pick on me in class and I became even more resistive to him – it felt like a battle of wills. Initially he was picking on me for academic reasons because I hadn't done the homework well enough, but I corrected that and started to work really hard so he couldn't fault me on the homework. One day he told the class to 'get him' and the room erupted as my classmates all piled on top of me trying to punch and kick me. This had a profoundly destabilizing and alienating effect on me."

"I remember classmates being set upon by fellow classmates at Joe Marmion's invitation. My memory is of a mad rush towards the back of the class to hit the offending pupil at Marmion's invitation to 'go get him'. This use of pupils to hit pupils was Marmion's way around the fact that corporal punishment was ended in Belvedere in 1975 as I remember. In his own words 'Deny everything' would always protect him as he had plausible deniability. The boys were doing the violence not he. The bullying I experienced is another example of a direct ripple out effect from Marmion's abuse into bullying between us as pupils. It is reasonable to suppose that this intensified when physical violence was prohibited to him in 1975. This may have been a new tactic that he developed as earlier year groups do not remember this type of incitement to violence of pupil against pupil in their experience of Marmion."

“Several times a week Marmion would instruct us to beat up a [particular] boy. It struck me at the time a very strange thing for a grown-up to do; there never appeared to be any reason or trigger for this behaviour. I am sure those who did assault him deeply regret it now. I would dearly love to know what has become of him.”

“Consider for a moment the impact on teenage boys of being given ‘permission’ by a person in authority to attack/beat another student, and the victims themselves who often suffered quite brutal assault but also had to process the implications of what had happened, not just in the moment but after that.”

“Marmion would instruct the classmate directly beside you to hit you. If he wasn't satisfied that the hit was hard enough, he'd order everyone in the class to ‘pile in’. We were 13 or 14 so maybe we thought it was a bit of fun, but I can remember the arrogant and smug look on his face even now.”

“Marmion would ‘set’ students on individual students. How utterly barbaric. I’m sure those students feel deep regret for being groomed to attack a fellow student, who were likely selected as victims due to their existing vulnerabilities.”

“It is surprising that there were not more complaints from pupils/parents about this abusive activity. Again, Fr Marmion appears to have been given free rein to continue this abusive and dangerous approach to class punishment.”

“Marmion frequently set up some members of the class in opposition to others. Sometimes one seemed to be witnessing something like a scene from ‘Lord of the Flies!’”

“We all witnessed his psychopathic control methods. He loved to control other people. He used fear to get us to turn on each other.”

“Marmion regularly taunted us as first year students to get involved in beating and hurting other students in our class.”

Another past pupil recalled that one of Marmion's ways of punishing boys was to go to his piano and to say to all the boys *“I will be turning my back and playing the piano and when I turn around again I want to see you standing still”*, upon which he would commence to play the piano which was his signal to trigger a beating of the boy whom Marmion had selected

for sanction by his classmates. And when Marmion turned around from his piano the beating would cease.

2.4.4 Vicarious trauma

Past pupils spoke of being shocked and traumatised witnessing the violence and emotional and psychological abuse being inflicted on others in their class and in their presence. They spoke about incidents of severe violence being inflicted on certain boys that impact them to this day.³⁵

*"I found the hardest part of it all is ... someone else was very badly beaten - that's the one I have most difficulty with. [Name] was just a shy kind of fella. Marmion took a dislike to him from day one and he was always picking on him. One day Marmion said something to him, and he said something back. Whatever happened it clicked something in Fr Marmion. He ripped the desks apart and he just laid into him. None of us would have been able to take him on. None of us were able to do anything about it we would have been scared. It happened in front of our eyes."*³⁶

A number of past pupils expressed distress at 'allowing' the abuse of others to go on though they themselves were children without any power. Many past pupils expressed guilt and pain at not being able to protect others.³⁷

*"He humiliated people in the things he used to make people do and we let it happen and we were only young boys, but we actually let it happen! We hadn't got the strength because we were so young, and he was so overpowering so... (if he) said give him a box you gave him a box. It's really hard but we never took it any further. Maybe if we had been more vocal but you're afraid you won't be believed."*³⁸

One past pupil described a situation where Fr Marmion encouraged him to go on the Vienna trip. Fr Marmion told him that two of his peers were considering going and if he went that would be the 'clincher'.³⁹

"Maybe Marmion was just grooming me, and this was just a tactic he used with all those he wanted to travel. I'll never know but I can say that four decades on, he

³⁵ Restorative Justice Report, p. 18

³⁶ Restorative Justice Report, p. 19

³⁷ Restorative Justice Report, p. 19

³⁸ Restorative Justice Report, p. 19

³⁹ Restorative Justice Report, p. 19

had the power to mess with my head in terms of guilt, misguided or not. As I say, it was guilt about this interaction that prompted me to reconnect with a past that, for other reasons, had been closed like a crypt.”⁴⁰

Some past pupils suggested that the ripple effect of the violence in the classroom legitimised the violence that boys used on each other. They now question whether there was more violence than ‘normal’ because of the way they were ‘coached’ in the classroom.

A number of past pupils who were subjected to violence from other past pupils expressed difficulty in subsequently meeting them online during the restorative process as though ‘nothing had happened’.⁴¹

2.4.5 Spiritual Direction and Confession as cover for abuse

Testimonies of past pupils note that Fr Marmion held himself out to boys as being a Spiritual Director or advisor and used this false persona as a cover to isolate boys, groom them and sexually abuse them.

There is no record of Fr Marmion having been appointed to such a role and Fr Barber and other Jesuits have been explicit that Fr Marmion did not have an appointment as a spiritual advisor. A document listing staff who occupied the various roles within the college shows that for the 1977/1978 academic year Fr Sexton was the Spiritual Father for the 5th and 6th year classes and Fr Redmond was the Spiritual Father for the 1st to 4th year classes. It notes that for 5th and 6th years, the Spiritual Father was assisted by the Religious Knowledge Masters. Fr Marmion is listed as the Religious Knowledge Master for one of the 5th year classes (Poetry 3).

Past pupils described having to report to Fr Marmion for ‘Spiritual Direction’ or ‘Confession’ on a regular basis where they were often told to undress and, whilst sitting or standing naked, would be questioned and lectured about masturbation, genital cleanliness and sin. At times these rituals were part of the ‘costume fitting’ exercise, at other times, they were stand-alone rituals.⁴²

⁴⁰ Restorative Justice Report, p. 19

⁴¹ Restorative Justice Report, p. 14

⁴² Restorative Justice Report, p. 15

“Firstly, his role as Spiritual Director afforded him the opportunity to interview us privately in an adjoining empty classroom. I still remember how he arranged it so that his prey (us!) would be pressed against the wall while he would sit on the same school bench and interrogate us as to any impure thought I might have had.”⁴³

“He took me to his room in the Jesuits’ residence for an extended and inappropriate interrogation of my sexual habits and thoughts, all under the guise of a private Confession.”⁴⁴

One past pupil had experienced both physical abuse, costume fitting and six months of ‘Spiritual Direction’ during which he had to be naked in front of Fr Marmion whilst discussing masturbation and cleanliness. He spoke of the impacts on him.⁴⁵

“I did this for nearly 6 months - times I would not be able to sleep - Monday mornings going through my so called ‘spiritual guidance’. On a Sunday night before the Mondays, I was in tears, I dreaded it so much. Then I actually stopped the operas and everything. Unfortunately, when I got into 5th year, he made life hell. I struggled with Belvedere after that.”⁴⁶

One past pupil described how Fr Marmion had brought a group into a vacant class to discuss masturbating.

“He even discussed how he had done it in detail. He really seemed to get a kick out of this having sexually abused me at nine or ten. Why was he allowed one to one contact with children?”

2.4.6 Sexual abuse

Past pupils in Belvedere College were sexually abused in several places including empty classrooms, the costume fitting room in No. 9, Fr Marmion’s bedroom⁴⁷ and during school trips to Vienna.⁴⁸

⁴³ Restorative Justice Report, p. 16

⁴⁴ Restorative Justice Report, p. 16

⁴⁵ Restorative Justice Report, p. 20

⁴⁶ Restorative Justice Report, p. 20

⁴⁷ Some bedrooms were located on the upper floors of the Junior School building.

⁴⁸ Restorative Justice Report, p. 15

Past pupils described their experiences of sexual molestation and abuse which took place during the fitting of costumes for rehearsals of the school operas, and more specifically in the fitting out of boys for the female roles. This involved young boys having to strip naked in front of Fr Marmion.

They had to put on tights or sometimes Fr Marmion would put the tights on the boys himself.⁴⁹

They described the shame, fear, and confusion after they were sexually abused in private by Fr Marmion. Even though they felt that *'the dogs in the street knew what was happening'*, most pupils didn't tell anyone themselves.⁵⁰

Past pupils spoke about feeling *'dirty'*, *'powerless'*, *'ashamed'*, knowing that *'something had happened that was not right'*, but they had neither the language nor ability to explain what was happening to their classmates, parents, or teachers.⁵¹

*"Boys at that age get unwanted erections and he didn't touch me but just the way he looked at me. It was just horrible. You were completely numb and powerless. I had no sense of my own sexuality, but this made me feel dirty, ashamed, that there's something wrong going on here, but I didn't know what. I wouldn't have even had the words to talk about what happened. There was no language, yet this person had this power over me to do this and to make me feel like this."*⁵²

Past pupils graphically described how they were brought over to the room in No.9 for costume fitting on several occasions. This room seemed like it was Fr Marmion's own private domain over which he ruled with impunity. He would make the boys take off their clothes and put on tights. He would use the cover of helping them put on the tights to touch them inappropriately. Sometimes Fr Marmion would disappear behind a screen in the room for a few minutes and then return flushed. Some thought in hindsight he was masturbating behind the screen.

Other past pupils described their experiences at different times which followed a similar pattern.

⁴⁹ Restorative Justice Report, p. 15

⁵⁰ Restorative Justice Report, p. 20

⁵¹ Restorative Justice Report, p. 20

⁵² Restorative Justice Report, p. 20

*"I was in the opera in 2nd year. We all knew, you had to take your clothes off. I was trembling head to foot, he was sitting on his throne, higher than me. I had to put tights on, he brushed against the crotch and heard your problems, rubbed the inside of my leg. A voice inside said, 'You shouldn't be doing that'. I had to sit on his knee. I felt naked and vulnerable sitting on his knee. I wouldn't have wanted my mother to see me naked like that. When we came down from being in the room, none admitted to being naked although we all had to go through that."*⁵³

"Marmion invited me to his bedroom above the Junior School. He wanted, he said to measure me for the opera. Costume fitting was to happen later. He told me to strip naked. I did. He gave me a face towel to cover my genitals and handed me a pair of women's tights. He offered to help me put them on. I said I did not need help as I knew how to put them on. This curious knowledge saved me from him feeling me up and possibly masturbating me as he 'helped' me put on the tights. As I sat there in the tights, genitals insecurely covered with the face towel, he asked me did I masturbate and how often. I was mortified. I had not talked about masturbation to anyone before. I had received a booklet from my mother that explained that it was a mortal sin and that it meant I would go to hell. Marmion did not require a Confession from me just a nod that I masturbated. He gave me absolution. Measured my waist and inside leg with a measuring tape and sent me on my way. I walked down the stairs in the junior school afraid that I might meet the Headmaster of the junior school, Fr Finbarr Lynch, and have to explain what I was doing there. But I was elated that I had been forgiven and was not destined for hell. The fact I have such a vivid and detailed memory of this event shows me that this was a traumatic experience. I was ashamed of my body as I was very skinny. It was really mortifying to be naked in front of Marmion. Marmion also raised the topic of masturbation with me on another occasion for Confession. Again, I received absolution. That was not in his room but in the corridor near the window in the senior school. Confession was a grooming context for Marmion along with others like sick pupils in Vienna, costume fitting etc. These could overlap but they were also distinct."

"I participated in the opera in second year. I was a good singer, and very keen to participate. As was the custom in those days, female parts went to first and second years, and I was given a minor part. One day I was taken out of class by JM and brought up to the fitting room at the top of the old Junior School. We were alone. He

⁵³ Restorative Justice Report, p. 21

told me to strip, and when I hesitated, made it clear that I was to strip completely naked. He told me to sit down and gave me a J-cloth to cover my private parts. He then said he would try to find an appropriate costume and disappeared behind a screen for several minutes. When he returned, he made me try on various costumes, until an appropriate one was found. He may have measured me, although I have no recollection of him physically touching me. I was then told to dress and go back to class. I vividly remember how uncomfortable I was and considered the possibility that he might touch me inappropriately, and how I might respond in order to reject him. I was afraid of him, and having been beaten up by him in front of the class, nervous about what he might do in private when no one else was present. I can still smell the hideous aftershave which he habitually wore. I should say that he did not behave inappropriately towards me during the rest of the production and performance. The experience however cured me of any desire ever to participate in the opera again.”

“Sometime in the year after the Vienna trip, he took me to his room in the Jesuits’ residence for an extended and inappropriate interrogation of my sexual habits and thoughts, all under the guise of a private Confession. He subsequently tried to get me to repeat this session, but I stopped him by saying I was ‘cured of masturbation’, and all was good.”

“I ended up doing the usual tights - with sponges. He then started talking about sexual intercourse and he asked me what my parents had told me. Then I ran off across the yard downstairs back into the classroom and was berated for disturbing the class. It just compounded everything - I walked into this class needing someone to say it’s okay, you’re all right here and he (the teacher) berated me. I developed a deep hatred for that teacher. I wondered did he know what was going on - did he have any sense himself.”⁵⁴

“Marmion displayed a certain interest in ensuring that those who were dressed as girls in the opera, were putting on tights the correct way in his view. This ‘supervision’ in the dressing room included intimate viewing and close contact while dressing. Inappropriate at the very least. Outright intimidation and sexual abuse in reality.”

⁵⁴ Restorative Justice Report, p. 22

“Under the guise of a costume fitting for the school opera in Building No. 9, he ordered me to strip naked and made me wear women’s tights. During the costume fitting, he also grappled with me, under the guise of showing me a self-defense manoeuvre. The manoeuvre involved pressing back on the base of the nose, requiring me to arch my back and him to hold me up.”

“I heard rumours of abuses during costume fitting and for that reason did not volunteer for opera and fortunately did not get an invitation to take part, but why oh why did nobody cough up, were any staff members either lay or clerical aware?”

“I knew to stay a million miles from the opera because of Marmion. I heard rumours that one of his favourite deceptions was to get unsuspecting pupils to try on costumes that had no crotch.”

2.4.7 Sexual abuse in Vienna

From 1966⁵⁵, Fr Marmion organised and led an annual summer school trip to Vienna for pupils. It was designed so that pupils could study and learn German and be immersed in Austrian culture. German classes were held in the mornings. Pupils were free to explore Vienna in the afternoon and were encouraged to return for Mass in the evening before dinner. Pupils were also free after dinner.

Fr Marmion and the pupils stayed in a hostel, where meals and classes were held. Fr Marmion’s room / quarters was the site of multiple forms of sexual abuse.⁵⁶

One past pupil who went on the Vienna tour in 1972 recalled that Fr Marmion would invite some boys up for a few hours in the evening to his apartment for conversation over wine and snacks. He was invited a couple of times. This felt like a privilege. He remembers boys remaining behind in the apartment after he and others left. This is one example of the means by which Fr Marmion gained access and opportunity to commit acts of sexual and emotional abuse upon boys during the Vienna tour.

Pupils talked about being ‘masturbated’, ‘bathed,’ and ‘examined.’ Many abuses took place under the guise of dealing with the suspected ‘sickness’ of a pupil.⁵⁷

⁵⁵ Eleven Vienna trips are referenced in the letter from Fr Marmion to Fr Provincial, dated 5 November 1977.

⁵⁶ Restorative Justice Report, p. 16

⁵⁷ Restorative Justice Report, p. 16

“What happened on the 1977 Vienna trip was widely discussed amongst pupils on return to school in Sept 1977. I am surprised that there seems to have been so little wider knowledge of it amongst the Jesuits or teaching staff. There are a number of teachers who were relatively young at the time and may have picked up on it.”

“I only became aware of what happened afterward, in September 77, and even then, only vaguely aware of the nature of it and who may have been involved.”

“I had classmates who went and was told what happened on their return. I think there was too much fear to discuss it openly or at home.”

“Everyone in our year (1980) was aware of what transpired on that trip. Inconceivable that the Jesuit Community was unaware.”

“Vienna seemed a bit different. It seemed to go further and was more genitally focused [than in Belvedere].”⁵⁸

“In 1977 in Vienna, I was invited to his room; my pyjama bottoms were taken down and I had to cough. My temperature was taken rectally with a thermometer.”⁵⁹

“The thing is, don’t get sick! If you got sick you got brought to his room. Was I brought to his room, examined, and masturbated? Yes.”⁶⁰

“He sexually abused me when I was in Vienna - he insisted that I got into the bath, and he massaged me - never any penetration.”⁶¹

“While on a school trip to Vienna he took me to a fancy restaurant meal (where I had my first glasses of wine), a theatre show, and then back to his room. There, under the guise of a ‘medical exam’, he pulled down my pants, touched my penis (retracting the foreskin), inserted a rectal thermometer in my anus, and fondled my buttocks. He also inquired about my sexual experience to date, limited to masturbation. He wanted to know if I had been involved in group masturbation sessions, which further illustrates how this was more about his fantasies than any kind of counselling.”

⁵⁸ Restorative Justice Report, p. 16

⁵⁹ Restorative Justice Report, p. 16

⁶⁰ Restorative Justice Report, p. 16

⁶¹ Restorative Justice Report, p. 16

“In Vienna Marmion treated me as a sort of favourite. In the evenings he sometimes took me out to the opera and/or dinner. Given what I know now, I feel a shudder when I think about these instances, which he may well have regarded as some sort of ‘date’. On a number of occasions, he invited me back to his room and asked me searching, direct questions about sex and the sexual explorations of a teenager. I do not have any recollection of him physically abusing me but I have seen some other accounts which speculate about what he might have done, and a number of individuals whom I knew well and whom I regarded even then as emotionally mature for their ages, openly discussed these events in the months following our return from Vienna. One of them told me at that time that the father of one of our group had gone to see [Fr] Noel Barber and that the matter would be dealt with. We now know what occurred was a cover-up. The more recent re-opening of this topic has had a traumatic effect upon me (which I would not wish to exaggerate) in that it has left me wondering whether something did happen, but I was either sedated or my own psyche buried it for my own protection.”

One past pupil described how he was abused during the Vienna trip the year before the complaint was made in 1977.

“I was twice prey to Fr Marmion’s perverse sexual predation: once in the form of the now notorious fitting sessions prior to the Strauss operettas, and once on my first trip to Vienna when he had me strip naked to search for a supposed rash he had first identified on my arm. He always operated as if what he was doing was the most natural thing in the world. He was in charge. You did as you were told.”⁶²

The Vienna trip in 1977 was the last school trip that Fr Marmion took pupils on.⁶³

2.5 Complaints

A number of past pupils and lay teachers have suggested that complaints were made by parents in relation to Fr Marmion’s abusive behaviour. This recollection does not fit with Fr Barber’s recollections.

⁶² Restorative Justice Report, p. 16

⁶³ Restorative Justice Report, p. 17

One of the lay teachers contacted in February 2022 said that he thought it likely that some parents had made complaints to Fr Jack Leonard about Fr Marmion but that Fr Leonard's great friendship with Fr Marmion may have protected him from action being taken against him. This same teacher had no direct knowledge of any complaints being made against Fr Marmion.

One lay teacher believes that murmurs of unhappiness amongst boys regarding the conduct of Fr Marmion were certainly picked up on by staff. He thinks that perhaps two or three parents a year might have been brave enough to speak up, but he had no means of verifying that this had happened and did not know of any parent by name who had complained.

One past pupil suggested that there were multiple incidents where parents did make complaints. In one of these cases a boy was so badly beaten in Fr Marmion's class that he looked like he was in a car crash.

The only complaint from a parent which Fr Barber can recall is that from one mother who was critical of the lines which Fr Marmion was imposing as punishment upon her son and which she considered to be a waste of her son's time.

In the following five instances, past pupils have spoken of complaints being made to Fr Barber by pupils or parents about the behaviour of Fr Marmion. To ensure thoroughness, each was discussed with Fr Barber and carefully considered by him.

1. In April 2002, a past pupil reported his experience of abuse to Fr John Humphreys, the then Jesuit Child Protection Delegate. During this conversation, he mentioned another past pupil. He said that that past pupil was a "*person who took the complaint to the Jesuit authorities*". He believed this to have happened in 1978. Fr Barber has no recollection of a complaint from the boy of having been physically abused by Fr Marmion but remembers that in 1977 a boy asked for his permission to leave Fr Marmion's German class. German was an extra-curricular subject at that time. Fr Barber's recollection of the time is that the boy expressed himself as being unhappy in Fr Marmion's German class and felt that he had enough on his plate with his other curriculum classes. Fr Barber supported the request and agreed with his reason for making the request. Fr Barber believes that he then approached Fr Marmion about the request. Fr Marmion's response was that he wanted the boy to continue to do his

German homework. Fr Barber refused to require that the boy would continue to do Fr Marmion's homework.

The issue gave rise to a continuing argument between Fr Barber and Fr Marmion over a couple of weeks. Such was its intensity that Fr Barber has a recollection on a particular afternoon of diverting via backstairs to a private place in the College to carry out his work when he saw that Fr Marmion was waiting for him outside his Headmaster's office.

Fr Barber was determined that Fr Marmion would not be allowed to bend the boy to his will, as appeared to be his objective at the time.

Fr Barber confirms that more than one pupil requested to be moved from Fr Marmion's class over the years.

Speaking in 2022 Fr Barber said that he was apprehensive of the interpretations that may be made by people who read of his differing with somebody's memory or when he responds that a particular event was not known to him as having happened. This is inevitable when speaking after such a remove in time. He said he has committed himself from the outset of the Restorative Justice Process to tell all that he knows and to the acknowledgement of his own shortcomings. He feels a profound duty to those who are suffering through Fr Marmion's conduct and through the inadequacies of past Jesuit responses.

2. In 2021 accounts were provided by two friends and the brother of a past pupil of their belief that a boy's parents had spoken to Fr Barber about an incident in which he was kicked repeatedly by Fr Marmion during music class, culminating in a kick that caused him to be sent flying out the classroom door. One of the two friends encountered him in a distressed state and witnessed his emergence through the door. He was unable to speak to his own knowledge of any complaint being made by the boy's parents. His brother believes that such a complaint was made. Fr Barber remembers the boy being a pupil. He knew his parents well but did not receive a complaint from them. He learned in 2021 of this incident.
3. A past pupil who has provided his name has asked if there is a record of his parents making a complaint about disproportionate punishments (daily lines, standing in basket, writing on chest). Fr Barber does not recall a complaint being made by the parents of

this pupil. However, as noted above, Fr Barber does recall a parent-teacher meeting at which the mother of one pupil complained to him about the lines which Fr Marmion was requiring to be written out as punishment. The father of the boy in question was also present and he discouraged the mother from further pursuit of this grievance. Fr Barber does not believe that he ever challenged Fr Marmion about his use of lines as a punishment.

4. In another case, a pupil was suspended from school for standing up to Fr Marmion after he was humiliated in front of visiting pupils from another school. Fr Barber recalls this episode. He spoke with the mother of the past pupil in question about the matter at the time. The boy said he would not apologise to Fr Marmion as demanded by him. Fr Barber considers that his refusal to accede to Fr Marmion's demand, allowing the boy to return to the school without apologising, was experienced by Fr Marmion as a clear indication that he was not supported in his actions towards the boy.
5. Another past pupil suggested that a boy was removed from Fr Marmion's German class 'after standing up to Marmion' and the past pupil said that he knows that the boy's parents complained to the school. Fr Barber says that he does not recall receiving no such complaint.

3 1977 to 1978: Sexual abuse and actions taken

Chapter 3 details the complaint made in September 1977 from which it became clear that Fr Marmion had sexually abused a boy during the 1977 Belvedere College Vienna trip. It is not clear how many boys were reported to have been abused during this trip. Testimonies from past pupils suggest that sexual abuses were perpetrated against several boys.

The complaint led to Fr Marmion's removal from the school in the summer 1978 and his relocation to the nearby Jesuit Community on Gardiner Street, Dublin, following a year's sabbatical in Paris.

The Society has acknowledged that the decision made following the complaint was designed to cover up what had occurred and protect the school's reputation and Fr Marmion, and to avoid a public scandal.

The consequences of this decision were that Fr Marmion was never held to account for his crimes under Irish law, and those he abused were not heard and acknowledged, and did not receive support from the Society for more than 40 years.

It is acknowledged that the Provincial Fr Doyle should have removed Fr Marmion from the school immediately after it became clear that he had abused boys and that the response of the Jesuit Province represents a serious dereliction of duty.

Chapter 3 outlines in detail how the abuse became known, and what actions were taken and not taken on foot of this knowledge by Jesuits in authority at the time.

3.1 September 1977 complaint and immediate actions taken

In September 1977 a complaint was made to the leadership at Belvedere College that Fr Marmion had sexually abused a boy during the 1977 Belvedere College Vienna trip.

There are no contemporaneous documents recording the receipt of this complaint or the actions taken arising therefrom, other than a note from Fr Doyle to Fr Marmion dated 14 September 1977, referred to below, advising that he would have a change of work at the end of the academic year and would not produce the upcoming opera.

Speaking in 2021, Fr Barber said that, when he was Headmaster of Belvedere College (1973 to 1980), he received a telephone call on a Saturday morning in early September 1977 from the Rector Fr Andrews who asked to see him. A past pupil has suggested it is likely that this conversation took place on Saturday, 3 September 1977.

In his office, Fr Andrews explained to Fr Barber that he had received a telephone call from a person well known to him. The caller was not a parent of a boy in the school but had been asked by a parent of a boy in the school to contact Fr Andrews on his behalf. The parent said he had overheard his son speaking on the telephone to another pupil about the behaviour of Fr Marmion on the recent Vienna trip. When Fr Andrews told Fr Barber this, Fr Barber said *"we'll have to investigate this - we'll find out if it is true"*.

The past pupil's parent is now deceased. During a conversation in December 2021 the past pupil told Fr Barber his recollection of what had happened and the name of his parent's friend.

He told Fr Barber that he had been in Vienna in 1975 and 1976. In September 1977 he spoke to another pupil who had been on the 1977 Vienna trip. He asked him how things had gone on that trip and how Fr Marmion had behaved. The other pupil said the trip was OK, but concerns about Fr Marmion's behaviour had arisen. The past pupil spoke to his father that night. His father was remarkably calm and said, *"let me think about it"*. His father decided to approach his friend, who was a friend of Fr Andrews at the time, and asked him to contact Fr Andrews.

Based on the discussion between the past pupil and Fr Barber in 2021, it is likely that the past pupil's father suggested that he overheard his son speaking on the telephone, rather

than disclosing that he was told directly by his son, to protect him from any potential consequences.

The past pupil described what then happened as follows:

“What transpired after that, and I’m only telling you what I had been told, is that Paul Andrews said back to my father’s friend that he didn’t think much could be done. He suggested that my father contact Fr Barber directly. That was what happened and the two met and – no more than a few days into September 1977.

Following that meeting, I was asked by Fr Barber to meet with him. The meeting happened in Belvedere House. We met in a room with a long table. I was surprisingly calm. Fr Barber was down one end, and I was down the other. He had a pen and paper at hand as he spoke to me. He then asked me about what had happened. I felt very assured from both his words and body language that he believed me. As I look back on the conversation, the sense of being believed by him was of huge value to me at the time and afterwards. Fr Barber asked me who else did I think would be able to speak to him. I mentioned two names to Fr Barber. I had spoken to both of these two boys before I had spoken to my father. As far as I was concerned that was that. I know that my father went into another meeting with Fr Barber. Fr Barber said what do you want to achieve from this. My father said I want him removed from the school. Fr Barber said that may take a little while. We can get him out of the opera very quickly but it may take to the end of the year to remove him from the school fully.”

Fr Barber confirms this account of events but notes that his involvement in the process began with Fr Andrews ringing him.

One teacher said he heard in 1977/1978 that Fr Marmion had been the subject of a complaint, the exact nature of which was not known but that the boy’s parents had said that unless Marmion left the school they would take the boy out of the school.

Summary of what occurred following receipt of the complaint in September 1977
<p><i>Unspecified time in early September 1977</i></p> <p>Fr Andrews, Rector of Belvedere College, was telephoned by a person he knew well who was acting on behalf of a parent of a pupil. Fr Andrews was advised that Fr Marmion had sexually abused a pupil during the Vienna trip in 1977.</p>
<p><i>A Saturday in early September 1977</i></p> <p>Fr Andrews met with Fr Barber and advised him of the complaint.</p> <p>Fr Andrews discussed the complaint with Fr Marmion.</p> <p>Fr Barber discussed the complaint with Fr Marmion who denied any wrongdoing.</p> <p>Fr Andrews informed the Provincial, Fr Doyle.</p>
<p><i>Following week</i></p> <p>Fr Barber interviewed six to seven pupils individually. Their parents were not advised.</p> <p>Information gathered by Fr Barber from pupils confirmed in his mind that sexual abuse had been committed by Fr Marmion. Fr Barber concluded Fr Marmion would have to leave the school. Fr Barber received a call from the Provincial Fr Doyle.</p> <p><i>Unspecified time in early Sept 1977</i></p> <p>The Provincial Fr Doyle met with Fr Marmion on several unspecified occasions.</p>
<p><i>14 September 1977</i></p> <p>Fr Doyle wrote to Fr Marmion advising him (i) “of considering a change of work at the end of this current academic year” and (ii) his involvement in the school opera would be confined to musical direction, with somebody else looking after production, costumes, etc..</p>
<p><i>Beginning of 1977 / 1978 academic term</i></p> <p>Fr Marmion resumed his teaching duties after the 1977 summer break and continued for the remainder of the academic year to the summer of 1978.</p>
<p><i>17 September 1977</i></p> <p>On 3 August Fr Doyle wrote to Fr General Pedro Arrupe SJ in Rome putting Fr Marmion forward as a candidate for admission to Profession [1] without a strong recommendation. On 17 September Fr Doyle wrote to Fr General withdrawing Fr Marmion’s name as a candidate for Profession. In a letter dated 12 September Fr General had advised Fr Doyle that Fr Marmion could not be promoted. These September letters appear to have crossed in the post.</p>
<p><i>5 November 1977</i></p> <p>Fr Marmion wrote to the Provincial asserting his innocence of wrongdoing: “But I certainly do not feel that I have to apologise or make excuses. I know I was right...” He suggested that following a consultation with his doctor he could see the “advantages of leaving my present work”.</p>
<p><i>January 1978</i></p> <p>Fr Marmion played the piano for the Belvedere College Opera. Mr Gerry Haugh was responsible for the production.</p>
<p><i>17 January 1978</i></p> <p>At the Board of Management meeting “The Headmaster reported that Fr Provincial confirmed that Fr..., Fr Marmion and Fr... would most likely not be on the staff next year”</p>
<p><i>21 January 1978</i></p> <p>Fr Andrews as Rector wrote to Fr General regarding the state of the Community of Belvedere College. He made no reference to the events of September 1977.</p>
<p>[1] The highest grade in the Society. In advance of being “Professed” (taking solemn final vows), Informations are sought on a candidate’s suitability. Fr General admits a Jesuit to Profession.</p>

In 2021, Fr Barber heard an account relating to the 1977 Vienna trip from a past pupil whose father, Mr Riocard Ó Tiarnaigh, had been a long-standing lay teacher in Belvedere College at the time. The past pupil said he told his father of an incident he heard about from other pupils on the Vienna 1977 trip involving one of the boys from his German class spending the night in Fr Marmion's bed on the pretext of Fr Marmion nursing him back to health. Mr Ó Tiarnaigh took the information relayed to him by his son seriously and met with Fr Barber the next day to advise him of what he had been told. Fr Barber has no recollection of such a meeting but accepts that it must have occurred.

To the best of Fr Barber's recollection, the incidents described by Fr Andrews involved the touching of boys' genitalia. While this abuse was said to have happened in Vienna, there was a suggestion that sexual abuse could also have been perpetrated by Fr Marmion under cover of the school opera.

Fr Barber was shocked and acknowledges that his immediate reaction was one of disbelief.

The Society has stated that this was the first time a complaint of child sexual abuse had been made against Fr Marmion. Prior to the receipt of the complaint, Fr Barber had no suspicion that Fr Marmion was sexually abusing pupils in Belvedere. Fr Barber's receipt of the complaint in September 1977 is embedded in his memory, not least because of his shock and revulsion upon learning that this had been happening.

Prior to September 1977 Fr Barber did not know or suspect that there was anything untoward taking place because of Fr Marmion's control of the opera. Fr Barber was also unaware that Fr Marmion was holding himself out as Spiritual Director to boys in the College and that such instances were also occasions upon which Fr Marmion sexually abused boys.

After hearing the complaint from Fr Andrews, Fr Barber agreed that it would be Fr Andrews' responsibility as Rector of the Community to speak with Fr Marmion in the first instance, and to inform the Provincial.

Fr Barber told Fr Andrews that it would be his intention also to speak with Fr Marmion in his capacity as Headmaster. However, first, Fr Andrews was to do so as Rector of the Community.

That same day, Fr Marmion, having been spoken to by Fr Andrews, approached Fr Barber in a common area, pre-empting Fr Barber's intention of seeking a meeting with him. Fr Barber decided that he and Fr Marmion would walk instead of speaking where they were.

During the walk Fr Marmion spoke of behaviours on his part which caused Fr Barber to believe that what the intermediary had described could be true. Fr Barber recalls: *"He wasn't aggressive but very economical with the truth. He was playing down everything and sanitising everything enormously"*. Fr Marmion told Fr Barber that he had been teaching the boys how to keep their genitals clean and this had involved touching their genitals. He referred to boys stripping in his presence, and this had arisen in the course of undressing for the opera. Fr Barber's recollection is that this was described as something which had been happening in the changing area of No. 9 Great Denmark Street.

Fr Barber recalled that he was particularly taken aback by a statement from Fr Marmion: *"I didn't even have an erection"*. Although Fr Marmion strongly denied that he had acted improperly in any way, Fr Barber formed the view from what he had been told that Fr Marmion was using the boys for his own sexual gratification.

Fr Barber went back to Fr Andrews that morning and said something was awry and needed to be investigated. The impression he formed was that Fr Andrews already had a broadly similar conversation with Fr Marmion.

Fr Andrews was to speak with the Provincial and may already have done so at that point. Fr Andrews requested that Fr Barber would speak to boys individually to find out if what they were saying had happened.

Fr Barber believes that within the following days he interviewed six or seven boys.

Fr Barber's purpose in interviewing the boys was to get to the full truth of the matter, which in the event was as serious as he had feared. The interviews affirmed the appalling realisation he had gained already from their earlier conversation, that Fr Marmion had used the boys for his own sexual gratification.

3.1.1 Interviews with pupils in 1977

In December 2021 during a meeting with past pupils, Fr Barber was party to a conversation within the Restorative Justice Process which provided him with context around why he had spoken to two particular boys. However, he remains unable to say with any certainty what prompted him in his selection of the other boys he interviewed. He agreed that his purpose in interviewing the boys in 1977 was to collect evidence that Fr Marmion had abused boys and should be removed from the school rather than to find out the complete numbers of who had been abused by him.¹

Fr Barber said he believed what each of the boys interviewed told him. He would have hoped that through the meetings he did not communicate disbelief. However, it is acknowledged that the importance of affirming to a child the wrong that had been perpetrated upon them and that they were believed and that they were not responsible for what had happened and that they would be protected from further recurrence, did not form part of the Jesuit leadership response to the boys at that time. A past pupil who was interviewed by Fr Barber recalls that the interview was handled with great tact. He said he was fairly certain he was interviewed by Fr Andrews as well, but that was not a satisfactory experience. He also has the belief that some parents were spoken to by Fr Barber.

Fr Barber does not believe that he spoke to the parents of those boys whom he had interviewed in 1977. He recognises that this was a very significant omission which could have deprive boys of the parental support they would have needed in the context of their abusive experiences. He deeply regrets this.

Although he may have had a pen and paper at the interviews, Fr Barber does not believe that he created notes of the interviews with the boys, and no such notes exist. He cannot now recollect the detail of those conversations. Fr Barber reported upon these conversations to Fr Andrews. His understanding was that Fr Andrews was then recounting this information back to the Provincial. This is confirmed by the fact that Fr Barber received a telephone call from the Provincial Fr Doyle. He is unable to recall when, in the sequence of events, this took place.

¹ Relayed during a conversation between Fr Barber and past pupils on 2 December 2021.

3.1.2 Decision to transfer Fr Marmion to Gardiner Street

After making inquiries, Fr Barber considered that Fr Marmion would have to leave the school. He remembers Fr Marmion coming to see him in a distressed and tearful state as he was shortly to meet Fr Doyle. Fr Marmion thought that he would be expelled from the Society. It appears from the letter quoted below that there was more than one such meeting with Fr Doyle. There are no records in the Provincial Archives of these meetings.

Fr Doyle made the decision that Fr Marmion would leave Belvedere College at the end of the academic year in June 1978 and that he would not be the producer of the school opera that year. It is acknowledged that Fr Doyle should have removed Fr Marmion from the school immediately and the response of the Jesuit Province at that time reveals a serious dereliction of duty.

Although Fr Marmion's access and opportunity to offend again was reduced through his removal from Belvedere, the risk of recurrence was not appreciated by Fr Doyle. Earlier in 1977, another Jesuit who held an appointment in another school was removed by Fr Doyle from that appointment following receipt of information indicative of child sexual abuse. That Jesuit was also permitted to continue in works which potentially afforded him access to children. The circumstances which caused his removal were not shared within the Province or within the school Community of which he had been part. The public reason given for his retirement was that of his health, which had been a cause of some concern in previous years.

Fr Doyle's decision is recorded in a letter dated 14 September 1977 from Fr Doyle to Fr Marmion, as follows:

I have been reflecting on our recent meetings and the circumstances that gave rise to them. I feel that I should put clearly for you 2 decisions that arose out of our discussions.

The first concerns the future and the advisability of considering a change of work at the end of this current academic year. It would be well for you to seek what service is available to help us discern together what your new apostolate should be.

The second decision concerns the running of the School Operetta. I do not consider that it should be staged this year unless there is a clear distinction between the production and the musical direction. I think your very great talents in musical direction gives you a sufficient involvement and absorbs much of your energy. Naturally I cannot suggest who would do the production, costumes, etc., but I leave this to agreement between yourself and the Headmaster. If suitable arrangement cannot be made, then I regretfully must ask you to drop the project for this year. If this has to be done, it should be done immediately, and some alternative made available by the Headmaster for the boys.

Needless to say, I have been thinking and praying about this whole situation since we met and will be particularly concerned to work with you over the coming months towards a good plan for the future.

Although this letter is recorded as having been copied to the Headmaster, Fr Barber has no recollection of receiving it. He is however satisfied that it accurately reflects the outcome of this situation.

There is no information indicating any involvement of the Society's Curia in Rome in this decision.

Fr Barber confirmed that he arranged with Mr Gerry Haugh to take over responsibility for the opera. He did not inform Mr Haugh of the reason why this change was occurring. Fr Barber recalls that Fr Marmion played the piano in the Opera in January 1978. Fr Marmion continued his teaching duties for the remainder of the academic year.

A past pupil said that at the time boys were horrified to hear that some of those who had been abused by Fr Marmion could have been taught by him for the remainder of the academic year and he shuddered to think of what those boys would have endured in the classroom.

In answers to questions from past pupils it is noted that Jesuits were told of a rule within the Society that they should not involve themselves in another man's office and doing so was understood as interfering. Jesuits had a mechanism by which to act, i.e., to inform those above them in the hierarchy, namely Rector, Headmaster, and/or Provincial. Once concerns were reported it was assumed the matter would be addressed.

Fr Barber states that his assumption was that the information of what had happened in 1977 was held at the Provincial Office. He understood that, given the hierarchical structure within the Society, his role in the matter had concluded through the actions that he had taken in 1977.

Prompted by a letter which he received in April 2002 from a past pupil who had been abused, Fr Barber changed his view on his role in the matter and immediately informed Fr Gerry O'Hanlon SJ (Provincial 1998 to 2004) of the information (Chapter 5). The matter was reported by Fr John Humphreys SJ, Jesuit Child Protection Delegate, for the first time to An Garda Síochána in September 2002.

Fr Barber regrets that at the time he regarded his role in the matter of Fr Marmion ended when Fr Marmion left Belvedere in 1978. He recognises that there were significant missed opportunities to reach out to boys through the many decades which followed, and he faults himself in not having beaten a path to the office of the Provincial about the need to have made a report to the Gardaí at a much earlier time.

3.1.3 Fr Marmion said he had nothing to apologise for

Fr Marmion never acknowledged that he had sexually abused boys. In a letter dated 5 November 1977 to the Provincial, he asserted his innocence of wrongdoing. The final paragraph attempts to suggest that the move from Belvedere College was his choice for health reasons.

When I look back over the last two months with its load of depression, I continuously look back at 25 years of running Operettas with several hundred boys and 11 years of trips to Vienna. During that time, I had confidence of scores of boys and I still have it. I looked after them well. Gave them good advice when they needed it. Many of those who have left school still come and see me as the only person that they really ever trusted.

In none of these things did I act in a way that was wrong, but I was left to dredge up from memory every possible incident that could have worn a scandalous interpretation. Though I had to try and explain the context. But I certainly do not feel that I have to apologise or make excuses. I know I was right."

When I told the doctor about the continuing depression and that I could see all the advantages of leaving my present work, he advised that I should suggest to you what I thought would be a useful and fulfilling apostolate.

3.1.4 Board of Management

Fr Barber is unable to say whether the true reason for Fr Marmion's departure from Belvedere College was notified to the Board of Management. There are no written records of the Board having been notified and those who might have had a memory of what was said to the Board at the time are now deceased.

On 27 September 1977 at a meeting of the Board of Management under the heading 'Jesuits retiring', the Board Minutes state:

The Headmaster gave a brief outline of the staffing position and pointed out that three Jesuit priests were retiring. As the matter would be discussed in some detail it was agreed that the matter would be put high on the agenda at the next management meeting.

Searches of the archival records of Belvedere College and in the Jesuit Archive have been unable to locate the Minutes of the Board of Management meeting of Belvedere College which was scheduled to take place on the 18 October 1977. It is not known whether this meeting occurred as there is no corresponding Minute. The issue of staffing was however dealt with at the Board of Management meeting on the 22 November 1977, in which it was reported under the heading of 'staffing':

Regarding the changes in the Jesuit Community, this will be made clear when Rev Fr Provincial comes to the College in the near future.

The following is stated in the Board Minute for 20 December 1977 under the heading 'Staffing 1978 to 79':

There was nothing further to report on this matter as the Headmaster did not have the opportunity to meet Fr Provincial.

A handwritten note on this Board Minute identifies three Jesuits as leaving, including Fr Marmion.

Finally at a Board of Management meeting held on 17 January 1978 it is stated under the heading 'Staff 1977-1978':

The Headmaster reported that Fr Provincial confirmed that Fr..., Fr Marmion and Fr... would most likely not be on the staff next year but that Fr O'Connor would be full-time in the College...

3.1.5 Liaison with the Society's Curia in Rome before and after the 1977 complaint

On the 3 August 1977², Provincial Fr Paddy Doyle SJ wrote to Fr General Pedro Arrupe SJ in Rome concerning a number of candidates to be considered for admission to Profession. In relation to Fr Marmion, Fr Doyle noted that his appointment as Prefect of Studies (Clongowes Wood College in 1962) gave rise to considerable difficulties for others. He was described by an informant as an undeveloped adolescent. Fr Doyle said he was prepared to put him forward as a candidate for admission to Profession without a strong recommendation. It is noteworthy that his name was put forward without a strong recommendation.

On 14 September 1977 Provincial Fr Doyle wrote to Fr Marmion advising him that he would be removed from the school at the end of the 1977/1978 academic term.

On 17 September 1977 Fr Doyle wrote to Fr General on a number of matters, one of which related to Fr Marmion. He notified Fr General that he was withdrawing Fr Marmion's name as a candidate for Profession.

In my recent submission of names for possible Profession, I showed some doubt concerning Fr Joseph Marmion. This doubt has now become a certainty that he would not be suitable for Profession. I have to take action concerning his work in the school and probably will be removing him entirely from school work at the end of the current year. I will write about the relevant details³ in another context.

² This was before the complaint against Fr Marmion was received.

³ There is no record in the Provincial archive of a letter in relation to the 'relevant details' referred to above having been written.

In a letter dated 12 September 1977 Fr General advised Fr Doyle as follows:

For reasons emerging from the Informationes and from judgments of Consultors, I do not think that Fathers J. Marmion.... can be promoted at the present time.

Searches of the Jesuit archives in Rome have not identified any Informationes referred to in Fr General's letter of 12 September 1977 and no copies of the Informationes have been located in the Irish archives.

It appears that this letter from Fr General (12 September) was not received by Fr Doyle before he issued his letter (17 September) to Fr General withdrawing Fr Marmion's nomination. Fr General had made the decision not to admit Fr Marmion for Profession before Fr Doyle had withdrawn his recommendation. It is not known if or when the Society's Curia in Rome was made aware of the events that had unfolded in relation to Fr Marmion's sexual abuse during the Vienna trip in 1977.

On 27 September 1977 Fr General responded as follows:

Regarding the case of Joseph Marmion's proposal for Profession, I had already made the decision 'non promovendus' before your letter arrived.

By letter dated 21 January 1978, Fr Andrews as Rector wrote to Fr General regarding the state of the Community of Belvedere College. The letter made no reference to the events of September 1977 in relation to Fr Marmion.

A Visitation report by the Provincial in October 1978 to Fr General in Rome noted:

My judgement is that the Community spirit has improved greatly over the past six months. This is due to various changes that were made by Fr Provincial in the Status of last June.

On 24 February 1979, Fr Paul Andrews wrote again, at length, to Fr General regarding the Belvedere Community. He noted: '1978 changed our Community quite substantially. Apart from the two old men we lost in death, we lost Frs... Fr Marmion, ... to other ministries...'

3.1.6 Why did the Society respond the way it did?

The primary decision taken on foot of the 1977 complaint of sexual abuse against Fr Marmion was that he should be removed from the school.

Fr Barber accepts that between Fr Doyle, Fr Andrews, and himself there was a concern that what had happened ought not to become known. He believed he was acting in the interests of the institution in protecting it from scandal.

The need to safeguard the Society's reputation and the avoidance of public scandal was central and undoubtedly provides some part of the explanation why Fr Marmion was not reported to An Garda Síochána. Reporting Fr Marmion's sexual abuse to An Garda Síochána would have risked making the matter public and so damaging to the College's and the Jesuits' reputation. The question of reporting the matter to An Garda Síochána did not arise in any conversation at that time.

Fr Barber placed huge emphasis upon the need to get Fr Marmion out of the school. He acknowledges that the reputation of the school and the Jesuits was a foremost consideration. He acknowledges that he did not know then the impact of abuse on children and that his mind was directed towards prevention.

The approach taken to remove Fr Marmion was designed to cover up what Fr Marmion did. The reputation of the school and the Society was given precedence over the law and the welfare of the boys he had abused.

The Society has said that the fact that no steps were taken in 1977 or immediately thereafter to find out whether any other past pupils might have had cause for complaint about Fr Marmion in the light of the complaint in 1977 was "a shameful disregard of the wellbeing of pupils".

The cover-up led to a series of consequences that have lasted decades:

- No effort was made in 1977 to support boys who had been sexually abused by Fr Marmion.

- Fr Marmion, a known paedophile from early in September 1977, was allowed to continue teaching and have access to boys in Belvedere College up to the summer of 1978, possibly teaching boys he had already sexually abused.
- The impact on the wellbeing of the boys he had abused, and the boys interviewed by Fr Barber, of seeing him around the school or being taught by him was not considered.
- He continued to hold the position of Form Master during the academic year 1977/1978.
- Although removed from producing the 1977/78 opera, he was allowed to continue as its Musical Director.
- An Garda Síochána was not informed of Fr Marmion's criminal behaviour until 2002.
- No notes of the interviews with pupils conducted by Fr Barber in September 1977 following the complaint were kept and their parents were not informed that these interviews had taken place.
- At Province level, the information in relation to Fr Marmion's sexual abuse was not communicated beyond those who had direct knowledge of it: Fr Doyle, Fr Andrews and Fr Barber.
- There are no records of Fr General being informed by Fr Doyle about the sexual abuse perpetrated by Fr Marmion, which was required under Canon Law, or of the reason why he was moved from Belvedere College.
- The Board of Management appears not to have been advised as to why Fr Marmion was removed from the school.
- The Belvedere College Community and lay teachers were not advised of the reason why Fr Marmion was removed.
- No further trips to Vienna took place.

- Fr Marmion was permitted to take a sabbatical to Paris in 1978/79.
- He was assigned to the Jesuit Community in Gardiner Street, Dublin in 1979.
- He was appointed Chaplain to St Vincent's Private Hospital in Dublin (1990 to 1999) where children would have attended.
- He was allowed to continue to exercise priestly ministry, without restriction, thus enabling him to perform the Sacraments and hold himself out as a priest in good standing for the remainder of his life.

Speaking in 2022, Fr Barber stated:

"I only ever wanted the best for each boy who was in my care. Their wellbeing was, and is, very important to me. I am deeply sorry for the inadequacy of the steps which I took. I believed in 1977 that I was doing what was best in the situation that arose. I now recognise the shortcomings of my actions."

The Jesuits acknowledge that Fr Doyle ought to have removed Fr Marmion from Belvedere College immediately upon receipt of the complaint in September 1977 and it is inexcusable that he was not. The Society also recognises that Fr Marmion should not have been entrusted with any ministerial appointment following receipt of the complaint in 1977.

Some Jesuits speaking during the Restorative Justice Process thought that the Jesuit Provincial of the time was out of his depth.⁴

*"Even by the standards of the 1970s, once the Vienna incident was verified, Marmion should never ever have been allowed to return to the classroom. That disturbs me and undermines my own confidence in Jesuit leadership, which in any event is too in-house and unprofessional in some areas."*⁵

In the document *The Jesuit Response*, the Society attempts to answer some key questions.

⁴ Restorative Justice Report, p. 33

⁵ Restorative Justice Report, p. 33

Why was the criminality of Fr Marmion's behaviour disregarded? Why were the children neglected? Why did the institution look only to its own protection?

The behaviour of the Jesuits fell short on each count.

On the first count, the idea of reporting Fr Marmion's criminal behaviour was not considered in 1977 nor at any time thereafter until 2002.

On the second count, we [Jesuits] contradicted everything about the care and concern for pupils that Jesuit schools have always wished to embody.

On the third count – protecting the institution – our [Jesuits] behaviour opens up a very painful perspective. Was this – and the avoidance of public scandal – the “driver” of that disregard for the law and neglect of the students that have just been mentioned?

The reputation of the school and of the Jesuits was given precedence over the law and the students. Unfortunately, it was the prevailing ethos; it was how institutions (as we know now) typically thought and acted at the time, Jesuit institutions included. This can be seen in the way Joseph Marmion was moved from school to school throughout the 1960s, despite documented concerns about his behaviour.

While his move to Belvedere in 1969 was at least ostensibly due to his opposition to the new Crescent College Comprehensive project, the fact is that while he was in the Crescent he punished a boy so badly and unfairly that the father of that boy complained to the Prefect of Studies, who required Fr Marmion to apologise to both the boy and his parents. So, his abuse was known of there, again by the Jesuit authorities, but the matter was dealt with in a manner that protected the school and its reputation (and Fr Marmion too).

Despite the events of September 1977 and the decision to remove him from Belvedere College, he was permitted to remain in the school until the summer of 1978. After that, the pattern of transferring him from school to school stopped.

“In September 1977 it was fear of scandal that resulted in a particular set of choices that were so damaging to you as victims: today, fear can no longer be allowed to hold back the emergence of the truth. If we do not acknowledge the dark stains of abuse, then our future actions will lack integrity. We would also forfeit any credibility as prophetic voices calling out these and other abuses of human dignity in the present and future. We can speak out credibly only when we own the whole truth of our past.” (To the Survivors of Joseph Marmion’s Abuse, Fr Moloney, Fr Provincial – 4th July 2021 included in *The Jesuit Response*)

4 1978 to 2002: Post-Belvedere College

Although it had become clear to Fr Doyle, Fr Andrews, and Fr Barber that Fr Marmion had sexually abused pupils during the Vienna trip in 1977, he was not removed from Belvedere College until the summer of 1978.

Chapter 4 records Fr Marmion's history after he left Belvedere College in 1978 until his death in 2000.

Fr Marmion's crimes were never reported to An Garda Síochána during his lifetime even though it was clear in September 1977 he had sexually abused boys.

4.1 1979 to 2000: Gardiner Street

In June 1978, Fr Marmion left Belvedere College. He went on a sabbatical to Paris to the Jesuit Community Saint François Xavier. On his return to Ireland, he was assigned to the Jesuit Community on Gardiner Street and remained attached formally to that Community until his death in 2000.

In 1979 he was appointed as a temporary Curate in the parish of Rathnew, in the Archdiocese of Dublin. In 1980 he returned to the Gardiner Street Community and served for a short period of time in 1980 as a temporary Chaplain at St Vincent's Private Hospital in Dublin. He then became involved in Adult Education.

In August 1980, Fr Marmion sought permission to do supply¹ in a parish in a small town near Vienna. It is not known if this supply was permitted.²

Speaking in 2022, Fr Michael Drennan SJ recalled his time as Superior in Gardiner Street between 1989 and 1993. He noted that Fr Marmion and another Jesuit were chaplains in St Vincent's Private Hospital and accordingly there was not a great deal of interaction between him and Fr Marmion because Fr Marmion was away for substantial periods of time. He noted that Fr Marmion served in Dublin airport church on a regular basis, attending there on Sundays. Fr Drennan confirmed that there was no restriction of any kind with regard to the ministry performed by Fr Marmion. He had no awareness of any suggestion of Fr Marmion having been involved in any form of wrongdoing such as the sexual abuse of children. He noted Fr Marmion's massive authority conflict and that he had no time for religious superiors.

Br Tom Phelan was appointed to the Gardiner Street Community in 1992 and remained there until 2017. He held the roles of Sub-Minister and Minister in the Community for a number of years. This role involved responsibilities for running the house. He came to know Fr Marmion, but at a distance. He recalled him as a larger-than-life character who would take over the table on a drinks night. He tended to attract people who had a bit of negativity about the Society for some reason. He had problems with authority. He was a gruff man but could also be gentle as a lamb. He had huge anger.

¹ Work in a particular church that requires assistance.

² Fr Philip Harnett SJ (Provincial - 1986-1992) gave him permission each year to go to Vienna.

Asked if he had any indication of the origin of this anger, he stated that somebody told him that he had to be taken out of Belvedere.

“Never anything specific: what I got was that he was too tough on the boys. This was just whispers. I know that in his years in Gardiner Street he drank heavily and continually. I also know that he consumed a fair few tablets. Housekeeping had to pick them up from the floor of his bedroom. I don’t know what the tablets were for. I was shocked when I learned earlier this year of his sexual abuse. It brings shame on us, collectively. It is hard to work with people in the community if we all get tarred with the same brush. You hang your head with shame. The crime is horrendous but the way we handled it made this even worse.”

The Province’s catalogues from 1980 to 2000 record the assignment of Fr Marmion to the following works: working Adult Education, assisting in public Church (1981-1991) Chaplain to St Vincent's Private hospital (1990-1999).

4.2 Continuing to present Fr Marmion as a priest in good standing

While at Belvedere College Fr Marmion was provided with roles and responsibilities which enhanced his status within the school (Chapter 2.1). He also used his arrogance and intellect to create an air of superiority.

After he was removed from Belvedere College in 1978 the secrecy around his history of sexual abuse continued. He was allowed to continue to exercise ministry which added to the falsehood that he was a priest in good standing. As a result, those abused by Fr Marmion were at a significant disadvantage in coming forward with their complaints.

The following was reported in the Irish Province News (53rd Year, No. 4, 1978)

Belvedere: This year the status brought many changes. Fr Marmion, who has gone to Paris for further studies, has been responsible for the production and virtual writing of the College Operetta for eight years, for the Austrian group every summer, for the Poetry debate and his energetic and gifted teaching has been one of the College's great strengths.

In September 1978, The Irish Times published an article on foot of an interview with the Headmaster Fr Barber. The article made reference to the fact that Fr Marmion was the grandnephew of Dom Columba Marmion which would have contributed to maintaining his status by association. He was referred to in the article as being 'absent' from the school during the coming academic year [1978/1979].

On 7 September 1995, 17 years after being removed from Belvedere College, Fr Marmion's celebrated the Golden Jubilee of his First Vows (1945). On 6 September 1995 the Provincial Fr Laurence Murphy wrote to Fr Marmion offering him congratulations. At that time Fr Murphy was not aware of, or even suspicious of, Fr Marmion's crimes. Fr Murphy first became aware of Fr Marmion's wrongdoing and the harm that he caused to boys in his care some time after Fr Marmion's death. Fr Murphy is ashamed of the contents of his letter of congratulations.

The testimonial notes associated with Fr Marmion's Golden Jubilee are as follows:

- His dedication to the hospital ministry (Chaplain in a big Dublin hospital) is rooted in his devotion to the daily Eucharist.
 - He is a very hard worker, yet always available to do another job to oblige a friend.
 - He has a lively sense of humour and a great wit – a man of many talents.
 - For years, a very successful producer of school operettas.
 - He is a writer of short stories and combines all of this with Adult Education and retreat work.
 - Joe helps the diffident Jesuit in the preparation of homilies and encourages them.
- His mother was noted for her selfless generosity, a characteristic passed on to him.

The Society is ashamed of this characterisation of Fr Marmion. It deeply regrets that the secrecy which attended upon the complaints of child sexual abuse in 1977 enabled such a misleading representation of Fr Marmion to be formed and communicated in these testimonial notes.

Fr Marmion suffered a stroke in December 1999, resulting in his speech and balance being affected.

While he had an episode of confusion later on, he was well enough to attend the beatification of his grand-uncle Abbot Columba Marmion in Rome, during which he met

with Pope John Paul II. Around this time, he was interviewed on RTE TV in relation to Abbot Marmion.

On 5 March 2021, Joe Little (past pupil of Crescent College 1967-1973) participated by invitation in RTE's Liveline radio talk show. He was the Religious Affairs Correspondent with RTÉ News at the time of Abbot Marmion's beatification. He told the programme he was assigned to cover the beatification. He said he contacted the Jesuit communications office and asked would Fr Marmion be willing to give an interview. This interview was facilitated, and arrangements made for it to take place in the Jesuit Community in Gardiner Street. He said he was advised that Fr Marmion was unwell but when he interviewed him he seemed *"very well for a man of 74.... very burly, silver-tongued, and capable of delivering a good interview"*.

Past pupils found seeing Fr Marmion, a paedophile, being presented in a positive light in this way insensitive.

"Surely, given that they knew he was an abuser at that stage, they would have done everything that needed to be done to keep him off camera with the sensitivities of victims in mind? At best it smacks of insensitivity. At worst callous indifference in my opinion. Imagine someone that had been raped by Marmion having to witness this spectacle?"

*"I wake up at nights even still where I could see his face. He was on TV a number of years ago and I just remember when I saw him, I could smell his breath so much and it was bad breath. I can still smell this bad breath you know if that's how much of an effect it had."*³

Of Fr Marmion's attendance at the beatification, Fr Moloney wrote in July 2021:

I profoundly regret that this veneer could only have added to the difficulty victims faced in coming forward to speak of their experiences.

Fr Marmion went into decline from mid-October 2000 onwards and was hospitalised in St Vincent's Private Hospital in Dublin, where he died on 15 November 2000.

³ Restorative Justice Report, p. 18

Fr Donal Neary served as the Superior of the Gardiner Street Community at the time of Fr Marmion's death. In that role he officiated at Fr Marmion's funeral.

Fr Marmion was a past pupil of Clongowes and in 2001 a glowing obituary was published in The Clongownian, the annual publication of Clongowes Wood College. The secrecy behind Fr Marmion's abuses made possible the publication of such a misleading perspective and incomplete record of his life.

4.3 1996 Church Guidelines⁴ on responding to child sexual abuse

Beginning in the early 1990s the public spotlight started to focus on cases of sexual abuse by priests and religious. It was widely and openly discussed by Ireland's political and religious leaders and came to public notice through a series of high-profile child abuse scandals concerning priests.

Complaints of sexual abuse were also made against Jesuits at this time and these were known to the Provincials. During the 45 years between 1945 and 1989 the Society received eight complaints of child sexual abuse against Jesuits, plus the complaint against Fr Marmion in 1977. In the 1990s the Society received a further 18 complaints. As noted by Fr O'Hanlon,⁵ there was a process in place to respond to these complaints albeit "*an ad hoc, reactive approach*".

In 1995 the Jesuit Protocol for dealing with cases of child sexual abuse was circulated within the Society. The following year, in 1996, the Church Guidelines on responding to child sexual abuse by priests and religious was published.

A difference existed between the 1995 Jesuit Protocol and the 1996 Church Guidelines. With the Jesuit Protocol, complaints of sexual abuse were dealt with through internal processes in the first instance and then potentially reported to the civil authorities. In contrast, in the 1996 Church Guidelines all knowledge and suspicions must be notified to civil authorities. It contained a recommended reporting policy as follows:

In all instances where it is known or suspected that a priest or religious has sexually abused a child, the matter should be reported to the civil authorities.

⁴ Child Sexual Abuse: Framework for a Church Response (The Report of the Irish Catholic Bishops' Advisory Committee on Child Sexual Abuse by Priests and Religious (1996)). Referred to in this present document as the 1996 Church Guidelines.

⁵ Appendix 6 - Statement from Fr Gerry O'Hanlon SJ (Provincial 1998-2004)

The structures envisaged by the 1996 Church Guidelines, which included the establishment of a multi-disciplinary advisory panel, the appointment of a victim support person and a priest advisor, were not implemented by Society. In part these structures were intended to address the potential conflict of interest for a Provincial leader who is in receipt of a complaint, between the interests of the complainant and the interests of the accused person.

Application of the reporting policy contained in 1996 Church Guidelines by the Society would have led to recognition of the need for the Society to identify and report to An Garda Síochána all known cases of child sexual abuse involving its members. No consideration was given in 1996 to undertaking a review of historic cases to enable this reporting policy to be met.

Fr Laurence Murphy, who was the Provincial between 1992 and 1998, recognises that the publication of the 1996 Church Guidelines was an opportunity to review all past cases. He has no recollection of a review of historic cases being undertaken during his term of office. Had this been done the case of Fr Marmion would undoubtedly have come to light and been reported to the civil authorities.

The 1995 Jesuit Protocol was revised in December 2000 but its reporting commitment still did not accord with the 1996 Church Guidelines.

Speaking in January 2022, Fr Gerry O'Hanlon acknowledged that, while he was a Consultor, the need to update the 1995 Jesuit Protocol to bring it into line with the 1996 Church Guidelines was an agenda item. He is unable to say why the review of the 1995 Jesuit Protocol was then stalled until February 1998. He noted that a Consult⁶ considered a revised Protocol in March 1998.

Fr O'Hanlon also acknowledges that it took him 18 months after his appointment as the Provincial in 1998 to reach the realisation that the Society's handling of child sexual abuse issues was inadequate. He said he was slow in coming to terms with the reality of child sexual abuse by Jesuits and seeking out information that was within his powers to acquire.

He commented that culture played a big part in the tardiness of the Society's response. During the 1990s it was not a given that religious orders would report complaints of sexual

⁶ A Consult is a formal meeting between the Provincial and his Consultors.

abuse to An Garda Síochána. It was a significant step to decide that this should be done. Advice on reporting to An Garda Síochána was hugely controversial.

He remembered gathering staff and speaking about the reporting policy at an Assembly Meeting in 2001.

In late 2001 Fr O'Hanlon established a committee known as the Child Protection Committee within the Society. It held its first meeting on 14 March 2002.

The Committee comprised two lay professionals and Fr John Humphreys (Jesuit Child Protection Delegate). It had no terms of reference. It was informally composed, being of a consultative and advisory nature to assist the Jesuit Child Protection Delegate in carrying out his work. Its meetings were convened when requested by Fr Humphreys.

Speaking in 2022, the two lay professionals said that the Child Protection Committee never fulfilled the function of conducting a preliminary investigation of any nature, including in accordance with Canon Law, as envisaged in the Province protocol. That was not its function. The records that exist regarding the advice given by the Child Protection Committee confirm the accuracy of their recollection. They regarded the function of the Child Protection Committee as being to assist Fr Humphreys, when asked by him to convene, in the identification of the actions appropriate to his response to particular complaints of abuse.

Speaking in July 2021, Fr O'Hanlon said:

"In my role as Provincial I was slow to move from an ad hoc, reactive approach to a more structured, proactive one. And, while the child protection committee that was established was, I believe, extremely effective, I regret very much not having in place a permanent structure for my successor. I apologise unreservedly for these and any other failings on my watch as Provincial: I am deeply sorry for the unspeakable pain and harm caused to all victims and survivors, as well as their families and friends."

In 2023 Fr O'Hanlon said that when he left the role of Provincial in 2004, he was confident some good progress has been made over his time at the helm.⁷

⁷ Appendix 6 - Statement from Fr Gerry O'Hanlon SJ (Provincial 1998-2004)

“I was at peace that I had done my best. Now, with the clarity afforded by hindsight, and thanks in particular to the restorative process, I am much more conscious of my significant mistakes and omissions. If I began this restorative process in defensive mode, over time I have gradually felt my defences tumble.”

By the time Fr O’Hanlon left office in 2004 the Province had identified 24 Jesuits who had been the subject of complaints or suspicion of child sexual abuse.

The Society did not apply its own 1995 protocols or the 1996 Church Guidelines to the knowledge it had gained in 1977 regarding Fr Marmion’s sexual abuse. It acknowledges this was a significant omission.

4.4 Why reporting guidelines were not applied to Fr Marmion’s abuse

1996 Church Guidelines did not receive recognition from the Vatican in Rome.⁸ Fr O’Hanlon believes that the Vatican’s lack of a definitive endorsement led the Irish Province to delay its implementation until 2002.

However, between 1996 and 2002 complaints of sexual abuse against Jesuits, while frequently delayed, were being reported to An Garda Síochána even though the 1996 Church Guidelines had not been adopted by the Society. One such complaint was that of sexual abuse received in 1991 against Fr Andrews and repeated twice in 1994. This complaint was reported by the Society to An Garda Síochána in 1995 (Chapter 4.5). The fact that the complaint against Fr Andrews was reported to An Garda Síochána and the 1977 complaint against Fr Marmion was not, suggests that, at that time, Fr Marmion’s crimes remained known only to Fr Doyle, Fr Barber, and Fr Andrews.

Fr Murphy acknowledges that had he inquired, he would have quite easily uncovered information in relation to Fr Marmion’s abuse, not least when one considers that Fr Andrews was one of his Consultants. Speaking in 2022 he said:

“I acknowledge my failure to identify all known cases of abuse within our Province at the time when the 1996 Guidelines were published. Had I made proper inquiry, I

⁸ The Vatican had reservations about the 1996 Church Guidelines policy of reporting complaints of child sexual abuse to the civil authorities. The basis of the reservation was that the making of a report put the reputation and good name of a priest at risk. The Commission was told that the Congregation for the Clergy in Rome had studied the document in detail and emphasised to the Irish bishops that it must conform to the canonical norms in force. The congregation indicated that *“the text contains procedures and dispositions which are contrary to canonical discipline. In particular ‘mandatory reporting’”* (Source: 7.13 Report of the Commission of Investigation into the Catholic Archdiocese of Dublin)

believe that I would relatively easily have been able to uncover what was known of Marmion's past behaviour. I did not know about what had happened, but I do not deny that the means of knowledge were there for me and I did not seek to find out.

I acknowledge my failures and I have sought to understand within myself how I was so blind to the harm and pain caused and why I did not act as I should have.

I acknowledge that the 1996 sexual abuse reporting guidelines were the prevailing ethos during my time as Provincial. Therefore, I cannot excuse my failures by reference to prevailing ethos. I believe that our own internal culture played a role in my failures, and I do not identify this as a means of explaining away but rather in pursuit of understanding of my own behaviours.”

Fr O'Hanlon said that he had no knowledge of Fr Marmion's abuse until 2002 when Fr Barber informed him. (Chapter 5.1).

4.5 Fr Paul Andrews SJ

While it is not within the remit of this narrative record to consider the full details of the case management actions in respect of any Jesuit other than Fr Marmion, what is relevant to this narrative is whether and to what extent the complaint of child sexual abuse against Fr Andrews received in 1991 and repeated twice in 1994 influenced the course of events and the maintenance of the secrecy around Fr Marmion's history of abuse.

Fr Andrews entered the Society one year after Fr Marmion. It is undoubtedly the case that there was friendship between them. In 1964, while at Rathfarnham Castle, Fr Marmion wrote to Fr Andrews and used the term 'jim-jams', defined as meaning a state of nervous tension, excitement, or anxiety.

In 1977, when he was the Rector of Belvedere College (1976 to 1982), Fr Andrews was the first Jesuit recipient of a complaint of child sexual abuse against Fr Marmion. As outlined in Chapter 3, Fr Doyle (Provincial at the time) and Fr Barber (Headmaster at the time) were the only other two people in authority who held knowledge about the complaints and the reason Fr Marmion was subsequently removed from the school in 1978.

It is not known what Fr Doyle⁹ did with this knowledge. In relation to Fr Barber's knowledge, he has said that he dealt with the complaints in 1977. He has said that it was his assumption that the information was held at the Provincial Office. He understood that, given the hierarchical structure within the Society, his role in the matter had concluded through the actions that he had taken in 1977. He changed his view after he received a letter dated 11 April 2002 from a past pupil (Chapter 5.1).

However, Fr Andrews was a Consultor¹⁰ and member of the Provincial Consult¹¹ between 1992 and 1999; first to the Provincial Fr Laurence Murphy up to 1998, and subsequently to the Provincial Fr Gerry O'Hanlon until June 1999. In this senior role, Fr Andrews would have been familiar with the reporting guidelines in relation to complaints of sexual abuse, while ad hoc, that existed within the Society, and the Society's requirement to establish a Canon Law investigation into the 1977 complaint against Fr Marmion.

Fr O'Hanlon was also a Consultor around this time (1991-1997) and his recollection was that the issue of child sexual abuse was being discussed at Consults in 1991/1992 but not yet in terms of guidelines on how to deal with specific cases.

From 1995 on, there was discussion over several Consult meetings towards developing a protocol for responding to child sexual abuse. Fr Andrews was present for these discussions about the Society's 1995 protocol and the 1996 Church Guidelines on responding to sexual abuse. Addressing complaints of sexual abuse against Jesuits, past, present, and future, was an issue that was being discussed at the time and its significance for those who had been abused and the Society could not have been easily overlooked. It was a live issue.

The Society believes that Fr Andrews should have told the Provincial about his knowledge of Fr Marmion's sexual abuse and, through his membership of the Consult, he had ample opportunity to do so. He chose not to. He also chose not to share this knowledge with the Jesuit Child Protection Delegate Fr John Humphreys¹² until asked about this by Fr Humphreys in 2004.

⁹ Fr Doyle died in 2008.

¹⁰ A Consultor is a close advisor to the Provincial.

¹¹ The Province Consult consist of the Provincial, the Socius and the Consultors.

¹² Fr Humphreys held this post in the early 1990s and due to an illness Fr O'Hanlon reappointed him to the post in 1998.

In addition, Fr Andrews had personal experience of the implementation of child protection procedures as he was the subject of a complaint in 1991.

In 1991, the Society received a complaint of sexual abuse against Fr Andrews stated to have occurred in 1985 in a non-school setting. The Provincial at the time, Fr Harnett, raised the complaint with Fr Andrews and sought his response. Fr Andrews denied the complaint. Fr Harnett reported that he brought the matter to the Provincial Consult and then made the decision that further steps were not required.

In 1994, members of the family of the complainant became concerned that appropriate action had not been taken in respect of this matter and renewed the complaint. The family was concerned that Fr Andrews had continued to enjoy a high profile and was involved in ministry with children.¹³

In response, the Provincial (Fr Murphy had taken over from Fr Harnett as the Provincial in 1992) opened a preliminary investigation in late 1994 into the complaint against Fr Andrews in accordance with Canon #1717 of the Code of Canon Law. Fr Andrews was asked to withdraw from professional or pastoral care with minors but was permitted to continue as a Consultor.

On 6 February 1995 the preliminary investigation advised that the accusation of sexual abuse against Fr Andrews was credible. In Canon Law, the function of a preliminary investigation is to ascertain the facts and circumstances of a complaint and its imputability, rather than to determine culpability. A finding of culpability can only be made following a full canonical trial.

On 28 November 1995, the Provincial reported the complaint to An Garda Síochána. It is understood the complaint against Fr Andrews was the first notification of a complaint received against a Jesuit to An Garda Síochána.

At the conclusion of its investigation, An Garda Síochána prepared a file for the Director of Public Prosecutions (DPP) which, on 3 February 1997, directed that there be no prosecution. Following the DPP's decision, Fr Andrews was permitted to resume ministry without restriction until 2002.

¹³ Fr Andrews practised as a consultant psychotherapist and lectured in UCD and the Milltown Institute. He worked at St Declan's Special National School in Dublin.

In June 2002, the newly formed Child Protection Committee was asked by Fr Gerry O'Hanlon to review the Fr Andrews case. It advised that the DPP's decision was neither a declaration of innocence or guilt and that he should not be permitted to exercise any form of ministry with minors. In consequence, Fr Andrews was formally requested to withdraw from ministry with minors from June 2002 onwards.

The Society acknowledges that the decision in February 1997 to permit Fr Andrews to resume his professional work in the counselling and assessment of minors after the decision of the DPP was a serious error of judgement. It is also acknowledged that Fr Andrews' case was badly managed on many fronts, not least, including the care given to the complainant and family, the fact that the case was not reported to the Health Board until 2010, and in his being permitted to return to work with minors in 1997.

The fact that Fr Andrews, against whom a credible accusation of child sexual abuse had been made, was also permitted to continue as a Consultor, potentially offering advice on the management of other complaints and helping to develop child protection procedures, was wrong and a clear system failure. The Society has said that Fr Andrews should have been removed from his role as Consultor when the complaint was repeated in 1994. The Society also considers that Fr Andrews should not have been appointed a Consultor in 1991 in light of the complaint that had been received about him.

It cannot be known if this complaint influenced Fr Andrews' decision to keep secret his knowledge of Fr Marmion's history of child sexual abuse during his time as a Consultor.

It is highly likely that had Fr Andrews shared his knowledge of the 1977 complaint with Fr Laurence Murphy in 1996, Fr Marmion's crimes would have been reported to An Garda Síochána during Fr Marmion's lifetime.

Fr Andrews' silence contributed to the fact that Fr Marmion was not reported to An Garda Síochána and was permitted to continue to exercise ministry as Chaplain in St Vincent's Private Hospital where children would have attended. Given Fr Andrews' senior role he would likely have been aware that Fr Marmion's appointment was contrary to the recommendation of paragraph 4.6.6 of the 1996 Church Guidelines:

If a Bishop or religious superior is satisfied that child sexual abuse had occurred, appropriate steps should be taken to ensure that the accused priest or religious does not remain in any pastoral appointment which affords access to children.

Separately from this narrative record, it is the intention of the Society to place in the public domain the information relevant to its receipt of complaints against Fr Andrews.

5 2002 to 2021: Reports from past pupils of historical abuses and steps taken

In April 2002 three past pupils contacted the Society, two of whom reported that they had been sexually abused by Fr Marmion.

Following these reports discrete efforts were made to connect with a few past pupils but ultimately little action was taken.

In 2004, the publication of the book *Muck and Merlot* by past pupil Tom Doorley was a lost opportunity to reach out proactively to find others who may have been abused by Fr Marmion as well as to repudiate his crimes and the betrayal of children on the part of the Society.¹

The same could be said about the publication of the Dublin Commission Report in 2009.²

The limited efforts made to find past pupils who had been abused and support them meant that many who had been carrying their pain and suffering in isolation for more than 20 years had to do so for many more years.

In contrast, following the statement issued by the Society on 2 March 2021, 87 past pupils came forward (up to September 2023) to relay their experience of abuse and seek support.

Chapter 5 documents what occurred during this period.

¹ Appendix 8 - Statement from Fr John Dardis SJ (Provincial 2004-2010)

² Report of the Commission of Investigation into the Catholic Archdiocese of Dublin <https://www.gov.ie>

5.1 Notification of Fr Marmion's abuse to the Jesuit Child Protection Delegate

By letter dated 11 April 2002, Fr Barber informed the Provincial, Fr Gerry O'Hanlon³, of correspondence he had just received from a past pupil. This past pupil was one of the boys Fr Barber had interviewed in Belvedere College in 1977 following the reports of Fr Marmion's sexual abuse during the 1977 Vienna Trip.

In his letter the past pupil informed Fr Barber of how it was for him, as a boy, being called to his office to be asked the question, "*had he been abused by Joseph Marmion?*". The past pupil wished to place his experience on record.

Fr Barber advised Fr O'Hanlon that he would contact the Jesuit Child Protection Delegate, Fr John Humphreys, about the matter.

Fr Barber responded to the past pupil acknowledging that his letter had been salutary for him. He expressed his shock and sadness at the pain which had been caused. He acknowledged the past pupil's experience and offered his sincere regret. He also suggested a meeting if he was open to this.

On 15 April 2002 Fr John Humphreys received a phone call from another past pupil of Belvedere College, who reported that a fellow past pupil had been sexually abused by Fr Marmion and he would be in contact with Fr Humphreys about the experience which occurred while he was being measured for a costume for the opera. During the phone call the past pupil also told Fr Humphreys that other former pupils had similar experiences and that the sense of his Belvedere class was that something pretty awful had gone on.

On 16 April 2002 the fellow past pupil referred to by the caller the previous day spoke with Fr Humphreys. He described his experience, consistent with many of the abuses outlined in Chapter 2. He mentioned to Fr Humphreys that he was aware of another boy who he believed had been sexually abused by Fr Marmion. The sexual abuse had happened in Vienna. He advised Fr Humphreys to interview Fr Barber. The information provided by this past pupil was carefully noted by Fr Humphreys.

³ Appendix 6 - Statement from Fr Gerry O'Hanlon SJ (Provincial 1998-2004)

Also during this conversation, the past pupil mentioned another past pupil, now deceased, *“who took the complaint of physical abuse to the Jesuit authorities”* when a boy. He believed this to have happened in 1978. Fr Barber said he had no recollection of a complaint from the pupil of having been physically abused by Fr Marmion. Fr Barber remembered that, in 1977, the pupil asked him for permission to leave one of Fr Marmion’s classes. (Chapter 2.5)

5.2 Complaints of sexual abuse reported to An Garda Síochána

The complaints made in 2002 by the past pupils against Fr Marmion and the corroborative information from the other past pupil were brought to the Child Protection Committee in April and June 2002. (It had met for the first time in March 2002).

Speaking in 2022, the two lay professionals who were members of the Child Protection Committee in 2002 confirmed that neither of them had any recollection of ever having heard the name of Fr Marmion mentioned at any of their meetings. This would not have been unusual. Cases were frequently anonymised for the purpose of the meetings and were referred to by numbers.

When Fr Marmion’s case was considered by the Child Protection Committee he was deceased. The only record of the advice given by the Child Protection Committee regarding this case is contained in a file note written by Fr Humphreys on 23 April 2002.

It would appear that Fr Humphreys’ file notes were for himself as an aide-mémoire of the meetings, including follow-up action points for himself. It is believed that Fr Humphreys would have used these notes to provide briefings to the Provincial Fr O’Hanlon to keep him informed of the advice of the Child Protection Committee. They were not regarded as minutes of the meeting and thus were not seen from meeting to meeting by members of the Child Protection Committee.

Other than Fr Humphreys’ file note, quoted below, there is no other record of the meeting on 23 April 2002.

April 23rd, 2002: Advice of Child Protection Committee re: Joe Marmion, SJ: We considered the reports from both <name of past pupil> and <name of past pupil>. Both were struck by the anguish in my reporting. Their view was that the guys are “terrorized”. They recommend that they be “cared for” by us. While they think that I

can do something by getting back and following up that a word of affirmation from you would also be very timely. Thank them for coming to see me, their bravery and thoroughness. Assure them in the whole area of CSA or CP [Child Protection] that we are going to do whatever it takes to get it right. It is important to bring them along with you – ask them to hold on, be patient with our slower approach, invite them to get back to you at any time if they feel that we are not doing enough, quickly enough. <name of past pupil> would seem to have been re-stimulated and reminded of what happened to him. Needs to be taken care of.

Ask <name of past pupil> if he is making a complaint. If yes, note that. If no, assure him that if he should change his mind on that at any time then just let us know. Add something like, “thank God you were not traumatised but if ever you felt you wanted to talk about the subject I hope you’d know that we would want you to get whatever help you needed”.....<name of past pupil> said that he wasn’t making a complaint but that if we wanted him to write up what had happened to him in the event that it might be helpful that he was prepared to do so.

Request <name of past pupil> to approach his friend who was abused and invite his friend, if he wants to, to contact us here and make a complaint. Indicate to his friend that we will have to report the matter to An Garda Síochána and will not mention his name, if that is what he wants.

<name of past pupil> undertook to do this as soon as an opportunity presented itself.

Check that <name of past pupil> approach to the Jesuit authorities was about physical abuse – bullying by Joe Marmion only. <name of past pupil> said that yes it was.

Interview <name of another past pupil> [Completed on April 26th, 2002.]

Inform him that I have followed up what he told me with <name of past pupil> ... Did so.

Ask <name of past pupil> to follow-up with <name of past pupil> – would he like to give a name of who was abused....

He said he would do so.

Would <name of past pupil> / <name of past pupil> be willing to invite <name of past pupil> and <name of past pupil> to contact us here at Eglinton Road. He will enquire. Told <name of past pupil> that we will be reporting the matter to the Gardaí in due course.

Action:

- 1. Interview Noel Barber [Completed on May 9th. 2002.] ⁴**
- 2. Interview <name of past pupil>⁵ [Completed on April 26th, 2002.]**

The two lay professionals who were members of the Child Protection Committee have stated that they have no recollection of any other discussion about Fr Marmion's case and there is no other record of such a discussion having taken place. They rely upon Fr Humphreys' memorandum for their 2022 recollection of that meeting. They each believe that they heard the name Fr Marmion for the first time in March 2021 at the time when the Jesuit statement was issued.

The records relating to Fr Marmion contain one further reference to the Child Protection Committee. On 11 June 2002 Fr Humphreys wrote to Fr Barber stating "my advisory committee on child protection suggested that I write you and ask for copies of your correspondence with <name of past pupil> with a view to advising whether we should take any further steps. If you have no objection, I would be glad to have a copy of same or copies".

On 25 September 2002 Fr Humphreys wrote to An Garda Síochána reporting for the first time that the Society had received complaints of child sexual abuse against Fr Marmion.

⁴ During this interview Fr Barber gave his recollection of events as they had occurred in 1977/1978. There are minor discrepancies between the account given by Fr Barber in 2002 and that given in 2021. See Chapter 3.1.1. These discrepancies do not in any material respect alter the substance of his description of what had occurred in 1977/1978. Fr Humphreys sought clarification as to the identities and responses given by the boys with whom Fr Barber had spoken in 1977. Fr Barber had limited recollection of the detail of those conversations. On 4 September 2002, Fr Humphreys again met with Fr Barber, who on this occasion, clarified certain details.

⁵ The names of 6 past pupils were referred to in this note. They are redacted here.

The letter reads as follows:

I am writing to inform you that we have received complaints of child sexual abuse against a Jesuit priest, Fr Joseph Marmion SJ. Joseph Marmion died on November 15th 2000.

The allegations were first made in 1978.⁶ At that time Joseph Marmion was teaching in the Jesuit School, Belvedere College, Dublin and the alleged abuse was of pupils of the College. The matter was investigated at the time by the Jesuit authorities and Joseph Marmion was removed from his teaching post. He subsequently took sabbatical leave for a year and did not return to any of our schools or to ministry to minors. Instead, he worked in the area of adult education while based in the Jesuit Community at St. Francis Xaviers Church, Gardiner Street, Dublin 1. He was also part-time Chaplain at St. Vincent's Private Hospital. He retired due to ill health in 1999.

This case was brought to our attention again recently and our understanding is that it may not have been reported to the relevant authorities at the time.

If there is any further information you would like to have on this case, please don't hesitate to contact me at the address and/or phone number given above.

On 22 October 2002 the Provincial Fr Gerry O'Hanlon wrote to Fr General Peter-Hans Kolvenbach regarding complaints of child sexual abuse against Irish Jesuits. In the course of a three-page letter, he provided information regarding the number of cases that were in hand, and how these cases had been dealt with to date. He also outlined the nature and role of the Catholic Church Commission on Child Abuse, which was in the course of being established at that time. Ultimately, this Commission (known as the Hussey Commission) did not proceed. Fr O'Hanlon informed Fr Kolvenbach of the work being undertaken by Fr John Humphreys and the Child Protection Committee in relation to the appropriate pastoral responses by the Province to both those who had been abused and to their abusers.

In the preceding months, Fr O'Hanlon had given as much information as possible to both the members of the Province and to the Superiors of Jesuit communities across Ireland

⁶ The allegations were first made in September 1977 as set out in Chapter 3.1.

without mentioning names, and told them that they were free to use the information to facilitate any person who may have suffered child sexual abuse at the hands of a Jesuit to come forward and inform the Society.

While we are aware that it is painful for those who have been abused to go back over the past, we have also learned that it can help towards healing if they unburden themselves to the representatives of the Order to whom their abuse belonged or belongs. Of course, this approach could open the door to further claims for financial redress being brought against us, but we consider that in the interests of justice and compassion for those who have suffered sexual abuse at our hands that it is a risk that we have to take.

On 23 October 2002 Fr Humphreys noted the following information:

On 23 October 2002, a member of staff reported to the [Belvedere College] Headmaster Fr Leonard Moloney that he overheard another member of staff state in the staffroom that “*you would never go to that man’s room to get your costume for the opera*”, or words to that effect, referring to Fr Marmion.

On the same day, Fr Humphreys noted that Fr Bruce Bradley had telephoned him to say that he had met a former pupil of his who had been in Belvedere College who had been talking with some of his contemporaries. They expressed surprise that Fr Marmion had been Chaplain to St Vincent’s Private Hospital in light of the complaints that had been made in Belvedere in 1977 about him. It was noted that children also attended St Vincent’s Private Hospital.

5.3 Little action taken to reach out to those who were abused

After the past pupils of Belvedere College who had been abused by Fr Marmion contacted the Jesuits in April 2002, Fr Humphreys took certain steps with a view to opening potential channels of communication between the Society and those whose names had come to his attention.

In 2002, consultation took place within the Jesuit Province about the means by which reach out to former pupils might occur.

Consideration was given to different forms of reach out. It is acknowledged that the efforts that were made overemphasised the need to respect the privacy of past pupils.

On 2 May 2002, the Provincial Fr Gerry O'Hanlon⁷ wrote to all members of the Province stating the need to establish the truth in regard to all cases of which they had knowledge, to assess how those cases were managed so that abuse could be addressed and any mistakes of the past would be minimized in the future:

All allegations, without exception, must be fully investigated so there is no question of any person being unjustly condemned. It is only when the truth is established that all involved will be in a position to move on from this dreadful issue which has caused hurt and pain for too many people. In this context, as part of CORI, we will be supporting the Independent Review of sex abuse cases announced recently by the Irish Bishops. In the light of the expected publication of this review, and in order to respect the sensitivity of the above process, as we try to find appropriate ways to reach out to any who have been abused, we do not propose to publicise our own situation in the external media at this time. It takes courage to come forward to present a complaint of this nature. In addition to responding to allegations which come to us, we wish to do more. We want to reach out in a pastoral and unobtrusive way, respecting the sensitivities of the situation to any others who have a complaint to make regarding sexual abuse by an Irish Jesuit, former Jesuit, or anyone involved in institutions run by us. We encourage them to contact us, or to report the matter directly to the civil authorities.

While discreet efforts were made to connect with a few past pupils, ultimately little action was taken. This is acknowledged in the 2 July 2022 apology from the then Provincial, Fr Leonard Moloney (Chapter 6.3).

Through our failure to communicate in the wider public domain, a significant opportunity was missed in 2002 to convey our availability to people who had suffered abuse in our schools.⁸

Despite there being knowledge of Fr Marmion's sexual abuse, a significant opportunity was missed in 2002 to convey the availability of Jesuits to people who had suffered abuse

⁷ Appendix 6 - Statement from Fr Gerry O'Hanlon SJ (Provincial 1998-2004)

⁸ 2 July 2022 apology from the then Provincial, Fr Leonard Moloney: Answers and Responses (SJ), p. 5

and had been carrying their pain and suffering in isolation for more than 20 years, and would do so for another 20 years.

A past pupil provided this reflection on the outreach to victims at the time:

“My question is why the reaching out was so poor. To quote a victim of Marmion from my year. ‘The Jesuits had no difficulty in approaching me in those years to ask for money or professional advice. Why could they not have discreetly approached past pupils of Belvedere with whom they had regular contact and asked them did they know anything about Marmion abusing boys?’ That lack of outreach seems to conform to this pattern of cruel and profound indifference to victims.”

5.4 Further opportunities to reach out to past pupils

On 11 February 2004, as part of a look-back on historical cases, Fr John Humphreys wrote to a past pupil on behalf of the Provincial Fr Gerry O’Hanlon. He expressed his deep upset at what Fr Barber had told him regarding his experience. In the letter Fr Humphreys advised that Fr O’Hanlon would be available to meet with him if he would wish for such a meeting.

On 12 February 2004 the past pupil telephoned Fr Humphreys and indicated that he was glad to know that such things as writing to those who had been abused was going on.

Fr Humphreys explained that what the Provincial had wanted to do, if they met and if it helped, was to apologise that he had such an experience while in one of the Jesuit Schools. However, the past pupil confirmed that he did not need to meet either Fr O’Hanlon or Fr Humphreys.

Later in 2004, a book (*Muck and Merlot* by Belvedere College past pupil Tom Doorley) was published in which a chapter was dedicated to detailing Fr Marmion’s paedophilic, emotionally, and physically abusive behaviours, without naming him.

On 10 November 2004 the Provincial Fr Dardis (31 July 2004-2010) and the Jesuit Child Protection Delegate Fr Humphreys met at the Gardiner Street Community with the Rector of Belvedere College Fr Derek Cassidy, and the Headmaster of Belvedere College Mr Gerry Foley, to discuss some of the content of the book.

The extract under discussion was as follows:

In my time at Belvedere the senior school was ostensibly run by a series of Headmasters, all of them decent men who meant well. It became apparent, however, as I got older that the real power was wielded by someone else: a rank-and-file Jesuit (if you can imagine such a thing) who, the story went, had been removed from Clongowes after he had broken a boy's jaw.

There was even a suggestion that he had broken the jaws of several boys, but this may have been inspired by the French text he used in class, a little tale entitled "Sept d'Un Coup", or "Seven with One Blow". He was a huge man, with ham-like fists and a head the size of a Halloween pumpkin; he exuded a curiously seductive combination of charm, intelligence, and sheer menace. A bully, a sadist, a brilliant teacher, a highly talented man, he was also an active paedophile. His influence was everywhere. In that cynically subversive way that can be so appealing to teenage boys, he would speak slightly of other teachers and even impute pederastic tendencies to several blameless colleagues.

Anyone who was made a prefect had to have his seal of approval.

Every year he produced a Strauss operetta, and I still find it astounding that nobody seemed to think that there was something fundamentally skin-creeping about having – to take just one example – a first-form boy in a long dress and blonde wig singing "Pink Champagne" in a pre-pubescent treble.

This remarkable Jesuit insisted on measuring the members of the junior chorus for their costumes: individually, stark naked, and in the privacy of his own room. Favoured pupils were taken on a summer trip to Vienna where accounts vary as to what kind of sexual assaults took place. I don't think there was a boy in the school who was unaware of what this charismatic monster was getting up to; I have no doubt that many of his fellow Jesuits knew, too. We used to refer to 'Tales from the Vienna Woods'. Yet this man was let continue for many years in direct – and I mean very direct – contact with boys whose parents felt they were providing their sons with the best education they could afford.

Eventually he was moved to parish duties, but only after a group of parents... had refused to yield and forced matters to a head. These days, I would like to think, he would have received a custodial sentence.

Some years before this deeply disturbing man died, he officiated at the funeral Mass of the father of one of my old school friends. I had no idea who he was – this much frailer figure – as he emerged onto the altar in St Francis Xavier's in Gardiner Street. But when he spoke in that deceptively gentle voice. I felt the same sinking sensation as would assail me when he called me up to the front of French class for some form of humiliation. And I had never been one of his physical victims. This man's legacy is varied. I know people who became nervous wrecks, some laughed it off, some refused to acknowledge what happened to them, at least one has been in therapy for years.

As for me, I have been left with an innate distrust of authority figures and a visceral loathing of the humiliation of human beings in whatever form. In that sense he was, perhaps, a valuable part of my education.

A few years ago, I received a letter from a group of classmates who were seeking funds for a new building project at Belvedere. They pointed out that this was an opportunity to give something back to the school that had "given us so much". I'm afraid I wrote a rather terse reply.

At the meeting on 10 November 2004 certain actions were agreed both internally and externally. The internal actions included contact with Jesuit members of the Province, and staff.

External actions involved the preparation of a draft statement. It was also suggested that Fr Humphreys would seek to check out what was known about the factual issues arising from the book extract.

The approach agreed at the meeting was that there be no public statement about *Muck and Merlot* unless media questions were asked of the Society or College.

It was also agreed on 10 November 2004 that the Provincial Fr Dardis would contact Tom Doorley through an intermediary. The late Mr Gerry Haugh was the intermediary who was

asked to contact Tom Doorley. In the event, Mr Haugh informed Fr Humphreys that Fr Barber was the most appropriate person to meet with Mr Doorley. However, this meeting did not take place. Fr Barber intended to meet Mr Doorley, but the meeting did not happen and it has not been possible to identify why.

On 11 November 2004 Fr Humphreys again spoke with Fr Barber who confirmed he knew nothing about the physical abuse mentioned in the book as having happened in Clongowes Wood College.

He suggested that Fr Humphreys contact Fr Andrews, who was Province Prefect of Studies⁹ at the time. On 11 November 2004 it is recorded that Fr Paul Andrews was interviewed. It was likely that the interviewer was Fr Humphreys.

Paul Andrews said that he had a lot to do with Joe over the years and that, to his knowledge, there was no allegation of physical abuse ever made against Joe. The move from Clongowes had more to do with Joe's tendency to be partisan towards some and his bullying. Paul clarified that he was Rector in Belvedere College in 1978, a friend of his relayed to him a named parent's concern that something inappropriate had happened during the most recent trip to Vienna.

Fr Andrews passed on the information he got second hand from the named parent to Fr N Barber, the Headmaster. He investigated the case. Fr Marmion was confronted with the complaint by both the Rector [Fr Andrews], the Headmaster [Fr Barber] and the Provincial [Fr Doyle] at the time. Steps were taken and at the end of the year Fr Marmion was removed from secondary education. Fr Andrews' memory is that the case was brought to his attention in Spring 1978¹⁰, e.g., February/March.

While Fr Andrews said he had no knowledge of any complaint of physical abuse he acknowledged that there were complaints of sexual abuse against Fr Marmion in 1977 which had been confirmed. It appears that this was the first time Fr Andrews had ever shared his knowledge of Fr Marmion's history of sexual abuse.

⁹ At that time the occupier of this position oversaw the Prefects of Studies in all Jesuit schools.

¹⁰ The belief that the complaint had first been made in Spring 1978 rather than September 1977 may have been contributed to by this interview. Earlier in the 2002 interview, Fr Barber had also referred to Spring 1978.

Some general indications of the knowledge within the Society in 2004 of Fr Marmion's abuses are contained in the following unsigned and undated memo which was prepared in relation to the book *Muck and Merlot*:

Some facts in relation to the 'cases' mentioned in the book.

Vienna Incident:

Fr Paul Andrews SJ, Rector of Belvedere College at the time, 1978, was informed by a mutual friend that a named parent had concerns regarding Joseph Marmion's behaviour with pupils of the school during the most recent trip to Vienna. Fr Andrews' memory is that the matter was brought to his attention in Spring 1978¹¹, e.g., February/March. These trips were annual events. Fr Andrews passed on the information he had received from the named parent's friend to Fr Barber, the Headmaster of Belvedere at the time. He investigated the case. Joseph Marmion was confronted with the boys' account of the matter by the Rector and the Headmaster. Joseph Marmion was inclined to minimise the incidents. However, the Provincial at the time invited that steps to be taken. The future trip to Vienna was cancelled. Joseph Marmion's behaviour was monitored and at the end of the year he was removed permanently from secondary education.

He first went on sabbatical leave. When he returned, he engaged in Adult Education while living in Gardiner Street Community to which a parish is attached. That was in 1979. In 1990 he became part-time Chaplain in St. Vincent's Private Hospital with another priest. He retired from that in 1999 due to ill health and died in 2000.

Operetta:

The material is credible as a similar incident is on file. The person concerned indicated that he was not making a complaint. He knew of others who had also been molested, and more seriously.

Broken Jaw:

Fr Paul Andrews – Province Prefect of Studies for many years and at the time – was very clear that no allegation of physical abuse was ever made against Joseph Marmion and he never heard of Joseph Marmion breaking any boy's jaw. In fact,

¹¹ Fr Andrews was mistaken in his recollection that matters relating to Fr Marmion had been brought to his attention in Spring 1978. They had been brought to his attention in late August or early September 1977.

Joseph Marmion went to Limerick after Clongowes and then, four years later, went to Belvedere.

Fr Humphreys also noted that Fr Barber had received additional information to the effect that certain former pupils known to have been friendly with Joseph Marmion may have been experiencing suffering in their lives. Fr Humphreys noted that caution had been advised regarding the proactive pursuit of people who had not come forward with complaints of sexual abuse.

It is accepted that Fr Marmion committed acts of physical abuse while Prefect of Studies at Clongowes Wood College and that Jesuits in the school were aware of this abuse.

It is a matter of profound shame to the Jesuits that Fr Marmion was allowed to continue teaching as long as he did, despite these abusive behaviours towards boys being known of by the Jesuits in Clongowes, Crescent and Belvedere, and that he was allowed to continue to exercise ministry throughout his later years while a member of the Gardiner St Community.

Possible content of a statement (yet to be drafted) and the steps which might be taken in the event of there being media questions were discussed at a further meeting on 12 November 2004 which was attended by Fr Humphreys and two communications advisors. The first draft of a possible statement (as cited in the document *The Jesuit Response*) was prepared by a person from the Jesuit Communications Office and was forwarded on 17 November 2004 to the Jesuit Child Protection Delegate Fr Humphreys, and copied to the Rector Fr Cassidy, and the Headmaster of Belvedere College Mr Foley. This is the draft statement.

We have been made aware of the book and the details concerning one of our colleges. With respect of allegations of abuse, we are very concerned that any person might have been abused by a Jesuit in one of our schools or anywhere else. We would want to reach out to any such person and assist them in any way possible. We have a Delegate for child protection and he would be most anxious to meet any such person who would wish to meet us. This would be done in a confidential manner, in a spirit of openness and genuine concern. The Delegate can be contacted at..... Regarding the case in question, we have been in contact with the Author in recent weeks.

It is standard practice for an organisation to have a draft statement prepared in advance on an issue in anticipation that it may be needed to respond to media queries at short notice and then adjust the statement depending on the nature of the query, or not issue the statement if no media queries are received.

Writing in 2023 Fr Dardis said¹²:

No media queries were received and so our statement remained in draft form; it would of course have been further edited as specific questions arose.

Also writing in 2023 Fr Dardis said that at that time the Society had been in contact with two past pupils who had made complaints and had heard of nine other past pupils about whom there were concerns in relation to abuse by Fr Marmion, but they had not been in contact with the Society.

In 2004 our approach to making known our availability to people who had suffered abuse by Jesuits was to communicate through opportunities of personal contact. That was part of the outreach that Fr John Humphreys had been making. Fr Humphreys' last note regarding the Marmion case, dated January 18th 2005, speaks of an outreach effort through a possible intermediary towards another past pupil with the stated intention of creating the opportunity of listening, of offering help and of working towards reconciliation. Unfortunately, we have no record of what transpired after this. The simplest explanation for this is that these efforts at outreach were not successful.

Our desire was to be available to anybody who had suffered abuse by a Jesuit, while at the same time not 'trawling' for people out of respect for their autonomy and privacy and to avoid the risk of re-traumatising them. There was also concern about the possibility of scandal and negative publicity.

Looking back now, I see that I had too much faith in the approach to outreach that we were taking. Something much more robust was needed and the system was too rudimentary. The issues surrounding the privacy of past pupils and not wanting to re-traumatise them were very real, but ways could have been found to make known our desire to hear from anyone who had suffered abuse. A letter to Belvedere past

¹² Appendix 8 - Statement from Fr John Dardis SJ (Provincial 2004-2010)

pupils from the 1970s would have been a significant step. A comprehensive review of the Marmion case and direct contact of myself with people who had suffered abuse could have – and I hope would have - pushed me to take stronger action. It would have been a chance to break the shame-filled silence that pervaded this case right back to 1977/78.¹³

He said he was ashamed that the Society failed on so many fronts and ashamed also that it has taken more than 45 years for this story to be told and that the Society allowed Fr Marmion to continue to minister as a priest, ostensibly in good standing, until his final illness. He continued:

I feel anger with Joseph Marmion for what he did to vulnerable young boys. As a Jesuit, I feel betrayed by him. I apologise again to those of you who have had to bear this terrible burden alone because of the follow-up that I failed to make or the opportunities for more proactive outreach that I failed to see or take up. As Provincial at the time, I am responsible for these failures.¹⁴

In the 2 July 2021 apology, the Provincial Fr Leonard Moloney acknowledged that a means could have been found to communicate such an invitation without necessarily identifying Fr Marmion specifically. *“We did not take this opportunity.”*

When the Report of the Commission of Investigation into the Catholic Archdiocese of Dublin¹⁵ was published in November 2009, Fr Dardis, who was the Provincial at that time, published a statement on the Jesuit website¹⁶ which included an invitation to anybody who had been abused to make contact.

If anybody suffered abuse by a member of the Order and has not come forward already, and wishes to do so, they should contact our Delegate for the Safeguarding of Children.

It is not known if any past pupils who had been abused came forward on foot of this statement.

¹³ Appendix 8 - Statement from Fr John Dardis SJ (Provincial 2004-2010)

¹⁴ Appendix 8 - Statement from Fr John Dardis SJ (Provincial 2004-2010)

¹⁵ The report investigated the manner in which complaints of sexual abuse were dealt with by Church and State authorities.
https://www.gov.ie/en/publication/13804-report-by-commission-of-investigation-into-catholic-archdiocese-of-dublin/?referrer=http://www.justice.ie/en/JELR/Pages/Dublin_Archdiocese_Commission_of_Investigation

¹⁶ Appendix 10 – Statement on publication of Dublin Commission Report

In 2009 the Society received seven complaints of child sexual abuse against Jesuits. In 2009, the year The Ryan Report into abuse of children in residential institutions and The Murphy Report on clerical child sexual abuse in the Dublin Archdiocese were published, it received 10 complaints and in 2011 it received five (see Preface).

By letter dated 29 January 2014 the Child Safeguarding and Protection Service of the Archdiocese of Dublin wrote to Fr Drennan enclosing a notification from Tusla contained in a letter dated 21 January 2014 to the Director of the Child Safeguarding and Protection Service, Archdiocese of Dublin. The letter informed the Director that Tusla had received certain information about the grooming for sexual abuse of a former student of Belvedere College 40 years earlier by Fr Marmion.

By letter dated 31 January 2014 Fr Drennan informed the Archdiocese of Dublin regarding Fr Marmion:

He was a member of our Order. He died on 15 November 2000. There have been other allegations of inappropriate behaviour of a sexual nature against him. These were reported to the Gardaí in 2002.

By letter of the same date Fr Drennan provided the same information to Tusla.

This notification did not prompt the Society to proactively reach out to past pupils who had been abused by Fr Marmion.

6 2021: Fr Marmion named publicly as an abuser

On 2 March 2021 Fr Marmion was named publicly by the Society as somebody who abused boys sexually, emotionally, and physically while he was on the teaching staff at Belvedere College from 1969 to 1978.

This triggered a series of measures designed primarily to seek out, reach out to and support those who were abused or witnessed abuse.

Chapter 6 outlines the immediate reaction to the statement, the follow-up measures, and their impact.

6.1 Immediate reaction to Fr Marmion being named as an abuser

For many, the publication of the statement on 2 March 2021 was the first time they became aware of the brutality and depravity of Fr Marmion's abuse.

There are testimonies in this narrative record that confirm that many were aware of his repeated instances of emotional, physical, and spiritual abuse while disclaiming knowledge of his sexual abuse.

The naming of Fr Marmion as an abuser of children when he was in Jesuit schools impacted past pupils in various ways, ranging from relief to a traumatic resurgence of buried pain and, as many described, a mixture of these feelings which changed as they engaged in different processes.¹

For some, when the news broke and so many people came forward and, through various measures got the opportunity to connect with each other, there was relief. They spoke of the relief they felt at the public acknowledgement by the Society of the abuse. They also spoke of how meaningful the support of their peers was when they shared what happened to them.²

*"I'm now talking to some of the guys after all these years of feeling alone. Now there's a 'band of brothers' and it feels good."*³

Some past pupils had never told their families or children, or anybody, about what happened to them. The public naming of Fr Marmion enabled some of them to speak out.⁴

*"I've spoken to my daughter and my son. My daughter read the response and she has said that she understands more about what I went through having read it."*⁵

For others, it brought back the trauma and the pain that they had kept buried for decades.⁶

¹ Restorative Justice Report, p. 25

² Restorative Justice Report, p. 25

³ Restorative Justice Report, p. 25

⁴ Restorative Justice Report, p. 25

⁵ Restorative Justice Report, p. 25

⁶ Restorative Justice Report, p. 25

“The only reason I’ve got in touch with you was to make sure that other people who came forward would be believed. To offer support to them. It’s been bloody awful.”⁷

“It was a relief on the one hand when this came out and on the other hand, I find it very difficult to listen on the radio to stories of abuse. It has affected my whole life. What did I do to deserve this? It has affected my work life and my mental health, and I have been in the care of mental health professionals for a long time. I have a lot of regard for the Jesuits.”⁸

“I think I’ve been more affected by reading the report and the stuff in the group. I’m getting really upset for the others, more so than for me, or that your man fondled my genitals.”⁹

One past pupil largely forgot about it after school until he read Tom Doorley’s article in The Irish Daily Mail (27 February 2021) while visiting his mother.¹⁰

“My wife looked over at me and said, ‘is everything okay?’ My mother said, Jesus, you had him, did he ever do anything to you? And she had this terrible look on her face, and I said no, I got away with it. She would have been at the operas - all the mothers were involved and helping out and they thought he was great.”¹¹

Another past pupil described his trauma and pain which he had managed through repression.¹²

“This has been terrible. I’m getting counselling. I wish I hadn’t known about it. I was doing okay keeping it all below the surface and I was getting on with things. Now I can’t function some days. I hope it gets better.”¹³

Having dealt with what had happened years earlier, another past pupil described his shock at realising the impact the naming had on him as it triggered the whole thing again and was very difficult to keep an even keel.¹⁴

⁷ Restorative Justice Report, p. 25

⁸ Restorative Justice Report, p. 25

⁹ Restorative Justice Report, p. 25

¹⁰ Restorative Justice Report, p. 25

¹¹ Restorative Justice Report, p. 25

¹² Restorative Justice Report, p. 26

¹³ Restorative Justice Report, p. 26

¹⁴ Restorative Justice Report, p. 26

The March 2021 statement was criticised by some past pupils who felt it represented an incomplete record of what had happened; who knew what, what was done and what was not done. These views were expressed among past pupils privately and also shared across WhatsApp groups. Some chose to share their accounts and express their upset and dissatisfaction publicly through the media, and others made direct contact with the Jesuit Safeguarding Office and/or the independent restorative justice practitioners.

The statement generated considerable media interest in national newspapers and on radio. In March 2021 and again in July 2021 Ireland's national broadcaster RTE's radio talk show Liveline provided a platform for those who had been abused or had knowledge of Fr Marmion's abuse to have their voice and accounts broadcast and heard.

During the days after the publication of the statement many questions were asked of the Jesuits and calls were made for more accountability for what had happened and what was done and not done. The Society quickly recognised that the delivery of answers to questions which the statement triggered, and the telling of all that was known by the Society, were priorities.

Following the publication of the statement, more than 60 past pupils spoke to the Jesuit Safeguarding Office and/or the independent restorative justice practitioners for the first time in relation to their personal experiences with Fr Marmion or in solidarity with those of others. In some instances, the experiences of deceased former pupils were recounted.

Two thirds were from Belvedere College, with the remaining third divided between Clongowes Wood College and Crescent College. Some past pupils have chosen not to share their experiences and recollections.

Some of those who came forward were quite distressed. While the statement had raised many emotions for them, when asked if they would have preferred if the statement had not been made, all said that they were grateful that it had.

A number of people said naming him gave them the validation they needed to be able to speak to the Jesuits.

On 5 March 2021, three days after the statement was issued, a group of past pupils from graduation year 1980 who had been sharing their reactions to the statement informally

among themselves, wrote to the Provincial requesting the opportunity to meet with representatives of the Society to discuss taking this matter further. Between March and June 2021, a series of letters and emails were exchanged.¹⁵ Also at this time, a number of past pupils were in contact with the Safeguarding Office about their experience of abuse and outlined what they needed to happen next.

It emerged during the exchanges between the past pupils' representatives and Fr Moloney that the Society was working on (i) a response to the reactions of past pupils to the statement on 2 March 2021 which involved investigating and documenting what was known within the Jesuit Community about Fr Marmion's abuse, what was done about it and what was not done, but should have been done and (ii) putting in place a Restorative Justice Process.

In this correspondence Fr Moloney committed to disclosing the full truth.

We consider it our duty to tell the full truth of what happened, who knew what and what actions were taken and not taken.

On 25 April 2021 the Society issued a statement announcing that two independent restorative justice practitioners, Catherine O'Connell and Barbara Walshe, had been engaged to co-design a Restorative Justice Process with those impacted by Fr Marmion's abuse and to facilitate these processes.¹⁶ The establishment of this process was welcomed.

Some past pupils who engaged through the Restorative Justice Process were asked what they wanted and what needed to happen next.

Some said that they didn't know yet. Some appreciated the chance to talk in private about what happened, and some really appreciated the peer support that they got from each other.

Many past pupils spoke of the motto 'men for others', and the independent restorative justice practitioners witnessed enormous care, support and protection offered by past pupils to each other. Some past pupils spoke of being cynical about the ability of the

¹⁵ Appendix 11 - Letters between past pupils and Provincial March – June 2021

¹⁶ Appendix 2 - Public Statements issued by the Society.

Jesuits to respond meaningfully to the abuse that happened to children when in their care.¹⁷

*“You don’t have much hope in this process. You believe that the Jesuits will clam up and that nothing will be done about it. He’s been named and shamed. Now it’s going to be an exercise in PR. What would make it really good would be if they would stand up and say what they knew... No paper records anywhere? That’s the omerta thing.”*¹⁸

Some past pupils said that they were concerned that the former Belvedere College Headmaster Fr Barber could be used as a ‘scapegoat’ and ‘thrown under a bus’ for what happened.

Many said that they admired him as he was the one who ensured that Fr Marmion was removed from the school. Rather than using one person to blame, they wanted the Society to fully accept responsibility and to make amends.¹⁹

Several specific needs were identified by past pupils. The independent restorative justice practitioners noted that the ability to be heard, believed, and listened to, enabled many past pupils to break a 40-year silence on what they had gone through and how it had impacted their lives.

While most past pupils appreciated the late, but swift, response of the Jesuits within the process, there was also anger and sadness as to why it had taken so long to reach out and help past pupils when doing it 20 years earlier would have made a significant difference to their lives.²⁰

Here is a selection of the comments from past pupils:

*“I want to be believed and heard.”*²¹

¹⁷ Restorative Justice Report, p. 26

¹⁸ Restorative Justice Report, p. 26

¹⁹ Restorative Justice Report, p. 26

²⁰ Restorative Justice Report, p. 81

²¹ Restorative Justice Report, p. 26

“This is what I wanted, and this has been great. It’s great for me to get this off my chest - great to be listened to by someone who understands and who doesn’t judge.”²²

“It’s good to talk and good to know that someone is taking something on board. I’m encouraged by the approach being taken by Leonard Moloney [Provincial]. I’ll recommend that any of my own classmates will meet with you.”²³

“What I want is that someone does take notice of what went on.”²⁴

“Don’t pretend to come clean unless you’re willing to come clean. A robust process would be forward looking. Imagine a process that ended up with a 15-point blueprint for ensuring any suspicion of harm or danger to a child was reported and evaluated.”²⁵

“I would like to see some sort of deeper ownership. Who knew what, and when did they know it?”²⁶

“I would like them to acknowledge me personally, you know, to say we’re sorry... wouldn’t mind standing face-to-face and getting somebody to look into my eyes... and just apologize to me. That’s all I want; I’m not looking for reparation or anything mercenary. This is a genuine thing that has weighed on me all my life. An apology is all I want and acknowledgment from them that the way they handled the situation wasn’t satisfactory.”²⁷

These comments have helped to guide the ongoing work in relation to reaching out and supporting past pupils. They have also informed a series of specific actions outlined in Chapter 7.

6.2 Reactions to disclosures in *The Jesuit Response*

On 4 July 2021, the Society issued to participants in the Restorative Justice Process the document *The Jesuit Response* as its response to the concerns raised by past pupils following the statement issued on 2 March 2021.

²² Restorative Justice Report, p. 26

²³ Restorative Justice Report, p. 26

²⁴ Restorative Justice Report, p. 26

²⁵ Restorative Justice Report, p. 26

²⁶ Restorative Justice Report, p. 27

²⁷ Restorative Justice Report, p. 27

The Jesuit Response is a chronology of what the Society had been able to bring together from an extensive trawl of its archives and additional research, undertaken between March and June 2021.

The Society acknowledged that it was a record of shameful and criminal behaviour on Fr Marmion's part and inadequate and negligent responses on theirs.

The Jesuit Response disclosed for the first time how Fr Doyle, Fr Andrews and Fr Barber responded to the September 1977 complaint of sexual abuse to cover up what had happened to protect the Society's reputation and avoid scandal.

It also includes detailed on what the Society said it knew about Fr Marmion's abuse, and what they did and did not do.

Some past pupils said that the abuse in Vienna in 1977 was badly handled and, despite setting out as clearly as possible all that was known at the time, the information outlined in *The Jesuit Response* was thought to be unclear and incomplete. One wanted more information about the investigations and decisions made at the time. Another felt the investigation in September 1977 was more concerned with protecting the reputation of the school and the Society, than establishing what damage had been done. Another wanted more information about rumours that might have circulated within the Jesuit Community about Fr Marmion at the time and what actions to pursue them were taken.

Many past pupils were sad, angered and upset to read that the protection of the Jesuits and the institution had been put above the health, welfare and needs of boys in their care.

Many felt that the document did not sufficiently reflect their experiences at the hands of Fr Marmion nor did the recollections of Jesuits questioned during its compilation.

Annoyance, but not surprise, was expressed in relation to the rationale behind the choices made by those in leadership positions over the decades which enabled Fr Marmion to continue to abuse and which maintained the secrecy around his history of sexual abuse of pupils for decades after his death.

The reaction from past pupils confirmed that the bar set by Fr Moloney in his commitment that "*all that is known would be told*" had not yet been reached by *The Jesuit Response*.

These gaps were acknowledged in the *Introduction* to the document which notes that a chronology of this kind is necessarily incomplete and evolving. It specifically acknowledged that the document was a starting point for the compilation of a more complete record.

It is recognised that readers will have other questions which follow naturally from the chronologies of their own experiences and memories. The restorative processes now under way will provide the opportunity for this chronology to be explored, added to, and where appropriate, corrected. It is being delivered within the restorative processes out of a belief that the right to know its content belongs to those who have been personally impacted by Fr Marmion, and that the processes provide an opportunity for holistic engagement whilst also affording people individual and collective spaces within which to receive the story.

Some past pupils chose not to openly share their views on the document and instead chose either to remain silent or to engage directly with the independent restorative justice practitioners and/or the Jesuit Safeguarding Office.

While most past pupils viewed the document as an important starting point, there was unanimous agreement that it could not be accepted as the definitive record of what had occurred.

The considerable discussion among past pupils generated by the document highlighted the obvious need for a co-ordinated response from past pupils and the pursuit of other remedies and supports. This is outlined in more detail in Chapter 7.

6.3 Acknowledgement and Apology from the Provincial Fr Leonard Moloney SJ

In July 2022, in response to the detailed questions past pupils put to the Society following publication of *The Jesuit Response* (see Chapter 7.1) Fr Moloney apologised and acknowledged the level of Fr Marmion's egregious abuse and the Society's failures:

We failed you lamentably and left you exposed to the attack of a violent predator in our midst. We want you to know that we are horrified at the abuses – physical, emotional, sexual and spiritual – that Joseph Marmion repeatedly perpetrated and the sadism, violence, and depravity which the record uncovers. His undermining of self-esteem, his humiliation of young people, often in front of their peers, who

themselves have been damaged by what they had to witness, should never have been tolerated. It is clear that the perpetrator of such enormities had a practised knack of wounding indelibly and hurting grievously. Words do not easily do justice to the growing shock we feel as we read such testimonies.

He acknowledged the many occasions when Jesuits should have intervened in relation to Fr Marmion's behaviour and had failed to do so. These failures include failure to protect pupils, failure to allow the truth to be told, failure to admit to the wrong that had occurred, failure to create earlier opportunities for those who were abused to receive the vindication they sought, deserved and needed, failure to consider the appropriateness of Fr Marmion being allowed to exercise ministry and allowing him continue ministry until shortly before his death, failure to fulfil the recommendations of the 1996 Church Guidelines in regard to reporting its knowledge of his sexual abuse, and failure to stop enabling his abuse.

It also included an unreserved apology to those who have suffered and who continue to suffer through his abusive behaviour. This acknowledgement and apology is reproduced here.



PROVINCIAL'S
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ACKNOWLEDGEMENT AND APOLOGY FROM FR LEONARD MOLONEY SJ

On 4 July 2021 the Society of Jesus shared with past pupils abused by Fr Joseph Marmion SJ a chronology which set out the history of Fr Marmion's membership of the Society and provided information about the complaints that had arisen about him and the Jesuits' actions in response. The chronology was accompanied by a Preface and Jesuit Reflection and was titled 'Fr Marmion: The Jesuit Response'.

Following its publication, the Steering Group representing past pupils spoke of the mixed emotions which the reading of the document elicited for many and of the need to afford past pupils the opportunity to raise questions and make observations as to its shortcomings and omissions. Following a process undertaken by the Steering Group those questions and observations were gathered and submitted in document form to the Society on 21 October 2021. The Jesuits undertook to respond to every question and observation. The chapters which follow are our fulfilment of that commitment.

The task of researching our responses took more time than was at first envisaged. All Jesuits whom it was thought could be able to provide any relevant information about Fr Marmion have been spoken with, as have many lay teachers now retired from Belvedere College SJ. I know that Jesuits and retired lay teachers have welcomed the opportunity of being able to offer their recollections and of being part of these restorative processes. The Jesuit Archives and other archival sources of the Society have been examined for the purpose of identifying any documentation that could assist in answering the questions. As Jesuit communities we are reflecting deeply upon what has happened.

In publishing these responses, I wish to make a number of acknowledgements; some I have made previously, others are new and are made in consequence of our reflection upon what we have been learning from past pupils, from Jesuits and lay teachers:

1. Fr Marmion SJ abused boys emotionally, spiritually, physically, and sexually in three Jesuit schools over a period of two decades. He faced no legal consequence for his violation of boys in our care.
2. By the time Fr Marmion was ordained to the priesthood in 1957 serious doubts and questions had been raised about his behaviours and personality traits. Plainly, it was not foreseen that these behaviours and personality traits would be deployed to such destructive effect in our schools, and more precisely, that they would take the form of the abuse of children. However, the doubts were such that he should have been asked to leave the Society before ordination.

3. Through the voices of survivors and of many Jesuits, we know that Fr Marmion's abusive behaviours were manifest and observable from his earliest days as a Jesuit priest in our schools. As Jesuits, we failed to act with courage in protecting boys in our schools from the many harms which Fr Marmion was causing. His conduct was enabled through our failures. Were it not for the emergence of the complaints of sexual abuse in 1977, Fr Marmion would have been able to continue his bullying and abusive behaviours. We apologise unreservedly to you who have suffered and who continue to suffer through his behaviours towards you.

4. By 1977 the Jesuits had all the information needed to realise the importance of reaching out to the victims of Fr Marmion's sexual crimes and to create the opportunities for you to receive the acknowledgements that you have deserved. Each one of us has spoken to our personal knowledge. This has been heard as defensive, and individual recollections cannot equate with the reality of our collective knowledge. Tragically, that knowledge was not gathered with the purpose and resolve of finding those victims of Fr Marmion who needed to hear from us and for whom earlier acknowledgements from us might have been transformative. I say unequivocally that the Jesuits knew that Fr Marmion had sexually abused boys in Belvedere in 1977. This Jesuit knowledge was not revisited or re-examined by us over the following decades as societal and Church understanding and approach to issues of child abuse evolved. In particular, in the early 1990s, we failed to consider the appropriateness of Fr Marmion being allowed to exercise ministry in St Vincent's Private Hospital or anywhere. We failed to fulfil the recommendations of the 1996 Church Guidelines in regard to the reporting of our knowledge of his sexual abuse. Through our failures to examine Fr Marmion's case, he could continue ministry until shortly before his death.

5. Our Provincials, including myself, knew enough at different points in time that it should have prompted them to inquire further to gain a full appreciation of what Fr Marmion had done and the actions taken by his Jesuit Superiors in response, and to reach out and communicate with past pupils who had been taught by and harmed by Fr Marmion. In so doing, they would have quickly learnt of the extent of the harm and the large number of people affected.

6. By allowing Fr Marmion to continue to exercise ministry, we implicitly communicated the message that he was a priest in good standing. As a result, victims of Fr Marmion viewed themselves at a significant disadvantage in coming forward with their complaints. Nothing should have stood in the way of Fr Marmion's victims receiving the justice they deserved, both in relation to him and in relation to our responsibilities for him as a Jesuit priest.

7. In 2000, months before his death, Fr Marmion attended the beatification of his grand-uncle Abbot Columba Marmion. This was another occasion through which the falsehood of Fr Marmion as a priest in good standing was maintained. I profoundly regret that this veneer could only have added to the difficulty victims faced in coming forward to speak of their experiences.

8. In April 2002, two victims of Fr Marmion came forward. Information was gathered at that time with the objective of communicating our availability to individuals whom it was thought might have been abused. The efforts that were made were necessarily framed from the perspective of respect for the privacy of each person who might have been abused by Fr Marmion. It is apparent that much consideration was given to finding ways in which a wider outreach might be attempted. But ultimately little action was taken. Through our failure to

communicate in the wider public domain, a significant opportunity was missed in 2002 to convey our availability to people who had suffered abuse in our schools.

9. In 2004, a book was published in which a chapter was dedicated to detailing Fr Marmion's paedophilic, emotionally, and physically abusive behaviours, without naming him. This publication could have presented an opportunity to invite people who were suffering because of the actions of Fr Marmion to come forward. A means could have been found to communicate such an invitation without necessarily identifying Fr Marmion specifically. We did not take this opportunity.

10. In November 2009, the report of the Commission of Investigation in relation to the Archdiocese of Dublin was published. This was another opportunity for a call to be made to anybody who was carrying suffering as a result of their experiences in a Jesuit school.

As Jesuits, we are ashamed at our own failures – failure to allow the truth to be told, failure to admit to the wrong that had occurred, and failure to create earlier opportunities for you to receive the vindication you sought, deserved and needed, as a result of your experiences of Fr Marmion. I apologise for our delay in creating a context in which you could receive the acknowledgement that was justly yours, and the care to which we as a Christian Community aspire in our lives and mission.

In publishing these responses, we hope that the opportunity to continue our rebuilding of trust with you whom we have failed and whose wellbeing we cherish, through dialogue, will arise for those who wish for this.

I conclude by offering my heartfelt thanks to each member of the Steering Group for their exceptional work throughout our restorative processes, in bringing to us these questions and observations and in collaborating with us in the preparation of these responses.

Fr Leonard Moloney SJ
Provincial

2nd July 2022

7 Joint Past Pupils - Jesuit Steering Group and the 5-point agenda

Following publication of the 2 March 2021 statement, the subsequent informal engagement between past pupils and the Provincial, the establishment of the Restorative Justice Process, and the publication of *The Jesuit Response* in July 2021, a cross-year past pupils steering group was established in late July 2021 to represent past pupils who were expressing an active interest in the matter.

On 21 September 2021 this group met with representatives from the Society, and a Joint Past Pupils – Jesuit Steering Group was formed.

At this meeting a 5-point agenda, which had been prepared following online consultation with past pupils, was agreed.

Agenda Point 1: Fact Challenge.

Agenda Point 2: Historical Record.

Agenda Point 3: Restorative Justice Process.

Agenda Point 4: Outreach to past pupils who might need support.

Agenda Point 5: Financial Redress Scheme.

This 5-point agenda has guided the joint committee's work up to the publication of the present document. **Chapter 7** outlines progress made with the agenda.

In addition to this 5-point agenda several past pupils have called for a symbolic gesture from the Society that would underscore its remorse for what was done and not done in relation to Fr Marmion and those he abused. The Society is looking into possible options to answer this call.

7.1 Agenda Point 1: Fact Challenge

On 24 September 2021 a questionnaire was distributed via Google Forms by the Past Pupil Steering Group through networks of past pupils who expressed an interest in this matter. They were invited to make submissions in relation to questions, omissions and shortcomings, observations, and other issues they had in relation to the document *The Jesuit Response*. The format of the questionnaire was such that contributors could not be identified.

The information elicited by the questionnaire was substantial and far more than expected; more than 28,000 words from 54 past pupils.

The steering group organised and collated the data. The completed document, *Questions and Observations (PP)*, was submitted to the Society on 21 October 2021. It was acknowledged that, while it might not be possible to address all the points raised, the Society committed to do its best to answer them.

A sub-committee was formed by the Joint Past Pupils – Jesuit Steering Group to oversee a process to obtain answers to the questions posed. A draft response was prepared by the Society in February 2022 and provided to the Past Pupils Steering Group. The final response was issued on 4 July 2022 with the document *Answers and Responses (SJ)* following consultation with the Joint Past Pupils - Jesuit Steering Group.

Acknowledging that the Past Pupil Steering Group could never speak for everyone, it recommended the document, *Answers and Responses (SJ)*, to past pupils as the best response that could be delivered given the passage of time, faltering recollections, and the absence of key figures. It was also agreed that this document was deemed to be complete at that time, with the proviso that should any further information become available it would be updated by agreement of the Joint Past Pupils - Jesuit Steering Group.

As this document could make difficult reading for some, it was not circulated directly to past pupils but posted on the Steering Group's temporary website and past pupils notified of its posting if they wished to consult it.

7.2 Agenda Point 2: Historical Record

This narrative record represents the completion of Agenda Point 2 and the background leading up to it is outlined in the Preface.

7.3 Agenda Point 3: Restorative Justice Process

In April 2021, on the recommendation of the Jesuit Safeguarding Office, the Jesuits engaged Catherine O'Connell and Barbara Walshe, two independent restorative justice practitioners, to oversee implementation of a Restorative Justice Process.

The practitioners made themselves available to speak with, and/or meet with, those who were harmed while at the Jesuit schools, to learn about their experiences of the harm caused to them and the repercussions of that harm over their lives.¹

As part of the restorative process, the independent restorative justice practitioners also facilitated contact and engagement pupil-to-pupil, Jesuit-to-Jesuit, and between past pupils and Jesuits, for those who wished to engage in any of these ways.²

Their role was to work with people who were harmed and those responsible for the harm who chose to engage. Their aim was to assist those central to the harm to find a way of understanding what happened, the impact of what happened, and what needed to be done so that those who experienced the harm could manage the rest of their lives in the best way possible.³

The practitioners were not neutral to the harm that happened. Nor were they investigators. The principles of voluntariness, engagement, inclusivity, fair processes, safety, and multi-partiality were paramount to their role. In many circumstances, the practitioners were 'guides on the side' enabling people to find their own truth.⁴

Many past pupils wanted to share what happened to them, their experience of Fr Marmion and his effect on their lives. Some gave their account in writing and did not want any further contact.⁵

¹ Restorative Justice Report, p. 6

² Restorative Justice Report, p. 6

³ Restorative Justice Report, p. 9

⁴ Restorative Justice Report, p. 9

⁵ Restorative Justice Report, p. 8

Other engagements took the form of face-to-face, online and telephone meetings, and email exchanges.⁶

From April 2021 to December 2022, Catherine and Barbara facilitated or enabled 18 one-to-one meetings between individual past pupils and individual Jesuits. They facilitated 8 group meetings between Jesuits and past pupils (including three Joint Steering Group meetings), three meetings with groups of past pupils online and six meetings with groups of Jesuits.⁷

In the initial months Catherine and Barbara spoke to 27 Jesuits about their experiences of Fr Marmion as a colleague, as a community member and as a teacher and mentor of children. More than half had lived in community with him, taught alongside him or both.⁸

In November 2021 they met 51 Jesuits at a 3-day gathering designed to enable reflection on the '*The Jesuit Response*' document and the testimonies of past pupils. The meeting also focused on what the Society needed to do to respond to the harm done.⁹

In September 2022 they facilitated a meeting between the Principals of five Jesuit schools, Clongowes Wood College, Belvedere College, Coláiste Iognáid, Crescent College Comprehensive and Gonzaga College. It focused on discussing the changes in school culture that has occurred and what still needed to be done to ensure that current pupils received the best possible care towards their wellbeing, growth, and development. Six past pupils, the Director of Jesuit Education, and the Provincial Fr Moloney, were in attendance.¹⁰

In December 2022 they facilitated a meeting between the Provincial, the Safeguarding Director and two past pupils to explore the safeguards needed to ensure that the Sacrament of Reconciliation (Confession) could not be used as a site for grooming and abuse.¹¹

⁶ Restorative Justice Report, p. 8

⁷ Restorative Justice Report, p. 50

⁸ Restorative Justice Report, p. 8

⁹ Restorative Justice Report, p. 8

¹⁰ Restorative Justice Report, p. 8

¹¹ Restorative Justice Report, p. 9

7.3.1 Responses from past pupils to engagement during the Restorative Justice Process

Overall, those who participated in the Restorative Justice Process found it to be a positive experience and different options were taken up by different past pupils. Some only met with the independent restorative justice facilitators, some also went through the financial redress process, some met with Jesuits either individually or in groups, and some availed of all the options.

There were a variety of different emotions and opinions expressed in response to the engagements with, and by, the Jesuits. Most past pupils who engaged directly with Jesuits found it to be a positive experience, though there were two exceptions to this. One past pupil spoke of feeling 'empty' after a one-to-one meeting with a Jesuit.¹² Another spoke of feeling angry and upset after a meeting but was glad he challenged the Jesuit without losing his temper. Many other meetings were seen as positive, some even cathartic.¹³

There was anger expressed for the damage that was caused by the initial abuse and further anger for the failure to engage earlier, leading to multiple injustices. Past pupils felt that earlier interventions could have made significant differences to many lives.¹⁴

*"I did not meet with any Jesuits. I have no interest in asking for an apology, since the same words of apology have been spoken and written by the Jesuits and the church in general since the mid-1990s and so for me are meaningless. For me the information-gathering aspect of any such meeting was better handled by the steering group's fact-checking and historical record work."*¹⁵

At the same time there was respect for the courage of the Society in now facing up to the damage done and putting supports in place quickly for those harmed.

One past pupil who supported a peer who had been abused by Fr Marmion in meeting the Provincial commented on his experience of the process.¹⁶

¹² Restorative Justice Report, p. 76

¹³ Restorative Justice Report, p. 76

¹⁴ Restorative Justice Report, p. 76

¹⁵ Restorative Justice Report, p. 76

¹⁶ Restorative Justice Report, p. 76

“The mediation process had a lot of benefits for the complainant / victim who is primarily seeking explanation and prevention of recurrence for others. It was a better and fairer route for all than recourse to law.”¹⁷

Another said:

“This was very helpful as it allowed victims to tell their story of abuse and how it affected their lives thereafter. It also allowed the Jesuits to witness first-hand the damage that was caused as a result of the abuse their colleagues had inflicted on innocent boys. It gave the Jesuits the opportunity to apologise for the hurt and damage inflicted on victims.”¹⁸

A small number of past pupils found *The Jesuit Response* document difficult to read and felt that the Jesuits were self-absorbed. Others found them enlightening, and they thought there was a ‘ring of truth’ to what was written down.¹⁹

Three past pupils described the process as defective and questioned its impartiality. Most past pupils valued the support, the ability to be heard and to have their needs noted and the effort made to meet them. They valued the peer support that emerged and the tenacity of the Past Pupils Steering Group who worked on their behalf. There was an appreciation expressed for the leadership of the organisation and the willingness of the Society to make the supports and redress offered as painless as possible.²⁰

7.3.2 The impact of Fr Marmion’s abuse into adulthood

During the Restorative Justice Process the practitioners spoke to many of those who were abused by Fr Marmion, physically, psychologically, and sexually.

Past pupils who were abused by Fr Marmion physically, psychologically and/or sexually described to the facilitators a myriad of impacts on them both as children and as they went through their adult lives.²¹

¹⁷ Restorative Justice Report, p. 76

¹⁸ Restorative Justice Report, p. 76

¹⁹ Restorative Justice Report, p. 76

²⁰ Restorative Justice Report, p. 81

²¹ Restorative Justice Report, p. 19

Past pupils described the public humiliation and shaming that happened in the classroom. They described the impact of being 'targeted' by a powerful person with no place to hide in full view of others. They described no way out of the situation.²²

They described their shock and terror later in life of accidentally seeing Fr Marmion on the street, in the hospital, at an airport. Many described feelings of panic, disgust, anger and upset. They described self-criticism and self-loathing that they did not challenge him at the time.²³

One past pupil, on seeing Fr Marmion walking in Drumcondra, described his urge to get out of his car and physically or verbally accost him and was ashamed of himself afterwards that he didn't.²⁴ Another past pupil described a vivid memory he had of driving down Dame Street and seeing Fr Marmion walking along the pavement.²⁵

*"I had an almost unbearable urge to drive up on the pavement and knock him down with my car. I assure you this would have been a very foreign urge for me to have as I am meek and mild."*²⁶

One man who had been subjected to physical and psychological abuse by Fr Marmion described a most painful and traumatic time in his life when his partner was terminally ill. She asked Fr Marmion, who was the Chaplain at the hospital (St Vincents Private Hospital) for absolution. Fr Marmion said that he could only give absolution if she promised to stop 'living in sin' with her partner. This devastated the couple's remaining time together, and the past pupil cannot comprehend how any priest could deny a dying woman peace of mind and heart.²⁷

Another past pupil described the following incident.

*"About four or five years after leaving school, I entered a lift in Vincent's Hospital only to see that it was occupied by Marmion. My body drained of all its energy..... he was still impacting me."*²⁸

²² Restorative Justice Report, p. 19

²³ Restorative Justice Report, p. 18

²⁴ Restorative Justice Report, p. 18

²⁵ Restorative Justice Report, p. 18

²⁶ Restorative Justice Report, p. 18

²⁷ Restorative Justice Report, p. 18

²⁸ Restorative Justice Report, p. 18

Past pupils talked about the lost opportunities that could have saved them decades of pain and allowed them to get help earlier.²⁹

“What annoyed me about the Jesuits is that they hid him until now and all the things that happened in the intervening years - and the call from the bishops to open their books and the Jesuits said nothing and they knew this - this for me isn’t something that happened 40 years ago - the Jesuits were doing it until now. It meant that I might have got help, 20 or 30 or 40 years ago.”³⁰

Relationships, Self-worth, Sexuality, and Depression

In their adult lives, many past pupils described the impacts that the abuse had on their self-image, their self-worth and their self-confidence. They spoke about their relationships with others, with themselves and with children. They described an inability to trust others, and said that their relationship with authority had changed.³¹

“He made me a very insecure person. He made me feel dirty. I couldn’t speak to a girl or a woman. I came out of school painfully shy. There was such a big difference between the guy who came into this school and the guy who came out seven years later. I’ve had very dark times in my life. I was an angry man.”³²

“When my last relationship broke up, I thought to myself she’s better off without me. That is what this has done to me. It took away my chances of a good loving relationship.”³³

Some past pupils spoke about how their relationships with their children was impacted and that they weren’t able to parent their children as well as they should have.

“If I’d have been a better more confident person, I’d have been able to help my children better.”³⁴

²⁹ Restorative Justice Report, p. 22

³⁰ Restorative Justice Report, p. 22-23

³¹ Restorative Justice Report, p. 24

³² Restorative Justice Report, p. 23

³³ Restorative Justice Report, p. 23

³⁴ Restorative Justice Report, p. 23

A number of past pupils spoke of their loss of religion and their unease in the presence of religious figures as a result of their treatment at school.³⁵

“What should have been a positive experience was to me a very, very, negative one. I couldn’t wait to get out of the country. If I’m in the presence of a religious person, priest, or nun, I become very uncomfortable and vacate the area. I think probably my anger with the system was that in the long run I’d been sold a pup! These people who were pontificating about how we should be, were doing far worse than anything we could think of doing.”³⁶

Many men spoke about their experiences of depression, and low self-esteem.

“I have always sought approval from people, especially men. All my life I’ve been looking for it. The pattern of my life has been low self-esteem, drifting from job to job, no belief in myself.”³⁷

“I’ve squirreled myself away. My confidence is terrible. I found it hard to survive.”³⁸

“I had no self-confidence after school. All my life I avoided confrontation. I always knew there was something in the background and I am permanently close to tears. When I walked out the gates at the end of 6th year, I never wanted to ever go back there again or meet anyone from there. I am never too far away from being upset.”³⁹

“A thing came up about trauma in early childhood resulting in people becoming people pleasers. That named me to a tee. I think I’ve spent the last four plus decades of my life trying to please. I don’t think anyone has ever really liked me because I don’t think I’ve ever liked myself. I’ve just sort of fixed things for people.”⁴⁰

Some past pupils spoke about using alcohol and drugs to self-medicate and a number of men described contemplating and/or attempting suicide.⁴¹

³⁵ Restorative Justice Report, p. 22

³⁶ Restorative Justice Report, p. 22

³⁷ Restorative Justice Report, p. 23

³⁸ Restorative Justice Report, p. 23

³⁹ Restorative Justice Report, p. 24

⁴⁰ Restorative Justice Report, p. 24

⁴¹ Restorative Justice Report, p. 24

*"I did try to take my own life. I had taken an overdose and they got me to hospital. I was doing crazy working hours, drinking more than I should. I just wasn't coping."*⁴²

*"My life has been a train crash; I've thought so little of myself. I've had problems with drinking and drugs, and I wonder how much of that was me and how much of it was what happened to me? Would I have been different if I hadn't been abused by that man?"*⁴³

*"I attempted to take my own life. I hadn't addressed this. I realised how much he took away from me and I know it even more now when I look at my grandchild who is the same age as I was then. I look at him and think, how could anyone do that?"*⁴⁴

One man had a strong sense that his older brother, now deceased, had also been badly hurt and abused by Fr Marmion. Over time he suffered from alcoholism and the abuse of other substances and became unable to maintain or develop his career. He had great difficulty in developing and maintaining healthy relationships and engaged in self-neglect. He rarely visited the family home to his mother's deep regret.

When he died, he was alone and in poor financial circumstances. His brother is convinced that he was sexually abused by Fr Marmion.⁴⁵

A small number of past pupils said that while their experiences were negative at the time, they thought the impacts on their lives were limited. Some used humour to tell their stories.⁴⁶

*"Joseph Marmion invited me to audition for the opera and this was done 'one-on one' - not like in the movies. For some reason to test my singing prowess he told me to take my shoes, trousers, and underwear off and to put on a pair of see-through tights instead. I'm glad that, as far as I know, my life has not been greatly affected by this."*⁴⁷

⁴² Restorative Justice Report, p. 24

⁴³ Restorative Justice Report, p. 24

⁴⁴ Restorative Justice Report, p. 24

⁴⁵ Restorative Justice Report, p. 24

⁴⁶ Restorative Justice Report, p. 24

⁴⁷ Restorative Justice Report, p. 24

7.3.3 Reaction to past pupil testimonies from the Jesuit Community

During the 3-day Jesuit gathering in November 2021, 51 Jesuits from across Ireland, with some coming from abroad, met each day to consider the impact of the abuse perpetrated by Fr Marmion on past pupils, on themselves as Jesuits, and on the Society.⁴⁸

Overwhelmingly, the Jesuits present on these days expressed a strong sense of shame, sadness, anger, disbelief, guilt, and humiliation at the abuse perpetrated by Fr Marmion. Many were distressed at the extent of the hurt borne by the past pupils and how, for many, it had a sustained long-term negative impact on their lives.⁴⁹

Many Jesuits present felt that what Fr Marmion did, and its aftermath, represented a gross betrayal of everything they had stood for throughout their working and spiritual lives. They wrestled with questions as to why it had gone on for so long undetected and unacknowledged by their Society.

While younger Jesuits struggled to identify with what had happened in a time before they were born, there was a strong sense that they felt responsible as members of the Society to do whatever they could to try to meet the needs past pupils.⁵⁰ Here are some samples of what they said.

*"I wish I were dead" - reading those testimonies was devastating."*⁵¹

*"Reading the victims responses was overwhelming. Feelings of fear, terror, horror, and lack of control. The enormous suffering that was caused and the evil that went on."*⁵²

*"Since March, I listened to three days of stories. And one day I couldn't listen anymore. Again, the feeling of shame and terror is enormous."*⁵³

*"One of the most powerful things that happened in all this was the reading of the testimonies. We've read first-hand accounts over and over about the darkness."*⁵⁴

⁴⁸ Restorative Justice Report, p. 38

⁴⁹ Restorative Justice Report, p. 38

⁵⁰ Restorative Justice Report, p. 38

⁵¹ Restorative Justice Report, p. 39

⁵² Restorative Justice Report, p. 39

⁵³ Restorative Justice Report, p. 39

⁵⁴ Restorative Justice Report, p. 40

*“Reading the accounts is ghastly. I was skimming through it. There was no end to it, I felt I went through a range of different emotions, sadness, fear, some of the comments undermine my identity. One victim said, ‘I never want to be in the same room as a priest.’ To me that is devastating.”*⁵⁵

*“It was extremely hard reading the document. The amount of pain seems to have been extraordinary. Looking at the French situation [Child Abuse CIASE, 2021], shame is the word that was used.”*⁵⁶

*“There are days I wish that it all went away. But that’s no good. How can we help them to heal themselves? After reading the victims responses, it brought home the horrific nature of what happened. I’ve been trying to get inside the shoes of the victims. Trying to feel what they felt it’s not easy, but I tried to do that.”*⁵⁷

*“I’m convinced that Joseph Marmion was a psychopath, more than a sexual abuser. He was sadistic, inciting students to attack each other, in terms of psychopathology.”*⁵⁸

The Jesuits present spoke of feeling shame and sorrow for the decisions made and deep compassion for those who suffered because of those decisions. One person who was in a leadership role many years after the abuse occurred said:⁵⁹

*“I often wondered, what if we had acted as now. I’m ashamed when I look back. It’s very painful. If we had intervened earlier, a lot of what happened could have been avoided.”*⁶⁰

They also expressed compassion and empathy with those who made wrong decisions at the time and were aware that they too could have made those same mistakes.⁶¹

*“I see the names of people who did make decisions. Names of people I admired, yet decisions they made were truly awful. Yet, I know I’d have made those decisions myself.”*⁶²

⁵⁵ Restorative Justice Report, p. 40

⁵⁶ Restorative Justice Report, p. 40

⁵⁷ Restorative Justice Report, p. 40

⁵⁸ Restorative Justice Report, p. 40

⁵⁹ Restorative Justice Report, p. 44

⁶⁰ Restorative Justice Report, p. 45

⁶¹ Restorative Justice Report, p. 45

⁶² Restorative Justice Report, p. 45

“Seeing Jesuits I know named, and I probably would have done the same, considering the bullying culture in schools in the 70s. I had that and suffered through it. This is necessary and painful. This must happen. We have to lance the boil. We thought, as Jesuits, we had dodged the bullets.”⁶³

“Did we protect the system? Yes. I've gone through depression. I've gone through anger at the decisions that weren't made. I've gone through anger with the people who don't take it seriously and don't respond.”⁶⁴

7.3.4 Counselling and therapeutic supports

Many past pupils have availed of counselling and therapeutic supports which are paid for by the Jesuits. This facility is available on an ongoing basis and easily arranged by contacting the Jesuit Safeguarding Office (safeguarding@jesuit.ie or socius@jesuit.ie).

A free counselling referral service was established in 1996 by Catholic Church Bodies. It was called Faoiseamh. Towards Healing took over from Faoiseamh in 2011. Towards Healing is an independent organisation providing professional support for people who have experienced institutional, clerical or religious abuse in the Republic of Ireland and Northern Ireland. The Society has contributed toward the establishment of this service and continues to do so. To avail of free counselling and support, past pupils may contact Towards Healing directly (info@towardshealing.ie Freephone 1800 303416 (Rep of Ireland). Freephone 0800 0963315 (Northern Ireland and UK) or through the Safeguarding Office.

Additionally, some people who were harmed have sought information on spiritual support to address the damage done to their own spirituality, particularly through having been abused by a member of the clergy or religious.

Towards Peace is a service providing such accompaniment to people, funded by the sponsoring church bodies and free of charge to people who experienced abuse. (www.towardspeace.ie) It was established ten years ago as a response to a listening process, where survivors of abuse met with Catholic bishops to help them understand the holistic impact of abuse.

⁶³ Restorative Justice Report, p. 45

⁶⁴ Restorative Justice Report, p. 46

Towards Healing and Towards Peace are two of three services that form the Catholic Church's pastoral response to abuse in Ireland.

The third service is the National Board for Safeguarding Children in the Catholic Church in Ireland.

7.4 Agenda Point 4: Outreach to past pupils who might need support

Since the 2 March 2021 statement, there has been considerable outreach to past pupils who were abused and impacted by Fr Marmion's abuse. This has occurred through many channels such as the statement itself which highlighted that the Society wanted past pupils to contact it, the rolling out of the various elements of the Restorative Justice Process, the informal networks that developed among past pupils after the statement was issued, and the one-to-one peer support.

The availability of the Jesuit Safeguarding Office, the independent restorative justice practitioners, the positive experience of past pupils who engaged with the supports available, and the circulation of the password-protected website where background information was made available for past pupils to access in private, have collectively encouraged some past pupils to come forward. The Financial Redress Scheme and free counselling and supports have also been opportunities for past pupils to engage.

The presentation by Fr Moloney at the start of the 2021 Belvedere Union⁶⁵ dinner was another effort to encourage past pupils to engage.

While naming Fr Marmion as an abuser paved a safe path for many who were abused to come forward for the first time, have their voices heard and avail of the various support services, it is not known if there are others who, with the right reassurance, might also wish to benefit from taking this journey. It is recognised that sensitivity is required with any future outreach activities beyond those currently underway.

The publication of the present document is a further opportunity to reach out to those for whom the time may now be right for them to engage in some way.

⁶⁵ Appendix 12 – Extract from recorded speech ahead of offering Grace given by Fr Leonard Moloney, Fr Provincial, at the Belvedere Union Dinner on 5th November 2021

7.5 Agenda Point 5: Financial Redress Scheme ^{66 67}

A Financial Redress Scheme has been put in place for those who suffered from emotional, spiritual, psychological, sexual, and/or physical abuse inflicted by Fr Marmion.

The principal aim of the Scheme is to enable those abused by Fr Marmion to receive financial reparation in a format and manner which is as sympathetic and as understanding as possible in terms of its efficiency, and information and testimony demands.

It is designed to be non-adversarial with appropriate appeal mechanisms, and, where necessary, to allow the provision of additional oral testimony from partners and family members to ensure that those who had been abused have a forum in which to be heard, whenever desired.⁶⁸ At the time of publication in the region of 95% of the financial redress claims received had been concluded.

⁶⁶ Appendix 13 – Financial Redress Scheme

⁶⁷ Appendix 14 – Statement welcoming Financial Redress Scheme

⁶⁸ For more information on how to access the scheme contact: the Jesuit Safeguarding Office safeguarding@jesuit.ie or socius@jesuit.ie.

8 Who knew what?

Past pupils who engaged through the Restorative Justice Process said they wanted several outcomes:

1. Their experience to be heard and believed.
2. The truth in relation to who knew what, when they knew it, if they had chosen to ignore what they knew, and acknowledgement of this.
3. To be reassured that Jesuit schools, not just in Ireland, but around the world, have safeguarding measures in place for children and that they have a trusted person to go to if they feel bullied and/or threatened so that children will never experience abuse.

The preceding sections have contributed to point 1. Chapter 8 speaks as much as is possible to point 2 and Chapter 9 addresses point 3.

8.1 Knowledge among Provincials¹ of Fr Marmion's sexual abuse

While it is practice that there is a handover between outgoing and incoming Provincials, there are no written records between 1978 and 2002 which show that the knowledge of Fr Marmion's history of sexual abuse was passed from Fr Doyle, (Provincial 1974-1980) to his successors. However, it is acknowledged that it was readily available to later Provincials to make prudent inquiries to find out precisely what had happened that led to Fr Marmion's departure from Belvedere.

Fr Paddy Doyle SJ (1974 – 1980)

Fr Doyle had knowledge of Fr Marmion's sexual abuse of boys in 1977, and it was his decision that the appropriate response was to remove him from the production of the school opera, allow him to continue as the Musical Director of the opera and to continue to teach pupils up to the end of the 1977/1978 academic year, at which time he would leave Belvedere College. This is covered in detail in Chapter 3. Fr Doyle died in 2008.

Fr Joe Dargan SJ (1980-1986)

Fr Dargan took over as Provincial from Fr Doyle in 1980, two years after Fr Marmion left Belvedere College. He occupied the position until 1986. Fr Dargan died in 2014.

From the information available it is not known if Fr Doyle made Fr Dargan aware, either in writing or verbally, of Fr Marmion's history of sexual abuse.

Normally, the Provincial meets each member of the Society once a year and from these meetings a Visitation Report is prepared. In the Visitation Reports from Gardiner Street relevant to Fr Dargan's time as Provincial there are no references to Fr Marmion for the years 1980 to 1985.

There is a reference in the 1986 Visitation Report dated 17-21 February as follows:

There are many apostolates which are run by members of the Gardiner Street Community. All seem to be going well except that of Adult Education, where Fr Marmion is unable to insert himself into a definite Adult Education Programme. He

¹ Appendix 15 – Terms of office of Provincials 1974-current

is a very talented man but is difficult to place. I will be talking to Fr Paddy Crowe, the Delegate for Education, on our policy in regard to Adult Education and how we can make better use of the men we have in this work.

In the letter referred to above to Fr Crowe dated 18 March 1986, Fr Dargan described Fr Marmion as a 'loner' in giving Scripture Talks for Adults. He wondered if Fr Crowe could take up the matter of Fr Marmion giving scriptural talks to parents of boys particularly in Belvedere and Gonzaga with the Headmasters. He said that Fr Doyle had indicated to Fr Marmion that there would be plenty of opportunity for him to give scriptural talks to parents of boys and while Fr Marmion was using a classroom in Belvedere the clientele came mainly from an original group he had in Gardiner Street.

In what would appear to be a follow-up to the 1986 Visitation, on 9 May 1986, a letter from the Provincial's office to Fr Marmion stated:

When the Visitations were over, Joe Dargan wrote to me about your Scripture Talks for Adults; there seems to have been an expectation when you started this work that it would be possible to give some Scripture Talks to the parents of boys in our colleges, especially Belvedere and Gonzaga.

A further letter dated 23 June 1986 inquired if there was any further help needed to facilitate arrangements for the delivery of these adult education classes. The letter thanked Fr Marmion for his continuing supply work in the chaplaincy at St Vincent's Hospital Private Hospital.

Fr Philip Harnett SJ (1986-1992)

Fr Harnett succeeded Fr Dargan as Provincial in 1986. He occupied the position until 1992 and died in 1996.

Fr Harnett's Gardiner Street Community's Visitation Reports of 1987 and 1988 make no reference to Fr Marmion. He is referenced in the reports from 1989 to 1992, except 1991 when there was no Visitation.

In April 1990, following a meeting with Fr Marmion during the Gardiner Street Visitation, Fr Harnett advised Fr Marmion that efforts to involve him in evening classes for adults in the

Milltown Institute had failed, as “there were no slots available”. Fr Harnett concluded “It was good to see you looking so well and so relaxed during the recent Visitation. The work at St Vincent's must be agreeing with you”.

By letter dated 15 May 1992, Fr Michael Drennan (the Superior at Gardiner Street Community) wrote to Fr Harnett regarding Fr Marmion's financial situation, in particular what he did with the payments he received from his ministry work and his trips to Vienna. Fr Harnett responded by letter dated 26 May 1992 and stated:

Yes, I have given him permission each year to go to Vienna, and I know he also goes to Greece each year. In giving that permission, I am following the pattern of my predecessors who decided that – given Joe Marmion's temperament – this concession should be granted to him. He does not have permission to withhold money from Mass stipends or from any other sources. I have asked John Humphreys² to talk to you about Joe with a view to clarifying the strategy you, I, we might take with him.

Fr Drennan had no recollection of a conversation with Fr John Humphreys, as was proposed by Fr Harnett in his letter of 26 May 1992. On re-reading the above correspondence, it appeared to Fr Drennan that his focus at the time in regard to Fr Marmion was that of adherence to financial norms within the Community. He had no recollection whatsoever of writing the letter or of the response. He noted that he would be conscious of needing to be vigilant in regard to a person's expenditure and what the money was being spent on.

Fr Laurence Murphy SJ (1992-1998)

Fr Laurence Murphy took over from Fr Philip Harnett and served as Provincial from 1992 to 1998. Fr Murphy has stated that the only complaint of which he was made aware by Fr Harnett was the complaint against Fr Andrews (Chapter 4.5). Fr Murphy has confirmed that he did not learn the information in relation to Fr Marmion's sexual abuse from his predecessors.

He has no memory of meeting Fr Marmion while Provincial. Fr Murphy has acknowledged that he could relatively easily have uncovered information about Fr Marmion's sexual

² Fr Humphreys was the Socius at the time.

abuse had there been any reason for him to make such enquiries. He has confirmed that Fr Paddy Doyle never spoke to him about the matter.

Fr Murphy is unable to say when he first learned that Fr Marmion had sexually abused boys. He believes that his knowledge in this regard was acquired within the last 10-15 years.

Fr Murphy accepts that with the knowledge that was available within the Society at all times since 1977, Fr Marmion should never have been appointed to St Vincent's Private Hospital. Furthermore, had there been a review of all past cases in 1996 when the Church Guidelines were published, this would have resulted in Fr Marmion being removed from the appointment at St Vincent's Private Hospital which he continued to hold until 1999 and from all ministries.

Contact from a private detective³

In 1997 past pupil Joe Marks was on a visit to Dublin. He lived overseas at the time. He was aware of rumours that Fr Marmion was in France and shocked and angry to see him walking along Gardiner Street in Dublin. Mr Marks had knowledge of Fr Marmion's abuses while at Belvedere. He decided to try to find out if Fr Marmion was still abusing children. He hired an Irish private detective agency to find out if Fr Marmion had ongoing access to children. He did not provide the agency with any further background to his question. His impression at the time was that the person he spoke to at the agency understood the likely reason for his enquiry, particularly given the attention that sexual abuse by priests was attracting at the time.

Michael Casey (a retired senior Garda) was a detective at the agency. His son Fr Tom Casey SJ was a member of the Irish Province of the Society of Jesus. Mr Casey approached his son with the enquiry.

Speaking in 2023, Fr Casey said he had a clear recollection that the gist of the enquiry was to ascertain what ministry Fr Marmion was undertaking and whether it involved contact with children and whether he was still in Belvedere.

³ Appendix 16 - Contact from private detective

Fr Casey said he considered this enquiry to be a matter of significance. He recognised that it was not something that he should keep to himself. At the time of the enquiry Fr Casey was living in the Hatch Street community, Dublin 2, which comprised himself Fr John Dardis and Fr Derek Cassidy.

He said he spoke with Fr Dardis about the enquiry and believed that Fr Dardis suggested he inform the Provincial Offices of the matter. Fr Casey felt that the enquiry was of such a nature that he would expect that the Provincial would want to know what lay behind the past pupil's questions. His conversation with Fr Dardis confirmed this.

Fr Casey is regretful that he cannot now remember with whom he spoke in the Jesuit Curia Offices in Dublin, but he is certain that he wanted to bring about an outcome whereby someone in the Society would speak to his father and provide him with the information that the detective agency was seeking. Fr Casey does not believe that he was the main provider of the information to his father that was then provided by the private detective agency to Mr Marks.

The contact in 1997 by the private detective on behalf of a past pupil was a clear missed opportunity on the part of the Provincial Curia to revisit the history of Fr Marmion's abusive behaviour in 1977 and allowed Fr Marmion to continue to exercise ministry and thereby have access to children.

When asked about this matter, Fr Murphy (Provincial at the time) said that he has no recollection of being contacted in 1997 by Fr Casey in relation to Fr Marmion. Fr Murphy accepts Fr Casey's memory that he contacted the Provincial Offices about the matter in 1997 but does not believe that the matter came to his notice. Fr Murphy and the Society accept and deeply regret that this enquiry did not prompt the initiation of a review of Fr Marmion's personal file to ascertain whether there was information which could explain what might have prompted Mr Marks to retain a private detective to make such an enquiry.

Fr Murphy said he was truly sorry and apologises unreservedly for the failure to act at that time in the knowledge that an intervention by him should have resulted in Fr Marmion's removal from his appointment as Chaplain and from ministry generally. He recognises and understands that this failure to act was a further betrayal of the deep hurt carried over so many years by those were abused by Fr Marmion.

*Fr Gerry O'Hanlon SJ (1998-2004)*⁴

Fr O'Hanlon was a Consultor to the Provincial Fr Philip Harnett during the lead up to the publication of the 1996 Church Guidelines on responding to child sexual abuse. He does not recall specific conversations about individual cases. He does not remember any conversation about Fr Marmion while he was a Consultor. When he was appointed Provincial in 1998 the Society was not complying with these guidelines.

Just as Fr Murphy acknowledged he would have become aware of Fr Marmion's sexual abuse if he had enquired, Fr O' Hanlon recognises that the information about Fr Marmion was available if he had had cause to seek it out.

As noted in Chapter 4.3 Fr O'Hanlon says as Provincial he was slow in coming to terms with the reality of child sexual abuse by Jesuits and seeking out information that was within his powers to acquire.

He believes that he first learned of Fr Marmion's sexual abuse when he was informed by Fr Barber in April 2002. Fr O'Hanlon then made the decision to undertake an informal, inter-personal approach, using Jesuit and alumni channels to reach out to possible victims. Several such approaches were made, with little effect.

*Fr John Dardis SJ (2004-2010)*⁵

When appointed Provincial in July 2004, Fr Dardis became aware that since the mid-1940s the Society had received complaints of child sexual abuse against 25 Jesuits. In an interview with The Sunday Business Post in September 2004 Fr Dardis disclosed publicly for the first time that the Society had received complaints of child sexual abuse against 25 Jesuits. Fr Marmion was among this number.

In 2002 Fr Dardis informed Fr John Humphreys of his memory of the enquiry about Fr Marmion from a private detective to Fr Tom Casey in 1997.⁶ Fr Dardis was prompted to do so out of a suspicion he formed in 1997 that the enquiry might have related to a concern for child safety or even a complaint of sexual abuse.

⁴ Appendix 6 - Statement from Fr Gerry O'Hanlon SJ (Provincial 1998-2004)

⁵ Appendix 8 - Statement from Fr John Dardis SJ (Provincial 2004-2010)

⁶ Appendix 16 - Contact from private detective

Fr Dardis said in 2023 his next awareness that Fr Marmion could have sexually abused boys in Belvedere came through a conversation, probably in 2002, with a past pupil who spoke of a friend who had been abused whilst in Belvedere.

In November 2004, following publication of the book *Muck and Merlot*, Fr Dardis became aware through Fr Humphreys of what the Society knew about the child sexual abuse Fr Marmion had perpetrated while at Belvedere.

As noted in Chapter 5.4, the efforts made to investigate the extent of the abuse and reach out to past pupils who were abused by Fr Marmion, when the opportunities arose in 2004 and in 2009 while Fr Dardis was Provincial, were not successful. Writing in 2023 Fr Dardis said that the approach was too rudimentary and something much more robust was needed.

Fr Tom Layden SJ (2010-2016)

As noted in Chapter 5.4, the Province was advised by the Archdiocese of Dublin that Tusla had received certain information referring to the grooming for sexual abuse of a former student of Belvedere College 40 years earlier by Fr Marmion.

With the benefit of hindsight Fr Layden now regrets that this notification did not prompt him to reach out to past pupils who had been abused by Fr Marmion.

Fr Leonard Moloney SJ (2017 – 2023)

How Fr Moloney managed matters relating to Fr Marmion is treated in various parts of this narrative record. These include the decision to name Fr Marmion publicly as an abuser; having the document *The Jesuit Response* prepared; establishing the Restorative Justice Process; initiating the Financial Redress Scheme; and participating in the Joint Past Pupil – Jesuit Committee and committing to its 5-point Agenda.

8.2 How could Fr Marmion's sexual abuse not be known?

A question past pupils have struggled to have answered and that the Society has struggled to answer for more than two years is: How could Fr Marmion's sexual abuse not have been known?⁷

Some past pupils expressed disbelief that little or nothing was noticed by Jesuits or that Jesuits did not have suspicions that Fr Marmion was or might have been sexually abusing boys before 1977.

To some past pupils the '*dogs in the street knew*', therefore there had to have been a '*cover-up*'.⁸

Members of the Society have acknowledged that the perception that they must have known what was going on is understandable. As noted in *The Jesuit Response*, the Society has also grappled with this question:

When we ask how these things could have happened, we know that we may evoke the response: "But you know how it occurred; it was your Community who let it happen; it was your Order, your Jesuits, you!". We understand such a response, even as we pursue the question for ourselves: "Why did the evil triumph and the good fail to be done? How did this come about? What was it about our Jesuit culture that enabled someone like this to get through to ordination and beyond, that failed to stop his evil acts, that concealed these acts, and that failed to provide a compassionate, caring pastoral response?" These are key questions for us and we recognise that, if we do not address them, we are not taking seriously the imperative that the horrors of the past must not repeat themselves – or be able to repeat themselves – ever again.

For some past pupils, their questions were answered through the Restorative Justice Process; for others, questions will undoubtedly remain unanswered.

On 2 December 2021, as part of the Restorative Justice Process, nine past pupils met with four Jesuits (three former Jesuit Provincials and a former Jesuit Consultor) to recount their

⁷ Restorative Justice Report, p. 92

⁸ Restorative Justice Report, p. 92

experience of abuse and its impact on their lives, and to gain further information on unanswered questions of interest to them.⁹ Some past pupils questioned how someone like Fr Marmion was allowed to stay in the Society.¹⁰

One asked how a 'deranged psychopath' was allowed to destroy lives and cause suicides and alcoholism.¹¹

Past pupils strongly expressed incredulity and regret that so many opportunities to acknowledge the abuse suffered by past pupils in the 1990s and 2000s were missed. They believed that, had these opportunities been taken, it could have made a significant difference to helping them address their suffering earlier.¹²

Many expressed certainty that this abuse had to have been known and questioned whether the Jesuits were protecting themselves, their 'family' and their institution. Further incredulity was expressed that *"priests could not but observe a 45-year-old man bringing a young boy up to his bedroom"*.¹³

"Boys went alone during lunchtime or after classes to Marmion's room on a recurring basis for Confession or 'spiritual guidance'. This likely happened over a period of many years with different boys. It would have been unusual for boys to be in the priests' quarters like this, and this foot traffic was likely seen and noted by other Jesuits. Did any other Jesuits know of this activity? If so, was Marmion ever challenged on whether this was appropriate, given that it was known he was bullying and beating boys and that many boys were afraid of him?"

Fr Barber was not aware that Fr Marmion brought boys to his room, either at lunchtime or at any other time. Other Jesuits who have been asked about this practice have also stated that they were unaware of this happening. However, it is accepted by the Society that it did happen.

It was suggested by a past pupil during the meeting that there were signals that Fr Marmion sexually abused children. These were intermittent, even rare, but they existed. However, once known, the signals were tucked away in secrecy, not passed on and

⁹ Restorative Justice Report, p. 51

¹⁰ Restorative Justice Report, p. 51

¹¹ Restorative Justice Report, p. 52

¹² Restorative Justice Report, p. 52

¹³ Restorative Justice Report, p. 52

repressed from memory without reference to the past pupils/survivors.¹⁴ Explaining why this happened, in his view, was central to accepting any Jesuit apology.¹⁵

During the 3-day gathering of Jesuits in November 2021 a Jesuit suggested that a lack of frankness in speaking directly to people and challenging poor behaviour existed within the Society. The tendency was to avoid conflict. Another suggested that perhaps the Society didn't believe that the issue of abuse was relevant to them due to a Jesuit sense of exceptionalism. In response to the questions on current Jesuit formation, Jesuits reported that this had changed substantially and that there was now a better vetting of candidates. It was also acknowledged that there were very few men coming forward to join the Society.¹⁶

While the Society acknowledges that there was knowledge of Fr Marmion's physical, emotional, and psychological abuse during his teaching career his sexual abuse only became known in September 1977 when the complaint from a parent was received.

8.2.1 Knowledge of Fr Marmion's physical and emotional abuse

The Society has acknowledged that Fr Marmion inflicted actual physical harm on pupils at Clongowes Wood College, Crescent College and Belvedere College, and it was observed by Jesuits.

This present document records many testimonies of this abuse of boys which included physical violence, emotional abuse and manipulation, intimidation, grooming, and bullying. Many of these are outlined in Chapter 2.

As noted in Chapter 2.2, Fr Donal Neary¹⁷ knew Fr Marmion to be a bully in class from incidents recounted to him by boys. Speaking in 2023 Fr Neary recounted that in 1972/1973 he met with the Provincial Fr Cecil McGarry and told him he thought Fr Marmion was unsuitable for teaching boys because of his terrible bullying. The matter never came up in future conversation with the Provincial. He also told Fr Jack Kerr SJ, who was the Rector at the time, and shared his concerns with some Jesuit companions but is unable to remember who he spoke with.

¹⁴ Restorative Justice Report, p. 54

¹⁵ Restorative Justice Report, p. 54

¹⁶ Restorative Justice Report, p. 52

¹⁷ Fr Neary spent two years in Belvedere College between 1972 and 1974 and taught for one year in the Senior School.

He said that on two occasions he thought he should go to the Archbishop of Dublin and find out if he knew the background of Fr Marmion when he was serving as a Chaplain at St Vincent's Private Hospital.

He said he was sorry he didn't, out of mistaken loyalty to the Province. He knows that many people carry profound hurt because of Fr Marmion's bullying behaviours, and he apologises that he did not more forcefully ask for his removal from teaching.

Speaking in 2021 Fr Barber said he saw very bullied boys, some of whom were very afraid of Fr Marmion, when he was the Headmaster in Belvedere College. He said he became aware of some incidents where he felt Fr Marmion was bullying boys by being very harsh or merciless on them.

Fr Barber said he did not see a link between the non-sexually abusive and the sexually abusive behaviours of Fr Marmion. He now recognises a whole pattern of abusive behaviours, each one of which was capable of causing harm to a child.

During the Restorative Justice Process Fr Barber described his sorrow at not better dealing with what he knew about the physical, emotional, and psychological violence. He said he spoke at a Belvedere Union¹⁸ event some years ago where he publicly acknowledged the bullying that occurred. At that event, he said that he wished that the bullying of children in Jesuit care had not occurred and that he had done more about it at that time. He believed that what he said had been well received by the past pupils who were gathered for the reunion on the night.¹⁹

One past pupil said that, having taught children himself, he could accept that others may not be aware of the extent of Fr Marmion's behaviour in the classroom because a teacher is on his/her own with the children in this space.²⁰

Speaking in November 2021 during a meeting of Jesuits, some Jesuits shared their recollections of Fr Marmion's bullying.

¹⁸ The Belvedere Union enables past pupils of Belvedere College to maintain friendships made at school, to help members who are in need and to provide opportunities for Old Belvederians to connect with each other. It does this by organising social, business and sporting events and also by supporting charities and other social justice activities in parallel with Belvedere College.

¹⁹ Restorative Justice Report, p. 35

²⁰ Restorative Justice Report, p. 55

*"I was shocked on one level; on another I was not surprised. It was a bullying culture. Fr Marmion was the least of my worries. Just he was one of the bad ones. He was a bad example of the culture of bullying. You either joked, laughed or you didn't speak about it. What bothers me now? I know I had a moderately constructive and productive time."*²¹

*"I used to hear stories that Joe was a great bully in class."*²²

"I used to hear complaints of bullying, though sexual abuse was never mentioned."

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*"I think - have we been negligent - was there stuff that I didn't pay attention to? You were inclined to say if something happened that the Provincial would look after it. So, to that extent there's negligence."*²⁴

Speaking in June 2021 Fr Dermot O'Connor SJ said that as an adult Fr Marmion did attempt to bully him.

Fr Seamus Murphy SJ said:

"During my years living with Fr Marmion between 1997 and 2000 it was evident that he could sometimes be the bullying type towards other Jesuits; but I did not infer from this that he had bullied schoolboys, since I have known Jesuits who were difficult in Community but great in the classroom".

In 1969, while at Crescent College and on foot of a complaint to Fr Troddyn, Prefect of Studies, Fr Marmion was required to apologise to a pupil and to his parents for his conduct and for the injuries caused.

There was clearly widespread knowledge of Fr Marmion's physical abuse and humiliation of boys.

²¹ Restorative Justice Report, p. 41

²² Restorative Justice Report, p. 41

²³ Restorative Justice Report, p. 42

²⁴ Restorative Justice Report, p. 2

8.2.2 Knowledge of Fr Marmion's sexual abuse

Paedophiles typically create situations where they can groom their targets, camouflage their abuse, isolate, and silence those they have abused or are abusing, and normalise their behaviours. They use their authority, charm, power, and status to groom, manipulate and create fear and doubt in the minds of those they abuse, keep their deeds hidden and reject and undermine any threats to their behaviour. Fr Marmion employed all of these strategies.

He was devious and cunning. He succeeded in keeping those he abused bound to the secrecy which is intrinsic to child sexual abuse. He exploited his status as a priest in good standing.

Control was gained through fear, violence, humiliation, and the denigration of pupils.

"He identified our weaknesses and exploited them."

"The threat of humiliation was a constant and with the benefit of hindsight I can only imagine the subliminal stress that was exerted on us all being in the presence of such abject evil. I look back on the experience as a daily blight."

Past pupils said they had neither the language nor ability to explain what was happening to them to their classmates, parents, or teachers.

They referred to the reverence for religious and the privileged place they held in society at that time. Back then, a child would not dream of complaining about a priest. Nor did they feel that they could go to their parents. They felt they had nowhere to go.

"It's the use of that privilege that there was just nowhere to go. There wasn't a notion at all of really complaining to your teacher or to your parents and the religious were very powerful, very pietistic. There was no escape."

There is a discrepancy between what some past pupils believe the Jesuits had awareness or suspicions of, and what awareness or suspicion Jesuits said they had of Fr Marmion's sexual abuse of boys.

Testimonies from past pupils refer to acts of sexual abuse perpetrated by Fr Marmion as far back as the early 1960s at Clongowes Wood and suggest that there were indicators and signals.

It is now known that Fr Marmion had been sexually abusing boys over many years prior to 1977. The Society has sought to find out when Jesuits first had knowledge or suspicion that this sexual abuse was happening. There are accounts from past pupils which suggest that some such knowledge or suspicion on the part of Jesuits ought to have been triggered prior to September 1977.

In a letter read out on RTE Radio 1's Liveline programme, a past pupil wrote that he had been in Belvedere in 1972 and was in the chorus for that year's Opera. He was 13 at the time. One day after rehearsal, he wrote, Fr Marmion asked him to stay behind to be measured for a costume. He was taken upstairs to a room in No. 9. He was told to get fully undressed and, when naked, Fr Marmion knelt in front of him and proceeded to roll on a pair of nylon tights up to his waist. Fr Marmion then sexually molested him, for how long he didn't remember. He wrote that he was terrified, and that Fr Marmion only stopped when the door to the room opened suddenly, and another man's head appeared around it. There was a short conversation with the man and the door closed again. Fr Marmion then fitted him with a costume. He was allowed to leave, and he went home. More recently, the writer of the letter has stated that he understood the man who opened the door to have been a Jesuit, and that Fr Marmion had addressed the man by name.

One former pupil asserted that the Jesuits knew of Fr Marmion's sexual abuse in 1973 and that what was known was told under the seal of Confession. In narrating the story of disclosures of child sexual abuse to the Society or to individual members of the Society, it is acknowledged that disclosures could have been made by boys to members of the Society within a Confessional setting. It is never permissible for a priest who is the confessor in such a context to reveal the content of what has been disclosed.

A past pupil of Belvedere believed that there was awareness or suspicion about Fr Marmion's behaviour as far back as 1974. He said he was approached by a priest around that time and asked what was happening in No. 9. Understandably, trying to respond to such a question would have been fraught with conflicting emotions such as the intense fear of Fr Marmion, shame and humiliation, and the implications of saying exactly what was going on.

While the Society has found no information to suggest the existence of knowledge, suspicion, or rumour in regard to the involvement of Fr Marmion in the sexual abuse of children prior to September 1977, it recognises that this does not confirm that knowledge, suspicion or rumour did not exist at an earlier time which have since been lost.

During the meetings of Jesuits in November 2021, many said they had known Fr Marmion and were aware of his frequent physical bullying, but many expressed a complete lack of awareness as to the scale of it or to the sexual abuse he perpetrated.²⁵

In 1974 Fr Michael Sheil was appointed as Rector of the Belvedere Community and served in that capacity until 1976. When asked in 2021 about his awareness of complaints involving Fr Marmion, Fr Sheil stated that he had never heard any negative complaint against Fr Marmion and therefore could not have had any suspicions of sexual abuse by him at the time.

Former Headmaster of Belvedere College Fr Barber said he had no knowledge of any sexual abuse until he discovered what happened in 1977, and once he found out, he took immediate steps to stop it.²⁶

Speaking at the 3-day gathering of Jesuits in November 2021 a former consultor to the Provincial from 1974-1981 stated that he personally had known nothing of Fr Marmion's sexual activity until very recently, and that the notion that 'we all knew' in the 1980s and 1990s is just untrue, however incomprehensible. He shared the past pupils' incomprehension that most people did not know of Fr Marmion's abuse, but that he had witnessed the same phenomenon when working in Kilnacrott Abbey on the case of the paedophile Fr Brendan Smyth. He had found it hard to understand how nobody 'knew' what Smyth was doing, though rumours abounded.²⁷

He said that he himself would "*go to his grave in prayerful repentance, grieving at how the Society had failed so many pupils and damaged their lives*"²⁸.

A Jesuit who lived in Belvedere Community between 1966 and 1971 said that he "*remembered hearing some whispers about No. 9*"²⁹. *There would be smiles and whispers*

²⁵ Restorative Justice Report, p. 41

²⁶ Restorative Justice Report, p. 35

²⁷ Restorative Justice Report, p. 54

²⁸ Restorative Justice Report, p. 53-54

²⁹ Fr Marmion used a room on the upper floor of No. 9 Great Denmark Street to fit pupils for costumes for the opera.

occasionally, but nothing was actually said by the boys". He added that no boy ever spoke to him about any experience with Fr Marmion. He added that the boys *"were slow to let anything out, but he knew that they didn't want to be in Marmion's class"*. He felt that *"boys weren't able to talk and be themselves in those days"*. He added that *"deep inside him there was a suspicion that something was not right"*. He is conscious that maybe now he is picking up on all that has come to light, and he is quite certain that he had no suspicion at the time that Fr Marmion was sexually abusing children.

Fr Gerry O'Hanlon, as a scholastic, taught in Belvedere College between 1973 and 1975 and was a member of the Jesuit Community there. Speaking in 2021 he said he sensed something in Fr Marmion's conduct about the boys. He had never heard it said that Fr

Marmion sexually abused anyone but there was an aura about him, displaying favouritism towards some boys and going on trips abroad. Fr O'Hanlon indicated that it had never been put to him that Fr Marmion had done anything wrong, but judging by Fr Marmion's conduct, he felt he would have been more surprised if there had not been emotional abuse. He does not recall any complaints about Fr Marmion whilst in this role.

One lay teacher said he had heard rumours about Marmion and of his checking a boy's temperature, but he could not recall when he heard those rumours.

In November 2004 Fr Humphreys, the Jesuit Child Protection Delegate, spoke to Fr Barber. The notes of the meeting include the following:

Marmion's bullying and 'paedophile' tendencies were common gossip among the boys in the late 70s. It was all taken as common knowledge and that only the staff and the Jesuits didn't seem to know about it.

During the 2 December 2021 meeting between past pupils and Jesuits, a past pupil suggested that one possible reason that indicators were not acted on was that the information was too shocking to bring to conscious awareness and that it was repressed deeply to avoid knowing. He quoted the Canadian Jesuit philosopher Bernard Lonergan who used the image of blind spots that impede vision to describe unconscious bias. These blind spots can prevent people from seeing others and taking their needs into account.³⁰

³⁰ Restorative Justice Report, p. 54

Another past pupil spoke of the abuse referred to in a 2021 report on the French Church and suggested that the Church did not know how to read the weak signals of sexual abuse of children and vulnerable adults.³¹

Another suggested that the unclear or weak signals in relation to Fr Marmion were not heard or seen because of the hyperbolic sacralisation of the priest as representing the person of Christ which made it impossible to conceive of a priest as bully and abuser.

Many past pupils have stressed that they needed accountability from the Jesuits who knew something and could have done something, so that the Jesuits who knew nothing and couldn't have done anything could have their good names and reputations restored.³²

Another said that a key purpose of this process is to learn how Fr Marmion apparently was 'hiding in plain sight'.³³

*"This [for Fr Marmion to be able to hide in plain sight] must require powerful psychological blinkers to be worn by other adults. So, we need to learn (1) how his visible controlling behaviours (public bullying, ritual humiliations, intimidation, summoning pupils to his room) were not called out by any adults and (2) how up to 1977, his superiors continued to afford him so many predatory opportunities (Confessional role, musical role, acting in loco parentis in Vienna)."*³⁴

In response to the question during the meeting between past pupils and Jesuits on 2 December 2021 as to why abuse remained hidden for so long, one Jesuit said that *"like a lot of abusers and sexual abusers, Joe Marmion was excellent at hiding himself"*. He said that he was a *"bully and hard to confront"* but that there was also a systems failure within the Society.³⁵

It was suggested by some past pupils during the meeting that there had been weak signals and red flags but these opportunities were missed because the Jesuits didn't want to know and there was a systemic bias against knowing. One past pupil said that it was too dissonant for Jesuits to openly question and explore.³⁶

³¹ Restorative Justice Report, p. 54

³² Restorative Justice Report, p. 52

³³ Restorative Justice Report, p. 27

³⁴ Restorative Justice Report, p. 27

³⁵ Restorative Justice Report, p. 52

³⁶ Restorative Justice Report, p. 55

This has parallels with wilful ignorance where the facts of a situation are denied because the consequence of acknowledging them are too great or difficult to accept.

One past pupil said that it would make a big difference to past pupils if there was true acknowledgment by the Jesuits that there had been opportunities to know (via the weak signals and flags) and to do something, and that all these opportunities were missed and avoided by them.

Fr Barber responded that what was being said made a lot of sense.³⁷ He accepts that there were missed opportunities and that he could and should have done more, and that ways could have been found to encourage past pupils who had been harmed to come forward for help and acknowledgement.

One lay teacher recalled a time in the staffroom when teachers and some Jesuits were talking. Fr Marmion referred to one particular boy whom he'd like to pat on the bottom. The remark struck him at the time as incongruous but innocent, but not now looking back on it.

The Society has acknowledged that there were many indicators of predatory behaviours. These indicators, if recognised at the time, were not acted on. Based on the information provided voluntarily by participants to the Restorative Justice Process and during the compilation of this present document, it cannot be said with certainty whether signals and indicators in relation to Fr Marmion's sexual abuse were or were not recognised, were recognised and misunderstood, were recognised and ignored, or a mixture of all three.

Regardless of how signals in relation to Fr Marmion's behaviour toward boys were treated, information available shows that throughout his career it was the receipt of a complaint in relation to his violence and sexual abuse, and not the observance of any signals that this type of behaviour may be occurring, that appears to have been the minimum threshold considered necessary before an investigation into his behaviour was initiated.

In addition, the Jesuits acknowledge that in the past, privacy and the need to 'mind one's own business' was encouraged and contributed to blurring the lines between privacy, confidentiality, secrecy³⁸ and rectitude.

³⁷ Restorative Justice Report, p. 55

³⁸ Restorative Justice Report, p. 52

Together, the complaints-led approach and the culture of non-interference in 'another's office' proved advantageous for Fr Marmion and ruinous for boys he abused over decades.

9 Safeguards currently in place

As part of the restorative process past pupils wanted reassurance that children now have somewhere to go within the school and someone to trust if they felt under threat or unsafe, unlike when they themselves were in school as vulnerable children who were harmed with nowhere to go, and no one to go to.¹

To this end a meeting was convened on 19 September 2022 with the Principals of the five Jesuit secondary schools in Ireland, the Director of Jesuit Education, Provincial Fr Leonard Moloney, and six past pupils.

Another meeting was held in December 2022 between past pupils, Fr Moloney, and the Safeguarding Director, to address the systemic and situational risks that are present in the practices around Confession – a risk the past pupils saw as quite hidden and therefore more dangerous.

¹ Restorative Justice Report, p. 56

9.1 Meeting with school Principals

The Principals present at the 19 September 2022 meeting explained the oversight process for each school's Board of Management, including being subject to statutory inspections – which includes child protection inspections – by the Department of Education, and Tusla. These Boards are legally responsible for child safeguarding statements and risk assessments, while school management is responsible for the operation of these policies.²

The Principals welcomed the Children First Act 2015 (Irish Statute Book 2015), as well as accompanying circulars and procedures, and the inspection regime which provided a strong legal and statutory framework for the rights and responsibilities which must be adhered to by those involved in education in Ireland today.³

They said that current safeguarding policies and practices in their schools contain several elements to ensure cultures of respect, openness, and transparency that challenge silence around bullying and harassment, and that encourages the reporting of bullying when seen or experienced (I.C.A.J.E., 2019). They spoke of Care Team meetings where vulnerable students receive additional attention and help. They said that classroom culture has changed, teacher training is different, and often teachers are not the sole adults in the classroom because of teaching assistants etc.⁴

The Principals spoke of the 10 Global Identifiers of a Jesuit School that were published in 2019 as part of a new seminal document from Rome on Jesuit Education in the 21st Century.⁵

The Principals also said that other supports for optimum safety and well-being of children are in place. They outlined the Jigsaw Programme which was designed to equip students with extra skills and access to email addresses to report bullying. They spoke of the mandatory Social, Personal and Health Education (SPHE) and Relationship and Sexuality Education (RSE) classes in all primary schools and in post-primary Junior Cycles.⁶

They outlined how all schools are committed to tackling homophobic bullying and focus on proactive and positive discussions to educate. They said that the 'Stay Safe' Programmes

² Restorative Justice Report, p. 56

³ Restorative Justice Report, p. 56

⁴ Restorative Justice Report, p. 56

⁵ Restorative Justice Report, p. 57

⁶ Restorative Justice Report, p. 57

in primary schools are aimed at empowering the child, ensuring that teachers are mentored, and that there are drug programmes and Care Teams in place to look at more vulnerable students.

All Principals agreed that, today, the risk of abuse is predominately outside the school setting, particularly online, peer-to-peer and in the family. However, that is not to say that schools should not be always hypervigilant. They emphasised ownership of their history to create awareness that what happened in the past could happen again without that vigilance.⁷

9.2 Confession as a situational risk

There are many testimonies in this document from past pupils which show that Fr Marmion falsely presented himself as a spiritual director and adviser and used this self-declared position and the Sacrament of Reconciliation (Confession) as opportunities to isolate boys, groom them and sexually abuse them.

During the meeting between past pupils and Jesuits in December 2021 some past pupils expressed concern that Confession and Spiritual Direction could be used to groom vulnerable young children.⁸

In a follow-up meeting in December 2022 two past pupils met with the Provincial, Fr Moloney, the Safeguarding Director, and the restorative facilitators. They wished to address the systemic and situational risks that are present in the practices around Confession – a risk the past pupils saw as quite hidden and therefore more dangerous.⁹

For both, it was essential to highlight the fact that Fr Marmion used Confession as a site for controlling and abusing, and that the ritual of Confession was still a situational opportunity for abuse in the western world, but particularly in countries where power dynamics are unequal. They also noted that the role of Confession as a site of situational risk for sexual abuse has been under-researched.

They asked the Society to lead on advocating for change on this issue.¹⁰

⁷ Restorative Justice Report, p. 57

⁸ Restorative Justice Report, p. 52

⁹ Restorative Justice Report, p. 57

¹⁰ Restorative Justice Report, p. 57

It was agreed that the Provincial would raise the idea of independent research into the role of Confession as a site of situational and systemic risk. Consideration would also be given to involving third-party expertise from Ireland and the UK. He said that he would include Confession as part of potential independent research into what has been learned from the restorative processes that have been conducted over the last two years. He also committed to ensuring that the topic of Confession as a site for systemic and situational risk is included in the historical record.¹¹

As noted in the Preface in the statement accompanying the publication of the report *A Restorative Response to the Abuse of Children Perpetrated by Joseph Marmion SJ* on 14 August 2023 the current Provincial, Fr Shane Daly SJ, said that lessons were being learned from history around child safeguarding and Confession, including the naming and addressing of the coercive risks identified from Fr Marmion's record of abuse that relates to Confession, and the subsequent sharing of the learnings globally where possible.¹²

¹¹ Restorative Justice Report, p. 57

¹² Jesuit.ie

10 Summary

This narrative record chronicles what is known about Fr Marmion's history of abuse, its devastating impact on boys, now men, and the Society's failure over many decades to stop his evil acts and sufficiently support the boys he abused.

The Society has acknowledged that pupils were failed lamentably and that Fr Marmion's conduct was enabled through its failures.

Decisions made during many decades put the protection of the reputation of the Society, its schools, and its members, including Fr Marmion, and the fear of scandal, ahead of the welfare of pupils, a pattern which continued later when they were past pupils.

While Fr Marmion was alive the receipt of a complaint from a parent in relation to his violence and sexual abuse, rather than the observance of any signals that this type of behaviour may be occurring, appears to have been the minimum threshold considered necessary for Jesuits in authority to act.

During the decades that followed his removal from Belvedere College in 1978, complaints from past pupils did not motivate Jesuits in authority to find out who Fr Marmion had sexually abused and offer them support. In 2021 the Society publicly acknowledged Fr Marmion's abuse and finally reached out and supported past pupils who had been abused.

Speaking at the Belvedere Union Dinner on 5 November 2021 the Provincial Fr Leonard Moloney acknowledged that the Society's failures were not confined to how Fr Marmion was dealt with but extended to how those who were abused were treated up to 2021.

"Our failure was not simply the various acts of abuse inflicted on individuals but the failure to adequately and definitively deal with it once it became known, including hesitation on my own part.

*Also, later the failure not to proactively engage with abused victims which left many carrying a wound they may have believed was unique to themselves and has had profound impacts on some past pupils' lives."*¹

¹ Appendix 12

These failures intensified the pain and suffering inflicted directly by Fr Marmion.

Many pupils who attended any of the three Jesuit schools where Fr Marmion taught, experienced the fear, humiliation, shame, isolation, and guilt of being emotionally, physically, and sexually abused. As past pupils they have carried this pain and suffering, silently and alone, with deplorable consequences, while Fr Marmion's status as a priest in good standing was preserved through continued secrecy. This put them at a significant disadvantage in coming forward with their complaints. Many have permanent scars. Some have carried them to the grave.

This narrative record amplifies the voices of those who were abused so that their experiences of abuse and the impact it had on their lives can be believed and heard.

Equally important is the need to acknowledge the points at which decisions could have been made, but were not, by Jesuits in authority that would have prevented Fr Marmion's abuse and could have saved past pupils decades of pain and allowed them to get help earlier².

These are summarised below.

Pre-teaching career

1947

Fr Marmion was received into the Society of Jesus in 1943. In 1947, because of his behaviour, his Superior, Fr Hugh Kelly SJ, then Rector of Rathfarnham Castle, wanted Fr Marmion removed from the Society. Specific concerns were raised about his personality traits and behavioural patterns. These concerns were advised to the Provincial but there is no evidence that they were responded to.

1948

Fr Marmion was identified as unsuitable to continue in the Society, and he was "warned seriously". This knowledge did not hinder his progression.

² Restorative Justice Report, p. 22

1957 – Ordination

He was ordained a priest on 31 July 1957. The Society acknowledged in 2022 that there were serious doubts and questions about Fr Marmion's behaviours and personality traits which were such that he should have been asked to leave the Society before ordination.

Teaching career

1960s

Fr Marmion abused boys emotionally, spiritually, physically, and sexually at three Jesuit schools over three decades. At minimum, Fr Marmion's superiors in the 1960s were aware that he behaved violently towards boys, inflicting severe physical and emotional abuse. The response to this knowledge of his abusive behaviours was to tolerate it or move him to another school.

Past pupils from Clongowes Wood College when Fr Marmion taught there (1951-1952 and 1962-65) have reported that he severely punished boys disproportionately and sexually abused boys. In a 1977 letter to Fr General Pedro Arrupe SJ in Rome, the Provincial Fr Doyle noted that Fr Marmion's appointment as Prefect of Studies at Clongowes Wood College (1962-65) had given rise to considerable difficulties for others.

There are reports of him being brutal to boys and sexually abusing them while he was at Crescent College, Limerick, (1952-1954, 1959-1962 and 1965-1969). There, he had a reputation for having favourites, and for not being fair. He could be harsh and nasty, and this could make things very uncomfortable for individual boys. Fr Marmion had to apologise to a pupil and his parents for inflicting an appalling and unjustified punishment on the boy. His move to Belvedere in 1969 was at least ostensibly due to his opposition to the new Crescent College Comprehensive project.

1969+ Belvedere College

Testimonies from Jesuits and lay teachers at Belvedere College show that there was widespread awareness of Fr Marmion's physical and emotional abuse of boys, beginning shortly after he joined Belvedere College. It was tolerated and enabled through failures to act.

In addition, through various appointments and extra-curricular responsibilities Fr Marmion's status was enhanced, which could have increased his capacity to abuse power and inflict harm.

While there is variance between past pupils and Jesuits as to whether there was any awareness or suspicion of Fr Marmion's sexual abuse of boys before 1977, it is now known that Fr Marmion had been sexually abusing boys over many years prior to 1977. Testimonies show that at minimum there may have been weak signals of sexual abuse that were not recognised, were recognised and misunderstood, were recognised and ignored or a mixture of all three. Some past pupils have suggested that there was a type of wilful ignorance towards Fr Marmion's abuse, including his sexual abuse, to protect the reputation of the Society, and the school, out of fear of the implications of acknowledging their existence.

1977 – Belvedere College

The decision by Provincial Fr Doyle, in September 1977, not to have Fr Marmion moved immediately from the school when it became known that he had sexually abused boys, enabled him to continue to have access to boys in Belvedere College up to June 1978, some of whom he had abused and some who may have been interviewed by Fr Barber about his abuses during the 1977 Vienna trip.

The approach taken to delay the removal of Fr Marmion was designed to cover up what he did, in order to protect the reputation of the Society and the school. The Society has said that the fact that no steps were taken in 1977 or immediately thereafter to find out whether any past pupils might have had cause for complaint about Fr Marmion in the light of the complaint in 1977 was a shameful disregard of the wellbeing of pupils.

Post-Belvedere

By allowing Fr Marmion to continue to exercise ministry and maintain his status as a priest in good standing, those he abused remained at a significant disadvantage in coming forward. Incomprehensibly, he was assigned to new work over the next 20 years, including his appointment in the 1990s as a Chaplain in a private hospital where children also attended. The Society also recognises that Fr Marmion should not have been entrusted with any ministerial appointment following receipt of the complaint in 1977.

1995

On 6 September 1995 Provincial Fr Laurence Murphy wrote to Fr Marmion offering him congratulations upon his Golden Jubilee. The associated testimonial notes painted a very positive picture of Fr Marmion's character and career. The Society is ashamed of this characterisation of Fr Marmion. At that time Fr Murphy was not aware of – nor even suspicious of – Fr Marmion's crimes. In light of what he now knows, Fr Murphy is deeply ashamed of the contents of his letter of congratulations.

1997

A past pupil hired a private detective in 1997 to find out if Fr Marmion still had access to children.

Significantly, no action was taken on foot of this enquiry to find out why a past pupil would go to the trouble of hiring a private detective to ask this question. This was at a time when clerical sexual abuse was widely and openly discussed by Ireland's political and religious leaders, when complaints against Jesuits were being considered by the Provincial and his Consult, and the 1995 Jesuit Protocol and 1996 Church Guidelines were being actively discussed.

Fr Murphy and the Society accept and deeply regret that this enquiry did not prompt the initiation of a review of Fr Marmion's personal file to ascertain if there was information which could explain what might have prompted the private detective to make such an enquiry.

1992 to 1999

While Fr Laurence Murphy was Provincial (1992 - 1998), the Society was dealing with complaints of child abuse against other Jesuits and reported one Jesuit to An Garda Síochána.

Fr Andrews was Rector of Belvedere College in 1977, when the complaint of sexual abuse during the 1977 Vienna trip was made against Fr Marmion. He, Fr Doyle (Provincial at the time), and Fr Barber (Headmaster at the time) were the only people in authority who had knowledge of the complaint of sexual abuse against Fr Marmion and the reason he was subsequently removed from the school in 1978.

A credible complaint of sexual abuse was made against Fr Andrews in 1991 and repeated in 1994. This complaint was reported to An Garda Síochána and resulted in him being removed from ministry. Given his role as Consultor (1992-1999) and the complaint against him, Fr Andrews would have been very familiar with the reporting guidelines and the Society's reporting obligations but remained silent in relation to his knowledge of Fr Marmion's abuses. The Society believes Fr Andrews should have told the Provincial about his knowledge of Fr Marmion's sexual abuse. He did not. Neither did he share this knowledge with the Jesuit Child Protection Delegate, Fr John Humphreys.

As a consequence of Fr Andrews' silence, Fr Marmion's sexual abuse of boys in 1977 was not investigated under Canon Law, or reported to An Garda Síochána as it should have been. The Society has acknowledged that this was a significant omission. It profoundly regrets that Fr Marmion's known history of sexual abuse was not reported to the authorities during his lifetime.

Fr Gerry O'Hanlon was the Provincial between 1998 and 2004³. He recognises that the information regarding Fr Marmion's sexual abuse of boys in 1977 was available if he had had cause to seek it out.

2000

In 2000, months before his death, Fr Marmion attended the beatification of his grand-uncle Abbot Columba Marmion. This was another time when the falsehood of Fr Marmion as a priest in good standing was maintained. The Society recognises with profound regret that this veneer could only have added to the difficulty those he abused faced in coming forward and speaking of their experiences. The homily delivered at Fr Marmion's funeral in 2000 did not make any reference to his past crimes and as such his status as a priest in good standing remained intact.

2002

Informal, inter-personal approaches, using Jesuit and alumni channels, were used to reach out to possible victims. Several such approaches were made in 2002, with little effect. A significant opportunity was missed at that time to convey the availability of Jesuits to people who had suffered abuse and had been carrying their pain and suffering in isolation for more than 20 years, and who would continue to do so for another 20 years.

³ Appendix 6 - Statement from Fr Gerry O'Hanlon SJ (Provincial 1998-2004)

Fr O'Hanlon was the Provincial at this time, and in 2023 he said:

*"I was at peace that I had done my best. Now, with the clarity afforded by hindsight, and thanks in particular to the restorative process, I am much more conscious of my significant mistakes and omissions. If I began this restorative process in defensive mode, over time I have gradually felt my defences tumble."*⁴

2004

Concerns over scandal and negative publicity also influenced the Society's response in 2004. The publication of the book *Muck and Merlot* by past pupil Tom Doorley was another lost opportunity to identify who had been abused, to offer them support, and to acknowledge what was known about Fr Marmion's abuse. At that time the Society had heard of nine other past pupils about whom there were concerns in relation to abuse by Fr Marmion.

In 2023 Fr Dardis said:

"In 2004 our approach to making known our availability to people who had suffered abuse by Jesuits was to communicate through opportunities of personal contact. Our desire was to be available to anybody who had suffered abuse by a Jesuit, while at the same time not 'trawling' for people out of respect for their autonomy and privacy and to avoid the risk of re-traumatising them. There was also concern about the possibility of scandal and negative publicity."

*"I apologise again to those of you who have had to bear this terrible burden alone because of the follow up that I failed to make or the opportunities for more proactive outreach that I failed to see or take up. As Provincial at the time, I am responsible for these failures."*⁵

2009

In November 2009, the report of the Commission of Investigation in relation to the Archdiocese of Dublin was published. This was another opportunity to proactively seek out past pupils who were carrying pain and suffering as a result of their experiences of abuse in Jesuit schools. Fr Dardis, who was the Provincial at that time, issued a statement ⁶

⁴ Appendix 6

⁵ Appendix 8

⁶ Appendix 10 – Statement on publication of Dublin Commission Report

which included an invitation to boys who were abused to contact the Jesuit Delegate for the Safeguarding of Children. This was the extent of the Society's efforts to find boys who had been abused and offer support at that time.

2014

By letter dated 29 January 2014 the Child Safeguarding and Protection Service of the Archdiocese of Dublin advised Fr Michael Drennan⁷ that Tusla had recently received information about the grooming for sexual abuse of a former student of Belvedere College by Fr Marmion 40 years earlier. By letter dated 31 January 2014 Fr Drennan informed the Archdiocese of Dublin that there had been other complaints of inappropriate behaviour of a sexual nature against Fr Marmion and these were reported to the Gardaí in 2002.

This notification did not prompt Fr Layden, the Provincial at the time (2010 to 2016), to consider reaching out and supporting past pupils who had been abused by Fr Marmion. With the benefit of hindsight Fr Layden now regrets that this notification did not prompt him to reach out to past pupils who had been abused by Fr Marmion.

2019

In 2019 the Provincial Fr Moloney was requested to publicly name Fr Marmion as a perpetrator of child sexual abuse. Initially this request was refused and did not prompt the Society to reach out to past pupils who had been abused.

2021

In 2021 this request was met. On 2 March 2021 the Society issued a public statement⁸ naming Fr Marmion as a sexual, emotional, physical, and spiritual abuser while a teacher in Belvedere College between 1969 to 1978. The purpose of the statement was to seek out, reach out to, and support those who were abused by Fr Marmion or who witnessed such abuse.

2024

Following active engagement between past pupils and Jesuits in 2021 and 2022 it was agreed that this narrative record would be written and serve as the definitive record of what was known about what had occurred.

⁷ Fr Drennan was the Superior at Gardiner Street Community.

⁸ Appendix 2 - Public Statements issued by the Jesuits.

Appendices

Appendix 1 - Definition of sexual, emotional, and physical abuse

(<https://www.tusla.ie/services/child-protection-welfare/definitions-of-child-abuse/>)

Definition of sexual, emotional and physical abuse contained in the document.

Children First: National Guidance for the Protection and Welfare of Children published by the Department of Children and Youth Affairs 2017.

Sexual abuse

Sexual abuse occurs when a child is used by another person for his or her gratification or arousal, or for that of others. It includes the child being involved in sexual acts (masturbation, fondling, oral or penetrative sex) or exposing the child to sexual activity directly or through pornography. Child sexual abuse may cover a wide spectrum of abusive activities. It rarely involves just a single incident and in some instances occurs over a number of years.

Child sexual abuse most commonly happens within the family, including older siblings and extended family members. Cases of sexual abuse mainly come to light through disclosure by the child or his or her siblings/friends, from the suspicions of an adult, and/or by physical symptoms.

Examples of child sexual abuse include the following:

- Any sexual act intentionally performed in the presence of a child.
- An invitation to sexual touching or intentional touching or molesting of a child's body whether by a person or object for the purpose of sexual arousal or gratification
Masturbation in the presence of a child or the involvement of a child in an act of masturbation.
- Sexual intercourse with a child, whether oral, vaginal or anal.
- Sexual exploitation of a child, which includes:
 - » Inviting, inducing or coercing a child to engage in prostitution or the production of child pornography [for example, exhibition, modelling or posing for the purpose of sexual arousal, gratification or sexual act, including its recording (on film, videotape or other media) or the manipulation, for those purposes, of an image by computer or other means].
 - » Inviting, coercing or inducing a child to participate in, or to observe, any sexual, indecent or obscene act.
 - » Showing sexually explicit material to children, which is often a feature of the 'grooming' process by perpetrators of abuse
- Exposing a child to inappropriate or abusive material through information and communication technology
- Consensual sexual activity involving an adult and an underage person.

Emotional abuse

Emotional abuse is the systematic emotional or psychological ill-treatment of a child as part of the overall relationship between a caregiver and a child. Once-off and occasional difficulties between a parent/carer and child are not considered emotional abuse.

Abuse occurs when a child's basic need for attention, affection, approval, consistency and security are not met, due to incapacity or indifference from their parent or caregiver.

Emotional abuse can also occur when adults responsible for taking care of children are unaware of and unable (for a range of reasons) to meet their children's emotional and developmental needs.

Emotional abuse is not easy to recognise because the effects are not easily seen. A reasonable concern for the child's welfare would exist when the behaviour becomes typical of the relationship between the child and the parent or carer.

Emotional abuse may be seen in some of the following ways:

- Rejection
- Lack of comfort and love
- Lack of attachment
- Lack of proper stimulation (e.g., fun and play)
- Lack of continuity of care (e.g., frequent moves, particularly unplanned)
- Continuous lack of praise and encouragement
- Persistent criticism, sarcasm, hostility or blaming of the child
- Bullying
- Conditional parenting in which care or affection of a child depends on his or her behaviours or actions
- Extreme overprotectiveness
- Inappropriate non-physical punishment (e.g., locking child in bedroom)
- Ongoing family conflicts and family violence
- Seriously inappropriate expectations of a child relative to his/her age and stage of development

There may be no physical signs of emotional abuse unless it occurs with another type of abuse. A child may show signs of emotional abuse through their actions or emotions in several ways. These include insecure attachment, unhappiness, low self-esteem, educational and developmental underachievement, risk taking and aggressive behaviour.

It should be noted that no one indicator is conclusive evidence of emotional abuse. Emotional abuse is more likely to impact negatively on a child where it is persistent over time and where there is a lack of other protective factors.

Physical abuse

Physical abuse is when someone deliberately hurts a child physically or puts them at risk of being physically hurt. It may occur as a single incident or as a pattern of incidents. A reasonable concern exists where the child's health and/ or development is, may be, or has been damaged as a result of suspected physical abuse.

Physical abuse can include the following:

- Physical punishment
- Beating, slapping, hitting or kicking
- Pushing, shaking or throwing
- Pinching, biting, choking or hair-pulling
- Use of excessive force in handling
- Deliberate poisoning
- Suffocation
- Fabricated/induced illness
- Female genital mutilation

The Children First Act 2015 includes a provision that abolishes the common law defence of reasonable chastisement in court proceedings. This defence could previously be invoked by a parent or other person in authority who physically disciplined a child.

The change in the legislation now means that in prosecutions relating to assault or physical cruelty, a person who administers such punishment to a child cannot rely on the defence of reasonable chastisement in the legal proceedings. The result of this is that the protections in law relating to assault now apply to a child in the same way as they do to an adult.

Appendix 2 - Public Statements issued by the Jesuits

(<https://jesuit.ie/news/statement-of-irish-jesuits/>)

This statement has been redacted to remove potential personal identifiers.

Statement of the Jesuit Order regarding abuse of former students by Fr Marmion SJ – 2 March, 2021

The Jesuit Order in Ireland is making public the name of a former teacher and priest, Fr Marmion SJ, who abused boys sexually, emotionally and physically while he was on the teaching staff at Belvedere College in the 1970s.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Fr Marmion SJ was a teacher in Belvedere from 1969 until 1978. He died in 2000. The Jesuits have been in contact over many years with others who were abused by Fr Marmion while they were young students.

They have spoken of sexual abuse and physical and emotional bullying by him. We believe that the secrecy imposed by Fr Marmion may still be preventing some victims and survivors from accessing help and support.

“We are acutely aware of the pain and distress that many have had to hold and continue to hold, years after the original experience,” said Fr Moloney. “This pain is held by those who were direct victims of harm and abuse, by their families and also by other students who were witnesses to this abuse and felt powerless and unable to do anything about it. It is a matter of profound regret to me personally and to the Society of Jesus that children were abused whilst in our care. We are truly sorry. Words are never enough.”

Following receipt of information from concerned parents in 1977, disclosures of sexual abuse were received by the school. In consequence, a decision was taken that Joseph Marmion be removed from the staff in Belvedere with effect from the end of the academic year 1977/1978.

He then spent a year on sabbatical in Paris with the Jesuit Community Saint François Xavier. He was then assigned to the Gardiner Street Jesuit Community. In 1990 he was appointed Chaplain to St. Vincent's Private Hospital. We recognise that these subsequent appointments should not have been made.

While this particular communication relates to abuse that occurred in Belvedere College, Fr Marmion also taught in Crescent College Limerick and Clongowes Wood College. Every effort will be made to communicate this information to former students in all schools.

Fr Moloney said: "We have in the past apologised and invited victims and survivors of abuse by members of the Society to come forward and to seek help. We do so again today. These efforts must always be continuous. We hope to explore with you the responses and supports that would be most useful at this time [REDACTED]

[REDACTED]

In recent days, a former student has written about his experience of Fr Marmion and recounted the stories of others who have spoken to him and who were also terribly harmed. We are making efforts to reach out to those individuals and to offer them our support if they wish.

All information regarding abuse is shared with An Garda Síochána, Tusla and other relevant authorities. Anyone who wishes to make direct contact with the Jesuit Safeguarding Office should call our Safeguarding Delegate, e-mail safeguarding@jesuitlink.ie"

Update on Press Statement regarding abuse – 10 March, 2021

The Jesuit Order in Ireland made public the name of a former teacher and priest, Fr Marmion SJ, (deceased) who abused boys sexually, emotionally, and physically while he was on the teaching staff at Belvedere College in the 1970's.

[REDACTED]

Below is an update:

We welcome that survivors of abuse in our schools and concerned individuals are now coming forward to us, as well as speaking publicly.

The core purpose of our communication on Tuesday of last week, [REDACTED] [REDACTED] was to reach out to survivors and encourage them to come forward. This is happening.

As we said last week, words of apology can never be enough. We are now in a process of listening intently to all those who have contacted us directly or spoken publicly. We want to work out the best possible way of addressing what is being said and the information we are receiving. We also want to respond to the needs and concerns being voiced.

This process is ongoing and people are still coming forward. As the Provincial Fr Leonard

Moloney SJ said in the statement last week, “We have in the past apologised and invited victims and survivors of abuse by members of the Society to come forward and to seek help. We do so again today. These efforts must always be continuous.” We again encourage anyone with information or any concerns to contact the Jesuit safeguarding office, safeguarding@jesuitlink.ie or the relevant authorities.

All information available to us has been reported to the An Garda Síochána and Tusla.

Jesuits engage independent restorative justice practitioners in abuse case – 26 April, 2021

The Irish Jesuits have engaged two independent Restorative Justice Practitioners to co-design restorative processes, through direct engagement, with those who have been impacted by Fr Marmion’s abuse. They will also facilitate these processes.

Barbara Walshe and Catherine O’Connell have worked extensively both as practitioners and as academics in the advancement of restorative justice processes. They have worked in various contexts including with survivors of institutional abuse. Their starting point is a wish to engage directly with survivors, victims, and those who are impacted. Restorative processes have many different options to ensure that each person who wishes to participate is satisfied that it is safe to do so.

Statement from the Irish Jesuit Provincial.

Irish Jesuit Provincial Leonard Moloney says that “In engaging the independent practitioners we have placed the direction and control of what happens next outside of the Jesuit Order, whilst committing to do all that we can, as co-participants, to make the processes as effective as possible.”

The Provincial says that “Although we Jesuits have committed to opening ourselves to these processes, we are purposely not involved in creating a methodology. I know that if what happens from here is to achieve the outcomes people hope for, it must be led by the people who were abused and impacted by abuse.”

The Jesuits commit to the processes so that the full story of Jesuit knowledge, actions, and omissions will be told and that answers will be provided to all questions that have been brought forward on foot of the naming of Fr Marmion.

“In our preparation for our participation, the knowledge of Jesuits who worked alongside Fr Marmion in Belvedere, Clongowes, Crescent, Gardiner Street is being gathered and collated,” according to Fr Moloney. “Our determination is that the truth be told as far as is humanly possible, whilst also taking account of the personal privacy rights of the many people who have spoken to us of their abusive experiences and of others who have spoken of how they are impacted. Our first duty is towards those who are suffering. We believe the most appropriate means of fulfilling that duty is through these survivor-led processes.”

In light of this development, the Jesuits are inviting people who have been impacted to initiate contact with the independent practitioners. They will be available from Monday, 26 April 2021. For more detailed information on the restorative processes, the practitioners, and their contact details [click here](#) »

The Jesuit Safeguarding Office is also getting in touch with those who have contacted them since the naming of Fr Marmion in early March. They are providing them with information and contact details regarding this new development. The contacts are essential to enable these restorative processes to happen.

If anyone is concerned about any issue of abuse they can contact the Jesuit Safeguarding Office, email: safeguarding@jesuit.ie

Background

Following the naming of Fr Marmion, the Jesuits brought in extra support in an effort to respond to each person who had been in touch.

Some of those in contact have been direct victims of sexual abuse, others have been victims of physical or emotional abuse. Still others have either been witness to abuse or otherwise impacted by the abuse or harm suffered by a friend or family member. There were also those who expressed concern that a relative might have been a victim of Fr Marmion. As required, the Jesuit Safeguarding Office has been liaising with and reporting to the An Garda Síochána and relevant authorities.

It was clear from those in contact that they wanted a robust process to address the truth of what happened and how it was allowed to happen.

This initiative was established as a result. It begins its work on Monday 26th April.

Appendix 3 - Sources used to compile this narrative record

1. Joseph Marmion - The Jesuit Response (4 July 2021).
2. Initial round of questions, omissions, short comings, and issues raised by Past Pupils that arise in relation 'Joseph Marmion - The Jesuit Response - 20 October 2021.
3. Answers and Responses to Questions and Observations Gathered and Raised by Past Pupils and Submitted to the Jesuits 21 October 2021 Arising from the document 'Joseph Marmion - The Jesuit Response (4 July 2021) 1 July 2022.
4. A restorative response to the abuse of children perpetrated by Joseph Marmion SJ (August 2023).
5. The Jesuits' 15 million Bonanza, The Sunday Business Post, 5 September 2004.
6. RTE Radio Liveline; Thursday 4 March 2021, Friday 5 March 2021, Monday 8 March 2021, Monday 26 July 2021
7. Review by the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) in 2015.
8. The Report of the Irish Catholic Bishops' Advisory Committee on Child Sexual Abuse by Priests and Religious (1996).
9. Statement issued Fr John Dardis SJ, Provincial of the Irish Jesuits in response to the publication of the Report of the Commission of Investigation into the Catholic Archdiocese of Dublin in November 2009 (<https://www.crescentsj.com/about/irish-jesuit-statement-on-the-commission-of-investigation-report-into-the-catholic-archdiocese-of-dublin>).
10. Notes from conversation between past pupils and Fr Noel Barber SJ - 2 December 2021.
11. Notes from conversation between past pupils and former Provincials - 2 December 2021.
12. Supplementary information provided by Society and past pupils during compilation of this document.

Appendix 4 - Summary of Fr Marmion's Jesuit career 1943 to 2000

1943-1945 Emo, Co Laois

Fr Marmion was received into the Society of Jesus in 1943 and took his first vows in 1945.

1945-1948 Rathfarnham Castle, Dublin

He began studying in UCD and resided in the Rathfarnham Castle Jesuit Community in Dublin in 1945. In 1948 he was "warned seriously".

1948-1951 Tullabeg, Offaly

After receiving a Bachelor of Arts from UCD, Fr Marmion moved to Tullabeg in 1948 to study Philosophy.

1951-1952 Clongowes Wood College, Co Kildare

In 1951 he commenced his Regency teaching in Clongowes Wood College and training for his Certificate in Education (equivalent to the Higher Diploma in Education).

1952-1954 Crescent College, Limerick

In 1952 he moved to Crescent College for Teacher Training.

1954-1958 Hochschule Sankt Georgen, Frankfurt

In 1954 he moved to Frankfurt to study Theology. He was ordained deacon there on 19 February 1957 and priest on 31 July 1957. He returned to live in Rathfarnham Castle in 1958 for his Tertianship.

1959-1962 Crescent College, Limerick

He returned to Crescent College in 1959.

1962-1965 Clongowes Wood College, Co Kildare

He was appointed to the senior position of Prefect of Studies in July 1962.

1965-1969 Crescent College, Limerick

In 1965 he returned to Crescent College.

1969-1978 Belvedere College, Dublin

He was moved to Belvedere College in 1969. Following complaints of sexual abuse perpetrated against boys by Fr Marmion during a school trip to Vienna in 1977 he was removed from Belvedere College in 1978.

1978 – 1979 Paris - Sabbatical

In the summer of 1978, he went on sabbatical to Paris with the Jesuit Community Saint François Xavier.

1979 to 2000 Gardiner Street Community

In September 1979, he was appointed to the Jesuit Community at Gardiner Street. He was appointed a temporary Curate to the parish of Rathnew, in the Archdiocese of Dublin. He served for a short period of time in 1980 as a temporary Chaplain at St Vincent's Private Hospital. He then became involved in Adult Education. In 1990, he was appointed Chaplain at St Vincent's Private Hospital in Dublin.

2000 Death

Fr Marmion retired due to ill health in 1999 and died on 15 November 2000.

Appendix 5 - Letter from Fr Marmion to Novice

“There was only one thing which marred your visit. I was really terribly annoyed about the letters. I still am feeling savage. Ordinarily, I can write a letter without much trouble, especially if I type it. I collect ideas for a couple of weeks and then I go ahead. But those letters were written under great difficulties. I went to a lot of trouble to write them, and they were really confidential stuff. I was just off Retreat too and I felt real pious! Don't imagine I grudge the trouble of writing, it isn't a trouble when I'm writing to you, but to think that all that forethought and labour and affection and confidences were wasted because of some blasted interfering nosy parker!! – I'd darn well love to strangle the skunk. (Semper Dei gratis – See how slender is my state of Resignation, Charity, Faith, Obedience, etc, but would you blame me). Anyhow, I won't give it a chance of ever happening again. Well after that tirade I feel a bit better. When you are coming up to town next time, could you try to slip a few old snaps of yourself into an envelope – if you don't like to give them to me, you would perhaps lend them. I'm trying to get a couple of myself for you – that is, if you would like them. Whenever you write to your mother, you might send her my regards, and tell her that I remember her in my mouldy old moth-eaten prayers. I should love to meet her sometime; perhaps if we go south for our Major Villa next summer, I could manage it on a bike.... And now may Our Blessed Lady look after you. She is your mother and mine; it's good to be brothers, isn't it? In a way, we are more truly brothers in religion than brothers by nature are brothers – living the same life, under the same leader and the same Queen and with the same hopes and ideals.... “

Appendix 6 - Statement from Fr Gerry O'Hanlon SJ (Provincial 1998-2004)

September 2023

I am grateful for the opportunity to make this Statement towards the end of the restorative process initiated by former Provincial Leonard Moloney. I have learned a lot in the course of the process and am still learning. It has been a humbling experience, one of personal sorrow and shame. I have caught a glimpse into the deep hurt and pain, the awful suffering, compounded by a sense of isolation, of those who were abused by Joseph Marmion, and the long-term impact on them and their families and friends. I have been deeply moved by their honest and courageous sharing. I welcome this moment to share some of the deeper understanding I acquired, and to acknowledge my own personal responsibility for what occurred on my watch as Provincial.

When I left the role of Provincial in 2004, I did so with a feeling that, while often dealing with the overwhelming abuse issue in a nightmarish kind of fog, and never feeling quite 'on top of it', I was still confident that we as Jesuits had made some good progress over my time at the helm. I was at peace that I had done my best. Now, with the clarity afforded by hindsight, and thanks in particular to the restorative process, I am much more conscious of my significant mistakes and omissions. If I began this restorative process in defensive mode, over time I have gradually felt my defences tumble.

One of the hardest things for me to now realise is that I could have done more to find people who were hurting and tell them that we wanted to hear from them. When I first became aware in 2002 of the complaints about Joe Marmion's abuse, this issue of other potential victims soon arose.

I recall around the years 2002-3 thinking about how we could find out about others. I sought advice. The advice was varied and often conflicting; that we should reach out with sensitivity; that we needed to avoid all unnecessary re-traumatization; that we should not be going on trawling missions; that, on balance, the only way to reach out effectively to victims was through the media.

I remember, as I listened to this advice, that all kinds of considerations were going through my mind - so, for example, concern and compassion for other possible victims; the risk of considerable financial payments – which was never something that weighed so heavily on me; the prospect of public scandal and exposure, with damage to the good name of both Jesuits and co-workers.

Having weighed it all up, I decided that it was our clear duty and responsibility to reach out with sensitivity to other possible victims, but to do so in a way that was pastoral and unobtrusive. I was not persuaded that going directly to the media would achieve this, and I would have to acknowledge my anxiety about how the media would report on this. So, the decision was to undertake a more informal, inter-personal approach, using Jesuit and alumni channels. Several such approaches were made, with little effect.

I acknowledge fully that, by failing to act with greater determination and imagination in reaching out to victims, we lost an opportunity to intervene at a crucial time. Such an intervention may well have significantly alleviated the isolation and pain of many. Over

time, as I can see now, I allowed a gradual, imperceptible drift from a policy of wanting to actively reach out to one of 'keeping our ears open'. In hindsight, I was wrong to allow this to happen.

For this, I, as Provincial at the time, take full responsibility and am deeply sorry. I hope, and pray, that this process will bring some element of healing. I believe it has made an important contribution in ensuring a safe environment in all Jesuit institutions now and into the future.

Appendix 7 - Reflections of past pupil Declan Fitzgerald, Belvedere College (1975 - 1976)

"As a 13-year-old sitting in class I dreaded a knock on the door, which meant it was now my turn to account for my adolescent sexual thoughts deeds and fantasies.

The school regime I experienced required my classmates and I to expose our vulnerability before a man (Fr Joseph Marmion), whose sense of self had somehow become so damaged, that he needed to control and dominate children. This man was my confessor and remained my form master (teacher with lead responsibility for mentoring my class) for three years. He called it "his class" and he was allowed unfettered access to me, and my classmates during this time. In these years it appears his appetite for control and domination of children continued to grow.

In 1970s Ireland I understand that I was not the only one who was subjected to prurient inquiry in confession; "Did you have impure thoughts?", "What did you think about?", etc. I also know my school was not unique in having spiritual advisors who considered it their duty to rigorously question children on sins of the flesh. In those days we were educated to believe confessional encounters would cleanse our souls.

I understand that in that era, child safeguarding issues were not considered significant, and adults looking on were easily blindsided. I accept that by the same token the risks are less in Ireland today. Further, I appreciate that consenting adults may benefit from encounters with a compassionate confessor.

However, none of this takes away from the evidence from history of the coercive risks to children (who cannot consent) to confessional encounters, particularly where extra powers to "forgive" or "excuse" are conferred on the elder adult. I believe these risks are universal and still exist in Ireland and elsewhere today.

The Jesuits alone are responsible for children in over 1000 schools globally. Although, they are not the only institution that has private confessional type relationships between adults and children, the historical record prepared so diligently by my colleagues means they have had the risks clearly demonstrated. For them not to seize the opportunity to learn lessons from history, by naming and addressing the coercive risks identified from situations such as confession, would in my opinion be most neglectful."

Declan Fitzgerald, Belvedere College (1974-1980)

Appendix 8 - Statement from Fr John Dardis SJ (Provincial 2004-2010)

August 2023

I served as Provincial of the Irish Province between 2004 and 2010. As a former Provincial, and a Jesuit who knew Fr Marmion, I have welcomed and participated in the restorative processes that were initiated following the Statement of Fr Leonard Moloney in March 2021. I write now because I want past pupils who were abused by Fr Marmion to know that I very much appreciate the hurt and anger that they feel. I see that in 2004 there was a lost opportunity to reach out proactively to find others who may have been abused by Fr Marmion as well as to repudiate the crimes committed by Fr Marmion and the betrayal of children on the part of the Society.

I have previously spoken of some of my memories of Fr Marmion from my time as a pupil in Belvedere College in the 1970s. He could be cynical and sharp tongued, but he could also be kind and it is devastating to realise that kindness from him sometimes had a different agenda, that of grooming a child for sexual abuse. I remember in the opera that Joseph Marmion would bring students in to fit them out for costumes. I remember discussion among pupils about Marmion asking them to take off their clothes for such fittings.

I was on the Vienna tour as a schoolboy. Joseph Marmion would invite boys up to his apartment in the evening for conversation over snacks and wine and this felt like a privilege. I remember boys remaining behind after I and others left and, in light of what is now known, I realise that such instances created risks for boys, exposed them to danger and enabled his abuse to happen.

Upon leaving school in 1974, I joined the Society of Jesus and was therefore a Jesuit in the same province as Fr Marmion during the following 26 years. I met him occasionally over the years and visited him in hospital when he was in his final illness. Over the years I saw more clearly his cynicism, I heard about his bullying behaviour in community and the fear he caused in others. I sensed his alienation from the Jesuits of the province and particularly from those in authority. The negative side was something I saw more and more. However, our paths were largely separate. I never lived in the same community as Fr Marmion, nor did I minister alongside him. In 1997 Fr Tom Casey, with whom I was then living in community, asked my advice regarding an enquiry about Fr Marmion which he had received from his father, a private detective. This caused in me a suspicion that the enquiry might have related to a concern for child safety or even a complaint of child sexual abuse. I advised Fr Casey to contact the province offices which he did.

My next awareness that Fr Marmion could have sexually abused boys in Belvedere came through a conversation, probably in 2002, with a past pupil who spoke of a friend who had been abused whilst in Belvedere. This was at a time when the Society was coming to grips with the reality of child sexual abuse by some of its members.

I took office as Irish Jesuit Provincial on July 31st 2004. The issue of childhood abuse generally had been very much to the fore in our Province since 2002, as elsewhere in the Church, and had provoked much pain and anger. We felt the need to be open about the fact that the Society of Jesus was also tainted by the sexual abuse scandal but were not sure how to do that.

In September 2004, I gave information to the Sunday Business Post about the number of

Jesuits against whom there were allegations of child sexual abuse; Fr Marmion was among that number. The context of the interview was the sale of University Hall at the time and an interview with myself as new Provincial. When the question was asked about sexual abuse cases in the Society of Jesus, I asked the journalist for some time to gather the information. Revealing this information was a new step for the Society in Ireland; it had not been published previously. We invited anyone who had suffered abuse by a Jesuit to contact us.

Two months later in November 2004, the book "Muck and Merlot" came to our notice for the first time. Although not named, Fr Marmion was plainly identifiable as the active paedophile, bully and sadist described in one of its chapters. I was shocked to see the word paedophile in black and white. Following this publication, I became aware through Fr Humphreys of what the Society knew about the child sexual abuse Fr Marmion had perpetrated whilst at Belvedere. Accompanied by our Safeguarding Delegate, Fr John Humphreys, on November 10th 2004, I met with Belvedere authorities to discuss the matter. I indicated that I would arrange that the Jesuit Communication Centre would prepare a draft statement in the event of media attention. We identified a number of people to be alerted in relation to possible publicity about the book and with whom follow up might be required. I asked that Fr Humphreys would check certain details contained in the book. I decided that through an intermediary, I would make contact with the author, Tom Doorley, to tell him we were available to hear from past pupils and to ask him to put us in contact with anyone he knew who had been harmed by Joseph Marmion.

Over the course of the following week most of the agreed steps were fulfilled, except that of contact with Mr Doorley. The late Mr Gerry Haugh had been the proposed intermediary, but his advice was that Fr Barber was the most appropriate person to meet with Mr Doorley. However, this meeting never took place and we have not been able to identify the reasons. Had Mr Doorley been asked to make contact with any past pupils whom he knew to have been abused by Joseph Marmion and had they contacted us, I believe that the genuineness of our concern to reach out would have been experienced.

Since the publication of the book did not result in any new complaint about Fr Marmion, it did not trigger the steps that would ordinarily have arisen, such as asking Fr Humphreys to consult with our advisory panel. No media queries were received and so our statement remained in draft form; it would of course have been further edited as specific questions arose.

Prior to 2004, two past pupils had come to us as adults with complaints that they had been abused by Fr Marmion. We had heard of nine other past pupils about whom there were concerns but they had not been in contact with us. The scale and depravity of the abuse by Fr Marmion, which has emerged in these last years, was not known.

In 2004 our approach to making known our availability to people who had suffered abuse by Jesuits was to communicate through opportunities of personal contact. That was part of the outreach that Fr John Humphreys had been making. Fr Humphreys' last note regarding the Marmion case, dated January 18th 2005, speaks of an outreach effort through a possible intermediary towards another past pupil with the stated intention of creating the opportunity of listening, of offering help and of working towards reconciliation. Unfortunately, we have no record of what transpired after this.

The simplest explanation for this is that these efforts at outreach were not successful. Our desire was to be available to anybody who had suffered abuse by a Jesuit, while at the same time not “trawling” for people out of respect for their autonomy and privacy and to avoid the risk of re-traumatising them. There was also concern about the possibility of scandal and negative publicity.

Looking back now, I see that I had too much faith in the approach to outreach that we were taking. Something much more robust was needed and the system was too rudimentary. The issues surrounding the privacy of past pupils and not wanting to retraumatise them were very real, but ways could have been found to make known our desire to hear from anyone who had suffered abuse. A letter to Belvedere past pupils from the 1970s would have been a significant step. A comprehensive review of the Marmion case and direct contact of myself with people who had suffered abuse could have – and I hope would have – pushed me to take stronger action. It would have been a chance to break the shame-filled silence that pervaded this case right back to 1977/78.

As I review the whole sad and traumatic history of the Marmion case, I am ashamed that the Society of Jesus failed on so many fronts. I am ashamed also that it has taken more than 45 years for this story to be told and that we allowed Fr Marmion to continue to minister as a priest, ostensibly in good standing, until his final illness.

I feel anger with Joseph Marmion for what he did to vulnerable young boys. As a Jesuit, I feel betrayed by him. I apologise again to those of you who have had to bear this terrible burden alone because of the follow-up that I failed to make or the opportunities for more proactive outreach that I failed to see or take up. As Provincial at the time, I am responsible for these failures.

I am aware of the profound pain and lifelong effects caused by childhood abuse. My deep wish is that my participation in the restorative processes and my answering of the questions that have arisen about my involvement will help in some small way towards the healing of these scars – knowing that such scars may never fully disappear.

Appendix 9 - The Sunday Business Post, 5 September 2004

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Jesuits' €15m bonanza

No spending spree for order's new head as Dublin city centre property is sold because of fall in number of vocations, writes **Kieron Wood**

The new head of the Jesuit order in Ireland expects to have €15 million in his bank account soon – but he won't be going on a spending spree.

Fr John Dardis was appointed as provincial of the Society of Jesus in April and took up his position last week.

One of his first tasks will be to oversee the auction on October 21 of University Hall, one of the Jesuits' most high-profile properties.

Although the building is expected to fetch in excess of €15 million for redevelopment, the proceeds can't just be used for any old purpose.

The striking red building in Hatch Street, Dublin, was commissioned by the Jesuits in 1910 as a hall of residence for UCD students. The original site cost of the project was met by businessman Charles Kennedy – an Old Clongowian – on condition that it would be used for the third-level education of Catholic young men in Dublin.

"The proceeds of sale will have to be used for the same purpose," said Dardis. "I can't just redirect it to women refugees in Malawi, for example."

Part of the reason for the sale of University Hall is the

falling number of vocations in the Jesuit order. From a peak of 500 priests and brothers in the 1960s, the number of Jesuits in Ireland is now down to 193 (of whom 19 are brothers), many of them elderly and increasingly infirm.

One of Dardis' tasks will be to carry out an audit of Jesuit property, to sell what is no longer needed and to refurbish existing properties.

"Jesuit needs are changing," said Dardis. "We used to live in larger communities, but now we tend to live in groups of just 10 or 12."

"People are getting older, and we need to put in lifts, wheelchair access, and so on."

Not all the Jesuits are elderly, however. Dardis himself is a sprightly 48, and was appointed to the top job after a career in teaching, communications and refugee relief work.

The son of a grocer and a teacher, Dardis attended Belvedere College, Dublin, from 1968 to 1974.

His father, Kevin, now 88, and his mother, May, 84, brought up their three children in "quite a religious" atmosphere, and their only son had briefly considered a vocation to the priesthood. He shelved the idea, but a Jesuit priest at Belvedere advised him: "Think again."

"I went on a vocations weekend and experienced a real sense of prayer and of God, especially during Mass," said Dardis.

"I didn't join the order out of a sense of social justice, though you can't talk about faith without talking about social justice – but it must be based on a spiritual foundation."

Dardis took his vows in 1976, before going to UCD to study for a BSc in biology. After doing his HDip in NUI Galway, he taught science and religion at Coláiste Iognáid in Galway, coaching the rugby team in his spare time.

In 1984 he moved to Canada, where he did a masters in divinity and licentiate in moral theology at the University of Toronto.

He was ordained to the priesthood in 1987 by Dublin auxiliary Bishop Des Williams. In 1988 Dardis moved to New York, where he completed an MSc in television, radio and film at the University of Syracuse.

Back home the following year, he set up the Jesuit Communication Centre in Leeson Street, Dublin, remaining as director for five years.

During this time he established an interdenominational radio syndication service, founded the Jesuit Film and Video Awards for third-level students and launched AMDG magazine. "If we have a mandate to preach the Good News, we have to take the media seriously," he said.

After a 30-day retreat in 1995, Dardis went to Rwanda in the aftermath of the genocide there, and helped establish a radio station to assist refugees in camps in Tanzania.

"St Ignatius had an insight into that midlife crisis which affects so many men," said Dardis. "That nine-month 'tertianship' gave me space to take stock of my life."

On his return to Dublin, Archbishop Desmond Connell asked Dardis to set up a diocesan communications office.

He agreed, and stayed as its director until the end of 2000.

At the start of the new millennium, Dardis moved into a completely new area. Rome asked him to become the European regional director of the Jesuit Refugee Service.

"I was reluctant to move, but after I talked to the former provincial and met the guy who formerly did the job, I agreed to go. It was difficult though," he said.

Dardis moved to Brussels in January 2001, taking responsibility for 20 countries from Romania to Portugal. His responsibilities included co-ordinating and monitoring projects, liaising with EU officials about asylum policy and fundraising.

One of his Irish projects involved integrating refugees into the local community in the Gardiner Street area of Dublin, where the Jesuits have one of their three remaining parishes.

Like the heads of many Irish religious orders, one of the problems Dardis will have to face is that of child sexual abuse. Since the mid-1940s, allegations have been made against 25 Jesuit priests and brothers. Sixteen of those accused are now dead.

All the complaints were reported to the Gardaí, in accordance with Church guidelines. Two cases are currently under investigation. Five claims have been settled with total payments of €850,000.

"Anyone who has been the subject of allegations is no longer in ministry involving children," said Dardis.

"On behalf of the Jesuits, I offer deepest and sincere apologies to anybody who was abused, and we will continue to be available to meet them should they wish to make contact."

But those accused of abuse represent a tiny minority of Jesuits. And despite the scandal, the order's five schools – Clongowes in Kildare, Belvedere and Gonzaga in Dublin, Coláiste Iognáid (nicknamed 'the Jes') in Galway, and Crescent in Limerick – remain popular, with more than 3,500 pupils and almost 300 teachers, only

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19 of whom are now Jesuits.

The Jesuit property portfolio is extensive and valuable. As well as the schools, the order owns a number of properties in Dublin.

They include three houses on Leeson Street, the Milltown Institute, the provincial headquarters in Eglinton Road, Donnybrook, and properties on Gardiner Street.

The order has never actually valued all its holdings, but the total would certainly run into hundreds of millions of euro.

"I would say we are still a rich order, but it's all tied up in trusts, and it's not money at our disposal," said Dardis. "For example, we employ more than 100 lay people, and we'd need about €1 million to endow the salary of each of them."

Dardis' priorities during his six-year term are to encourage existing Jesuits by lifting the burden of administration and allowing them to live their vocations by preaching the Gospel.

Outside Ireland, he wants to continue to assist the Irish Jesuits with refugee education in Zambia and Malawi, and to raise funds for the Jesuit initiative to help landmine victims in Kosovo and Sarajevo.

As a practical fundraising measure, Dardis suggests that everyone who cashes in an SSIA account should contribute €100 to these projects through the order's website at www.jesuit.ie.

"That would be a practical way of showing global solidarity," he said.

Appendix 10 - Statement on publication of Dublin Commission Report

Irish Jesuit Statement

Like everybody else in Ireland, the Jesuits are deeply shocked and saddened at the revelations in the Dublin Commission Report. We offer our sympathy to all survivors of abuse and pray that they will find healing through the publication of this Report and through their difficult stories being heard.

The Dublin Commission covers the period 1975-2004 and the remit of the Commission was to examine how representative cases had been dealt with by Church authorities. The policy of the Jesuits has been and remains one of total cooperation with the Commission.

The Jesuit province in Ireland is constantly trying to improve its procedures in this area. A child protection officer is designated in each Jesuit Community and ministry. Regular training sessions have been held to ensure that people are aware of best practice and follow it. We are always open to suggestions and critique and regularly review both our procedures and our systems.

We deeply apologise to anyone who was abused by a Jesuit, and we offer them support in whatever way we can.

If anybody suffered abuse by a member of the Order and has not come forward already, and wishes to do so, they should contact our Delegates for the Safeguarding of Children, Fr Michael Drennan SJ at 087-647-5220 and Mr Joe Greenan at 086 856 3526. If they are unavailable, they should contact the Provincial offices at 01-293-2820 and ask for the Provincial or Acting Provincial. We treat all cases very seriously and we wish to assure people that we are doing our utmost to ensure that safeguards are in place to protect against any form of abuse in the future.

We are committed to renewing the Church in Ireland and to working with other religious orders, with diocesan clergy and with lay people in Ireland to do this. While this is a painful period, it is also a new era for the Church, and one in which we need to go forward in a manner which is less clerical, more international, more accountable and with better procedures in place for a truly professional and faith-filled ministry in service to the people of God in Ireland.

Finally, we would like to thank all those who support the Jesuits and who work with us in Ireland and abroad. Their ongoing support is vital to us and deeply appreciated.

– Fr John Dardis SJ, Provincial of the Irish Jesuits

Appendix 11 - Letters between past pupils and Provincial: March to June 2021

Fr Leonard Moloney SJ,
Provincial
The Jesuit Order in Ireland
Milltown Park
Milltown Road
Dublin 6

5th March 2021

Dear Fr Moloney,

Following the publication of Tom Doorly's article in The Irish Daily Mail (27th February 2021) which focused on the sexual abuse of pupils while they were at Belvedere College, our OB1980 Group has shared many upsetting stories, some harrowing, of sexual, emotional, and physical abuse perpetrated not only by Fr Marmion but also other adults in the school.

These stories were not just about wrongs perpetrated on pupils in OB1980 but also pupils from other years. This abuse has destroyed some lives and seriously damaged others.

Following this article, The Jesuit Order of Ireland issued a statement on 2nd March naming Fr Marmion as an abuser. This statement was considered by many in our Group as wholly inadequate to address the gravity of the situation. It tells only part of a very disturbing story.

Rather than engage on this critically important issue and express these inadequacies indirectly through the media, we would, at this point, like to engage directly with the Order. We believe this may be a more constructive approach.

The purpose of this engagement would be to bring forward the collective knowledge and experiences of pupils who were abused and witnessed the abuse, and to establish a process that would provide a safe environment where these harrowing experiences and memories can be addressed once and for all, primarily for the benefit of those who were abused.

While we, at this stage, do not want to be prescriptive on the ideal approach, we believe that it should provide, but not be limited to, a process to enable:

- Individual members of the Order and lay members of the then teaching staff, to admit what they knew about the abusers at the school, abuse episodes, and what they did and did not do when they became aware of this abuse, and why.
- Pupils who were abused and witnessed abuse tell their stories and have them heard and the wrongdoings against them acknowledged.
- Pupils who were abused and witnessed this abuse to cope with the pain and hurt they have experienced and are experiencing.
- Some form of public accountability so that all those involved can finally make sense of what happened, and society as a whole can learn what mistakes must be avoided in the future.

While the Order has appealed for pupils to come forward, we believe that the nature of this

appeal is likely to be grossly unsatisfactory for many of those who have been most injured and are most in need of help and support and have little trust in the Order. We are sure that you will appreciate why there is so little trust.

The statement from the Order issued on 2nd March confirms that the school was, in 1977, aware of incidences of sexual abuse perpetrated by Fr Marmion from disclosures from parents of pupils. This was 8 years after he started teaching at Belvedere. We understand these disclosures, including one made by a lay member of staff to school authorities, and which included details of egregious abuses carried out by Fr Marmion in August 1977 during the annual Summer tour to Vienna, were initially rejected by the school. One of the pupils who was abused on this trip, and two who witnessed the aftermath of this abuse, are signatories to this letter.

We are also aware that following these disclosures the decision to relocate Fr Marmion from the school in 1978 was only taken by the school following strong representation and pressure from adults outside the school who were gravely concerned about his behaviour.

Since then, the Order has remained selectively silent on this issue, failing to be fully candid about abuses at the school and atone for its failure to protect all children in its care, while many of those who were abused have continued to suffer, many in silence.

It is noteworthy from the Order's 2nd March statement that after 43 years the Order has now decided to make 'every effort' to communicate with former students in the schools where Fr Marmion taught; Belvedere College, Crescent College Limerick and Clongowes Wood College, to let them know he was an abuser.

How this matter has been addressed by the Order raises fundamental questions in relation to its management of this matter and whether it is genuinely willing to take ownership and responsibility for it.

To start to rebuild trust it is likely that what will be required is a professionally run process completely independent of the Order and with the full cooperation and participation of the Order.

This letter is being sent on behalf of the pupils of OB1980 listed at the end of this letter who have expressed concern in relation to this matter.

We are requesting the opportunity to have a delegation from the undersigned meet with representatives of the Order to discuss taking this matter further as soon as possible.

Yours sincerely,

Signed by 42 past pupils of OB 1980



Irish Jesuit Provincialate
Milltown Park
Sandford Road
Dublin 6
Ireland

15th April 2021

Dear [REDACTED]

A note to thank you – and the members of the class of 1980, and of other classes – for your ongoing patience.

I know that you are concerned about a timeline.

Rather than go into detail here, I want to say that it is hoped to have (a) as complete a narrative as is humanly possible, and (b) a set of restorative processes (with different options for individuals or groups thereafter), in place sometime next month, ideally by early May.

We could be ready to go sooner, though, as always in human processes, matters might take a bit longer (as the persons we are hoping to work with may want to modify what we are hoping to do, and victims may request alternative ways of taking things forward).

What we are hoping for is the fullest possible transparency and openness in both narrative and processes.

You may have some thoughts yourself, which might be useful for the external consultants to hear as they create the structure that they are designing to address concerns, questions and the best way forward.

This most complex matter is taking time, but I do want to reassure that we are working very hard to ensure, as fully as is humanly possible, a complete narrative and processes that we hope will enable healing.

I'm asking for your patience for a little bit longer.

Sincerely,

Leonard



Irish Jesuit Provincialate
Milltown Park
Sandford Road
Dublin 6
Ireland

PROVINCIAL'S
OFFICE

23rd April 2021

Dear [REDACTED]

I start by thanking you and the year group again for staying in contact with me and awaiting further information on the next steps towards creating processes to respond to the needs and requests of people who were harmed or impacted by Fr Marmion. I am acutely aware that what is perceived to be silence on my/our part can lead to a vacuum in terms of people's knowledge of what is going on, and this letter is by way of beginning to correct that deficit.

In considering how we might account for our past, to all of you, comprehensively and holistically, we have learned of the potential of restorative practice. In pursuit of this approach, we have engaged two independent restorative practitioners, Barbara Walshe and Catherine O'Connell. They will work towards the creation of restorative processes that will give the opportunity for all voices to be heard, in a space that is safe for each person. They have stated that they will be available to hear from people with regard to their engagement from next Monday. In this context, I am pleased to be able to share the attached information document with you, which they have prepared. We intend to publicise this information, but are sending it to you first.

After you have had initial conversations with the practitioners around the co-design of the processes, you may wish to speak again with me, or you may prefer that such conversation become part of the processes. While the practitioners broadly outline a framework for restorative processes, the details of what happens within that framework will be created with the participants. As such, that seems to fit with the desire of your class group to have input into the design of these processes at the earliest stage.

Fr Shane Daly SJ is now working fulltime with me in the making of our response. He is currently reviewing all of our files and archives, to ensure the building up of the fullest possible narrative of truth. The abusive experiences of past students demand that you know all that is known to us. We have also strengthened the resources of our Safeguarding Office to ensure the adequacy of our responses.

Although we Jesuits have committed to opening ourselves to these processes, we are purposely not involved in creating a methodology. I know that if what happens from here is to achieve the outcomes that people hope for, that it must be led by the people who were abused and impacted by abuse.

You will see that the information on how to contact the practitioners is on the attached document and the restorative practitioners are ready to receive calls or emails from Monday next.

Sincerely

Leonard Moloney SJ

Appendix 12 - Recorded extract from Provincial Fr Moloney's address to Belvedere Union Dinner, 5 Nov. 2021

Recorded Extract starts at 1' 4"

Tonight, I am deeply honoured that you have given me the opportunity to say a few words and to offer grace.

I am deeply grateful that you have honoured me in this way particularly given what has come to light regarding how we Jesuits failed so terribly some of our past pupils.

I could not lead Grace without recognising the suffering that it has caused to them.

I know that me speaking about this may be difficult for some. However, when the Union invited me to lead Grace, I knew that I could not give thanks without first saying sorry.

Our failure was not simply the various acts of abuse inflicted on individuals but the failure to adequately and definitively deal with it once it became known, including hesitation on my own part.

Also, later the failure not to proactively engage with abused victims which left many carrying a wound they may have believed was unique to themselves and has had a profound impact on some past pupils' lives.

We failed those parents whose sons were harmed by their experience in Belvedere and not only Belvedere but some of the other Jesuit schools as well.

Their trust was betrayed.

They hoped a Jesuit education would be a sound foundation for their sons in the words St Ignatius used to Francis Xavier their sons to go and set the world on fire.

Many scrimped and saved and sacrificed much to give their children what they believed to be the best. Only for some of those parents to see their sons come home from school miserable and distressed and not understanding why.

Many were failed who had the right to expect so much more from us.

Giving an apology is deeply inadequate tonight. And I know that it has come far too late for many.

Regardless, I have to say how deeply, deeply sorry we are for the abusive behaviour of some Jesuits.

I am also sorry for the lack of leadership and inadequate decision making that meant that

wounds rather than being removed continued to stalk the lambs.

I say sorry to those who Jesuits wronged and ask you to help us as we try to make amends for those failures.

While this has been a challenging journey for me and other Jesuits, the survivors have further challenged us to address abuse in the Society of Jesus not simply as the failure on the part of an individual but as a systemic failing that needs a much broader response within the Order.

For that I thank the survivors. May we honour the generosity and the spirit of graciousness that has been extended to us by survivors in allowing us to attempt to make right our wrongs.

I ask for a blessing for the work that is going on now in the various survivor groups and in our own Jesuit Response.

The restorative process that was established after the press release in March is part of that broader response and I wish to encourage any past pupil of our school who have not felt able to disclose the abuse they have suffered to come forward.

If individuals know and many survivors have expressed concern about people they know who or think might be quietly suffering or you suspect someone to be a victim of abuse while ... while in any of our schools please encourage them to come forward and tell their story to the Province's Safeguarding Office, the restorative practitioners or if they are uncomfortable speaking with any of those to the Garda, Tusla or services such as One in Four.

I give thanks to those, for those who shook us out of our complacency. I give thanks to the generosity of the Chair and the Board of the College, the Headmaster, the Rector, and staff of the college and finally the students themselves.

Extracts ends at 6' 16"

Appendix 13 - Financial Redress Scheme

MEMORANDUM

REDRESS SCHEME FOR VICTIMS OF ABUSE

PERPETRATED BY JOSEPH MARMION

1. The Society of Jesus, the individual members of the Jesuit Order and the Trustees of Crescent College SJ, Clongowes Wood College SJ, and Belvedere College SJ, (the "Jesuits") apologise unreservedly for the suffering, pain and damage caused to victims and survivors of the sexual, physical, emotional, psychological, and spiritual abuse inflicted by Joseph Marmion, and for the failure of the Order to respond appropriately or adequately to the harming of children entrusted to their care. The Society has sought to respond to the concerns expressed by the victims of Joseph Marmion and that response has included several strands. Those strands have included the engagement of independent Practitioners to identify the needs of the victims and to provide a forum in which the victims can engage directly with the Jesuits.
2. The purpose of this Scheme is a means by which those who suffered abuse perpetrated by Joseph Marmion may obtain reasonable compensation without the need for lengthy investigation and litigation.
3. This Scheme is voluntary in nature and without prejudice to either party's rights to pursue litigation.
4. The Jesuits are committed to actively pursuing settlement of claims by negotiation between their solicitors and solicitors for victims as soon as practicably possible.
5. Eligible claims which are not settled by negotiation will be admitted to the Scheme.
6. This Scheme will be operated by the Jesuits. The Jesuits will not raise any defence based on the Statute of Limitations in the operation of the Scheme. For the avoidance of doubt if a claim is not resolved within this Scheme then limitation may be raised thereafter (although the Jesuits agree the limitation periods will be stayed for the duration of an Applicant's participation in the Scheme, but only for such period).
7. If an Applicant has an ongoing claim against the Jesuits relating to the same matters referred to in his Scheme Claim Form (set out in Appendix 1) then for the time being during which an application is made and considered that claim and any associated proceedings will be stayed.
8. Solicitors acting on behalf of the Jesuits will engage proactively with solicitors representing applicants in an effort to resolve matters prior to their entry into the Scheme. This Scheme will be available in the event that it is not possible to resolve matters through prior negotiation between the respective parties' legal advisors. Matters which it is not possible to settle by negotiation may be entered into the Scheme where the application will be assessed by an independent private tribunal comprising a Senior Counsel or a Retired High Court Judge (who shall be agreed between the Jesuits and the Steering Group of the victims of Joseph Marmion (represented by Crowley Millar Solicitors)) and two Junior

Counsel, one appointed by Crowley Millar representing victims of Joseph Marmion and one by the Jesuits (Counsel representing or assisting Claimants and/or the Jesuits in respect of alleged abuse by Joseph Marmion shall not be so appointed). In assessing all applications, the Panel will have regard to the available information and the Personal Injury Guidelines adopted by the Judicial Council on the 6th March 2021 and will make their decision on the balance of probabilities.

9. Agreement to settlement pursuant to the Scheme will be in full and final settlement of the claim made against the Jesuits including all legal entities identified above. For the avoidance of doubt, by accepting a settlement an Applicant waives his right to pursue a claim against the Jesuits or Crescent College SJ., Clongowes Wood College SJ., and Belvedere College SJ., ("the Schools") or any individual member of the Jesuit Order, their servants or agents for all claims, losses or damages arising out of the circumstances identified in his application. In the event of an Applicant having ongoing proceedings against the Jesuits or the Schools relating to the same matter they will be discontinued upon settlement with no order as to costs and vacating any prior costs orders.
10. The process for applying to and details of how the Scheme will operate is as specified in this document and any further documentation approved by the Jesuits.

Participation in the Scheme

11. The criteria for making an application in the Scheme are as follows:
 - (i) The Applicant suffered abuse by Joseph Marmion occasioning physical or psychological damage which is actionable at law;
 - (ii) Such abuse commenced prior to the Applicant's eighteenth birthday.

Documentation

12. To participate in this Scheme an Applicant will complete and submit a Scheme Claim Form in the form set out in Appendix 1 and provide such relevant accompanying documentation as is available. The Applicant or his solicitor shall submit, on behalf of the Applicant, a Medical or Psychiatric Report, a Narrative from the Applicant and any other relevant party, for example a spouse or family member, detailing the abuse and sequelae of that abuse and any Submissions the Applicants solicitors wish to make.
2. The costs incurred by an Applicant in securing a Medical or Psychiatric report in the course of the Scheme shall be discharged by the Jesuits. The Applicant's solicitor shall obtain and furnish to the Jesuits a quote for the Medical or Psychiatric report in advance of commissioning same and the cost shall be agreed before it is incurred.
3. The legal representatives for the Jesuits may raise, without prejudice, a Notice for Particulars and upon receipt of Replies to such Particulars may make Submissions.
4. In the event that the Jesuits, in their absolute discretion, have any concerns in relation to such Medical or Psychiatric Reports as may be furnished on behalf of the Applicant, or in the event that no such Medical or Psychiatric Reports have been furnished, the Jesuits may seek to have a Medical or Psychiatric Report prepared on their behalf for the Applicant and the Applicant will make themselves available for the preparation of such Report. Any such report will be shared as soon as it is available to the Jesuits with the Applicant and his legal representatives.

5. The Jesuits may seek additional documentation to vouch or evidence aspects of an Applicants Claim.
6. The Tribunal will consider all reports, documentation and submissions and issue an award having regard to the Judicial Council Personal Injury Guidelines.
7. Either party may in his or its absolute discretion confirm prior to the making of an award by the Tribunal, that in his or its belief the case is an unsuitable one to proceed within the Scheme and in the event either party gives notice in writing to the other party and to the Tribunal to that effect then the Claim shall be removed from the Scheme and the Applicant shall be at liberty to pursue his claim through the Courts.

Award

8. The award will be open for acceptance by both parties (that is the Applicant and the Jesuits) for a period of 21 days.
9. If the award is rejected by either party there will be an oral hearing before the Tribunal following which the Tribunal will then either confirm the initial award or issue an amended award which will again be open for acceptance by both parties for a period of 14 days.
10. If the award is still rejected by either party then the claim may be litigated in the Courts.
11. All awards shall be paid net of Recoverable Benefits due to the Department of Social Welfare and Statements of Recoverable Benefits will be required.

Administration

12. With respect to claims submitted to the Tribunal, Scheme Administrators will be appointed to administer the Scheme and to check applications and associated evidence and make requests for missing information on behalf of the Tribunal or to provide information to and act as secretariat to the Tribunal and to liaise with Applicants and their legal advisors.

Costs

13. Applicants whose claims are agreed pursuant to this Scheme are entitled to payment of legal costs in accordance with the table in Schedule 1 together with applicable VAT and outlay.

Appendix 14 - Statement welcoming Financial Redress Scheme

17th January 2022

STATEMENT FROM THE STEERING GROUP REPRESENTING PAST PUPILS OF JESUIT SECONDARY SCHOOLS IN IRELAND WHO WERE ABUSED AND HURT BY JOSEPH MARMION

The steering group representing past pupils of Jesuit secondary schools in Ireland who were abused and hurt by Joseph Marmion welcomes the decision by the Jesuit Order to open a financial redress scheme for past pupils. Joseph Marmion was a teacher and Jesuit priest and died in 2000.

The group said this was a positive step along the road to full accountability for the failure of the Jesuit Order to respond appropriately or adequately to the emotional, spiritual, psychological, sexual, and physical abuse inflicted by Joseph Marmion on children entrusted to its care over 40 years ago, and support those who were abused and assist their healing.

The steering group has been working with the Jesuit Provincial, Fr Leonard Moloney, during the past six months on a number of related issues.

These include responding to the content of 'The Jesuit Response' published in July 2021, preparing a 'Definitive Account' of Joseph Marmion's abuse and the Jesuit Order's response over subsequent years, engagement with members of the Jesuit Order both individually and collectively on what was done and not done when they became aware of the abuse, the funding of independent counselling support by the Jesuit Order, and the development of a wide-ranging outreach programme to increase awareness of support available to past pupils. It is expected that this work will continue over a number of years.

Those who wish to make a claim under the financial redress scheme should contact Crowley Millar solicitors which is representing past pupils.

ENDS

Appendix 15 - Terms of office of Provincials 1974 to current

1974 to 1980	Fr Paddy Doyle SJ (RIP 2008)
1980 to 1986	Fr Joe Dargan SJ (RIP 2014)
1986 to 1992	Fr Philip Harnett SJ (RIP 1996)
1992 to 1998	Fr Laurence Murphy SJ
1998 to 2004	Fr Gerard O'Hanlon
2004 to 2010	Fr John Dardis SJ
2010 to 2016	Fr Tom Layden SJ
2016 to 2023	Fr Leonard Moloney SJ
2023 to present	Fr Shane Daly SJ

Appendix 16 - Contact from private detective

In 1997 past pupil Joe Marks was on a visit to Dublin: he lived overseas at the time. He was aware of rumours that Fr Marmion was in France and shocked and angry to see him walking along Gardner Street in Dublin. Mr Marks had knowledge of Fr Marmion's abuses while at Belvedere. He decided to try and find out if Fr Marmion was still abusing children.

He hired an Irish private detective agency to find out if Fr Marmion had ongoing access to children. He did not provide the agency with any further background to his question. His impression at the time was that the person he spoke to understood the likely reason for his enquiry, particularly given the attention that sex abuse by priests was attracting at the time.

Michael Casey (a retired senior Garda) was a detective at the agency. His son Fr Tom Casey SJ was a member of the Irish Province of the Society of Jesus. Mr Casey approached his son with the enquiry. Speaking in 2023, Fr Casey has a clear recollection that the gist of the enquiry was to ascertain what ministry Fr Marmion was undertaking and whether it involved contact with children and whether he was still in Belvedere. Fr Casey says he considered this enquiry to be a matter of significance. He recognised that it was not something that he should keep to himself. At the time of the enquiry Fr Casey was living in community with Fr John Dardis and Fr Derek Cassidy in Hatch Street, Dublin 2. He said he spoke with Fr Dardis about the enquiry and believes that Fr Dardis suggested he inform the Provincial Offices of the matter. Fr Casey felt that the enquiry was of such a nature that he would expect that the Provincial would want to know what lay behind the past pupil's questions. His conversation with Fr Dardis confirmed this.

Fr Casey was aware that Fr Marmion was known to have emotionally abuse boys while at Belvedere. In the Novitiate between 1980 and 1982 he was friendly with another novice who was a past pupil of Belvedere. He shared with Fr Casey examples of how Fr Marmion humiliated boys. Fr Casey had no awareness or sense that sexual abuse had been perpetrated by Fr Marmion until the public statement made by Fr Moloney in March 2021.

Fr Dardis, at a date unknown, made Fr Humphreys aware of his recollection of this conversation with Fr Casey regarding the query from the detective agency. In an internal memorandum dated 18 November 2002, Fr Humphreys recorded this information. However, he incorrectly refers to the matter as 'a case of CSA' (child sexual abuse). There had been no reference to child sex abuse in the enquiry from the past pupil to the detective agency or from the agency to Fr Casey. Fr Humphreys spoke with Fr Casey on 18th November 2002. Fr Casey does not recall that conversation noting that he was working abroad at the time and therefore it must have been by telephone. The memorandum records that Fr Casey had advised the detective that Fr Marmion was then living in Gardiner Street and did not have access to children. This differs significantly from Fr Casey's recollection of what had transpired in 1997.

Fr Casey is regretful that he cannot now remember with whom he spoke in the Jesuit Curia Offices, but he is certain that he wanted to bring about an outcome whereby someone in the Society would speak to his father and provide him with the information that the detective agency was seeking. Fr Casey does not believe that he was the main provider to his father of the information that was then provided by the private detective agency to Mr Marks.

Fr Humphreys' memorandum also refers to his having spoken to the private detective on

18 November 2002. Fr Humphreys asked him if he thought he should approach the past pupil saying that he had heard that he had made a complaint a number of years ago [1997]. The private detective thought not, explaining that his memory was 'that it was only an allegation and there was nothing concrete, or cogent about the matter'. Fr Humphreys noted his intention to bring the matter to the attention of the Jesuit Child Protection Committee before going any further. There is no record to indicate whether this action was taken by Fr Humphreys or of any further action having been taken about this matter in 2002.

The reply to Mr Marks from the detective agency dated 23 October 1997 (reproduced here) does not provide any clues as to the source(s) of the information.

It is regretted that the necessary inquiries were not completed at an earlier stage.

You will, however, appreciate the sensitivity of this issue; and, how careful and cautious one has to be to avoid suspicion.

Father Joseph Marmion is in the Jesuit Community at Upper Gardiner Street, Dublin 1. He has no official duties in the parish. His name is not displayed on any confessional in Saint Francis Xavier's Church, Upper Gardner Street.³¹⁶ He is employed as a chaplain at St. Vincent's Private Hospital, Herbert Avenue, Dublin 4.

By virtue of the nature of his current duties, he would not have access to young boys. He has no supervision over altar boys and he is not involved with youth groups.

We have no reason to doubt the authenticity of our enquiries, which we believe to be true and accurate.

After this information was relayed to Mr Marks, nothing further arose at that time.

Other than Fr Humphreys' memorandum of 18 November 2002, there are no records in the Curia Archive about this matter. The Socius in 1997 was Fr Philip Fogarty who is since deceased. Accordingly, no further means are available to ascertain with certainty what happened in 1997 following the approach to the Society by the detective agency or to confirm if a response was provided to the detective agency from the Provincial's Offices. If a response was issued from the Provincial's Office it must have been assumed that, mistakenly, Fr Marmion's appointment at St Vincent's Private Hospital was not considered to involve ministry towards children. The exercise of ministry by a priest always has the potential for involvement with children and St Vincent's Hospital admits children from time to time.

In 1997 the issue of sexual abuse by religious featured prominently in the national media and was being discussed by religious and political leaders. It would also have been discussed among the Jesuit's leadership team; the Provincial, his Socius (Fr Philip Fogarty SJ who was responsible for child protection) and Consultors (Fr Gerry O'Hanlon, Fr Liam O'Connell, and Fr Paul Andrews). The Society was also receiving and dealing with complaints of sexual abuse against Jesuits: one Jesuit had been reported to An Garda

³¹⁶ Practice at the time was that names of priests were displayed outside confessionals when they were hearing Confession so the absence of Fr Marmion's name outside a confessional is not conclusive evidence that he did or did not hear Confessions.

Síochána in 1995, and the 1996 Church guidelines on reporting sexual abuse had been published.

The contact in 1997 by a private detective on behalf of a past pupil was a clear missed opportunity on the part of the Provincial Curia to revisit the history of Fr Marmion's abusive behaviour in 1977 and allowed Fr Marmion to continue to exercise ministry and thereby have access to children.

When asked in 2023 about this matter, Fr Murphy (the Provincial at the time) repeated that he has no recollection of being contacted in 1997 by Fr Casey in relation to Fr Marmion. Fr Murphy accepts Fr Casey's memory that he contacted the Provincial Offices about the matter in 1997 but does not believe that the matter came to his notice.

Fr Murphy and the Society accept and deeply regret that this enquiry did not prompt the initiation of a review of Fr Marmion's personal file to ascertain if there was information which could explain what might have prompted Mr Marks to retain a private detective to make such an enquiry.

Fr Murphy said he was truly sorry and apologises unreservedly for the failure to act at that time in the knowledge that an intervention by him should have resulted in Fr Marmion's removal from his appointment as Chaplain and ministry generally. He recognises and understands that this failure to act was a further betrayal of the deep hurt carried over so many years by those were abused by Fr Marmion.

Appendix 17 - Glossary

Consult:	A meeting of the Provincial with his consultors.
Consultor:	A Jesuit appointed to advise the Provincial.
Curia:	The administrative office of Father General in Rome or the office of the Provincial.
Father General	Leader of the worldwide Society and based in Rome. He oversees the welfare of the individual provinces through a network of Assistants. Often referred to as The General or Fr General.
First Vows	At the end of the novitiate, Jesuits make their first vows of poverty, chastity, and obedience. These vows are perpetual. Through them a person commits himself to the Society of Jesus. The decision to admit a novice to First Vows is made in large part on the novice master's recommendation.
Informationes:	Informationes is the term for a questionnaire about the suitability of a person for admission to the Society, his fitness for ordination, preparedness for final vows, or competence to undertake certain roles of responsibility. It is sent to Jesuits who know well the person in question.
Novitiate:	The first stage of formation in the Society of Jesus. Over two years novices make the Spiritual Exercises, learn about Jesuit life and undertake certain "experiments" or apostolic placements.
Prefect of Studies:	Until the 1970s the day to day running of a Jesuit school, including its discipline, was the responsibility of the Prefect of Studies. In theory, he alone, or others delegated by him, could administer corporal punishment.
Profession:	The highest grade in the Society. In advance of being "Professed" (taking solemn final vows) Informationes are sought on a candidate's suitability. Father General admits a Jesuit to Profession.
Provincial:	Leader of a province and responsible for its welfare. Appointed by the General, a Provincial's term in office is normally six years.

Rector:	The head of a Jesuit educational work and its resident Jesuit Community. Until the 1970s the Rector was the person ultimately responsible for a Jesuit school. See Prefect of Studies.
Regency:	A period of fulltime apostolic work between a Jesuit's philosophical and theological studies. Regency, in the past, usually lasted three years and took place in a Jesuit school. Moving between two schools during Regency was not uncommon.
Superior:	The leader in a Jesuit Community, and traditionally the head of the apostolic work associated with that Community. In Jesuit educational institutes the superior was called a Rector.
Tertianship:	The last stage of Jesuit formation. In the past it followed on immediately after the fourth year of theology. Sometimes referred to as a second novitiate, it is a time for making the full Spiritual Exercises a second time, studying the Jesuit Constitutions, and engaging in certain "experiments" (placements) as in the novitiate.
Visitation:	The Provincial's annual official visit to a Jesuit Community and its associated work(s). He meets with each Jesuit individually. The Jesuit makes a Manifestation of Conscience, a technical term for full self-revelation. A "Visitor's Report" is compiled at the end of each visitation and sent to the Superior General.
Visitor:	The term for a Jesuit, sent by the Superior General to a Province in crisis, and invested with wide-ranging powers.