Joseph Marmion

THE JESUIT RESPONSE



4 JULY 2021

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the JESUITS in IRELAND

PROVINCIAL'S OFFICE

Irish Jesuit Provincialate
Milltown Park
Milltown Road
Dublin
D06 W9Y7
Ireland

TEL: +353 (0)1 498 7333
FAX: +353 (0)1 498 7334
EMAIL: curia@jesuit.ie
WEB: www.jesuit.ie

PREFACE

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To the Survivors of Joseph Marmion's Abuse

The reality of the sexual, physical, emotional, psychological, and spiritual abuse inflicted by Joseph Marmion on you whose education and growth into adulthood was entrusted to the Jesuits fills me with sorrow and shame. I unreservedly apologise both as a Jesuit and as Provincial of the Jesuits in Ireland for the suffering and pain inflicted by such behaviour. 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.

Joseph Marmion is not the only Irish Jesuit to have inflicted these kinds of abuse on children or to have exploited his position of power and responsibility for his own sordid ends. However, this document, "Joseph Marmion – The Jesuit Response" pertains solely to *his* actions and those of ours in relation to him. The accompanying chronology reveals a shocking level of Jesuit failure up to and including the 1990s to bring his wrongdoings to the attention of the civil authorities, and so he died before he could be brought before the Courts.

The origin of this Jesuit Response lies in a request I received from one of you to put Joseph Marmion's name in the public forum. After initial consultation and uncertainty, I refused this request, and then, after further reflection and consultation, I concluded that acceding to it was the appropriate response in regard to Joseph Marmion. Hence the Jesuit statement of 2 March 2021. I invited other survivors to come forward and share their experiences of abuse with the Jesuit Safeguarding Office. More than 40 people, who had not previously come forward, took up the invitation and shared their stories with me and/or the Province's Safeguarding Officer, Ms. Saoirse Fox. Their accounts of abuse revealed that Joseph Marmion's abusive behaviours were experienced not only in Belvedere College but also in Crescent College and Clongowes Wood College. One of those accounts, from a former pupil who is given the pseudonym Oisin in our chronology, asked detailed questions of the Jesuit community, which this account is attempting to answer.

To hear or read survivors' accounts of how Joseph Marmion impacted their lives is a very humbling experience. Your courage in communicating with us, despite our failing you, demands of the Society of Jesus nothing less than an unambiguous commitment to respond without equivocation to your requests and needs, by revealing what is known of Joseph Marmion's actions and of the responses made at different times by the Jesuits in Ireland.

After consultations with you and others, and in response to hearing of your needs and wishes, we asked two independent restorative facilitators, Barbara Walshe and Catherine O'Connell, to provide processes and spaces to further identify survivors needs and ways to meet them.

They will enable meetings occur with me and with my Jesuit colleagues and between yourselves as needed.

As part of discovering the truth a chronology of the relevant events was compiled. All available material on Joseph Marmion was brought together and reviewed. Interviews were conducted with Jesuits who, in their school days had known him as a teacher, or who had lived and worked with him in the different communities of which he was part. The paucity of documentation reflects a culture that, out of a misguided notion of respecting the institution and the perpetrator rather than the victims, regrettably did not record the concerns expressed about his behaviour. This is manifested in the absence of records of his removal from Belvedere in 1978, and of course, the decision not to remove him immediately from the College in September 1977 when such concerns were confirmed about his behaviour during a trip to Vienna that summer.

As I noted above, your courage in speaking out demands that the Irish Jesuit Province must take full responsibility for the wrongdoing of Joseph Marmion. We have to listen to you and learn from you. One survivor of Marmion wrote a challenging letter for Irish Jesuits to reflect on. They have done this, individually and in their communities. It is a consolation to me that my fellow-Jesuits engaged seriously with the challenges it laid before them. This engagement was supported by the fact that some years ago the Society of Jesus as a body had already identified helping victims and survivors of abuse and assisting in the work of ending abuse in the Church as one of its four apostolic priorities for this decade. Hearing your personal stories, learning about how you have been affected in your lives by what happened, acknowledging your experience and our failures, and engaging with your restorative needs, is not adjunct to our mission in Ireland; it *is* our mission.

I noted above that when asked to publish Joseph Marmion's name I resisted, partly because other voices advised against such a step but also out of fear of the consequences. I know that some of my Jesuit companions still share that fear as to where the publishing of his name may lead. 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.

Finally, I want to say you as the survivors of Joseph Marmion: We, who should have protected you, failed you. You, your parents, and families had the right to expect that you would be safe in our care. We failed you in this primary duty and for this I ask your forgiveness. It is my hope that through the restorative processes I, and my Jesuit colleagues, will have the opportunity of making this apology in person. I hope that this response confirms for you the seriousness of our commitment to righting the wrongs and failings of the past.

With 'Joseph Marmion: The Jesuit Response', we begin the next stage of the restorative process and restitutional processes as appropriate. I pray too that it will aid in finding the healing, peace, and answers you deserve.

Yours sincerely,



Fr. Leonard Moloney, S.J.
Provincial

JOSEPH MARMION: CHRONOLOGY

INTRODUCTION

In March 2021, we the Jesuits published a statement acknowledging that Joseph Marmion had abused boys sexually, emotionally and physically whilst he was a teacher in Belvedere College between the years 1969 to 1978. The statement was a first step towards recognition for each person who was abused by Joseph Marmion during their childhood, and also for their families, friends and former classmates. In the aftermath, former pupils of Clongowes Wood College, Crescent College and Belvedere College spoke on radio and through other media of their experiences, sharing personal stories and experiences and speaking of his impact on their own lives or on the life of a friend or family member. It was apparent that Joseph Marmion had abused boys in each school in which he had taught. The Jesuit Safeguarding Office was contacted by 42 people who spoke to us for the first time of their personal experiences, or in solidarity with those of others. In some instances the experiences of deceased former pupils were recounted.

The Jesuit statement was criticised as an incomplete record. Many questions were asked of the Jesuits and demands made that there be accountability for what had happened. The delivery of answers to questions, the telling of all that is known by the Jesuits, was quickly recognised as the most urgent need that required to be met. Fr Leonard Moloney gave a commitment that all that is known would be told. This chronology is the fulfilment of that commitment. With the permission of Fr Moloney, the Jesuit Safeguarding Office contacted restorative practitioners Barbara Walsh and Catherine O'Connell and asked them to undertake a restorative facilitation amongst all those impacted by Joseph Marmion.

This document is primarily our Jesuit chronology of Joseph Marmion's membership of the Society of Jesus and what the Society knew of Joseph Marmion and the actions taken through that period and to date.

While every effort has been made to ensure the accuracy of what is contained in this Chronology it will be recognised that a chronology of this kind is necessarily incomplete and evolving. The document allows the gathering of factual and source information into one place. It also contains summaries of what individual Jesuits say, including of their own knowledge of Joseph Marmion either from their own school day experience of him, or from their experience of living and working alongside him. There are some Jesuit voices that are not present. Many of those who were most centrally involved are now deceased and some no longer enjoy the health that is necessary to the giving of faithful recall.

It is therefore primarily the Jesuit chronology, offering information and perspectives in answer to the questions and concerns that people have raised. As such, this account has Jesuit voices in the foreground and most visible. As we move into the next phase of the restorative processes, it is hoped that the voices and perspectives of the schoolboys who experienced Joseph Marmion become the most visible. This document tells part of the story and requires the stories of all those who have been impacted to help truly understand what happened. It envisages space for other questions to be asked and for reflections to be made.

Within this account, there are highly edited examples of the abusive experiences that were happening during each timeframe. This was important in order to answer some of the questions that people have asked about what was happening at different points in time. A narration of this kind cannot be truly representational of the specific and repeated incidents

of abuse that were perpetrated, or of the lived impacts of that abuse. Care was required that individual accounts shared with the Jesuit Safeguarding Office would not be recounted in a manner that could render any person identifiable to others. We recognise that people impacted may wish at a later stage to create another document containing their experiences or to add to this chronology.

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 Joseph 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.

This document contains many terms that are particular to the Jesuits. Readers will find explanations of these in the glossary at the end of the document.

BACKGROUND

Joseph Marmion was born in Liverpool in the United Kingdom, on the 24th November 1925 to Dr Joseph Marmion (a medical doctor) and Mrs. Bridget Marmion.

As a boy, Joseph spent four years in a local convent school in Liverpool following which he spent a further four years in St. Francis Xavier's College in Liverpool. His father died while he was a child and Joseph Marmion then moved to Clongowes Wood College where he remained as a student for five years.

1943 to 1945: Novitiate at Emo

On leaving Clongowes Joseph Marmion was received into the Society of Jesus by the Very Reverend JR MacMahon SJ, Provincial, in August 1943, and he entered the Society at Emo on the 7th September 1943.

In the "*Informatio de Candidato Scholastico*" several Jesuits gave their views of Joseph Marmion prior to his acceptance into the Society. This was the normal practice of the Society at that time.

Fr 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 that:

> *"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."[1]

In February 1944 Joseph 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*".

In January 1945: "*Much improved in every way. Lacks ballast and judgment. Extra experiments might develop and mature him. Needs and profits by correction*."

Joseph Marmion took his first vows at Emo on 8th September 1945.

1945 to 1948: Rathfarnham Castle

Between 1945 and 1948 Joseph Marmion studied Arts in UCD while residing in the Rathfarnham Castle Jesuit Community in Dublin.

Joseph Marmion's file contains the following unsigned document from 14th February, 1948:

"*Mr. Marmion is hereby warned seriously of the following faults:*

1. *Lack of religious observance, shown in an 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.

The author of this document is unknown.

By letter dated 14th March 1948 the Roman Curia of the Society wrote:

"*Your Reverance and other Superiors are to be on their guard lest Father 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*."

Interviews in 2021 with a number of Jesuits suggest that Fr Hugh Kelly SJ, then Rector of Rathfarnham Castle, wanted Joseph Marmion out of the Society. However, his view was outweighed by strong support from an influential senior member of the Rathfarnham Castle Community towards whom Joseph Marmion had apparently shown kindness.

1948 to 1951: Tullabeg, Co Offaly

Subsequently, having completed his studies in UCD where he received a Bachelor of Arts, Joseph Marmion moved to Tullabeg in Offaly to study Philosophy and remained there from 1948 to 1951.

[1] Note term "aptus" meaning suitable.

1951 to 1952: Clongowes Wood College

In 1951 Joseph Marmion commenced his Regency teaching in Clongowes Wood College and training for his Certificate in Education (a precursor of the Higher Diploma in Education). Archival searches have failed to identify any documents which speak to how the performance or behaviour of Joseph Marmion was assessed during this period.

Fr Laurence Murphy SJ was a pupil in Clongowes during these years. He did not have Joseph Marmion as teacher/prefect. However, when spoken with in June 2021 Fr Murphy recalled a schoolboy memory from the time 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 Marmion lest he grab at the towels of the boys.

1952 to 1954: Crescent College, Limerick

In 1952 Joseph Marmion moved to Crescent College in Limerick for Teacher Training and he remained there until 1954.

Joseph Marmion assisted in the Christmas musical which was held in January 1953 and again in the School production in 1954, and he also assisted with the Junior Debating School Team. No anecdotal information is available for this period. Archival searches have failed to identify any documents which speak to the performance or behaviour of Joseph Marmion during this period.

1954 to 1958: Frankfurt

In 1954 Joseph Marmion moved from Crescent to Frankfurt to study Theology. This was a regular part of the training of Irish Jesuits at the time. Three *Informationes* regarding the suitability of Joseph Marmion for Sacred Orders are available and have been translated to the extent that they are legible. The translation is as follows:

Summary – "*Nothing has emerged that would stand in the way of the admission of Joseph Marmion to sacred orders*"

Comments from those consulted:

> *"He does not show sufficient self-control, something that is obvious even to externs.*
>
> *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 orders... Weakness which would impede priestly ministry".*

On the 19th February 1957 Joseph Marmion was ordained a Deacon.

In correspondence with the Provincial on the 20th February 1957 Joseph Marmion confirmed that he was continuing at that time with Sunday sermons in the American Barracks but had given up the Catechism classes, as the number of children had increased and the class had been divided into two groups with both Scottish and American Scholastics.

On the 31 July 1957 he was ordained a Priest.

Between 1972 and 1973, Fr Bruce Bradley SJ, a scholastic at the time (ordained in 1978), pursued doctoral studies in the Jesuit Theologate College in Frankfurt where Joseph Marmion and another Jesuit, a contemporary of his, had studied in the 1950s. The acting rector of the community, who had been in theology at the same time as these two Irishmen, asked him one day at lunch how the other Irish Jesuit was.

Fr Bradley answered this and then – noting the absence of an enquiry about Joseph Marmion – said, knowing that the question was almost certainly at least mildly provocative: *"If you were in theology with Fr X, you must also have been there with Fr Marmion".* The acting rector replied with a studied, non-committal *"Ja".* Trying to dig a bit deeper, Fr Bradley asked: *"And what was Fr Marmion like?"* Not to be drawn into territory where he obviously didn't want to go and without facial expression, the acting rector said: "*He was as I presume he is now*", giving nothing away but confirming the suspicion – based on other stories that circulated at home – that Joseph Marmion had been a difficult, even obnoxious, personality in Frankfurt.

1958 to 1959: Rathfarnham Castle

Following his ordination Joseph Marmion returned to Ireland. Between 1958 and 1959 he lived in Rathfarnham Castle for his Tertianship.

Writing to Fr. Paul Andrews SJ in 1964, Joseph Marmion referred to having suffered jim-jams whilst in Rathfarnham Castle for which he was treated by a medical doctor. The term 'jim-jams' is defined as meaning a state of nervous tension, excitement or anxiety. There are no contemporaneous records of Joseph Marmion receiving medical treatment whilst at Rathfarnham Castle or at any later stage in his life. There is however some anecdotal recall of his taking Valium as a medication during much of his life.

In a further letter to Fr Provincial dated 4th February 1969, Joseph Marmion stated: "*When I was a tertian I had a nervous breakdown which lasted a year and left me with a terrible dread of getting another".*

1959 to 1962: Crescent College

In 1959 Joseph Marmion commenced teaching in Crescent College (arriving on 28th August 1959). He was appointed as Choir Master and also was involved in production of School Operas and a School Concert.

Fr Peter Sexton SJ was a pupil in Crescent College during the years that Joseph Marmion was a teacher there. He was taught Religion by him in 5th Year, and he took part in Marmion-directed operettas. Speaking in 2021 he described him as a "*teacher you didn't mess with*", somewhat intimidating. The tough discipline of the time – the use of the "biffer" or pandy bat – was administered by the Prefect of Studies, not by the individual teacher. Fr Sexton had no personal recollection of witnessing physical violence on the part of Joseph Marmion and was not aware of any suggestion of sexual abuse.

There is no other Jesuit anecdotal information particular to this time. Archival searches have failed to identify any documents which speak to the performance or behaviour of Joseph Marmion during this period.

1962 to 1965: Clongowes Wood College

In 1962 there was a visitation to the Irish Province on behalf of Fr General, by Fr John McMahon SJ. At this time a number of members of the Irish Province were moved around by the Visitor, who held authority over the Provincial and could make changes as deemed appropriate within the Province, exercising his authority on behalf of Fr General. The 1962 Visitation Report contains the following:

> "*14) Use of Corporal Punishment. This should be used sparingly and very rarely on boys in the Senior Class. Detention is a more suitable form of punishment for older boys."*

One of the changes made by Fr McMahon was the appointment of Joseph Marmion as Prefect of Studies in Clongowes Wood College with effect from 31st July 1962. Joseph Marmion arrived in this role in Clongowes in August, 1962. The Rector at Clongowes Wood College at that time was Reverend Hilary F. Lawton SJ. In the Report of the visitation on Clongowes Wood College for that year it is stated that:

> *"In regard to standards of work in the school, Joseph Marmion, the new Prefect of Studies, is much more active than his predecessor and seems capable of winning the goodwill of his teaching staff.*
>
> *Some thought him too severe in dealing with the boys at the outset but he seems to be maintaining a better balance of late. He is a man of marked and versatile talent, and ought to do well if he can overcome a certain ruthlessness and impatience, which betray him at times into roughness of manner and speech".*

Between 1963 and 1964 Reverend Hilary Lawton remained as Rector while Joseph Marmion was Prefect of Studies. In the 1964 report of the visitation of Clongowes Wood College (17th February 1964) Joseph Marmion's approach was commented upon as follows:

> *"It was thought that the Prefect of Studies made too much of the week to week exams and was too examination minded. I would say this is true. On the other hand he takes a great interest in his work and tries to get to understand the individual boys.*
>
> *In pursuance of the attitude the College was asked to adopt by Fr. Visitor, considerably less regimentation in the "lines" is now maintained with a marked improvement in relations between the Prefects and their boys and between the Masters and their classes. The idea of "Class Masters" as Fr. Visitor envisaged it has not got fully across yet but by keeping up the pressure I am confident that it will gradually gain the ascendant.*
>
> *Joseph Marmion as Prefect of Studies was much praised for the good order he maintained in the school work 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".*

This was also referred to in the response from the Generalate to the Provincial Report on the 29th February 1964 as follows:

> *"In matters concerning the education of the pupils it is appropriate to accept that Father Marmion is leading in the best direction, although his zeal seems at times to lack the appropriate*

gentleness. And also relationships between (the Jesuit Community) and the pupils are being happily fostered as a result of recent changes in the disciplinary system."

Complaints have been received by the Jesuit Safeguarding Office since March 2021 from a number of people who were pupils at Clongowes during the years 1962-1965. The following are some descriptions of his personality and behaviour:

"*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*."

He had "*ultimate power*" and was "*the worst*" of the priests.

Marmion's behaviour meant that life was "*made a misery"* for pupils.

"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... 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."*

Three former pupils reported either being slapped/walloped on their bare buttocks, or being aware that the practice was ongoing, as a form of punishment.

One former pupil reported being so severely injured by Joseph Marmion that he required medical treatment.

Two former pupils have described behaviour which could now be viewed as grooming for sexual abuse.

Marmion would make you feel "*shamed... fearful*" and you would try to avoid him in school, as *"we were terrified*" of him.

Fr David Coghlan SJ was a pupil at Clongowes Wood College between 1960 and 1966. Speaking in 2021, his schoolboy recollections of Joseph Marmion are that he was "*a savage brute - 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 pandybat. 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) Joseph 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 noted that these experiences accorded with the character of Joseph Marmion as he remembered him. He was not however aware of any suspicion of sexual abuse.

At a meeting of the Provincial's Consult on the 23rd July 1965, the issue of the role of Prefect of Studies at Clongowes was considered and the Minutes of the Meeting indicate that:

"2. Status change of Prefects of Studies.

Fr. Provincial explained that he wished to change the present Prefect of Studies in Clongowes."

Joseph Marmion wrote about his time as Prefect of Studies in Clongowes in a letter dated 4th February 1969 to Fr 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."

There is no written record of the reasons why Joseph Marmion was moved from the position of Prefect of Studies in the summer of 1965. Noting Joseph Marmion's own description of having suffered a nervous breakdown 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.

1965 to 1969: Crescent College

In September 1965 Joseph Marmion was appointed to a teaching role in Crescent College. He remained in this position until 1969 and during those years he was prominent in the College through his work with music and the productions of operettas.

An examination of records relating to Crescent College has been undertaken for the purpose of identifying whether any contemporaneous records exist regarding Joseph Marmion's performance and conduct whilst in the College. There are no such records. Accordingly, reliance is placed upon the recollections provided in 2021 by former pupils of the School and by two Jesuit priests who are themselves former pupils.

Speaking in 2021, two former pupils recall that "*Joseph 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.

Former pupils recall a bag full of books being thrown from a stairwell with the intention of hitting Joseph Marmion on the head. Their memory is that the boys present were questioned regarding this incident. There are no contemporaneous records relating to this incident and no anecdotal memory from Jesuits who served in the Community at that time.

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 Troddyn SJ who was at that time Prefect of Studies of Crescent College. Fr Troddyn required Joseph Marmion to apologise to the former pupil and to his parents for his conduct.

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 Joseph Marmion between 1967 and 1969. He had also participated in the opera productions in the school; however, as a leaving certificate student he informed Joseph Marmion that given his other commitment he would be unable to participate in the opera that year. Joseph 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 where he handed up an English essay

which Joseph Marmion then took out and read parts of to the class, mocking it. He regarded Joseph Marmion as a nasty individual. He became aware in this year (2021) from former pupils in the school that Joseph 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 also has a particular memory of the school operetta. His memory is of Joseph Marmion taking a boy downstairs and of the boy remaining downstairs on his own with Joseph Marmion for an inordinately long time.

Fr O'Sullivan has no information that abuse occurred on this occasion. With the benefit of the information he now has, Fr O'Sullivan believes that this could have been an occasion when Joseph Marmion sought the opportunity to abuse a child.

Fr Leonard Moloney was a pupil in Crescent College during the years Joseph Marmion was there. He does not have schoolboy memories of Joseph 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 Joseph Marmion in that context. He would have completed 2nd year in Crescent when Joseph Marmion left in 1969.

In the late 1960s a decision was taken by the Society to rationalise the two Jesuit Schools in Limerick, being Mungret College and Crescent College. Following engagement between the Minister for Education and the Provincial, the plan evolved to encompass the closure of Mungret and a move from the existing Crescent College, as well as the construction of a new comprehensive school in Dooradoyle to be named Crescent Comprehensive College.

There was some dispute among the Crescent College staff who were split on the proposal. The Provincial notes that the issue of developing the school on the Crescent site or other proposals had been long and drawn out. He stated in a Visitation Report from 1969:

> *"The community, however, desired to build on the present site. Then there have been the long drawn-out negotiations about the proposed comprehensive school against which many of the community had set themselves. This uncertainty has been removed in the last month. The result is a reasonably fair but by no means enthusiastic reception of the future evolution of Crescent College into the new Comprehensive College....*
>
> *2 b). Continued and vocal opposition from a small group within the community...*
>
> *This summer I hope to remove two of the men referred to in 2 b above and bring in a few who will lend harmony to the present community and are keen to make a success of the new venture."*

It appears probable that Joseph Marmion was one of the two individuals (neither of whom were named) referred to in the Visitation Report as he was recognised by the staff and Jesuits to be in opposition to the move to a Comprehensive. Joseph Marmion left Crescent College in July 1969.

Although the accounts given by former pupils of Crescent College indicate that Fr Troddyn, the Prefect of Studies, was aware of physical and emotional abuse on the part of Joseph Marmion, there is nothing in the records or in the recall of Jesuits to indicate that the decision by Fr Provincial to move him from Crescent College was a consequence of his violent and abusive behaviours.

Fr Tom Morrissey SJ was appointed in 1969 as Headmaster Designate of Crescent Comprehensive College. His role was to undertake the construction of and be the Headmaster of the new College. For this role he moved from Mungret College to Crescent at the start of

the 1969/1970 academic year. Speaking in May 2021 Fr Morrissey stated that Joseph Marmion had been one of the more vocal opponents to the idea of a new comprehensive school in Limerick. The issue was divisive among the staff and the staff were split. The arrangement that was then put in place was that only those who wished to move to the new College would be required to move. Fr Morrissey had been consulted at the time (in circumstances where his task was to oversee the construction and implementation of the new College) as to what should happen with Joseph Marmion. Fr Morrissey indicated that he had been keen that Joseph Marmion would not remain in Limerick as he felt that he would be likely to pose problems in implementing the new school. Joseph Marmion had been one of the more vocal critics of the move and would be very forceful in putting his views across. In the circumstances when it was suggested that Joseph Marmion might move, Fr Morrissey had been very keen to encourage and support any such move. Fr Morrissey was clear that the reasoning, however, was because of Joseph Marmion's unwillingness to support a new comprehensive school and the divisiveness of the issue among the Crescent staff. Joseph Marmion left Crescent in September 1969.

Fr Morrissey never lived in Community with Joseph Marmion but had heard of his reputation. He had heard of him having favourites in class and not being fair. He could be harsh and nasty, and this could make things very uncomfortable for individual boys in a classroom setting. In that context he recalled that in 1962 he was surprised to hear that Joseph Marmion had been made Prefect of Studies of Clongowes in 1962. Fr Morrissey had felt at the outset that that was unlikely to prove a successful appointment given his personality. Joseph Marmion had a caustic wit, and so it must have been very hard for anyone who was at the receiving end of it.

1969 to 1978: Belvedere College

Joseph Marmion moved to Belvedere College in the summer of 1969. The Rector of Belvedere at that time was Fr J.B. Kerr SJ while the Prefect of Studies was Fr. Bob McGoran SJ.

The College at that time and in the following years was seen as in need of renewal and significant internal governance change. Visitation Reports on behalf of Fr Provincial over several years evidence engagement with the deep internal tensions amongst the Jesuit Community in Belvedere House. These tensions centred upon a sharp divergence of views on the meaning of their vocation to priesthood between a certain cohort of senior conservative members of the Community and younger newcomers to the Community.

In the course of Fr Provincial's lengthy Visitation Report of Belvedere in 1971 it is stated:

> "*Belvedere is one of the best schools in Ireland: in the broad general training it gives to its boys spiritually, physically, morally and intellectually. This is a big claim to make, but I think it can be justified. I find a very good spirit among the boys. In each College in each year I meet with the final year students and this year my meeting with these in Belvedere has left me with the impression that they have been given everything possible and that they are grateful to the Society and loyal to the Society as a result. There is a very good spirit between Community and boys*."

In Fr Provincial's Visitation Report of 1972 it is noted:

> *"I have no hesitation in saying that as a group this is the most hardworking, dedicated and self-sacrificing community in the whole Province. On the other hand it is probably also one of the most closed communities to new thinking and new needs". There is less division in the community than in former years because some of those who tended to be centres of division have been moved elsewhere. There is, however, a smallish group of younger people who find the*

community life very inadequate. At the same time they are very tolerant and respect the genuine and very sincerely lived lives of the majority."

Written records do not identify Joseph Marmion specifically as a source of division. It is however remembered by members of the Society that his personality was deployed destructively within the Belvedere Community during those years. The primary expression of his destructiveness lay in his subversive language and an undermining "humour".

Prior to 1970 Fr Rector held overall responsibility for management of the School and of the Jesuit Community of Belvedere House. The role of headmaster was subject to the authority of the Rector. This position started to change in 1970/1971. The Irish Province sought to adopt a model which originated in the United States, although despite this in Belvedere the matter was much debated within the School and Community between 1972 and 1974.

A change was made to the respective responsibilities of Rector and Headmaster, with autonomy given to the Rector over the Community and autonomy given to the Headmaster over the College. In 1971 change was also brought about in the structure by which the Headmaster, Fr Bob McGoran SJ, fulfilled his role. Fr Noel Barber SJ was appointed as Assistant Headmaster to carry responsibility for certain Years in the College. In 1973 Fr Barber succeeded Fr McGoran as Headmaster, and Fr Dermot Murray SJ was appointed as Assistant Headmaster.

At the end of 1973/beginning of 1974, Joseph Marmion was appointed by Fr Provincial to the position of House Consultor in the Belvedere Community. In the summer of 1974, a first 'Interim' Board of Management of Belvedere College was established, comprised only of Jesuits. Fr Provincial appointed Joseph Marmion as one of its six members. The other members of the first Interim Board comprised Fr Paul Andrews SJ (Chairman), Fr Michael Sheil SJ (Rector), Fr Noel Barber (Headmaster), Fr Liam McKenna SJ and Fr Edmond Murphy SJ (Belvedere Staff).

Joseph Marmion held this appointment on the interim Board of Management until October 1976 when he was replaced by one of two non-Jesuit appointees.

Whilst a scholastic, Fr Donal Neary SJ spent two years in Belvedere College, between 1972 and 1974. He taught for one year in the Senior School. He knew Joseph Marmion to be a bully in class from incidents recounted to him by boys. He knows that many people carry profound hurt through Joseph Marmion's bullying behaviours, and he apologises that he was part of a Community that allowed this to go unchallenged.

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 not being happy with the cliques that existed in the Community and being very wary of Joseph Marmion. He did not like him and avoided his company.

In the school year 1974/1975 Fr O'Hanlon was Assistant Head of Discipline for the first four years of the senior cycle. He does not recall any complaints about Joseph Marmion whilst in this role.

Fr O'Hanlon sensed something in Joseph Marmion's conduct about the boys. He had never heard it said that Joseph 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 Joseph Marmion had done anything wrong, but judging by his conduct he felt he would have been more surprised if there had not been emotional

abuse. Fr O'Hanlon wondered if at that time people had the language to talk easily about abuse of any kind.

In 1974 Fr David Coghlan, who was then a scholastic, came to reside in the Belvedere Community for one year. He was not teaching in the College. As noted already, he had known Joseph Marmion from his schooldays in Clongowes. Speaking in May 2021 he describes 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"*. During his year in the Belvedere Community, Joseph Marmion never spoke to him and never even acknowledged that he had known him in Clongowes. Fr Coghlan was saddened at the fact that his experiences with Joseph Marmion remained "*unfinished business*". He had been able to have good conversations with two others in the Society from whom he had experienced severe punishment, but notably not Joseph Marmion. His concerns at being placed as a young Jesuit in the Belvedere Community in the 1970s were echoed by a number of Jesuits interviewed.

Fr Dermot O'Connor SJ was appointed to reside in the Belvedere Community in August 1974 and to teach full-time in the college but only remained there for one year. This was the only year he lived in the same community as Joseph Marmion. In advance of coming to reside in the Community, he had heard of Joseph Marmion as being 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 Joseph 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 Joseph 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 Joseph Marmion's conversation frequently included the telling of jokes with sexual innuendo and the belittling of people. He made little of the changes happening in the Church after the Council and that disturbed him. He also belittled Fr Cecil McGarry SJ, the Provincial, whom Fr O'Connor greatly admired and respected. That really upset him. *"I was just a newcomer in the community and a junior member. If I heard this now, I would not tolerate it. I avoided spending time in the Community and specifically avoided him. He was a domineering personality. He was very clever and witty and people were afraid of him.*"

Given the fact that he had not been destined for a teaching career, after one year Fr O'Connor requested the Provincial to move him to Gardiner Street and the Provincial agreed. His role was to set up a choir in Gardiner Street Parish. In the event Fr O'Connor continued to teach one or two classes in Belvedere during that year (1975/1976) but was no longer a member of the Belvedere community.

Asked whether there was anything in Joseph 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. He remembered that when he heard that Joseph Marmion was leaving Belvedere he was glad and felt it would help to improve the quality of life in the community. In those intervening years he had taken a few more classes and had begun to enjoy teaching. When the Provincial suggested that he do a Higher Diploma in Education and return to living in Belvedere, the fact that Joseph Marmion was no longer living there was an added plus for him. He had no idea this was because he had sexually abused boys in the school. In the year following Joseph Marmion's departure (1978/1979) Fr O'Connor returned to live in the Belvedere community and became immediately involved in the production of the opera in partnership with Gerry Haugh. This was the first time female roles were played by girls from the Dominican Convent, Eccles Street, where the opera was also performed.

Fr O'Connor first learned of the allegations of sexual abuse against Joseph Marmion when the Jesuit statement was issued earlier this year 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 Joseph 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? I was bullied myself by Joseph Marmion 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*."

In 1974 Fr Michael Sheil SJ was appointed as Rector in succession to Fr Kerr SJ and he served in that capacity until 1976. When asked in 2021 about his awareness of complaints involving Joseph Marmion, Fr Sheil stated categorically that he had never heard any negative complaint against Joseph Marmion and therefore could not have had any suspicions of sexual abuse by him at the time. Furthermore, he is aghast at the thought that former pupils would think that he or the Belvedere Community knew that Joseph Marmion was sexually abusing boys and did nothing about it. Fr Sheil also said that he is appalled to learn of what was happening. He deeply regrets what happened and apologises unreservedly to former pupils who suffered abuse.

Fr Paul Andrews was appointed as Rector of the Belvedere Community in 1976.

During the summers of 1970 through to 1977, Joseph Marmion organised a tour to Vienna. During the same years, he also produced the school operas. Both the Vienna tour and the operas provided occasions through which he gained the opportunity to molest pupils of the school.

Fr John Dardis SJ was a pupil in Belvedere College between 1968 and 1974. Speaking in 2021, his boyhood recollection of Joseph Marmion is that he could be cynical and sharp tongued. John witnessed punishment of students – for example, of them being asked to stand on a chair, reach up with their arms and told to 'grab two sputniks'. John also recalls some moments of kindness from Joseph Marmion to him personally.

Fr. Dardis went on the Vienna tour in 1972. The trip went off without incident for John himself and was a positive experience. Joseph Marmion had an apartment in the hostel where the boys stayed. He would invite some boys up for a few hours in the evening for conversation over wine and snacks. John was invited a couple of times. This felt like a privilege. He

remembers boys remaining behind after he and others left and, in light of what is now known, he realises that such instances created risks for boys and exposed them to danger.

Fr. Dardis is deeply impacted by the knowledge that a priest and teacher whom he trusted transpired to have betrayed this trust so fundamentally and to have caused such profound harm to so many lives. Fr. Dardis would be available to the restorative processes if any former pupil wished to speak to him about their experiences.

Speaking in 2021, Fr Bruce Bradley shared his memory of Joseph 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 Joseph Marmion was certainly one, perhaps the principal one, and a generally conservative and, for young Jesuits, oppressive atmosphere.*
>
> *I didn't like what I heard from other scholastics about Joseph Marmion - but I should emphasise that there was nothing apparently sinister in the reports, just an impression of a loud, domineering, sharp-tongued and – in my estimation – unpleasant person.*
>
> *This impression was confirmed during the year I spent in the community and on the staff with him. Despite the fact that we both taught the same class-group (1S1) – for Religion, in my case, for French or German, I think, in his, I did not have much to do with him. I never remember any personal discussions with him about the class, with whom I feel I related particularly well. I suspect he would have had little or no respect for or interest in my views on the subject. I feel sure I must have heard some of the talk among the boys about Joseph Marmion's behaviour with them – domineering, witty and clever but a verbal bully. There was talk of some of his tactics – boys being humiliated by having to stand and lean into the blackboard, and the like. But again, I have no memory of any suggestions of anything like sexual abuse. He was seen as a good teacher, very knowledgeable and intelligent and skilled in communication. But I had a sense that his bullying behaviour alienated students on their own behalf or on that of those who were the victims.*
>
> *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 the 'doctoral student' in his 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 as a scholastic was appointed to Belvedere and remained there until 1971. Speaking in 2021 Fr Sexton recalled that in the early stages he had found the appointment tough as a young teacher, learning to control classes. He became friendly with Joseph Marmion in the community. He served his mass at times. He helped him in the production of the operas and observed nothing that caused him to be suspicious of Joseph Marmion. What emerged subsequently was all a shocking surprise to him, about which he speaks further below.

Fr Sexton left Belvedere in 1971, first for Birmingham University and in 1972 to study theology in Toronto, a more liberal ambience. 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 Joseph 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. He felt he had changed and Joseph Marmion had not.

Fr Sexton recalled that the atmosphere in Belvedere improved gradually from the later 1970s with the influence of people such as Fr Dermot O'Connor and Bruce Bradley and the development of various programmes, notably involving parents.

Fr Sexton stated that in 1978, when Joseph 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 Joseph Marmion in his capacity of chaplain in St Vincent's Private Hospital, was traumatized at just seeing him.

Fr Sexton stated that he is appalled to hear of the abusive actions of Joseph 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 Joseph Marmion was sexually abusing boys at this time. 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 Joseph Marmion prior to the events of 1977. He stated that some time 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 Joseph Marmion. He had no complaints from parents or from boys. He noted that Joseph Marmion could be very mocking. In later years, Fr Barber became aware of some incidents where he felt Joseph Marmion was bullying students by being very harsh or merciless on them. He was aware that if boys misbehaved, Joseph 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 Joseph Marmion. He also had a following of people in the Community who were supportive of him. He considered that Joseph Marmion would be subversive of good relations.

He agreed that there was a cultural tension in the Community in Belvedere and that Joseph Marmion was a key source of this tension.

Fr Barber heard on the radio in 2021 a former pupil speaking about his suspension from Belvedere in either 1973 or 1974, following an argument between the former pupil and Joseph Marmion. Fr Barber recalls this episode and that the former pupil refused to accede to an unreasonable demand made by Joseph Marmion with regard to the matter. Fr Barber considered the former pupil's account on radio to be fair and accurate.

1977: Vow of Profession

On the 3rd August 1977 Fr. Provincial (Fr Paddy Doyle, SJ) wrote to Fr. General (Fr Pedro Arrupe SJ) concerning a number of candidates to be considered for admission to Profession. In relation to Joseph Marmion, Fr Paddy Doyle stated:

> *"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 extra-curricular 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 Consulters I am prepared to put him forward on the basis of the evidence furnished and without a strong recommendation."

On the 12th September 1977 Fr. General wrote to Fr. Provincial in the following terms:

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

Searches have been made in the Jesuit archives in Rome and they did not identify any "informations". Searches have also been made in the Irish archives and no copies of the "informations" appear to have been retained or have been located. This letter appears to have crossed with correspondence from Fr. Provincial sent on the 17th September 1977.

On the 17th September 1977, Fr. Paddy Doyle wrote again to Fr General removing the name of Joseph Marmion from the list of candidates for admission to Profession. His letter noted as follows:

"*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 details in another context."*

On 27th September 1977 Fr General responded in the following terms:

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

It is apparent that the reason why Fr Doyle withdrew Joseph Marmion's name as a candidate for profession was the receipt of a complaint at Belvedere College in September 1977, which uncovered the fact that Joseph Marmion had molested pupils of the College.

September 1977: Complaint of Child Sexual Abuse

The information below relies upon the correspondence that is available, the present recollections of Fr Noel Barber, and the accounts of those impacted by the behaviour described. There are no contemporaneous documents recording the receipt of the complaint or the actions taken arising therefrom, save as noted below. Certain events are etched very clearly in Fr Barber's memory, and he has sought to be complete in imparting all information known to him. He also acknowledges that there is information that is lost to his memory. Fr Barber has also indicated his readiness to meet with former pupils who are impacted by these events.

Speaking in 2021, Fr Noel Barber recalls the events which arose in or about early September 1977. Fr Barber was Headmaster of Belvedere at that time. On a Saturday morning Fr Barber received a phone call from the Rector, Fr Paul Andrews, who asked to see him.

He went to Fr Andrews' office. Fr Andrews explained that he had received a telephone call from a person well known to him, who was not himself a parent of a pupil at the school, but who stated he had been asked by a named parent to act as an intermediary in contacting Fr Andrews. The parent in question had overheard his son speaking on the telephone about the behaviour of Joseph Marmion towards boys who were on the recent Vienna tour.

To the best of Fr Barber's recollection, the incidents described by Fr Andrews involved the touching of boys' genitalia. This was said to have happened in Vienna, and there was also a suggestion that it could have happened in the course of the school opera. Fr Barber was shocked and acknowledges that his immediate reaction was one of disbelief. He agreed with Fr Andrews that it would be Fr Andrews' responsibility as Rector of the Community to speak with Joseph Marmion in the first instance and also to inform Fr Provincial (Fr Paddy Doyle). Fr Barber told Fr Andrews that it would be his intention also to speak with Joseph Marmion in his capacity as Headmaster. However, first, Fr Andrews was to do so as Rector of the Community.

Within a short time, on the same day, Joseph Marmion, having spoken to 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 Joseph Marmion would walk instead of speaking where they then were. During the course of the walk Joseph Marmion spoke of behaviours on his part which caused Fr Barber to believe that what the intermediary had described could be true. Joseph Marmion said 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, which was on top of the old Junior School. Fr Barber was particularly taken aback by a statement from Joseph Marmion: "*I didn't even have an erection*." Although Joseph Marmion strongly denied that he had acted improperly in any way , Fr Barber formed the view from what he had said that he was using the boys for his own sexual gratification. Fr Barber immediately recounted this conversation to Fr Andrews. The impression he formed was that Fr Andrews had had a broadly similar conversation.

Fr Andrews was to speak with the Provincial Fr Doyle and may already have done so at that point. Fr Andrews requested that Fr Barber would speak to the boys individually to find out what they were saying had happened. Fr Barber believes that within the following days, he interviewed six or seven boys. He does not now recollect what prompted him in his selection of which boys he would interview.

His 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 Joseph Marmion had used the boys for his own sexual gratification Fr Barber does not believe that he created notes of the interviews with the boys, and no such notes exist. Fr Barber believed that each of the boys was telling the truth of their experiences although 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 Fr

Doyle. At some point Fr Barber received a telephone call from Fr Doyle. He is unable to recall when, in the sequence of events, this took place.

Fr Barber considered that Joseph Marmion would have to leave the school. Fr Barber remembers Joseph Marmion coming to see him in a distressed and tearful state as he was shortly to meet Fr Doyle. He thought that he would be expelled from the Society. He recalls hearing that Joseph Marmion walked from Belvedere to the Provincial's House and it appears from the letter quoted below that there was more than one such meeting. There are no records in the Provincial Archives of these meetings.

Fr Doyle determined that Joseph Marmion would leave Belvedere at the end of the academic year in June 1978 and that he would not be the producer of the school opera that year. This decision is recorded in a letter dated 14th September 1977 from Fr. Doyle to Joseph 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 Opera. 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.

Fr Barber confirms 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 Joseph Marmion played the piano in the Opera in January 1978. This, however, was the full extent of his involvement. Joseph Marmion continued his teaching duties for the remainder of the academic year.

Fr Barber does not believe that he spoke to the parents of those boys whom he had interviewed. He now recognises that this was a very significant omission which could have served to deprive boys of the parental support they would have needed in the context of their abusive experiences. He deeply regrets that this was so. He believes that he spoke with the parent whose intermediary had spoken to Fr Andrews and that he may have spoken to one

other parent. These conversations possibly took place at a parent-teacher meeting, though Fr Barber is unable to be certain.

As understood by Fr Barber at the time, the matter had been brought to the attention of the College authorities in order that they would deal with it. 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 question of reporting the matter to the Gardai did not arise in any conversation at that time.

Joseph Marmion never acknowledged that he had sexually abused children. His response to Fr Barber, which Fr Barber did not believe, was that his conduct was justified by some requirement of the boys for hygiene training and thus he sought to minimise or justify his conduct. In a letter dated 5th November 1977 to Fr. Provincial, Joseph Marmion asserted his innocence of wrongdoing:

> "*When I look back over the last two months with its load of depression I continuously look back at 25 years of running Operas 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 useful and fulfilling apostolate..."*

Fr Barber is unable to say whether the true reason for Joseph Marmion's departure from Belvedere College was notified to the Board of Management.

On 27th 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 have been made in the archival records of Belvedere College and in the Jesuit Archive and we have been unable to locate the Minutes of the Board of Management meeting of Belvedere College which was scheduled to take place on the 18th 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 22nd 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."*

In the Board Minute for the 20th December 1977 under the heading "staffing 1978 to 79" it is stated that:

> *"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 Joseph Marmion.

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

> *"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 ..."*

By letter dated 21st January 1978, Fr. Paul 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 his letter dated 17th September 1977 to Fr. General, Fr. Doyle referred to his having to take action concerning Joseph Marmion's work in the school. He stated that he would write about the relevant details in another context. There is no record in the Provincial Archive of any such letter having been written.

Moreover, a careful examination has been made of the archive at the Jesuit Generalate in Rome and there is no record of any such letter or notification to Fr. General of the 1977 Belvedere complaint of sexual abuse against Joseph Marmion.

A visitation report by Fr Provincial in October 1978 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.*" This report was sent to Fr General in Rome.

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

In 2021, Fr Barber heard the account of a former pupil whose father was a teacher in the school in 1977. He had told his father of the incidents which boys had described. The teacher in question met with Fr Barber about the matter. Fr. Barber has no recollection of such a meeting but accepts that it must have occurred.

A suggestion has been made that a past pupil of a Jesuit college who in later life was a social worker came to Belvedere College in the late-1970's to alert the College authorities of the risk posed by Joseph Marmion. Fr Barber is certain that he received no such approach.

Some years after Fr Neary left Belvedere, he received information confidentially that an unnamed boy had experienced some form of sexual abuse. This was his first awareness of such behaviour on the part of Joseph Marmion. He was subsequently informed that this information had been communicated to the Headmaster.

The complaint that was received about Joseph Marmion in Belvedere College in 1977, together with the information which emerged in consequence of that complaint, were dealt with in 1978 through the permanent removal of Joseph Marmion from teaching in schools and the production of opera and musicals. There is no indication of any application of the Code of Canon Law to the crimes of which he was accused. It appears that the response given by Father Provincial to Joseph Marmion was a combination of admonishment and deprivation of these roles.

As already noted, no complaint was brought by Belvedere College to the Gardai. Moreover, during Joseph Marmion's lifetime, it is understood that no complaint was made to the Gardai by anybody in his regard. Accordingly, Joseph Marmion never became the subject of a criminal investigation during the course of his life.

Abuse Experiences of Former Pupils of Belvedere College

Twenty-five former pupils of Belvedere College have come forward since March 2021 with complaints about Joseph Marmion. His behaviour is described as *"cruel and vindictive"*. Several people refer to him as a *"bully"*, even more so to the young boys. Another former pupil remembered him as being *"incredibly intelligent and articulate whilst also so cruel and vindictive"*. He was *"a vile bully and sadist"*. Five former pupils described him as a *"sadist"* or *"sadistic"*. He was described as *"emotionally smart and ... morally corrupt"*. Another former pupil described Joseph Marmion as a *"predatory monster who systematically abused the trust of boys."* Former pupils described how he lured them away from others to isolated parts of the school. It is recalled how he would discuss girls' body parts and the performing of sexual acts and what he considered to be *"erotic"* material. Ten former pupils reported that Joseph Marmion had touched them inappropriately under the guise of fitting them for costumes for operas in Belvedere.

1978 to 1979: Paris - Sabbatical

In the summer of 1978, Joseph Marmion left Belvedere and went on sabbatical to Paris. His year was spent in pursuit of catechetical studies as was agreed upon by him with Father Provincial.

1979 to 2000: Gardiner Street Community

In September 1979, Joseph Marmion returned from Paris and was appointed to the Jesuit Community at Gardiner Street. He received an appointment as a temporary Curate in the parish of Rathnew, in the Archdiocese of Dublin.

By April 1980, this appointment had ended and he had returned to reside with the Gardiner Street Community. He then served for a short period of time in 1980 as a temporary Chaplain at St Vincent's Private Nursing Home. He then became involved in Adult Education giving lectures on the Scriptures two nights a week in Belvedere College.

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

In 1990, he was appointed Chaplain at St Vincent's Private Hospital.

1992 to 1998: Provincialate of Fr Laurence Murphy

Fr Laurence Murphy served as Fr Provincial between 1992 and 1998. Joseph Marmion was not well known to him as he never lived in Community or served alongside him. Normally the Provincial meets each member of the Society once a year. Fr Murphy has no memory of meeting Joseph Marmion at all during his six years as Provincial. Nonetheless, as is customary in the Society, on 6th September 1995 he wrote to Joseph Marmion offering him congratulations upon his Golden Jubilee of ordination. Fr Murphy did not know Joseph Marmion's history at the time when he wrote this letter. With the knowledge he now has of Joseph Marmion's wrongdoing and the harm that he caused to boys in his care, Fr Murphy is ashamed of the contents of his letter of congratulations which reads as follows:

> "*It is a great joy for me to write to you on behalf of the Province to congratulate you on your Golden Jubilee as a Jesuit. I hope that you manage to get a little time in these days to let the Lord himself make you aware of how much he has accomplished in you and through you in the last fifty years. My own acquaintance with you goes back many years when you were a young Scholastic and I was a small boy in Clongowes. Even then your exuberance and enthusiasm and sense of humour were well known to me. I am not quite sure where you are going to receive this letter but I want to assure you, on behalf of the Province, that we will be praying for you tomorrow in thanksgiving. Please accept the good wishes, prayers and congratulations of the Irish Province and let us pray that the Lord will give you health and strength for many years to come*."

On 7th September 1993, Joseph Marmion's Golden Jubilee was celebrated. Testimonial notes 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 operas;*
- *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 Joseph Marmion. It deeply regrets that the secrecy which attended upon the complaints of child sexual abuse in 1977 enabled such a misleading representation of Joseph Marmion to be formed and communicated in these testimonial notes.

On a date unknown between 1995 and 1998 an approach was made to Fr. Tom Casey SJ by a private detective agency with which he had a family connection. The Agency had received an enquiry from overseas. It was from a former student of Belvedere College who was enquiring if Joseph Marmion still had access to children. Fr Casey contacted Fr Laurence Murphy, as Provincial, to find out the position. Fr Casey then provided to the Agency the information which he received in response. In essence this information was that Joseph Marmion was living in the Gardiner Street Community and was not in a ministry that involved the care of children.

It is understood that this information was relayed to the former student. Nothing further arose in that regard at that time.

When asked in 2021 about this conversation, Fr Murphy stated that he has no recollection of being contacted by Fr Casey but accepts that this must have happened. Fr Murphy and the Society accept and deeply regret that this enquiry did not prompt the initiation of a review

of Joseph Marmion's personal file to ascertain if there was information which could explain what might have prompted a former pupil to retain a private detective to make such an enquiry. It is also acknowledged that the chaplaincy which Joseph Marmion held at that time in St. Vincent's Private Hospital could have afforded him access to children and that the exercise of ministry by a priest always has the potential for involvement with children.

Fr Murphy is truly sorry and apologises unreservedly for his failure to act at that time in the knowledge that an intervention by him should have resulted in Joseph Marmion's removal from his appointment as Chaplain and ministry generally.

Br Tom Phelan SJ was heavily involved in youth work in the Gardiner Street area. He founded an organisation called Music Makers through which youngsters learned to play musical instruments together.

He remembers in the early 1990s working out a child protection policy for Music Makers and the excellent training that he received at that time from City of Dublin Youth Services Board. This was a time when there was an awakening of the need for policies. Awareness of that need within the Society followed on some time after that. He recalled discussing the training he had got with Fr John Humphreys and also attending training provided by Fr Humphreys.

Fr O'Hanlon was a Consultor between 1991 and 1997 to two Provincials, Fr Philip Harnett and Fr Laurence Murphy. His recollection was that the issue of child sexual abuse was being discussed in 1991/1992 but not yet in terms of guidelines on how to deal with specific cases.

Fr O'Hanlon notes that going back to the 1970s there had been a culture of confidentiality. There was discretion and secrecy and less sensitivity to the harm caused to victims of abuse. He recalled the publication of the 1996 Report of the Irish Catholic Bishops' Advisory Committee on Child Abuse and the lead up to its publication. He did not recall specific conversations about individual cases. He remembers no conversation about Joseph Marmion whilst he was a Consultor. He was however a participant in Consultor conversations about the Society's first protocol for such cases, which was circulated to the membership of the Society in October 1995.

In January 1996, the Report of the Irish Catholic Bishops' Advisory Committee on Child Sexual Abuse by Priests and Religious was published. It was entitled "*Child Sexual Abuse: Framework for a Church Response*". It contained a recommended reporting policy as follows:

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

This reporting policy was not applied to the knowledge held within the Society in relation to the knowledge or suspicion which had arisen regarding Joseph Marmion in 1977. This was a significant omission. There is no indication that any consideration was given by the Society in 1996 to the question of whether what was known about Joseph Marmion should be reported to the Gardai.

It is possible that this failure lay in the fact that the records of Fr. Provincial, from 1977/1978, contained little detail regarding what had been uncovered at that time. Whilst this may have been a contributory factor it must also be acknowledged that in 1996 Fr. Paul Andrews was a Consultor to Fr. Provincial and Fr. Andrews must have held the memory of what had occurred in his time as Rector of Belvedere in 1977/1978.

In consequence of the failure to review this case in 1996, Joseph Marmion was permitted to continue to exercise ministry as Chaplain in St Vincent's Private Hospital. This appointment

was contrary to the recommendation of paragraph 4.6.6 of the Bishops' 1996 Report: *"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."*

Fr Murphy recognises that the publication of the 1996 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 Joseph Marmion would undoubtedly have come to light and also been reported to the civil authorities. Fr Murphy accepts that Joseph Marmion should have been removed from the appointment which he then held at St. Vincent's Private Hospital and from all priestly ministry.

1998 to 2004: Provincialate of Fr Gerry O'Hanlon

Fr O'Hanlon was appointed Provincial in 1998 and held this office until 2004. Because of an illness to the existing holder of the office of Socius who was responsible for child protection, he appointed Fr John Humphreys as Provincial Delegate for Child Protection (a role he had previously held in the early 1990s). Looking back in 2021, Fr O'Hanlon believes that it took him eighteen months to make the realisation that the Society's handling of child sexual abuse issues was inadequate. It was apparent that records had not been well kept. In or about the year 2001, with the assistance of Fr John Humphreys, Fr O'Hanlon established the Child Protection Committee. The Committee comprised of a psychologist, a lawyer and a Jesuit.

This was the first such committee in the Society. In that respect the Society had not been adhering to the recommendation of the 1996 Church Guidelines that each religious order should have in place a multi-disciplinary advisory panel. Had someone asked him about Joseph Marmion in 2000 Fr. O'Hanlon believed that he was not aware of his history of sexual abuse but would have been conscious of emotional abuse. By the time Fr O'Hanlon left office in 2004 the Province had identified approximately 30 individuals who had been the subject of allegation or suspicion of child sexual abuse.

Fr O'Hanlon 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 such matters to the Gardai. It was a significant step to decide that this should be done. Advice on reporting to the Gardai was hugely controversial. He remembered gathering staff and speaking to the reporting policy at an Assembly Meeting in 2001.

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."*

Gardiner Street Community

Br 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 House for a number of years. This role involved responsibilities with regard to the running of the

House. He came to know Joseph 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.

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.*"

2000: Death of Joseph Marmion

Joseph Marmion suffered a stroke in December 1999, resulting in his speech and balance being affected. He had an episode of confusion later on, but he was well enough to attend the Beatification of Dom Marmion (his grand-uncle) in Rome. He went into decline from mid-October 2000 onwards and was hospitalised in St Vincent's Private Hospital Dublin, where he died on 15 November 2000.

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

In 2001 an obituary of Joseph Marmion was published in 'The Clongownian', an annual publication of Clongowes Wood College. Joseph Marmion was a past pupil of Clongowes Wood College. Reading this obituary will cause further suffering, distress and anger to those who were abused by Joseph Marmion and those who witnessed his abusive behaviour towards others. It is apparent that the secrecy which had accompanied the offending behaviour of Joseph Marmion made possible the publication of such a misleading perspective and incomplete record of his life.

2002-2021: Emergence of Retrospective Complaints

The files of the Society disclose no records of retrospective complaints being received in relation to Joseph Marmion prior to April 2002. By *retrospective complaints* we mean complaints by adults about their experience of childhood abuse.

By letter dated 11th April 2002, Fr Noel Barber informed Fr Provincial (who was then Fr Gerry O'Hanlon) of correspondence which he had received from a former pupil, Oisin, who was one of the boys whom he had interviewed in Belvedere College in 1977. Fr Barber stated that he would contact the Jesuit Child Protection Delegate, Fr John Humphreys, about the matter. In his letter Oisin informed Fr Barber of how it was for him, as a boy, being called to Fr. Barber's office to be asked the question, 'had he been abused by Joseph Marmion?'. Oisin wished to place on record his experience.

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

On 15 April 2002 Fr John Humphreys received a phone call from a former pupil of Belvedere, Fionn, who reported that a fellow former pupil had been sexually abused by Joseph Marmion and would be in contact with him about an experience of sexual abuse while being measured for a costume for the opera.

Fionn stated 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 Senan, a former pupil of Belvedere and a friend of Fionn, came to speak with Fr John Humphreys by appointment. He described his experience in being measured for the opera. Senan found Joseph Marmion's psychological and physical bullying horrific. He remembered the duster being thrown at him and being dragged about the class by the hair and kicked. Joseph Marmion would force boys to hit the person beside them and if they didn't do it hard enough they would have to do it again or be hit hard by him.

Senan mentioned to Fr. Humphreys that he was aware of a boy who he believed had been sexually abused by Joseph Marmion. The sexual abuse had happened in Vienna. Senan advised Fr Humphreys to interview Fr Noel Barber. The information provided by Senan was carefully noted by Fr Humphreys. Senan's complaint and the corroborative information from Oisin were brought to the Child Protection Committee of the Society for their advice.

Arising from the input of the Child Protection Committee, certain steps were then taken:

1. Senan was re-interviewed and was asked to confirm if he was making a formal complaint. He stated that he wanted it to be noted what had happened to him.
2. Senan undertook to approach another un-named former pupil who was also abused and to invite this person, if he wanted to, to contact Fr Humphreys and make a complaint. It was also to be indicated to this person that the matter would have to be reported to the Gardai but that his name would not be mentioned to the Gardai if he did not wish it to be mentioned. Senan agreed to take this step as soon as the opportunity presented. He later confirmed that he did speak with this person about how they could make a complaint.
3. Fr Humphreys spoke again to Fionn on 26 April 2002 and informed him of the follow-up which had occurred and asked him to take some further steps to invite others of whom he was aware to make contact with Fr Humphreys. It was noted that all disclosures would be reported to the Gardai.
4. On 9 May 2002 Fr Noel Barber was interviewed by Fr John Humphreys. 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.

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 11 June 2002, Fr Humphreys wrote to Fr Barber stating that the Child Protection Committee had suggested that he write to him and ask for copies of his correspondence with Oisin with a view to advising whether *"we should take any further steps"*. He requested copies of the letters.

On 4 September 2002 Fr Humphreys again met with Fr Barber, and on this occasion he clarified certain details.

On 25 September 2002 Fr Humphreys wrote to An Garda Siochana reporting for the first time that the Society had received complaints of child sexual abuse against Joseph Marmion. 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. 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 23 October 2002 Fr. Humphrey's noted the following information: On 23 October 2002, a member of staff reported to the Headmaster, Fr Leonard Moloney, that he overheard another member of staff state in the staffroom that "y*ou would never go to that man's room to get your costume for the opera*", or words to that effect, referring to Joseph 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 in Belvedere who had been talking with some of his contemporaries. This latter expressed surprise that Joseph Marmion was 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.

On 18 November 2002 Fr John Dardis alerted Fr John Humphreys of his recollection that Fr Tom Casey had reported receipt of an enquiry from a Private Detective Agency about Joseph Marmion to Fr Laurence Murphy whilst he was Provincial during the years 1993-1998. No contemporaneous documentary record of this enquiry had been made and therefore this information was not known to Fr. Humphreys.

On 11 February 2004, as part of a look back on historic cases upon which he had embarked, Fr John Humphreys wrote to Oisin on behalf of Fr Provincial (Fr Gerry O'Hanlon). He expressed his deep upset at what Fr Barber had told him regarding the experience of Oisin. The letter offered that Fr O'Hanlon would be available to meet with Oisin if he would wish for such a meeting.

On 12 February 2004 Oisin telephoned Fr Humphreys and indicated that he was glad to know that such things as writing to victims was going on. Fr. Humphreys explained that what the Provincial had wanted to do, if they met and it helped, was to apologise that Oisin had such an experience while in one of the Jesuit Schools. However, Oisin confirmed that he did not need to meet either Fr. O'Hanlon or Fr. Humphreys.

2004-2010: Provincialate of Fr John Dardis

On 10 November 2004 Fr John Dardis and Fr John Humphreys met with the rector of Belvedere College, Fr Derek Cassidy, and Headmaster to discuss some of the content of the book *Muck*

and Merlot by Tom Doorley, which was published in 2004. 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 Hallowe'en 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 slightingly 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."

[End of Extract]

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

It was agreed that Fr Dardis would contact Tom Doorley through an intermediary. In the event the intermediary did not feel that a meeting would be appropriate and none took place.

On 11 November 2004 Fr Humphreys again spoke with Fr Barber who confirmed what he had told him previously. Fr Barber knew nothing about the physical abuse mentioned in the book as having happened in Clongowes. He suggested that Fr Humphreys contact Fr Paul Andrews, who was "Province Prefect of Studies" at the time. He confirmed that "*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*".

On 11 November 2004 it is recorded that Fr Paul Andrews was interviewed. It was likely that the interviewer was Fr John 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, the Headmaster and the Provincial 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 1978, eg February/March."*

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 the spring of 1978.

Some general indications of the knowledge of Society as of 2004 are contained in the following unsigned and undated memo:

> **"Some Facts in relation to the 'cases' Mentioned in the Book"**
>
> **<u>Vienna Incident</u>***:*
> 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. Andrew's memory is that the matter was brought to his attention in Spring 1978, eg 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 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 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.

A draft press statement was prepared for use if required. It read as follows:

"*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."

In the event this Statement was not published

2010-2016: Provincialate of Fr Tom Layden

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 that consisted of the grooming for sexual abuse of a former student of Belvedere College 40 years earlier by Joseph Marmion.

By letter dated 31 January 2014 Fr Drennan informed the Archdiocese of Dublin regarding Joseph 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 Gardai in 2002*."

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

2017- : Provincialate of Fr Leonard Moloney

On 28 January 2019 the Safeguarding Office of the Jesuits received an email from Daithi with the following core information:

Daithi confirmed he had suffered instances of sexual abuse and described what had occurred.:

Daithi wished to know what investigation had happened when these matters arose in the 1970s and whether, for example, the prosecuting authorities had taken the decision not to prosecute for whatever reason and he sought assurances that any lessons had been learned.

The complaint was notified to Tusla on 18 February 2019 and the Safeguarding Office engaged with Daithi.

On 25 January 2019 Ruairi wrote to the Jesuit Safeguarding Office detailing an account of his abuse and identifying questions he had for the Society having read the Review by the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) and having noted that none of the 23 Jesuit priests investigated were named.

The Safeguarding office engaged with Ruairi with regard to his complaint and on 18 February 2019 a report was made to Tusla.

On 27 February 2019, having further reflected on what it was he was seeking, Ruairi asked the Society to compose a letter for publication to the respective editors of the Irish Times and Irish Independent making a clear admission of the following:

1. That Joseph Marmion sexually molested children, pupils of Belvedere College, during the years 1970-1980 (or whatever years are relevant)
2. That his criminal acts were known about by his colleagues and superiors in the Jesuit Order at the time
3. That despite his known offences, he was transferred and kept in ministry as a Jesuit priest from the date of his last known criminal offence until the day he died. Places of ministry should be named, be they parishes or hospitals, along with his respective roles.
4. If there were any allegations emanating from his ministry between 1980 and the date of his death, these should also be made known.
5. The Jesuit Order is concerned to hear from anyone who attended Belvedere College during those years and who was molested in any way by Joseph Marmion.

The Society declined this request initially. However, following extensive communications with Ruairi over the following 18 months and having reflected deeply upon the matter, Fr Leonard Moloney decided that a public statement should be made. The formal consultation process regarding the content of that statement was commenced in early February 2021. On 27th February 2021 Tom Doorley, writing in the Irish Daily Mail, spoke of the immense harm that had been caused by Joseph Marmion without identifying him by name.

On 2nd March 2021 a statement was issued as follows:

> **"Statement of the Jesuit Order regarding abuse of former students by Joseph Marmion SJ (deceased)**

The Jesuit Order in Ireland is making public the name of a former teacher and priest, Joseph Marmion SJ, who abused boys sexually, emotionally and physically while he was on the teaching staff at Belvedere College in the 1970's.

This action is being taken following engagement with a former pupil who was himself abused, in the hope that others who may have suffered would come forward and get the support they may need.

The Jesuits were contacted by this former pupil of Belvedere College in early 2019. He was a student at Belvedere in the 1970's. In that time, he was sexually and emotionally abused by Joseph Marmion.

The abuse took place when he was a 13-year-old boy.

Fr. Leonard Moloney SJ, Provincial of the Order, has met personally with this man. Fr. Moloney said: "In our communications, he made it clear to me that he was concerned for others who may also have suffered and that they should be proactively offered a response and support. This man also conveyed to me that he believed others who were abused may be helped by the recognition that they too were dreadfully harmed. He asked that we name his abuser, Joseph Marmion SJ, publicly and that we make this information widely available in order to reach as many former students as possible."

Joseph 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 Joseph 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 Joseph 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, Joseph 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. I would like pay tribute to the man abused by Joseph Marmion who asked us take this course of action. His request, made solely out of concern for others has been an example to us all."

In recent days, a former student has written about his experience of Joseph 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 Siochána, Tusla and other relevant authorities.

Anyone who wishes to make direct contact with the Jesuit Safeguarding Office should call our Safeguarding Delegate, Saoirse Fox on 089 2644400 e-mail safeguarding@jesuitlink.ie"

AFTERMATH OF STATEMENT

In the aftermath of publication of this statement forty two people came forward to the Jesuit Safeguarding Office with complaints regarding Joseph Marmion. These complaints involve complaints across the three Jesuit Schools in which Joseph Marmion taught and pertain to the sexual abuse of children (13) physical abuse and emotional abuse (19) and other complaints from individuals impacted by their experiences (10) the Society is aware that there are others who are impacted who have not made contact as yet and again those who wish to contact the Jesuit Safeguarding Office should call our Safeguarding Delegate, Saoirse Fox on 089 2644400 e-mail safeguarding@jesuitlink.ie"

One former pupil has asserted that the Jesuits knew of Joseph Marmion's sexual abuse in 1973 and that what was known was told under the seal of confession. It is stated that this presented a choice to the informed priests – honour the confessional seal or act to protect children.

Fr Laurence Murphy informed the Society in 2021 that he received a telephone call some years ago from Rian, a former pupil of Belvedere. Rian informed him that he had been sexually abused by Joseph Marmion whilst in Belvedere and that he had recently made a complaint to the Gardai. He told Fr Murphy that he had informed him in 1974 or 1975 of this abuse, which had happened some years earlier. Rian was not sure if he had made this disclosure under the seal of confession. He wished to alert Fr Murphy that the Gardai may contact him about the matter. Fr Murphy believes Rian when he states that a conversation took place but he has no memory of it. If the conversation took place under the seal of confession Fr Murphy would not be entitled to acknowledge that it had taken place, even if it remained in his memory.

Fr Laurence Murphy recognises and understands that his personal failure to act, particularly in 1996, was a further betrayal of the deep hurt carried over so many years by those were abused by Joseph Marmion.

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 schoolboys to members of the Society within a confessional setting. It is never possible for a priest who is the confessor in such a context to reveal the content of what has been disclosed.

In the course of this narrative reference is made to some examples of the behaviours of Joseph Marmion and their impact on people who have come forward at this time. It has been necessary to exercise very extensive editing of the accounts which have been received in order to avoid any risk that any person would be identifiable who does not wish to be identified as having been so abused. Further, there is a spectrum to the specific sexually abusive behaviours that have been described by people who have come forward and intentionally the detail of these abuses is not provided. The impacts of Joseph Marmion's sexual abuse reside in the profound intrusion upon the emotional and bodily integrity of these children. This intrusion in many instances has had lifelong and devastating consequences for former pupils.

There follows a Glossary of Jesuit Terms and our reflection on this Chronology.

GLOSSARY OF JESUIT TERMS

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 "Visitation 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.

JOSEPH MARMION: SOME REFLECTIONS ON OUR CHRONOLOGY

We have a profound obligation to respond to what has been revealed about the record of Joseph Marmion's gross misbehaviour in Jesuit schools over many decades and the grievous failure of the Society of Jesus to deal with this at the time and in the years since his death in 2000.

The chronology comprises what we have been able to bring together from an extensive trawl of our archives, undertaken between March and June 2021. We have to acknowledge that it is a record of shameful and criminal behaviour on Joseph Marmion's part and inadequate and negligent responses on ours.

The response here emerges from the work of a team of Jesuits brought together by the Provincial, who have been reflecting on the above chronology, the submissions of survivors and others impacted by Joseph Marmion, and individual and community reactions from other members of the Society.

Our self-reflection is ongoing, as we seek to understand such a history and our role in it and chart a better future for all who may be in any way involved with us.

As we write, we are trying to come to terms with the record itself and the testimonies of its often catastrophic impact, which have been generously shared with us by some of you as survivors. That you – and too many others – should have suffered in the way the records and your own testimonies clearly reveal causes us deep pain. To realise that the perpetrator of so much damage in young lives over so long was a fellow-Jesuit and a member of our religious community, leaves all of us feeling diminished and humiliated.

We are only too aware that words of apology are wholly inadequate in themselves and some of you who have suffered will, quite understandably, reject them. But we want to reach out to all of you who have been damaged in any way and say those words. We want to express something of our own understanding of ourselves and how our way of living as a religious community over the years contributed to such a devastating history and to so much betrayal of trust. We do so in a spirit of profound remorse and shame at our blindness and mismanagement over such a long period.

We are deeply conscious that your parents entrusted you to us. They and your families have been victims of this terrible history too and your parents' trust grievously betrayed. Our schools had the duty to protect you and educate you, as our students, to enable you to grow and flourish and embrace life with your abilities developed and your confidence enhanced to face the challenges ahead. 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.

The chronology and narrative of Joseph Marmion's life, which we have set out above, is an effort to ensure that you who have been affected know all that is known to us.

As we consider such a history, we have to ask how the Society of Jesus failed so badly. The decisions that were taken – or not taken – by the Jesuit authorities throughout Joseph Marmion's life within the Society require the most far-reaching self-questioning on our part. These were decisions that left young people at serious risk; we neglected to inform the parents of those abused then or later, to say nothing of the civil authorities, and failed to adequately confront the perpetrator himself and halt his further progress in the Society. What is revealed is a catalogue of shameful errors. We think of the pain of each boy involved and of the lack of protection and pastoral accompaniment that we should have provided to you and your families at a most traumatic time in your lives. We know that the hurt inflicted on you endures. We profoundly regret this.

We recognize very well the tarnished space in which we find ourselves as we write this response and the difficulty you, as survivors, will experience as you hear these words from us. This has brought us to our knees. We want you to know that what happened is a gross contradiction of everything we seek to stand for and everything we have wanted to accomplish in our schools for you and for all our students. We want to say that we are truly mortified by what you have endured and we desire to make amends, even at this very late stage.

We hear the words that the Old Testament prophet Nathan once addressed to David, sinful king of Israel, "You are the man" (2 Samuel 12: 7), as now spoken to us: "You, you Jesuits, are the men". We can only respond in the words of the Psalm: "My offences truly I know them, my sin is always before me" (51: 3). We stand accused before you and before God as we recognise our failures and neglect.

When we ask how could these things 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.

In what follows we seek, first, to examine the knowledge that was present in the Irish Jesuit Province and in our schools about Joseph Marmion's abuse, at the time of its occurrence and later, and second, to identify elements of the Jesuit culture that may have facilitated, or even contributed to, the mishandling of the situation by the Society of Jesus. In the first part, we ask: what was known – and by whom? And what was done, or not done, about it? And why? In the second part, attempting to uncover some of the deficiencies of the Jesuit culture at the time, while we will not try to explain away Joseph Marmion's lamentable history, we will seek to offer an initial 'take' on it with the intention of shedding some light on how behaviour that must otherwise seem completely unintelligible could ever have occurred.

From the chronology of events available to us, it is clear that, from 1964, there was knowledge on the part of the Jesuit Provincial of the physical and emotional abuse of boys by Joseph Marmion. From September 1977, at least, there was knowledge on the part of the Jesuit Provincial of the sexual abuse of boys by Joseph Marmion in Belvedere. The action taken by the rector and headmaster, who provided this information to the Provincial, would have been directed and determined by him. The response of the Jesuit Province reveals serious

dereliction of duty. There seems to have been no thought of informing the parents of the boys. There seems to have been no thought of telling the Garda authorities, although the actions of Joseph Marmion constituted criminal behaviour within the school and outside – in Vienna. Pastoral care and accompaniment were not offered to the victims of the abuse or to their families and the abuser, while spoken to in regard to what he had done, was required to face no criminal consequences, either under State law or Church law, but was (eventually, not immediately, alas) removed from the school, sent to Paris on a sabbatical and, on his return, incomprehensibly assigned to new work over the next 20 years.

Why was the criminality of Joseph 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 Joseph Marmion's criminal behaviour was not considered in 1977 nor at any time thereafter until 2002. On the second count, we 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 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 Joseph 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 Joseph Marmion too). Despite the events of September 1977 and the decision to remove him from Belvedere because of them, he was permitted to remain until the summer of 1978. After that, the pattern of transferring him from school to school stopped.

What of the failure to report Marmion to the civil authorities in the mid-1990s? At this time the issue of child sexual abuse by clergy was in the public forum and its full extent was becoming recognised. The Irish bishops published *Child Sexual Abuse: Framework for a Church Response* (1996), while the Conference of Religious in Ireland (CORI) advised member orders to examine their archives to see if there were historic abuse allegations and report these to the appropriate authorities. The Irish Jesuits did not do this. Consequently, Joseph Marmion's abuses were not subject to investigation by the civil authorities, as they should have been.

Written records of his behaviour are limited. There is certainly written evidence of admonitions through his time in formation, but these never led to any evidence of a change in behaviour on his part nor to the imposition of severe sanctions on the part of the Society. Later documentation from his time in schools shows that the same patterns of behaviour continued, possibly magnified by his being in a position of power. The Provincial's 1964 visitation report on Clongowes Wood College refers to Joseph Marmion's excessive use of physical force, aggression, and disparaging treatment of pupils and fellow Jesuits while he was Prefect of Studies. The evidence, limited as it is, suggests an individual incapable of treating people with respect and dignity, yet despite this he was allowed to continue to work in schools.

You have expressed concern that Jesuits must have known what was happening and that they allowed it to go on. We know that some of the Jesuits were uneasy about Joseph Marmion, that many disliked him, while others downright feared him. The "coagulation" of emotions that might have led Jesuits at the different stages of Joseph Marmion's work in the schools to stay silent is not easily put into words but its effects are all too clear and devastating for you. We ask ourselves now what care was taken to ensure continuity in his supervision through the various six-year periods of governance of Provincials. There were flaws in the system that enabled him to slip through at each successive stage.

We have already begun in the previous paragraph to move from considering Joseph Marmion in the schools to looking at his life in Jesuit community. This is relevant too because how he behaved in the schools might have been more easily prevented if community life had been healthier. But there were deficiencies there also.

The training of Jesuits in his time in the 1940s and 1950s took place in a culture focused totally on the formation of young men to the Jesuit way of life. Every detail of the day was attended to: unquestioning obedience was the central virtue. But little attention was paid to our affective side – to the forming of healthy friendships, for example, and to the need for these. The centrality of sexuality to mature development was ignored and there was no opportunity at all to develop relationships with women: ours was a strictly male culture. Family visits were limited to three over the first two years. We were emotionally deprived. Such were some of the flaws in the formation process, which to a greater or lesser degree, depending on the individual concerned, affected his capacity to form right relationships. The roots of a particular individual's later behavioural problems may already be found here.

The foregoing may offer insights into why we reacted, or failed to react, as we did to the presence of Joseph Marmion, and these are crucial points when it comes to the awful outcomes in his particular case. We were taught not to interfere in the office or job of another, and to speak with Jesuit superiors about difficulties rather than share them among ourselves – gossip was strictly discouraged. Neither the prevailing Jesuit nor Church culture was healthy in terms of psycho-social maturity. If formation is centrally about learning the art of good relationships, as we believe, our capacity adequately to address the difficulties raised by Joseph Marmion's way of behaving was found wanting. Most kept their heads down, avoiding conflict and, most likely, the lash of his tongue. If his behaviour became intolerable for some, this would not have been addressed openly, in the group: we have traditionally lacked the 'space' for such communal sharing. What would have happened, perhaps, is that some would have spoken one-on-one with the superior. But superiors, products of the same training too, were often quite limited in their responses (and in their training as superiors).

The human limitations of such culture are obvious, notwithstanding the fact that the life for many was enriching. There is no doubt that we carried a number of unsuitable men, who should not have been allowed to stay. Joseph Marmion was certainly one of these. His grievous shortcomings were all too evident in the schools to which, having been allowed to stay in the Society, he was duly sent. And what we are speaking to you about now are the deplorable consequences of this.

We include among the appendices to this document a note on 'Current Jesuit Formation'. We present it in the knowledge that actual implementation can fall short, but these are the principles and procedures we now seek to pursue.

Through what we have written here, and the accompanying documents, we have tried to convey the seriousness of our engagement with your experience of Joseph Marmion's

shocking history of abuse in our schools, committed over many decades, and our own woeful failures as a religious community at that time and since in dealing with him as we should and preventing the damage he did in so many young lives.

We have no illusions about the efficacy of mere words, but we end by renewing our heartfelt plea for your forgiveness and our commitment to play our part. We especially welcome the opportunity of the restorative processes as a means by which the needs for acknowledgement, explanation, apology and restorative measures, including the provision of counselling support of your choosing, and restitution may be met.

It has been our desire in what we have written here to take full account of your criticisms, as you have expressed them to us, and to remain open to listening and learning further from your engagement with us.

Appendices

Appendix 1

FATHER JOSEPH MARMION SJ

Obituary from 'The Clongownian', 2001

Joseph Ignatius Marmion was born in Liverpool on 24th November 1925. He received his early education in the local Jesuit school, St Francis Xavier's. During the war years he came to Clongowes. From the beginning Joe's talent and wit radiated for all to witness - but it was also accompanied by a strong will which was often uncompromising. In friendship he was loyal and true and he expected as much in return. He was deeply hurt by what he judged to be betrayal or disloyalty by those whom he considered to be his friends. And he kept these qualities throughout his life.

On 7th September 1943 Joe entered the Novitiate of the Society of Jesus in Emo. He followed the routine studies of the Jesuit formative years. Wherever he went (and he traveled a lot!) Joe made a lasting impression and he was often remembered by a myriad of hilarious episodes. The years of Jesuit formation in Ireland and in Germany were brightened for many by his sense of fun and laughter. Routine Jesuit life could resonate with merriment. Joe's style was unique and he was never comfortable in being constrained to adapt to any preconceived mould. He was always a congenial companion in congenial company where his innate charm, intelligence and wit could be given full rein.

This strength of character also brought him (and others) suffering and distress. He could never compromise on many of his strongly-held convictions and this often led to painful conflict with those whose equally strong views differed from his own. Joe could be impatient to the point of intolerance on these occasions. He was merciless in condemning what he considered to be falsehood and hypocrisy.

Joe loved travel and making voyages of discovery. Germany, France, Greece and, of course, his beloved Vienna (indeed the whole of Austria) all brought out in him the delight of discovering new worlds and new friends. He was ordained in Frankfurt on 31st July 1957.

His years in Ireland were a mixture of achievement and pain. He loved his years as scholastic and priest in the Crescent (1952-1954, 1959-1962, and 1965-1969) where his genius and talent had good scope. Throughout his life he always retained a special affection for Limerick and Crescent College.

Joe was Prefect of Studies in Clongowes from 1962-65. These were less than happy years for him, as for some others. He inherited a difficult situation that was not of his making and, even in his own judgement, he was not the most suitable person to deal with the very complex difficulties. If there was any one period of his life when Joe was deeply unhappy, it was this time in his beloved Clongowes.

When he was in Belvedere (1969-78) he made many important contributions. He revived the musical tradition of the College Opera, which had effectively died out after the halcyon Gilbert and Sullivan years. Many will remember the many operatic delights that Joe offered from Johann Strauss and the Viennese operas. He restored The Opera to its prized position as one of the major highlights of the Belvedere school calendar. When implored by some Old Belvederians to bring back Gilbert and Sullivan, Joe was adamant: "No Gilbert! No Sullivan! No fear!"

Those who knew Joe best were always aware that he was not a man of short measures! At his best he was generous, warm-hearted, loyal and true. But, being a real human being, he also had some faults. He could be devastating in his disapproval. He took no hostages to fortune. If Joe disagreed with you, you always knew it at the earliest opportunity. He could do no other. Honour and personal integrity demanded such a course of action. No matter what the cost. But all those who knew him best were well aware of his great generosity and genuine concern.

In 1978 Joe took a year's sabbatical in Paris where he studied Scripture and Cathechetics. On his return to Dublin the following year he started giving Bible classes. He entitled his course: The Real Bible for Real People! He was also in demand for retreats and he even found some time to write.

It was during his final years of ministry as Chaplain to St Vincent's Private Hospital (1990-2000) that Joe really came into his own, as a pastor and a priest. He loved the pastoral ministry in the hospital and he was, in turn, greatly loved by the staff and patients.

His final illness took a heavy toll on his strength and energies. Despite his failing health he insisted on making a final effort to be present at the Beatification of his granduncle, Dom Columba Marmion. He deeply valued his personal meeting with Pope John Paul.

Joe died in St. Vincent's Private Hospital on 15th November 2000 where he was surrounded by his loving family, colleagues and friends. The end was as he would have wished. May he now rest in God's peace.

Appendix 2

AN OPEN LETTER TO IRISH JESUIT COMMUNITY

19 April 2021

My name is "Ruairi" and, along with other children who attended Belvedere College, I am a victim of sexual abuse committed by Joseph Marmion SJ during the 1970's. After a great deal of thought, I brought a complaint to your institution in February 2019 and asked that Joseph Marmion's name and crimes be published, an initiative that came to fruition in March 2021. I am glad that the institution had the courage to allow this to happen and I believe Leonard Moloney SJ deserves great credit for acting on something that should have been acted on many years ago.

I have learned over the past twenty-seven months something of how your institution deals with a complaint. My experience has certainly seen compassion and concern, but it has also taught me that despite the learnedness, devoutness, and commitment to reflection, there is an aloofness, almost a detachment, in your community's reading or interpretation of the Joseph Marmion story. I believe this explains, at least partially, the reason why not a single Jesuit in the 50-year history of this matter has spoken up until now to redress the terrible crimes which were perpetrated by Joseph Marmion against children in Jesuit schools.

I am not suggesting there was a deliberate intent to conceal Joseph Marmion's crimes or to shield him from justice, and that is not my motivation in writing this letter. I am suggesting that something prevailed within your order which prevented Joseph Marmion from being exposed as a pedophile, and therefore prevented victims from being able to come forward. This omission, despite multiple clear opportunities for correction over many years, questions whether it is indicative of a complicit pattern of behaviour. I believe it is not just the responsibility of the current Provincial to answer this question on your behalf, it is the responsibility of your entire community to answer it directly to the victims. Therefore, I have asked for Leonard Moloney's support to write and ask you to reflect on how you may have played a part in propagating or accepting a culture in your institution within which this abuse could have occurred.

This is not a question about whether you were a contemporary of Joseph Marmion and may know something relevant, nor is it a question about whether you were aware of the rumours about him. It is a question about the culture of loyalty or obedience or silence that could and did lead to complicit behaviour within your community. I know little about the training and discipline required to become a Jesuit, but it is my contention that somewhere within that framework, there is a flaw that allowed a man such as Joseph Marmion to become a priest, to abuse children sexually and emotionally and then, having been caught and recognized for what he was, to continue in active ministry to the end of his life. From 1943 until 2000, little was done by the Jesuit Institution to stop him and the question is not so much 'why not', it is more a question of how such a catastrophic failure could have occurred around one man under the noses of so many right-thinking people. When we talk about the catastrophic failure of oversight in the corporate world, we always find in the aftermath that it was the prevailing culture that caused it. I believe that, if given the same scrutiny, we would find this also to be the case with the Irish Jesuits.

Despite the statement and apology from the institution, and despite the restorative processes being planned, I do not believe the institution has yet grasped the gravity and enormity of

what happened, nor do I feel this event will change your perception of your institution unless you are prompted to look at it in a different way. While Joseph Marmion may indeed have been an aberration, he was also the product of a system and culture that gave him free rein to abuse, browbeat, bully, and belittle many around him with little or no restraint from his peers. So, as we prepare for a restorative process, my question for you is whether that system and culture has changed sufficiently from 1977 to 2021 to genuinely grant the order a leadership role in a restorative process?

To answer this question, we would have to look at each inflection point in the past fifty years, those occasions when, given the right investigation, the right discernment, and the right decision, the graph might have changed trajectory. What we see is that the curve never changed. It just continued on a smooth plane from the complaints in 1978 and continued right through to the complaints in 2000, 2002 and 2019. Nothing in that time changed other than the processes required by new legislation, which in themselves should have been a catalyst for transparency. The curve finally changed trajectory in 2021 with the publication of the statement, but the pressure to change it came from the outside and I believe the curve would have continued on a smooth plane forever if it had not. To challenge what I am saying would be to contend that the culture of the past fifty years has changed, and that candour and transparency are now as much a part of your culture as reflection and discernment. However, if it is that your institutional culture has not changed substantially in the past fifty years, then complicity and secrecy and silence are all still prevailing factors in how you try to provide leadership. You may feel justifiable pride that the Joseph Marmion statement is an act of leadership, and that is not disputed, but it is also an admission that complicity, secrecy, and silence still acted as powerful restraints at least until very recent times.

Some of you may find my letter arrogant and speculative, given I do not really know what it is like to become a Jesuit, or to walk in the shoes of a Jesuit every day. That would be a fair criticism. However, I can only offer that the many living victims of Joseph Marmion, and the fact that they have not been recognized until now, is strong evidence that at least some of my observations are accurate.

As we move toward some form of restorative justice, the process will undoubtedly include a meeting between the Jesuits and the victims. If that meeting were to take place today, I believe your institution would acknowledge the failure to properly address the complaints, with the attention focused on Joseph Marmion as the perpetrator, and a sincere regret for the poor decision-making. I would suggest that Joseph Marmion and the decision-making failure are perhaps just the symptoms of a deeper problem, a malaise which caused many good, devout men, over many years to remain complicit and to really view the Joseph Marmion story as no more than an unfortunate blot in an otherwise pristine copybook.

As we look to the necessary meetings between Jesuits and victims, I believe it is vitally important that you also meet among yourselves and decide whether you have the right to provide leadership in a restorative process, or if there is more self-examination to be done to prepare you for that leadership role. If you truly see yourselves as parts of a body bound together by a communion of minds and hearts, now is such an occasion to use that principle to review and understand the Joseph Marmion story in all its truth and rawness, and to know and to understand the part you may have played, however small, in letting it happen in the first place, or in allowing it to fester for so long.

Sincerely, *Ruairi*

Appendix 3

CURRENT JESUIT FORMATION

Numbers

Numbers applying to join today in Europe are small. Where the province once had forty novices over the two years today, in common with other Western European provinces the numbers in formation are miniscule – perhaps one novice every two years.

Age

Most of those who joined in Joseph Marmion's time would have done so immediately after school. Now applicants are considered when in their twenties or older. They often form an international group, undertaking formation in international centres, which presents the challenge of cultural adaptation.

Application Process

An applicant today undertakes a year of preparation with an assigned mentor, before formal admission to the novitiate. During that time he must engage in regular spiritual direction, learn the art of prayer, and make an 8-day individually directed retreat. With his mentor he learns to discern how the year might best be spent in view of finally presenting as a suitable candidate. He undergoes a three-day session of psychological testing, centred on issues relating to psycho-sexual maturity, attitudes to authority, etc. He also spends a weekend in the novitiate, sharing with those already there, meeting with the Director of Novices, and learning what the novitiate is about. Gradually the young man comes to own his own strengths and what he can offer to others in his ministry. He also has to come to terms with his weaknesses so that he can allow God to work through them. So the individual and the Society come to know one another before he finally meets with a panel of Jesuit examiners for acceptance, postponement or rejection.

Novitiate and Discernment of Vocation

An applicant may have the human and spiritual qualities required of someone who is to spend his life serving others; he may also have a strong desire to enter religious life. But his desire must be tested: is it from God or not? Jesus' statement, 'You have not chosen me: I have chosen you' must resonate within the heart of the applicant. In Ignatian terms, 'the love that moves and causes one to choose must descend from above, that is, from the love of God' (Spiritual Exercises 184). The novitiate, so far as possible, brings to light the applicant's deepest motivation for wanting to join. Is it indeed the call of God consistently heard in the depth of the heart, or is it insecurity and the desire for stability? It might be the desire to please a parent, or the desire to please God, which is sometimes located in perfectionism.

The novitiate enables the entrant to come to know the mind of St Ignatius and the purpose of the Society; to know himself in his strengths and weaknesses; to know God and how God interacts with him. The making of the month-long individually-guided Spiritual Exercises is key. Various 'experiments' help such as going on an extended pilgrimage in which one begs for food, drink and lodging. A strong relationship develops between the Director of Novices and the novices: it is he who must finally decide on the suitability of the novice. If he is approved he takes three vows – of poverty, chastity and obedience – and these are perpetual

on the part of the one making them: the Society, however, reserves the right to dismiss a man up to the time of final vows, which are taken when formation is completed. After that, a man can be dismissed only after due process and for grave reasons.

Post-Novitiate Formation

After novitiate, professional studies and skill training follow, to prepare the man for effective ministry. Two years of philosophy and four of theology are required before priesthood. The goals of each stage of formation are set out in official documents, periodically updated with the help of the directors of formation in each Province. Over the years these goals are unfolded in professional presentations attended both by students and staff, and followed by prayer and discussion. Topics might include: the influence of parents and family of origin; the gift of sexuality; sexual abuse; the challenge of pornography; acknowledgement of boundaries; anger management; healthy relationships with women, with peers and with those of other cultures; attitudes to authority; membership of the Church and the Society; clericalism; modes of challenging what one perceives as wrong. And so forth.

Experience of ministry is built in, with appropriate supervision and review of the man's capacities and limits, and areas for his growth and development. Ongoing spiritual direction is required over the years: peer interaction, community life, counselling or psychotherapy help growth in maturity. Each scholastic (Jesuit student) meets his formation director regularly, and manifests his conscience to the provincial annually. Before each successive stage, information is gathered – from peers and others -- about the man's suitability to proceed.

The final stage of Jesuit formation, called tertianship, follows ordination and the experience of ministry, includes making the Spiritual Exercises again; reflecting in depth over the years of formation; time for prayer and for deepening the sense of relationship with God in Christ; study of the Jesuit Constitutions, and an extended experience of pastoral ministry. It is a time of integration so that the man may emerge with a good sense of right relationships with God, others and himself.

Appendix 4

LIST OF JESUITS REFERRED TO IN THE CHRONOLOGY WHO ARE NOW DECEASED AND THEIR DATES OF DEATH

Fr J R MacMahon SJ, Fr Provincial in 1943 [22-10-1989]

Fr. Michael Kelly SJ [19-01-1964]

Fr Charles Barrett SJ [07/03/1944]

Fr Hugh Kelly SJ [01-11/1974]

Fr John McMahon SJ, Fr Visitor [1981]

Fr Cecil McGarry SJ, Fr Provincial 1968 to 1974 [24-10-2009]

Fr William Troddyn [13/01/1984]

Fr Hilary Lawton SJ [26-01-1984]

Fr J.B. Kerr SJ [28-02-1978]

Fr Bob McGoran SJ [01-10-2007]

Fr Paul Andrews SJ [27-11-2018]

Fr Liam McKenna SJ [02-03-2013]

Fr Edmond Murphy SJ [20-01-1994]

Fr Paddy Doyle SJ, Fr Provincial 1974 to 1980 [14-09-2008]

Fr Pedro Arrupe SJ, Fr General in 1977 [05-02-1991)

Fr Philip Harnett SJ, Fr Provincial 1986 to 1992 [20-12-1996]

Fr John Humphreys SJ [10-10-2014]

Fr Derek Cassidy SJ [30-03-2017]

Fr. Joe Dargan SJ, Fr Provincial 1980 to 1986 [1-06-2014] — not referred to, but succeeded Fr. Doyle as Provincial