

DECEMBER 1, 2024

THE CALDEY ABBEY REVIEW

REVIEW INTO ALLEGATIONS OF NON-RECENT CHILDHOOD
SEXUAL ABUSE WITHIN THE MONASTIC COMMUNITY OF CALDEY
ABBAY ON CALDEY ISLAND, PEMBROKESHIRE

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Warning

This review contains descriptions of child sexual abuse which some readers may find disturbing. Graphic accounts of their sexual abuse were shared by victims and survivors and care has been taken to protect both their identity and privacy. Therefore, detailed descriptions of their sexual abuse are not to be found on these pages.

All accounts of abuse from victims or survivors have been freely given to the Review. All victims and survivors have had sight of and given their consent to relevant excerpts within the Review prior to the reviews publication. All victims and survivors are identified by a cypher to protect their identities. The review recognises that Caldey Island is a small community and wishes to remind readers that the victims / survivors' identity is protected by law. It is a criminal offence pursuant of the Sexual Offences (Amendment) Act 1992 to publish the identity of those that have given their accounts of sexual abuse.

The Review has no power to, and it is not the purpose of the Review, to determine any civil or criminal responsibility. The Terms of Reference for this Review were initially to focus on the serious allegations made publicly by victim 001. However, within weeks of commencing the Review was widened to include all known historic allegations of child sexual abuse on the Island as other victims/survivors felt able to come forward.

The Review does not address sexual behaviour between adults with capacity, its focus is purely on those unable to give consent to sexual behaviour. All concerns raised during the course of this review have been referred to Maria Battle, the Designated Safeguarding Person on the Island, and then to the statutory agencies.

Acknowledgement

I would like to recognise and thank the courageous individuals who have voluntarily given their time to tell of their experiences of sexual abuse as children on Caldey Island. This Review would not have been possible without their first-hand accounts.

In all cases those who have provided the review with their accounts have had to go back over the years of recollection and bring to the fore matters that they would probably have preferred to forget. I have no doubt that this will have been at a considerable cost to them and those close to them. They have done this freely and generously to ensure others can be protected from such violence, fear and trauma.

Thank you.

Jan Pickles OBE 1 December 2024

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Section 1 Introduction

1. This Review is an account of the investigations undertaken by the Reviewer in response to numerous allegations of physical and sexual abuse of children by adults on Caldey Island. These allegations date back from the late 1960's to 1992. They have been made by a group of victims who had all experienced abuse on Caldey Island as children. Some children lived with their families on the Island, others were visitors, some came every year for several years, others only once or twice. They were often brought by parents or with parish groups from the mainland. Some had reported these allegations at the time, either to their parents who then usually, but not in all cases reported them to the Abbey, Carmarthenshire Police and priests in their home parish if they were visitors. In some cases, victims who were not satisfied with the responses they had received, repeated their complaints several times. Few received responses they found to be satisfactory either at the time as children, nor as adults, years later.

2. It should be acknowledged at this point that historical reviews into allegations of child sexual abuse (CSA) rarely prove conclusively to a standard of 'beyond reasonable doubt', the criminal threshold that the abuse did occur by whom and to whom it was alleged to have been abused. This is mostly due to the lack of knowledge or a comprehension of the concept of child sexual abuse, and that adults might exploit children for sexual purposes that was common within the period these events were said to have happened. Although such offences were at that time illegal and punishable by imprisonment there was little awareness of its existence, nor how relatively common it was. At this time, there had been little research of child sexual abuse, and knowledge and awareness of it was limited both amongst the general public and professionals that worked with children. This situation began to change in the mid to the late 1990's due to the Cleveland child sexual abuse scandal involving over one hundred children, including allegations involving known public figures. Bea Campbell¹ in her study of the events in that period shows that it was understood by most people that "sex with children was rare, that it was imagined or incited by the children themselves".² As Charles Geekie KC outlined in a report of child sexual abuse within sport, although there was a legal infrastructure to protect children from physical and sexual harm, the net effect until the later 1980's of the lack of knowledge of and credibility given to victims' accounts was "a failure to understand the context of the problem... (and) a common sense of disbelief when allegations were made." The cases of Jimmy Saville and Stuart Hall at the BBC in which abuse of children occurred over decades and at times within plain sight is evidence of this.

3. The safeguarding infrastructure for children and adults at risk that exists today was yet to be constructed and safeguarding practices varied from area to area. The need and duty for state services to identify and protect children from the risk of sexual abuse by adult perpetrators was not recognised until 1987 and the publication

¹ Secrets and Silence: Uncovering the Legacy of the Cleveland Child Sexual Abuse Case
Beatrix Campbell Date: 2023 Edition: 1 Published by: Bristol University Press, Policy Press
<https://doi.org/10.2307/jj.7358664>

² Ibid

of 'Working Together to Safeguard Children'. (WTTSC). This document set clear responsibilities and standards for the first time for agencies that worked with children. Thus the 1990's was a period of an emerging understanding of the phenomena that adults could and did see children as sexual objects. At the same time, but not connected, research by Finkelhor³ developed a credible framework for understanding the motivation and means that enabled perpetrators to abuse children. As Charles Geekie KC outlined⁴, it took several years for this learning to filter through into a general understanding within both the public and protective services that sexual abuse of children by adults did occur. Until this did happen, as Geekie states,

*"consequent upon the failure to understand the extent of the problem was a common sense of disbelief when allegations were made ...complaints when made were disbelieved, disregarded or covered, children were not protected as they should have been."*⁵

4. Jan Pickles OBE was approached by the Caldey Island Board to undertake this Review in February 2024. Jan Pickles has significant experience of undertaking reviews into non-recent child sexual abuse in schools, faith and sports organisations.

5. This present Review has been undertaken largely due to the courage and determination of the 'Caldey Survivors Group'- adults who had as children stayed on the island either as visitors or as residents with their family and were there sexually abused. As a group they have made plain to both the Abbey and the local community that the responses to their claims of sexual abuse over the years had lacked compassion and were felt to be derisory.

6. During the course of the review, twenty victims of child sexual abuse were identified, two victims were not approached due to concerns for their wellbeing expressed by family members, and one who had reported their experience of abuse earlier did not approach the Review. In total seventeen victims have come forward to the Review. However, one person was considered not to be a credible witness having made similar claims to other inquiries and agencies and providing a description of the island which did not reflect the reality at the time or now (see paragraph 17). This person, undoubtedly a victim of repeated sexual abuse but not related to Caldey Island, was referred for support. The Caldey Survivor Group state they have been approached by fifty-five victims. In 2018, Dyfed Powys Police were aware of twelve victims, and Dr Amanda Gearing, an independent journalist who led the media coverage in 2017, noted that nineteen victims had contacted her.

³ Child Sexual Abuse - New theory and Research David Finkelhor 1984 The Free Press Collier Macmillan London

⁴ Charles Geekie review of Non- recent Child Sexual Abuse at Chelsea Football Club 2019

⁵ Charles Geekie review of Non- recent Child Sexual Abuse at Chelsea Football Club 2019

The Legislative framework

7. The 'Sexual Offences Act' 1956 created new sexual offences and defined some existing ones including that of 'intercourse with or indecent assault of a girl under sixteen years of age' and introduced the legal rule that children could not consent to an indecent assault upon them, which hadn't been the assumption previously. The 'Indecency with Children Act' of 1960 added to this the offence of indecent conduct with a child aged under fourteen years and removed the threshold of the 1956 Act that for an offence to be deemed to have been committed there had to have been some form of 'threat or show of force' to the victim of the assault.

Professional practice

8. Safeguarding children was in its infancy in the 1960's and even by the 1980's the existence or prevalence of CSA was still not fully acknowledged or understood by professionals working with children. This lack of awareness and understanding was dramatically shattered by the publication of the 'Cleveland Inquiry Report' in 1988 which outlined in detail the extent and organised nature of child sexual abuse within the area. Soon after this, accounts of organised and large scale sexual and physical abuse of children by adults in Local Authority Children's Homes in Leicestershire and later Nottinghamshire emerged. These first accounts of organised and widespread sexual abuse of children were soon to be followed by many other such revelations in other areas of the UK. In response, the 'Independent Inquiry into Child Sexual Abuse' (IICSA) was established as a standing body in March 2015 to identify how the country's institutions handled their [duty of care](#) to protect children from sexual abuse and later, to investigate similar allegations within religious settings⁶.

Discussion of these issues in the Senedd

9. The issue of historic child sexual abuse on Caldey Island has come before the Senedd Cymru or Welsh Parliament on three occasions. On the 29th of November 2017 and on the 6th of February 2018 and finally on the 5th of November 2020 when the petition for a Public Inquiry was denied.

Methodology

10. The Terms of Reference for this review were agreed in March 2024. Initially they were to focus on an individual complainant referred to as 001 in this Review. However, it was agreed in June 2024 by the Abbot of Caldey Father Jan Rossey and the individual concerned, that the review would be widened to include all non-recent complainants, victims or survivors of childhood sexual abuse related to Caldey Island.

The subject matter of this review is highly sensitive and intensely personal. The initial phase of the review process was to collect information from all available sources. Information was requested from the Abbey and the Diocese of Menevia.

⁶ <https://www.iicsa.org.uk/document/child-protection-religious-organisations-and-settings-investigation-report-september-2021.html>

It was agreed that the newly appointed volunteer Designated Safeguarding Person (DSP) for Caldey Island who was a lawyer by background specialising in children's rights to be the Review's single point of contact and coordinate the requests made to the Abbey by the Review. The Review adopted a transparent methodology with the Author identifying any improvements and new policies and procedures related to safeguarding being discussed between the Reviewer and DSP. Potential recommendations were discussed throughout with all involved with a 'no surprises approach'. The Island Archivist and Interim Island Manager responded quickly to requests for information. However, it became apparent that record keeping by the monastic community and former island management had been at best erratic and often non-existent.

11. Records such as personnel files could not be found and details of who had visited the island were incomplete or non-existent for periods of years. Specifically, it must be noted that there were no personnel files related to Thaddeus (or as referred to in his naturalisation documentation in the Polish spelling Tadeusz) Kotik (TK) the monk accused of child sexual abuse and serious assaults, held by the Abbey or Scourmont Abbey where he had first been moved to Caldey from. Visitor books from before 1974 could not be found or may never have existed, though it must be acknowledged that this was fifty years ago. All available documentation was reviewed such as the 'Visiting Priest's book' which was commenced in 1984.

12. Information reviewed for the purpose of this Review include:

- Documents and accounts provided by many of the victims.
- The safeguarding papers from the Menevia Diocese, these were a collection of papers not properly filed and did not appear a complete record of events that had been reported to them.
- The Abbey's legal archive.
- Incomplete documentation retained by the Abbey regarding visitors to the Abbey.
- TK's records from the National Archive relating to his alleged wartime experience and naturalisation process.

13. Records requested by the Review but not available:

- Any information or records relating to TK- such as Human Resources (HR) records.
- Comprehensive visitor records, though the visitor books do show that some children were signed in, there is no record of Victim 001 being signed in despite Children's Social Services records placing him on the island.

14. In recognition of the need to improve the knowledge and understanding of safeguarding to a more acceptable level for those on the Island, safeguarding training for all monks, the Abbot and Island residents was delivered by the reviewer and another social work professional in March 2024. At that training, the details of

the Review were shared and information requested from those attending, many of whom had lived on the island for decades. This request led to a witness (N) coming forward who had seen the sexual abuse of 002 by TK in 1987. However, because of the limited response to this request from those living on the Island, a letter was sent to all Island residents in June 2024 offering a private meeting or phone conversation to discuss any experience or knowledge they had that might be of relevance to the Review. A further letter was sent from the Abbot Father Jan Rossey in September 2024, and to date one current resident of the Island other than the Guesthouse Managers and newly appointed Island Manager has responded. Though it must be noted that some of the current residents have come to island in recent years.

15. The aim of the Review as the alleged perpetrator was now deceased, was to enable lessons for future practice to be learned to ensure that children would be safe from abuse on the Island. It was acknowledged that as with all safeguarding investigations, it could be necessary to refer a named person or incident to the appropriate authorities should it be considered that a child or adult with care and support needs is currently at risk, or if an adult was believed to present a risk to themselves or others. Information concerning sexual relationships between adults with capacity was outside the Terms of Reference (see appendix 1) of this Review. The Reviewer is a registered social worker and is governed by the professional standards and code of ethics of that profession. Accordingly, information was shared with the DSP and appropriate authorities when necessary.

16. It was agreed with the Caldey Island Survivors Group that it would act as a communication link between the Review and the fifty-five known victims who had contacted them. All members of that group agreed to share the Reviewers' contact details and encourage others to contact the Reviewer and cooperate as best they could with the Review. Following the extensive media coverage after the Review was announced (BBC/ITV /Catholic press) and a press release in April 2024, several other victims came forward. All the seventeen individuals who did so were promised anonymity and allocated a cypher (001-020); their identity is known only to the Reviewer. This agreement has been kept in all cases. At the time that statements were taken from the victims their consent was secured, and then again requested and secured just prior to publication of the Review. At this point victims were shown the relevant excerpts containing information concerning them from the Review and were told they could withdraw any parts of their information they wished to prior to publication.

17. The role of the Review was not to assess the credibility of victims who came forward. However, in April 2024, victim 017 came forward and alleged rape and sexual abuse by two monks within the Caldey Island Monastery in the summer of 1973 when aged 12 years old. The reviewer met with the victim and those responsible for his care. The victim stated that prior to the announcement of the review they had 'buried' their memories of the abuse, but that the recent news coverage had re-triggered those memories and the trauma that went with them. This individual presented as a troubled person who undoubtedly had experienced

significant harm of a sexual nature as a child. It is known that they have made similar allegations in other settings to other inquiries. During contact with the Reviewer, 017 made allegations about many other cases which have been in the news. The victim's description of his travel to the Island and of the Abbey were not consistent with the arrangements in place at that time. In the Reviewer's professional opinion, they appeared unwell and agitated but did not present as a victim of abuse on Caldey Island. They were referred for appropriate support.

18. To encourage witnesses voluntarily to participate in the Review and to feel able to speak frankly when interviewed, clear guidance as to confidentiality was provided to each witness. Every witness was informed that unless they consented, they would not be named unless necessary to achieve the purpose of the Review. They were told that this was unlikely, unless they had been directly responsible for safeguarding matters during the relevant period or for the handling of reports of concerns.

19. Over twenty-eight people were contacted as witnesses, in total the Review has spoken with twenty witnesses, some came forward themselves, others were approached by the Reviewer following their contact details being shared by the DSP or the Victims Group. Two other significant ex-members of the Island staff-the former Island Manager and former DSP were contacted by the current Island Manager requesting permission to share their email addresses, but they chose not to respond. In a review of this nature inevitably one witness will often lead to another, and this was the process that was followed. All those named (with contact details) in the course of the Review were contacted, some declined to work with the Review others were unable to do so due to ill health and concerns for their own wellbeing. All were assured that their anonymity would be protected with the inevitable caveat that within a small community some within that community may be able to establish their identity by the information provided.

20. In April 2024 the DSP and the Reviewer attended a meeting of the Regional Safeguarding Board (RSB) to provide information regarding the background to the Review, the Terms of Reference and the reporting arrangements. The Reviewer requested that all agencies review any records of allegations, disclosures or concerns related to the Abbey that they had knowledge of, as this was an opportunity to establish a timeline of events from a range of sources. The RSB asked to have sight of the findings of the completed report prior to its publication. The Director of Adult and Children's Services in Pembrokeshire offered to provide a sounding board for the Reviewer, recognising the isolated nature of an independent reviewer. Representatives of the agencies there noted that practice in the 1960's, 1970's and 1980's did not reflect the current arrangements or practice, and that this be considered within the report. A discussion was held with Pembrokeshire Local Authority (LA) in early November to consider the recommendations and how the LA could be involved going forward.

21. The Reviewer qualified as a Social Worker in 1981 and had worked previously in the safeguarding of children and young people. This experience of working during that time was invaluable and has helped to prevent 'hindsight bias'. 'Hindsight Bias' is the tendency to perceive past events as more predictable than they actually were at that time. By being grounded in the experience of safeguarding arrangements and practice of that time the Reviewer is aware of the limitations of understanding and practice at that period and the significant strides made in improving the protection of children by the statutory agencies since then. However, it must be acknowledged that the actual prevalence of sexual abuse remains unknown even today, as it is recognised that children rarely report sexual abuse.⁷

22. In June 2024, the Reviewer hosted a five hour meeting with some of the victims who resided in the UK. The aim of this meeting was to hear from them about their experiences, brief them on the widened 'Terms of Reference' and seek information from them concerning any further reassurance they required. The victims identified other potential witnesses and other sources of information and any further lines of inquiry they felt were necessary for the Review to be as comprehensive as possible. This process was undertaken to ensure that the victims were as aware as possible of the progress of the Review and ongoing findings. As a result of this, a victim was informed that a person had come forward who had witnessed them as a child being sexually abused by TK. The Reviewer felt that that person had a right to be informed of this as soon as it was known to her.

23. In June 2024, the Reviewer wrote to all Safeguarding Coordinators across the UK, including the Catholic Children's Society and the St. Vincent de Paul Society to ask them to check their archives for any visits or holidays they had arranged to Caldey Island during the period from 1960 to 2010. This was to gain an understanding of how and under whose sponsorship those children had arrived on the Island. Five Diocese's responded stating that they had only limited records of that time and could not help. However, there are Abbey records of school and youth groups visiting, such as Saint Paul's Grammar School, of Edgbaston, Birmingham in February 1975, Choristers of Liverpool Cathedral in June 1990, Menevia catechetical Camp in July 1990, Norwich School Chapel Choir in August 1990, CWL summer camp in August 1990, Meirionydd deanery Youth Week in Oct 1990, Christ the King, Cardiff, confirmation candidates in May 1992 and Warwick School in May 1993. Some of these groups had come often to Caldey, such as Penrhys, Meirionydd and Menevia.

24. Many victims who were resident on the Island had described seeing 'groups of children' visiting-some arriving on their own without a responsible adult accompanying them. However, this view has been challenged by Father Daniel the previous Abbot, the St Philomena's guest master from 1981 to 2004 and Father Sennan who was also the Guest Master during the period under review. Witness V

⁷ <https://www.csacentre.org.uk/research-resources/research-evidence/scale-nature-of-abuse/the-scale-and-nature-of-child-sexual-abuse/>

lived on the Island at that time with their family and was seven years old supported this view. It must be acknowledged that our understanding of childcare has changed since the 1970's with children being generally afforded less freedom and organised trips becoming more responsible for children's safety and welfare. Today, risk assessments are routinely undertaken by those organising such trips and those in 'loco parentis' now have a specific and recognised supervisory role. The Island however was and remains to be regarded as an idyllic environment, as described by witness R, a single parent with two young children;

"We spent every school holiday including some Christmases, Easter and half terms on the island and it was idyllic times. I felt safe and that the boys were safe, they take a pound and go to the post office get chocolate."

25. Prior to publication all victims were contacted and relevant excerpts from this Review shared with them so that they could decide about having such personal and painful information in the public domain. Some victims and survivors at this point withdrew their consent. For some this was motivated by a fear of reprisals for them or their families and for others a desire to move on - and feeling their involvement in the Review had met their wish for their experience of abuse finally to be acknowledged.

The Governance of the Safeguarding arrangements and safeguarding concern management for Caldey Island

26. As described by Roscoe Howells in his book 'Total Community' (Gomer Press 1975) Caldey Island has long been shared by both religious bodies and a lay community of adults and families both working and living on the island, apart from but serving the church within a variety of paid or voluntary arrangements. This arrangement has continued to the present day, and despite the overall fall in numbers both within the monastery and the Island, it remains a mixed community. There are two guest houses on the island- St Philomena's Guest House has provided retreats for lay people, and the Monastery Guest House for visiting men. The Reviewer recently witnessed a visiting nun staying within the Abbey. In addition, Caldey Island is a tourist attraction and has for several decades attracted visitors (over 60,000 annually), either in relation to the Monastery and the monks within it, or the Island itself, the beaches, flora and fauna and other attractions. The Island has regular boats in the summer to bring tourists to the Island from Tenby. In the winter months however this service is not provided for tourists, although there is a regular mail boat for provisions and for the use of the Islanders and monastic community (weather permitting), and the Island becomes a more isolated place. The Monastery and the monks within it are part of the 'attractions' for visitors to the Island, willingly or not, and as recounted to the author by Father Daniel are often asked for 'selfies'. Though other monks are resistant to this, being anxious about any photograph being tampered with and used against them. Overall, there is limited contact between the monks and tourists visiting the Island. The Reviewer has been told that occasionally requests are made for confession by the public to monks, and that monks do at

times visit the tearoom when tourists are there, sometimes in their habit other times in their 'ordinary' clothes.

27. The development of the tourist industry on Caldey over the years has gradually increased in both scale and importance to the island and the Monastery's economic wellbeing. The regular boat trips of visitors to the Island over the summer months from the mainland presents a potential safeguarding issue in common with all other tourist attractions in the UK. This Review has highlighted the pressing need for Caldey Island to be working to practices set out in the 'All Wales Child Protection Procedures'(2016). Since the new DSP was appointed in 2023 this has become standard practice.

28. The operational management of Caldey Island was the responsibility of the Island Manager who was in post for twenty-two years until June 2023. During that time periodic updates were given to a Finance Committee by the Island Manager and the Island accountant who was also the Safeguarding Lead for the Island. The Finance Committee was composed of the former Abbot, Father Daniel and two members of the monastic community, the Island Manager and Island accountant. The monks were the directors of the company, 'Caldey Island Estate Company Limited'. There was also one monastic observer. From the minutes it appears that the Island Manager and accountant provided information to the monastic members rather than it being a governance forum for discussion, decision-making or accountability. For example, they were generally informed of rather than consulted with about significant business decisions. Records indicate that Safeguarding arrangements were never reported or discussed at these meetings.

29. As will be discussed later in this Review, this lack of governance and oversight allowed another individual to use the Island to set up an independent company without the knowledge of the Abbot and monks.

The relationship between Scourmont Abbey and Caldey Abbey

30. A complicating factor in this case is the relationship with the 'Mother House' the Abbaye of Notre Dame de Scourmont which is based in Chimay in Belgium⁸. Scourmont have supported Caldey Abbey over its lifetime and is part of the 'Cistercian Order of the Strict Observance' (OCSO). The Caldey Island Board is responsible for matters of governance- recruitment, finance, maintenance and

⁸ The Abbey of Notre-Dame de Scourmont belongs to the Order of Cistercians of the Strict Observance and follows the rules of Trappist life prescribed in the 17th century by Abbot de Rancé at his abbey "La Grande Trappe" in Normandy. This monastic branch has its roots in the rules and traditions defined by Saint Benoît as early as the 6th century. Trappist monks vow to lead a simple life dedicated to prayer and manual work. The latter provides a means of subsistence and enables them to support charitable work, both locally and through foundations established throughout the world.

upkeep of the buildings, etc. However, as can be seen from this Review, the relationship between the Caldey Island Board and Scourmont needs to be more transparent. Scourmont purchased Caldey Island in 1925 and established a foundation there in 1928. The first monks arrived at the end of 1928. The official beginning of the Caldey Community was the 6th of January 1929. It remained a foundation until 1959, dependent on Scourmont under a prior appointed by them. In 1959 Caldey became an autonomous Abbey and elected its own Abbot, Dom James Wickstead (1959-1980). Followed by Dom Robert O' Brien (1980-1997), Dom Daniel van Sandvoort (1997-2023), Dom Jan Rossey (2023 onwards). Scourmont, does at times transfer monks to the island from its own monasteries such as was the case with TK. It oversaw the process of preparing men to become monks and remains involved in the appointment of Abbots for Caldey Abbey in times when the monks within the community are unable to reach an agreement themselves. As Caldey Island is part of Pembrokeshire, Wales and within the UK, such processes must adhere to the local, regional and national legislation, policies and guidance of the host country.

The relationship with Menevia the Catholic Church Diocese in which the island resides

31. There are no records of specific safeguarding arrangements on the island prior to 2000. Around that time (it is not known specifically when) the then newly appointed Safeguarding Coordinator for the Diocese of Menevia, (which includes Swansea and Pembrokeshire) visited the Island and left a Safeguarding Parish's pack produced by 'Catholic Office for the Protection of Children and Vulnerable Adults' (COPCA)⁹. Records indicate that there was no response to this approach from Menevia by the Abbey. The next approach by the Diocese of Menevia was in 2013 when they formally approached the Abbey offering it the opportunity to come under the Safeguarding umbrella of the Diocese. According to the Diocesan Safeguarding Coordinator's records there was no response to this approach from the Abbey, as stated below by the Menevia Safeguarding Co-ordinator in 2014-

*"Caldey Island (Cistercian Order) refused to reply to my emails and telephone calls when I tried to establish contact with them to discuss religious alignment last year."*¹⁰

32. In May 2014 the Menevia Safeguarding Coordinator was approached by the then Abbot Father Daniel, stating that he, on behalf of the Abbey intended to visit an alleged victim of childhood sexual abuse from Caldey who at that time lived in Australia. Father Daniel was advised by the Safeguarding Coordinator 'to be careful

⁹ From its creation in 2002 to 2007, COPCA was the national advisory body for the Roman Catholic Church. Advice could be sought on a voluntary basis and there was no obligation on any part of the Church to seek advice or refer any case to COPCA. [iicsa-references:{"title":"Eileen Shearer 15 November 2018, 72/4-8","url":"/key-documents/7708/view/public-hearing-transcri...","text":""}]

¹⁰ Email Menevia Coordinator 05.12.14 to Adrien Child

and to record all contact with the individual.’ Father Daniel visited as arranged and details of this visit are outlined later in this review.

33. Following this, other victims came forward and made claims of being sexually abused by a member of the Abbey, this is referred to in detail in Section five of this Review, paragraphs 158 to 163.

34. In June 2016, the Parish Priest in Tenby shared allegations made by a parishioner of abuse on Caldey to the Menevia Safeguarding Coordinator, the details of which could not be established from the records by the Reviewer. The Reviewer believes that in response to this incident, in July 2016 Caldey Abbey appointed its first Safeguarding Lead for the Island and arranged DBS checks and safeguarding training for some staff within the Abbey (see paragraph 37). A month later in July 2016 the Abbey formally agreed to place itself under the safeguarding umbrella of the Diocese of Menevia and the Catholic Safeguarding Advisory Service (CSAS) for advice and support only. The Abbey retained direct responsibility for safeguarding functions on the island. The Menevia Diocese confirmed by letter¹¹ the new safeguarding arrangements in November 2017 to the Abbot of Caldey, it’s cooperation with Menevia regarding safeguarding matters, and the implementation of practical measures such as publicising the new safeguarding arrangements across the island. Menevia Diocese also agreed that it would continue to work with the island’s Safeguarding Lead (an ex-police officer), who lived part of the time on the Island.

35. According to the Menevia Diocese records, there remained concerns however regarding the effectiveness of safeguarding arrangements on the island. Linked to these concerns on 28 November 2017 the Safeguarding Coordinator from the Diocese and the Island’s Safeguarding Lead attended a MAPPA¹² (Multi-Agency Public Protection Arrangements) meeting to discuss issues regarding the Island’s current arrangements of child safeguarding. A representative of the Children’s Commissioner for Wales was also present. At that meeting the Abbey’s safeguarding procedures and policies that had been implemented were outlined to those attending. At a follow up meeting held eight weeks later on the 22nd of January 2018, a safeguarding training plan for all the monks and members of staff was presented, and details of the final procedures and policies were shared and accepted by the statutory agencies at that meeting. The safeguarding training plan was confirmed by the Abbey’s Safeguarding Lead as having been completed by all the monks and relevant staff. The MAPPA meeting agreed that a further meeting would not be necessary as it had been reassured by the measures put in place. The Chair of the Menevia Diocese Safeguarding Commission through their representative, the Menevia Safeguarding Coordinator, had assured the meeting that the relevant

¹¹ Letter from Bishop of Menevia to Monsignour Joe Cefai

¹² [Multi-agency public protection arrangements \(MAPPA\): Guidance - GOV.UK](#) Multi-agency public protection arrangements are in place to ensure the successful management of violent and sexual offenders. This guidance sets out the responsibilities of the police, probation trusts and prison service. It also touches on how other agencies may become involved,

policies and procedures of the Abbey would be kept up to date. This was not to be the case however, and the only record of an update to the Abbey's safeguarding policies and procedures was in March 2018, when a policy on missing children was shared with the Island's Safeguarding Lead by Menevia for inclusion in their policies and procedures. In January 2022 the provision of support services for the safeguarding function within Caldey was transferred from the Menevia Safeguarding Commission to the Religious Life Safeguarding Service (RLSS)¹³ set up following recommendations from the Independent Inquiry into Child Sexual Abuse (IICSA)¹⁴. The RLSS are within the overall umbrella of the Catholic Safeguarding Standards Agency, (CSSA). The CSSA is the recognised professional standards body to which all catholic dioceses and religious life groups in England and Wales are accountable. It works to eight key standards¹⁵ which lay out what CSSA expects in terms of level of safeguarding practice in church bodies.

36. In terms of the Island's safeguarding structure, the current named DSP is Maria Battle, a volunteer who was appointed as DSP in 2023. Ms Battle is an experienced lawyer with safeguarding expertise (having worked as Deputy Children's Commissioner for Wales and having been involved in the North Wales Children's Home Inquiry and the Clywch Inquiry, both high profile inquiries into historic child sexual abuse). Ms Battle resides part time on the Island and was made a Director of the Caldey Island Estate Company Limited in August 2023. Following the commissioning of this Review, the DSP requested that the Reviewer and another qualified Social Worker provide Level 1 Safeguarding training to all those who lived and worked on the Island. This training was undertaken in March 2024, and appears to have been the only follow up training to that undertaken several years before that the participants at those events have had, and for some it was their first safeguarding training. A brief review of policies at this time found the Abbey's safeguarding policies procedures to be out of date. These were amended in time for the start of the season In April 2024 (see section 7 for details of safeguarding improvements).

37. In 2016 Menevia Diocese records indicate that a decision was taken that as the Order had no contact with the public in the form of a 'Regulated Activity' it was not required that Monks hold a current DBS Certificate. The only exception to this was the monk who had responsibility to hear confessions on the mainland who was required and had a current DBS certificate.

38. In summary, the new Board had in August 2023 recognised the need to put additional safeguarding measures in place and had discussed with the Abbot and monks the need for safeguarding training and a review of the non-recent cases of child sexual abuse that had occurred on the island. The Board also had started the process of ensuring and arranging where required, for all monks on the Island to have a current DBS certificate. However, in the Reviewer's opinion there was limited

¹³ <https://religioussafeguarding.org/>

¹⁴ <https://www.iicsa.org.uk/>

¹⁵ <https://catholicsafeguarding.org.uk/resources/the-eight-national-safeguarding-standards/>

understanding of the need for this within the monastic and Island community. Upon ordination as a monk, a monk can choose their own or are given a new name and are thereafter identified and referred to by that name. The DBS check would of course require the name originally given to them, and by which they would be known by state authorities. This requirement was recognised and understood by the monks. In March 2024, the Reviewer was commissioned to provide face to face training to the monks, staff and residents of the island. Despite the Board commissioning this training there was limited understanding of the need for it and some resistance to talk about and seek resolution to the historic allegations that had been made through another review process within the community. Significantly, prior to the August 2023 Board decision, the Author could see little if any improvement in the safeguarding arrangements or practices following those responsibilities being taken over by the two later bodies -the Diocese of Menevia Safeguarding Commission between November 2017 and January 2022 when RLSS took on the responsibility. For example, there was no evidence of any recent audits of safeguarding activity by the Menevia Diocese or the RLSS or any other body, despite the recent publicity concerning historic allegations of sexual abuse involving children over decades on the Island. It should be acknowledged that these omissions were addressed by the new Caldey Island DSP on her appointment from the summer of 2023 onwards. A full chronology of the improvements made within the Abbey and the island is available in Section 7 of this review paragraphs 190 to 199.

Media coverage of events and the Review

39. Over recent years there has been significant media coverage of the allegations of abuse carried out at Caldey, initially by Dr Amanda Gearing an Australian journalist and author.¹⁶ Dr Gearing wrote five articles which were published in 'The Guardian' newspaper in November and December 2017. After these were published in 'The Guardian', Dr Gearing was contacted by nineteen other victims from Caldey. Dr Gearing was very helpful to the Review, sharing much of her research and information from her own work on this matter.

40. Following these articles being published in 'The Guardian' there were calls reported by the media in December 2017 for the exhumation of TK's body from his place of burial in the holy ground at the Abbey and for the removal of his remains from the island. On the 12th of December 2017 the Guardian newspaper published a further article by Amanda Gearing and Steven Morris¹⁷ which stated that four males

¹⁶ Morris, S., & Gearing, A. 22 December 2017. Woman abused as a child by Caldey Island monk waives right to anonymity. The Guardian.

Gearing, A., & Morris, S. 24 November 2017. Sex offender hid in Caldey Island abbey for seven years. The Guardian.

Morris, S., & Gearing, A. 23 November 2017. Caldey Island abbot apologises over failure to report abuse claims. The Guardian.

Gearing, A., & Sherwood, H. 21 November 2017. Three more women allege abuse by Caldey Island monk. The Guardian.

Gearing, A. 17 November 2017. Revealed: monk who abused children on 'crime free' Caldey Island for decades The Guardian.

¹⁷ <https://www.theguardian.com/society/2017/dec/12/priest-jailed-for-child-abuse-images-lived-on-scandal-hit-caldey-island>

with convictions for sexual offences had lived on Caldey Island at various times between the 1970's to the present. Brief details of these four are summarised below.

- a. Father John Shannon, who had served in the Diocese of East Anglia prior arriving on Caldey Island as a priest in 2008, although it is not known if at that point he had a conviction. Father Shannon had been accepted on a trial basis with the Abbey's approval to serve St David's church on the Island, which had fallen into disuse and was in the process of being renovated for the use of local people. The church had been previously served by a member of the Monastery. Witness S states she was asked by the Abbot to renovate Cottage no 3 for a 'special person' and this later transpired to be Father Shannon. After he had left the island, information emerged that he had been prosecuted and sentenced to a term of imprisonment for possession of extreme sexual images of children as young as nine. Father Shannon was subsequently laicized¹⁸ by the Pope in 2011 at the request of the Diocese of East Anglia.
- b. An anonymous 'whistleblower' informed 'The Guardian' newspaper that another convicted criminal, John Cronin lived under an assumed name for a month in 2009 in a cottage owned by the monastery and rented on a five year lease to Witness 'S'. Witness 'S' states she was asked by the Abbot to rent her house to Cronin, who Witness 'S' states left the property in an 'appalling state' and owing rent and monies he had 'borrowed or agreed to invest' from another resident. When Witness S suggested she would go to the police concerning the unpaid rent owed by Cronin, the Abbot insisted that she did not do that. Cronin had been jailed in 1992 for the sexual assault of an adult female. Abbot Daniel of Caldey Abbey was reported in 'The Guardian' to have stated in December 2017 that they had no knowledge and no record of this person having visited the Island in any capacity.
- c. Paul Ashton also known as 'Robert Judd' of whom it was stated had lived on the Island for five years between 2004 and 2011 whilst being a wanted person by the police in connection with offences relating to the possession of illegal indecent images of children. (See paragraphs 159 and 163-167, 183-184 and 193 within this Report relating to this)
- d. A trainee Priest, who has not been named was alleged to have raped a child whilst visiting the island. The review found no further information on this allegation, and it cannot be substantiated.

¹⁸ Laicized = returned to the laity no longer allowed to conduct mass or wear the garments of the Catholic Church

41. An edition of the current affairs programme 'Y Byd ar Bedwar' was broadcast in 2019 which featured victim 001. 001 provided some details of their own experience and knowledge of the abuse that had occurred on the island. These allegations were then reported upon by 'Newyddion' a news programme also broadcast by S4C. On the 1st of December 2021, a journalist for the BBC reported¹⁹ the Welsh Government's refusal to agree to the demands contained in a petition from the 'Caldey Island Survivors Group' for a public inquiry into the non-recent allegations of CSA on Caldey Island.

42. Following the announcement of this current Review, a press release²⁰ was issued which the BBC²¹, ITV, the Catholic weekly newspaper, 'the Universe Catholic Weekly' and 'the Tablet' reported on. Coverage widened when the 'Daily Mail' then ran a graphic piece about the historic allegations regarding Caldey on the 10th of April 2024, ²²quoting several victims' accounts of their knowledge and experience of the alleged abuses. The victim's group stated that the purpose of disclosing the allegations so publicly was simply to encourage others to come forward with relevant information. As part of this, the Caldey Survivors Campaign at the request of this current Review circulated the Reviewers' contact details on the 12th of April 2024 encouraging others to come forward to the Review to share their allegations, concerns, or information.

43. The campaign by the Caldey Island Victim's Group to encourage press interest in their allegations of abuse in Caldey was successful in its aim of encouraging others with knowledge of or information about the abuse to come forward to the Review. In June 2024, 'the Sun' newspaper published an article endorsed by victim 011²³. The journalist responsible was approached by the Reviewer sometime later to ensure that any victims that had come forward following this had been given the Reviewer's contact details. Later in June 2024 Ceredigion Local Radio also ran a piece on the abuse with victim 001's cooperation.

Section 2 Historical Context

44. TK was known to victims on Caldey Island as 'Father Thadd' and was according to his own account, which was retold over many years, a former soldier who had fought in the Free Polish Army during the Second World War. He stated that he had moved to the Island in September 1947 after making his own way to the UK. According to records (HO 405/32495) held at the National Archives at Kew TK was born on 12th January 1921 in Dunajow in Poland and naturalised as a UK National in 1959, his records had been officially sealed until 2060. A Freedom of

¹⁹ <https://www.bbc.co.uk/news/uk-wales-59479131>

²⁰ Caldey Island review Press Release

²¹ <https://www.bbc.co.uk/news/uk-wales-68781558>

²² <https://www.dailymail.co.uk/news/article-13289881/Man-claims-50-children-sexually-abused-paedophile-catholic-monks-UK-holiday-island-scandal-bad-Jimmy-Savile-new-probe-launched.html>

²³ <https://www.thesun.co.uk/news/28168017/thaddeus-kotik-wales-father-cult-sex-abuse/>

Information Request ²⁴ made by the Reviewer released these documents and revealed that TK had informed the authorities as part of his application for citizenship that he had served in the Polish National Defence Army in the UK from 1940 and had fought at 'D- Day' in June 1944.²⁵ However an official document handwritten in German and retained in the Abbey files placed TK as an 'Eastern worker' in a German camp in January 1944. Therefore, on the balance of probabilities it appears most likely that TK had rewritten his history, presumably to better support his application for citizenship. He was successful in this and obtained British nationality in 1959, his more heroic and patriotic account of his war years may also have led to a more sympathetic view of him and helped his application to become a monk at Caldey. It quite likely also led to a more sympathetic view of his undoubtedly anti-social and probably criminal behaviour being tolerated by the Order and community on Caldey Island over the many years that he lived there.

45. The Review has found evidence that TK's alleged wartime experiences were referred to as mitigation by Abbot Robert O'Brien in relation to his abuse of child 002. The Reviewer has seen in a letter to 002's headmaster dated the 4th of February 1990, following her disclosure of her abuse by TK to her 'dinner lady' at her school. In this letter the Abbot, Father Robert, stated that he had already reprimanded TK for his behaviour with children. The Headmaster's action in informing the Abbot by letter and not the Safeguarding Authorities was in the Reviewer's opinion a significant missed opportunity to prevent further abuse and to bring him to justice. TK died two years later. The Abbot himself warned TK and tried to restrict his movements but took no further action when he failed to comply with the order to remain within the Monastery confines following this event.

46. TK joined the Cistercian Order in 1947 and was ordained in 1956, after completion of his training as a novice. During this time TK was based mostly on Caldey Island but also as part of his training at Scourmont Abbey in Belgium (the mother house of Caldey Abbey) for about twelve months between 1948 and 1949, and again for a few weeks from June 1951 to complete his ordination. The remainder of TK's training was spent at the monastery on Caldey Island, and his time there was divided between the monastery and preparation for his life as a monk and working within the community- in TK's case training as an electrician and at the Island's dairy, as all monks within the Cistercian Order are required to undertake hard physical work. TK continued in this work after his ordination and indeed until his death. It was at the dairy where many of the alleged acts of abuse were carried out by him.

47. TK died in 1992 without being interviewed, charged or convicted of any of his alleged crimes. He is buried in St David's cemetery on Caldey Island.

²⁴National Archive at Kew UK ref.TNA1714309938T91

²⁵ Form 137 Pembrokeshire Police prepared by Supt R J Jones 24TH January 1959
https://discovery.nationalarchives.gov.uk/FileDownload/DownloadImage?folder=RC7228845-bbd9f6f4-f42a-4de8-95cf-98e81884fb68&fileName=RC7228845-bbd9f6f4-f42a-4de8-95cf-98e81884fb68%2F7228845_HO_405_32495_007.jpg

Caldey Abbey. Caldey Estate and the Island community.

48. In 1906 the Island was bought by a community of Anglican Benedictine monks. They built the present Abbey, restored St David's Church, which had been in ruin, and refurbished other properties on the island. In 1913 the community converted to Catholicism and in 1925 sold the Island to the Cistercian Order (who were in 2022 described by the then Safeguarding Coordinator of Menevia as a strict contemplative offshoot of the Benedictines), to accommodate a group of monks from the Abbaye de Notre-Dame de Scourmont in Belgium, the Cistercian Order of the Strict Observance, also known as the Trappist Order. The head of the monastery is the Abbot, elected by the monks themselves, or if they are unable to agree, an acceptable candidate is appointed by the mother house in Belgium. Currently the Abbey has a community of eight monks led by Abbot Jan Rossey who was given the role of Abbot in January 2023. The Island has in addition to the monks, a number of residents of the Island some of whom work for the Caldey Island Estate Company Limited, others are retired. The properties in which these residents live are owned by the Caldey Abbey and rented to islanders on a range of varying conditions. The exact relationship between the tenants and their landlord- the Abbey seems to vary between the tenants, and how it works financially for the Abbey and the tenants is referred to in paragraph 208/208. The Reviewer heard of individuals and families on the Island previously, being 'promised a tenancy for life'.

49. Within the Cistercian community each monastery is autonomous, and the Abbot is called the 'ordinary' of the community and is its head. Within the Cistercian community there is a hierarchy with a clear chain of command and accountability. The Abbot of Caldey reports to the 'Father Immediate', usually the Abbot of the founding house. In Caldey's case it is currently Dom. Damien Debaisieux of the Abbey of Scourmont in Belgium. The Abbot of the founding house is required to visit the 'daughter' house (Caldey) once every two years. It is a formal occasion and regulated by the Order. Above the Father Immediate is the Abbot General and his council in Rome and above them is the Congregation for Religious²⁶. Should there be concerns about a monk, the Abbot will follow the constitution and with the consent of his Council and the advice of the Father Immediate take the necessary steps. In relation to safeguarding the Abbot would be expected to ensure that safeguarding procedures are followed with referral to the local authority and Police²⁷ as needed.

50. In April 2024, the Review made a request that the process and criteria by which tenancies on Caldey Island are allocated be examined and evaluated to enable all existing tenants to be assured that the process of allocation of these much valued tenancies was fair and transparent and not open to favouritism or abuse. This was felt to be necessary as the Review has found that the terms and conditions of the tenancies provided varied considerably amongst the tenants. It was a concern for

²⁶ Also known as from 2022 Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life

²⁷ It is regulated in the constitution Chapter 2 especially C30b,38b,d, e, 38C f and 38d

the Reviewer as within such informal arrangements there are inherent risks of those things so granted being taken away, or if not taken away acting as an implicit lever with a tenant. The review commissioned in July 2024 of these arrangements is near completion, this will aim to place these arrangements onto a more transparent footing and less open to being used as leverage as victims believed sometimes to have been the case. The 'Tenancy Review' is referred to in paragraph 207/208.

51. The Abbey owns the Island to the mean low water mark and the buildings that are on the Island, except the lighthouse, which is owned by 'Trinity House'. The 'Caldey Island Estate Company Limited' manages the buildings for the Abbey.

There are twenty-three residential properties, currently eighteen are occupied and five vacant. Of the eighteen occupied six pay rent and have a tenancy agreement in place, the rent of these properties is consistent with each other. Eight properties are occupied by either Caldey Island Estate or Abbey employees who have to be on the Island to fulfil their role e.g. the farmer or employees running the Guest House etc. For these employees, the arrangement is consistent. And this situation is standard across other islands of the UK. Three properties have long term volunteers using them e.g. one of the properties has someone who repairs drystone walling and carries out grass cutting for the Island. One property is occupied by a retired nun who has volunteered for the Abbey for about 40 years.

52. The Caldey Act 1990 stated that Caldey Island was under the jurisdiction of South Pembrokeshire.²⁸ As such, it was and remains expected to adhere to the 'All Wales Safeguarding procedures' which are published and are the standard to adhere to in terms of safeguarding for all bodies, whether public or private. In 2000 the Menevia Safeguarding Officer (the first within the Diocese) Father McGreal visited Caldey to meet with the Abbot and to secure agreement on standard safeguarding policies (SOP). There was no evidence found that these SOP's were adopted.

53. The first allegation of abuse was reported by Caldey Abbey in May 2014 when the Abbot Father Daniel informed Dyfed Powys Police of the likelihood of a civil litigation being made against the Monastery at Caldey in relation to TK. This report was in the form of a forwarded email from a victim that had been sent to the Abbot without the victim's permission or knowledge. Dyfed-Powys Police responded by initiating an inquiry and found that as the alleged perpetrator had died in 1992, it was not possible to proceed to prosecution. A total of six complainants were identified by the investigation team. It was established that victim 011 had made a disclosure of the abuse to Father Daniel in 2010. 011 disclosed they had written in 1991 to the then Abbot, Father Robert, in relation to this complaint a year before TK died. 011

²⁸legislation.gov.uk/ukpga/1990/44/contents#:~:text=An%20Act%20to%20provide%20for%20the%20islands%20of,the%20Pembrokeshire%20Health%20Authority%3B%20and%20for%20connected%20purposes.

states that no response was received from Father Robert, the Review found no records related to that letter or any action taken.

54. Dyfed Powys Police investigation team visited Caldey Island in 2014, and a search of the archives did not yield any further evidence, nor a copy of the letter sent to Father Daniel in 2010 regarding the alleged abuse. Dyfed Powys Police concluded that no prosecution could be undertaken due to TK being deceased. In addition, there was no evidence to suggest that any other victims had experienced abuse from TK, nor was there felt to be any ongoing risks of harm to others. Following the settling of the civil litigation and the outcome being widely publicised in the media, other complainants came forward with further allegations concerning TK which led to widening the investigation under 'Operation Slate'. During this operation, officers again attended the Island to review the monastery's archived records. Inquiries were commenced with each complainant to document the nature of TK's offending and to identify whether any persons in positions of responsibility had failed to act to protect children. This police investigation found that there was no evidence of organisational failures by the Cistercian Order nor any clear evidence that was beyond reasonable doubt that the Abbey had failed to act to protect children or had intentionally suppressed evidence of TK's offending behaviour. The investigation concluded that if TK were still alive, there would have been sufficient evidence for consideration of a criminal prosecution.²⁹ However this Review has demonstrated in the Reviewer's opinion that there were clear grounds for concern concerning this monk and the threat he was known to pose to children until his death in 1992. These concerns were known to some (witness N and his mother who had told him 'not to act as a victim' and who had disclosed the abuse to his teacher) within the community, and some of the victims believe that their mothers had approached the Abbot with their concerns which led to TK being reprimanded and an attempt made to confine him to the Abbey. The allegations were never reported to the statutory agencies responsible for protecting children. The Reviewer believes that these were missed opportunities.

55. In 2013 Abbot Daniel was approached by the Diocese of Menevia as were all Orders within the area offering that they take over responsibility for the safeguarding arrangements within Caldey island. There was no response to this by Caldey Abbey. Then in July 2016 when Caldey Abbey was already reaching a settlement with six victims of CSA did agree terms for Menevia to take over responsibility for the Abbey's safeguarding responsibilities and a contract was signed between the Diocese of Menevia and the Order. At that time the existing Island accountant was appointed as Safeguarding Lead, an ex-Police Officer, and he took up post on the 15th of August 2016.

56. In January 2022 the safeguarding arrangements and oversight functions were passed to the Religious Life Safeguarding Service (RLSS). Then in June 2023 (until October 2024) the volunteer DSP who was an experienced lawyer with safeguarding knowledge and partially resides on the Island and is a Director of the Caldey Island

²⁹ Undated letter from Mark Collins Chief Constable Dyfed Powys Police

Estate Company Ltd was appointed. She now chairs the Caldey Safeguarding Subcommittee. The current DSP is an employed interim social worker who works 12 hours a week and does not reside on the island. Currently the DSP reports to the safeguarding subcommittee. A permanent DSP social worker is currently being recruited.

Section 3 Missed Opportunities

57. Victim testimonies from the 1970's suggest TK to have been a serial and prolific abuser of children, often in 'plain sight' of others. The victims describe being taken by him to beaches, woods, gardens, an old container or building which had fallen into disrepair and waiting for them leaving school. Some describe being sexually abused several times a day in the summer months. A visitor to the Island described seeing TK making a "bee line" for them as they arrived from the mainland and carrying a five year old girl around the island and being challenged by islanders to put the child down -this Reviewer has seen photographs of TK inappropriately holding the child concerned. TK's interest in children was not hidden from view, and it appears to have been tolerated by adults on the Island. Father Daniel was known to have expressed concern about TK's contact with families on the Island before he became Abbot and had raised this with Abbot Robert.

58. Witness 'V' a teenager in the 1970's and some years older than the victims described TK thus;

"creepy and (I) instinctively kept away from him. He presented with a childlike manner of speaking, but I felt this was disingenuous as he could hold an in depth theological discussion..... To my mind he was more a Michael Jackson type than Jimmy Saville.From about the mid-70s he worked in the dairy and would give gifts such as yogurts to children and families. I believe this made some families and children feel special by his attention and gifts"

59. Victim 001 states that as a child he had told his parish priest - Father Higham (deceased) in the confessional of his abuse at TK's hands. Fr Higham was the parish priest at his local church from 1972 until 2004, passing away a year later in 2005. 001 states Fr. Higham warned him very forcefully that he should not repeat what he said to anyone and that if he were to tell anyone of his abuse that 'he would suffer terrible punishment and be sent to Hell.' There is a more detailed account of 001's experiences of abuse below.

60. However, it must be noted that Fr. Higham appears to have been a respected priest within the parish. There are no records of his time as a priest prior to 1987 as the Diocese has no records before that date.

61. Allegations of child sexual abuse by TK were made to the Abbott Robert O'Brien in the 1980's by the family of an unidentified victim. These serious allegations were managed within the Abbey and the police were not informed of them. The agreed sanction by the Abbott to protect children living and visiting the Island was that TK should remain within the Monastery precinct. Neither the police nor children's services were informed. It was within the Abbot's power to have requested or even required TK to leave the Abbey, and that if he had failed to comply to look to remove him from the Cistercian Order. There are no records of the decision making process regarding these serious allegations.

62. A further serious concern was raised in 1987 to the Abbot Father Robert by witness N. He described to the DSP in May 2024 and then to the Reviewer in July 2024, how in 1987 as an adult he had witnessed the sexual abuse of 002. He had been visiting his family on the Island and whilst there he fell asleep in the Mansion garden next to the Old Priory and he awoke to see TK kissing 002 on her face whilst sexually abusing her with his hand in her pants. He states that that;

"002 was sitting, half lying on Father Thaddeus's chest. She was wearing a little cream coloured vest and cream coloured knickers. He was kissing her around her face and on her lips, totally inappropriately and way over the top for a responsible adult. Part of his hand was under her pants fondling her bottom. I am absolutely clear about that."

When interviewed by the Reviewer, Witness N stated that he saw that TK had both his hands under the elastic of 002's knickers. He believed him to be so engrossed in his sexual abuse that he did not notice witness N waking up. Witness N was shocked and remained silent.

63. Witness N was leaving the next day and wrote to Abbott Robert saying:

'this can't go on; this has to be reported and if you don't do something about it, I will report it to the authorities'.

He did not receive a reply and witness N did not report what he saw to the authorities.

64. In 1990, 002's family had moved from Caldey Island to Swansea, and it was there that 002 disclosed that she had been sexually abused on the Island by TK to a 'dinner- lady' at her school. The 'dinner- lady' reported her disclosure to the Headteacher, Mr Fane, who then wrote to the then Abbot, Father Robert O'Brien and informed Bishop Mullins of the allegations that had been disclosed to him. There are copies of these letters from Mr Fane to the Abbot and of the Abbot's response on the 4th of February 1990 on file. In his response, Father Robert asked the Headteacher not to report the matter to the police citing TK's age, health and the impact it would have on him. Father Robert acknowledged that a second child (who has not come forward to the review) had also disclosed:

“Fr Thaddeus used to touch her bum”.

65. He then went on to describe in his letter his conversation with the victim concerned;

“I tried to explain that while this was wrong, he shouldn't have done it, that nonetheless he hadn't meant to hurt her. She agreed enthusiastically. It would seem that what he did, did not frighten or hurt them”

66. Father Robert stated that he knew of a third child (who has not come forward to the review). He went on to say:

“I rebuked him (TK) very sharply, urging on him the welfare of those little ones warning him of the serve (sic) penalties this country rightly imposes He likes to ‘spoil’ as much ‘be spoiled’ so won their friendship with biscuits and sweets. When I began to be anxious, I forbade him to go to their house. For which I earned the displeasure of 002 in particular. One day 002 said laughingly that Fr Thaddeus let her put her hand between his legs – ‘dirty’ she said. I summoned Fr Thaddeus and warned him of the wrong he was doing to the children and the danger....

And

He was very contrite, assured me it had gone no further I tried to keep an eye on his goings and comings. I think he did improve a while. As to the right way forward I must admit to anxious hesitation and sympathise with you. I feel fairly sure I can prevent any repetition with the young children on the island. I will alert the mothers to the situation and with his poor health. I can control Thaddeus’ access. The children may need help but, here I feel certain that you and your staff are already providing that. I accept that you may decide the matter should be reported to the social services and they to the police..... Once again, I thank you for your consideration and assure you of my willingness to do what I can to cooperate with what you see is right. I am most grieved that you have been given this extra burden through the misconduct of a member of our little community”.

67. Father Robert wrote to the mother of 002 on the 6th of February 1990. This letter is on file. In the letter he accepted that TK had abused her daughter. He then went on to say that two children had spoken to him directly about being abused by TK, one saying that she was made to touch his penis while he had clothes on, and the other that TK put his hand between her legs. It is evident to the Reviewer that the sexual nature of TK’s abuse was downplayed in his letter to the mother of 002.

68. In a statement given in 1990 witness N had said that.

“Later that visit, Father Robert phoned the house and wanted to speak to me. I didn’t want to speak to him. I got a note from him either via the post office or someone. It said something like , “ the Lord works in mysterious ways.....” I ripped it up there and then. I was furious, it was a deflection. Maybe at the same time I had been in the monastery guesthouse, and I came down the steps. Thaddeus called me to the garden at the right hand side. I knew him and wasn’t frightened of him. He said, “thank you, thank you, thank you Father Robert has told me I should really thank you because you have saved me from getting into serious trouble.”

69. Neither the Abbot, the Headteacher nor the Bishop reported the allegations made to the police, the Bishop said it was a matter for Caldey Abbey. The dinner-lady appropriately relied on the Head Teacher to report the allegations made by 002, she was the only person to have acted responsibly in line with the then Safeguarding policy and procedures. In 1990 the Abbot, the Headteacher and the Bishop all had a duty to make a referral to the police and/or social services but chose instead not to involve the authorities and manage it themselves. The victims’ families were not consulted about this approach being taken and when presented with this decision, did not feel able to challenge it, however they felt about the matter themselves.

70. In 1990, the witness N was told by his mother that another victim had disclosed to a ‘dinner- lady’ at her school on the mainland that she had been abused by TK. This was a relief to witness N as they believed it would now be properly dealt with, which was not to be the case. The Review cannot establish how witness N’s mother became aware of this allegation being made. It suggests to the Reviewer that TK’s behaviour or at least his reputation for it, was an open secret to some who lived on Caldey Island.

71. According to witness L those that lived on Caldey Island were told that TK was confined to the Monastery because of his heart condition, and that he never saw TK outside of the monastery grounds after this. However, TK did in fact continue to have free movement around the island and with it unrestricted and unsupervised access to children on the island until his death in 1992 aged 71 years. He is buried on the island. TK was never questioned by the police who were not informed of the allegations until 2014, eighteen years after his death.

72. Another victim, who now lives several thousand miles away from Caldey Island had made a similar disclosure to a church school headmaster in 1988. 006 made a disclosure to a Mr Rule, the Head of the secondary school at St Phillips Christian College in Australia stating that she had been sexually abused by a priest whilst living in Wales. Another member of staff was present, whom she believes to have been the school secretary. 006 states:

“They prayed for us and Mr Rule (the Head of the school) said that we didn’t need to talk of this again because God had forgiven everyone.”

Mr Rule many years later apologised for this failure to act to protect children.

73. In 2012, victim 011 left a letter for Father Daniel on the steps of the Abbey. Father Daniel has stated that this was when he first became aware of the allegations concerning TK's sexual offending.

74. On 8 February 2014, eighteen years later, 006 wrote to then Abbot Daniel at Caldey disclosing her abuse by TK stating:

"I do not have a memory of Caldey that does not include abuse"

And

"Before I allow my allegations of sexual abuse to be made public, I would like to give 'the monastery' a chance to reply to me personally. As I mentioned, it has taken many years and enormous personal strength and commitment for me to begin this journey towards justice. I will not be silenced ever again in my life by a religious organisation or anyone representing one."

75. The Abbot responded on the 11th of February 2014, stating he had heard rumours of such abuse since he had arrived in 1990 at the Abbey and that he had spoken with a victim who had written to him four years previously. He stated he was aware of TK's behaviour and that it was a criminal offence³⁰. He stated that as well as offering financial compensation he would like to visit 006 and her parents. Abbot Daniel reported the sexual abuse allegation to Dyfed Powys Police on 16 May 2014. On the 6th of June 2014, Abbot Daniel met with 006 in Australia, he apologised for the abuse and told her that others had had suspicions about TK but had not acted³¹. 006 then asked that safeguarding arrangements be put in place with policies and checks (CRB/DBS) and that they would be enforced on Caldey Island.

76. Soon after this meeting, victim 006 wrote an email to St Philip's Christian College in New South Wales stating;

"To me to my complete surprise I received an acknowledgment to what had happened. It seems the secret I thought I had been hiding so well was not a secret to the monastery. The perpetrator was known to have been a child abuser and have been banned from spending time with people outside of the monastery due to his behaviour. The situation had been handled privately internally by the then Abbot. No one ever made the effort to find out if the other children who had been close to this man had been affected. I suppose they were going to remain silent and just hope no one else came forward. It

³⁰ Email to 006 partner 14.02.14 from Abbot Daniel

³¹ Email 006 to Abbot Daniel 07.06.14

was such a shock to know that they knew who he really was. So much could have been done but it wasn't."³²

77. In 2016 six women made a collective legal claim stating that TK had sexually abused them between 1971 and 1987, they all described a similar pattern of behaviour in which he befriended certain families living on the island that he saw regularly and groomed and sexually assaulted the girls in a number of favoured locations he always used -the dairy -which was relatively isolated and was where he worked, in secluded woods and coves which he knew well, and when babysitting for their parents in their homes. It was accepted by the victims that Abbot Daniel had no knowledge of TK's sexual interest in children prior to 011's letter and their meeting in 2012. However, Abbot Daniel had noted in his records that TK 's constant contact with families was against the 'monastic way of life'. Abbot Daniel had also written of his concerns about TK and his sexual offending in an email to 006 in 2014, and in front of an advocate at 'Bravehearts' the service at which in June 2014 he had met 006.

78. In 2017, an Australian investigative journalist, Dr Amanda Gearing who had written about other cases of CSA in Australia began an investigation into the allegations of child sexual abuse on Caldey Island. She had been contacted by an English lawyer named Tracey Emmott about a "class action against a monastic order that had failed to protect children from a known paedophile on Caldey Island in Wales". The story was published in 'The Guardian' newspaper and on BBC Wales television in November 2017. Amanda Gearing stated that more than a dozen 'whistle-blowers' had then contacted her, alleging abuse by the same offender- TK on Caldey Island from 1956 to 1992.

79. When 001 had first made allegations against the Order, the approach taken by the then Safeguarding Lead on the Island was not to investigate the evidence 001 had supplied.³³ The victim was not spoken to directly or offered an opportunity to be heard. The approach taken by the church towards the allegations quickly became adversarial and reverted to the officious manner in which the previous claims had been dealt with.

Section 4 Allegations of child sexual abuse

Statement by 001 and other information

80. 001 was born in April 1962, he was the middle of five children born to his Roman Catholic parents. The family lived in Shropshire, and the children were considered 'at risk' by the local authority and placed on a 'Fit Person Order'³⁴ in June 1965 by the Court at the request of Salop County Council. The Children's Services

³² Email 006 to Graeme Irwin founding principal of St Philip's Christian College 24.07.14

³³ Email 02.07.19 Abbey safeguarding lead to Menevia Safeguarding Coordinator

³⁴ Predates a Care Order listed as an order to provide care and support to children at risk in The Children and Young Persons Act 1963 <https://www.legislation.gov.uk/ukpga/1963/37/part/II/enacted>

records have been accessed for the purpose of this Review. These records state that following the making of the Order, in the summer of 1968 the family moved when 001 was 6 years old to Cardiganshire and supervision of those Orders was transferred to Dyfed Social Services. 001 then grew up in this small rural community. 001 described his family as materially poor and fearful of his violent father, who was later sentenced to a term of imprisonment. Because of 001's experience of this violence within his home, he describes his childhood as like "*treading on glass*." Despite this, 001 stated that he enjoyed playing with his siblings in the countryside and that he felt cared for but sadly not protected by their mother whom he believes was also a victim and fearful of his father. He described how she used alcohol to manage her fear. The family attended 'Our Lady Queen of Peace' Parish church in Newcastle Emlyn, and 001 and his siblings attending on a Saturday for Bible lessons and Sunday for Communion and Mass. 001 stated he then became an Altar Boy at the church.

81. 001 states that at some point in the late 1960's TK had befriended 001's father and that he had become close to his family, with TK travelling from the island to visit 001's home regularly. 001 remembers visiting the Island when aged 6 years, initially with his mother but later staying on his own on the island for periods of time with TK. His older sister, senior by nine years states that she can remember 001 being brought back home from Caldey Island around Christmas time by 'Father X' a visiting Priest from Arundle and Brighton Diocese and a friend of TK's. 'Father X' is recorded as staying on the Island ³⁵ on eleven dates from 1974 to 1991, mainly in the winter months of November, December, January and February. The guest record books are not complete for the period in question, the Abbey state there are comprehensive records from 1974 onwards apart from a record book that was lost when St Philomena's was renovated. There is no record of 001 signing the visitor's book at St Philomena's, the guest house was closed in the winter from November to late March. The Abbey believes that children's groups that visited during the season did individually sign the guestbook and some records to demonstrate this were shared with the Reviewer. However, there is no record according to the Archivist Brother Luca of 001 signing the guestbook despite Local Authority Social Services records placing him on the island for holidays.

82. The Local Authority Social Worker's records relating to working with 001 and his family at the time described 001 as having ambitions to become a monk. In April 1970 the Social Worker noted the ongoing support the family were receiving from the local Roman Catholic (RC) Priest. In May 1972 the Social Worker noted that the family had a holiday on Caldey Island in the summer of 1971 and that 001 had made friends whilst there (001 was aged nine years old). It is recorded that the family were later visited at their home by a friend they had made on holiday, and that 001 (then aged 10 years old) received letters from that individual. 001 has told the reviewer that those letters were from TK, sent to his parents with an enclosed letter for him. TK said that those letters were very important to him and made him feel 'special.' The family's local priest, as was common practice, arranged assistance to families

³⁵ Email Safeguarding Lead Caldey to Menevia Safeguarding Coordinator 09.11.21

who were seen to be struggling. Part of this was to provide respite and a 'holiday' for the family over the school holidays on Caldey Island. This 'holiday' on Caldey is confirmed in 001's Children Services case records also noted that the family had a further holiday on Caldey Island in October 1972 paid for by their local RC Church.

83. 001 states that he and his family first visited Caldey Island when he was aged six years old in 1969, and that the family were befriended by a monk named 'TK'. When aged 9 years old 001 had become an Altar Boy at his local parish church and through this was given additional free holidays with groups of other children, sometimes accompanied by children's parents but not usually his own parents. 001 states that on a week-long visit when he was 9 years old in 1971, TK met him and quickly separated him from the rest of the group. 001 states that TK gave him chocolate, and sweets and that TK would lead him by the hand and take him to the dunes and the shipwrecks on the beaches but mostly to 'some old ruins'. There he would sit 001 on his lap and kiss and touch him, 001 describes that little was said. He would then return him to the group holding his hand or even carrying him on his shoulders. 001 stated he felt "jealous" when other children received this individual treatment from TK as well because "they were getting this attention and love".

001 stated that when aged 10 years old, he and one of his sisters again were sent to Caldey by his parish church, this time for longer than a week. On landing at the harbour at Caldey he was met by TK, and he states:

"TK would come and get me, and we go off together and spend time at the ruins I be given more chocolate and sweets. I remember the ruins well as old bottles were placed against a stone wall.....But I started to feel TK was getting more intense with me, hugging and kissing me and his hands were all over me. Kissing me know on the cheeks. I started to feel odd and a bit scared and wanted to go back to the group. Things felt different now and I asked TK to take me back to the beach, but he would not take me, and I was afraid to say much to him....But the next time he came along I go willingly as I did love him...."

I cannot remember the day, but it seemed soon time for me to go home. TK took me again to the ruins, this day I can't remember much what happened, but it scared me badly and affected me all my life. When TK took me back to the group, I was crying but no one seemed to care or ask me anything, they just chatted to TK. I cried in bed all that night again no one came to see me.

During the third and last visit I was met by TK, and he would come and get me from the group but now I was older and a bit weary, but I was scared not to go. I feared if I said no, I would be in trouble not just with him but everyone. We spent time in the ruins hugging and kissing on his lap. Kissing me on my cheek and rubbing my upper legs I felt trapped, and time now seemed for ever. I wanted to run away and hide. TK knew I was easy prey. Some days I would try and hide hoping he (had) not seen me and choose some other boy

or girl. It worked some days. He tried to take my younger brother, but I would go instead.”

84. 001 states that his sister some time before her death and several years after the abuse by TK told him that she had been raped by TK whilst on Caldey and that she had been too scared to tell anyone at the time.

85. 001 remembers being introduced to ‘Father X’ on Caldey Island and that he was a friend of TK’s. On leaving the island and returning with his family to their home, ‘Father X’ accompanied them and stayed with him in his room, his younger brother was moved out to make room for ‘Father X’. That night 001 stated that ‘Father X’ sexually abused him in his own bed. The following morning, he remembers that his father put some cream on his bottom as it hurt, then later that morning ‘Father X’, under the cover of confession talked to him in a sexual way and then returned to his Parish. 001 states that.

“At some time during the night, I got woken up by someone getting into my bed, I soon realised it was ‘Father X’, he started to touch me in my groin area, and he started to rape me even though at the time I did not know what he was doing. I screamed and cried for my dad and mam to come and rescue me. The following morning, I woke up alone a, I got dressed and went downstairs everyone was acting normal excepted(sic) my dad taking me into another room pulling down my pants and putting some cream on my private bits”.

86. 001 describes that later ‘Father X’ returned to his Parish (either in Sussex or Surrey, 001 was not quite sure which) but came back some time afterwards and took 001 and his two younger siblings to spend some time with him in his Parish. 001 described him caring for them. However, when he returned them to the family home ‘Father X’ sexually assaulted and raped him again in his own bed. ‘Father X’ returned the next day to his parish and some weeks later TK and ‘Father X’ visited the family, and both stayed overnight, and 001 was again raped by ‘Father X’. 001 informed the Reviewer that he feared that his sister who has since died was also sexually assaulted by TK that night.

87. 001 states that over the next four or five years he was repeatedly raped and sexually abused by ‘Father X’ both in his own home and at ‘Father X’s’ Parish, and by others whom he believed to have been ‘priests and bishops’. He described during these times being given ‘tablets and alcohol’ by them. These allegations, 001 believes were shared by Dyfed Powys Police with Sussex Police, however 001 believes that ‘Father X’ died two days after these allegations had been made. 001 believes that ‘Father X’ took his own life to avoid the consequences of his actions becoming known.

88. 001 describes on the same holiday, his being taken by TK to 'old ruins' where there was what he believed to have been an 'altar stone'. 001 recounts that it was there that he was sexually assaulted by TK and that there were other men there- some dressed as monks who also participated in the sexual assault, including 'masturbating over him'. 001 believes that men would come to Caldey Island by arrangement for the purpose of having sex with children, and that the caves were one of the locations where that happened. The Review has not been able to substantiate these allegations from any other source.

89. Victim 001 states that when he was aged nine years old in 1971, he reported his abuse to his parish priest in Newcastle Emlyn, (now deceased) during confession, and whom he states told him to ³⁶ "to pray with rosary beads and if he said anything against the Church God would turn his back on him and the devil would hide in a mirror and come for him, and a severed hand would throttle him in his sleep". At the time the 'Seal of the Confession' would have prevented this priest informing the authorities of 001's allegations. The Reviewer has been informed that this position on 'the Seal' still stands but that in cases of confessed abuse the priest has been trained to offer guidance outside of the confessional, and that no child should be told to keep secrets. The advice to priests currently is to urge a person to tell them about any abuse 'outside the confession', if it has been mentioned in confession, so that a disclosure can be made to the statutory authorities. However, despite this disclosure the visits to Caldey Island by children from the parish continued as demonstrated in the recovered parishioners records. There is no record of any questions being asked regarding the safety of the children visiting the Island, though the review recognises that in the 1970's and beyond it was relatively common that children's disclosures of this nature were not acted on or believed.³⁷

90. Victim 001 recounted to me that reports of non-recent child sexual abuse by TK in 2017 by other victims had prompted him to tell his wife of his experiences of abuse, which he had not felt able to do through their years together, he then made the decision to report his abuse to the police. 001 chose not to report the abuse to the church authorities. In the police report, 001 also alleged that a priest based in Sussex or Surrey ('Father X') was introduced to him by TK on Caldey. 001 described in the allegations how he was subjected to a sustained pattern of sexual abuse and rape by 'Father X' and another over several years. In addition, that 001 believed that 'Father X' had arranged for him to be made available for sex to other men at various times- all thought to have been priests and bishops of the Catholic Church in Surrey and Sussex.

91. It must be acknowledged that the Church of England Diocese of Chichester in Sussex (which covers Brighton and Arundle Catholic Diocese) within this period was investigated by IICSA³⁸ because as that review stated.

³⁶ Email from Safeguarding Coordinator Menevia to Catholic Insurance services 31.05.19

³⁷ Secrets and Silence Beatrix Campbell Bristol University Press 2023

³⁸ <https://www.iicsa.org.uk/reports-recommendations/publications/investigation/anglican-chichester-peter-ball/case-study-1-diocese-chichester.html> B1 point 8

“ a number of its clergy and volunteers have been convicted of sexual offending over the past 10 years. Moreover, internal Church reviews have evidenced patterns of difficulty with governance and leadership, which led to failures in child protection. All of these issues required further examination.”

92. The Arundel and Brighton Safeguarding Coordinator stated they had no formal knowledge of ‘Father X’s’ involvement with Caldey Island or the monastic community there and had no record of any visits to the Island by ‘Father X’ as they would have been made in his own time. The Diocese were aware informally that he had contact with the Cistercian community on Caldey Island. No concerns had been formally raised with the Diocese regarding ‘Father X’.

93. The available Caldey Island monastic guesthouse visitor’s book 7 opened in September 1973 and a later book 7 opened in October 1984 places ‘Father X’ on the Island on the following dates:

Dates of recorded visits by ‘Father X’ listed were:

- 1974 2nd - 9th January
- 1974 25th October to 1st November
- 1976 3rd - 8th January
- 1977-1978 30th December - 5th January
- 1979-1980 28th December - 3rd January
- 1984 February

And in the Guest Priest’s Mass Book 5

- 1985 19th -26th February
- 1986 16th February
- 1987 6th January
- 1990 16th February
- 1991 5th February

94. Witness M was a lay member of the church, aged about twenty-two or twenty-three years old in his own estimation when he shared a ‘Priests House’ with ‘Father X’ and an assistant priest and curate in Weybridge between January 1991 until X left sometime in June 1992. Witness M describes ‘Father X’ as visiting Caldey for a retreat and he believes this to have been a regular occurrence, as Caldey was important to him. He described ‘Father X’ as ‘somewhat reclusive’ but that he had a close friendship with a young man aged 19 or 20 years old with whom he spent a significant amount of time with, and this concerned witness M as he believed that the young man concerned may have had ‘special needs’ and appeared to him vulnerable. Witness M later trained as a teacher and as he learnt more about safeguarding and vulnerability became increasingly concerned about what he had witnessed at that time. This information was shared by witness M with the Diocese Safeguarding Coordinator.

95. In 2018, 001 tried to find the parish records relating to that time from his local church but was told they had been lost or destroyed probably when the presbytery was sold in 2005. The priest at that time, noted that only records of sacraments and deaths of parishioners had been retained. In an email to a TV Producer at S4C the priest had made a point of stating that he had inherited in 2014 the existing records and at no point had he destroyed Parish records.³⁹ The priest sought advice from the Safeguarding Coordinator of the Menevia Diocese on how to manage this issue following the S4C documentary. Subsequently, a diary was found that had been kept by an old parishioner, outlining events in the Parish including one line entries - 'children's trips to Caldey'.⁴⁰ This diary was not shared with victim 001, despite the likelihood of it being of interest and significant to him. In May 2019, following the S4C programme, several parishioner records were found in the archives relating to the Parish of Newcastle Emlyn which noted; 'July16-23 1973 Boys visit to Caldey'. This suggests that a considered decision was made on the 31st of May 2019 not to pass this information onto S4C as "They only requested Parish records".

Statement by 002.

96. 002 contacted the review and shared the statement they had previously made when that case had been settled with the Abbey in 2017. Those statements were shared by the Abbey at the commencement of the Review, (the reviewer only read them upon the victims having granted their permission). 002 described the repeated abuse of her and her sister by TK. 002 stated that they believed that the abuse of children was known to many of the Islanders and that they chose to turn a 'blind eye' possibly because their homes and livelihoods were dependent on the goodwill of the Abbey. 002 went on to describe how TK had become a 'confidant' to her mother who was in an unhappy marriage, that he acted as a handyman and often 'babysat' the children. 002 described how TK would tell them religious stories and used 'religious language' making references to 'God the creator'. There are entries in 002's diary describing how TK would 'pretend' to give them communion. TK brought the family 'cream and yoghurt' from the dairy and one day, a kitten for her and her sister. He would keep the kittens in a shed close to the dairy and he would encourage the children into the dairy so that they could see them.

97. 002 describes how she and her sister would wander all around the island believing it to be safe, as they knew all of their neighbours and there were no cars. There were other dangers however, ponds, a quarry, cliffs and dangerous sandy bays, but that they never saw them as such. 002 states that TK knew the island like the 'back of his hand' having lived there for 30 years and that he would take them on long walks, making dens and taking them to hidden parts of the island such as 'Nanas Cave'. He would take them to a place they would refer to as 'the Garage' but in fact was a barn where TK kept a stock of sweets and chocolate -some of it Polish

³⁹ Email from Parish Priest to TV Producer 9 May 2019

⁴⁰ Email 12.06.24 Safeguarding Coordinator Menevia to the Catholic Insurance Service

and halva, a Greek delicacy made from sesame seeds which he had received from the nuns and kept in a chest which they thought to be a 'pirate treasure chest'.

98. 002 's earliest memory of the abuse was when she was around three or four years old. TK would lock the door to the garage and then offer her sister and her sweets from the chest. Whilst her sister went to eat them in another part of the room, he would sit 002 on his lap and touch her body with his hands down her pants, touching her genitalia. The abuse included his masturbating. 002 describes TK's hands as 'very rough, with long nails, and that he 'sometimes smelt of aftershave'. 002 states that she 'felt very uncomfortable' and 'did not understand what was going on', but she believed that even then she knew it was wrong. 002 describes how she struggled to get away, and that it never worked, as TK was too powerful.

99. 002 stated that at some point her aunt came to visit and witnessed TK behaving inappropriately with her. 002 spoke of how one day her aunt confronted TK and that he accused her of being 'evil' for trying to keep him away from 002. 002 described how TK from then on started carrying out the abuse more frequently in many places. 002 stated she only became aware of this 'now having recently spoken to other victims of abuse'. 002's aunt told her mother that she suspected something was wrong, but that her mother was very religious and would not believe that a 'monk would do such a terrible thing to a child'.

100. 002 believes that around the age of four or five years old she disclosed to her mother what TK was doing to her. She was told that her mother and the mother of two other children then reported TK to the then Abbot, Father Robert. As a result, she says, TK was 'seriously reprimanded' and was put on restricted duties. He was also confined to the enclosure of the monastery. 002 stated that TK appeared to have ignored these restrictions and continued taking the girls to secluded places around the island where the abuse continued.

101. In 1990, after her family had moved to the mainland, 002 states that she reported the abuse again, this time to staff at her school in Wales. The child protections procedures in place at the time required that a referral be made to the Local Authority following an allegation of this nature, there is no record of this happening.

Statement by 003.

102. In 2018 003 made a statement to Dyfed Powys Police outlining the sexual abuse she and her late sister experienced from TK. 003 described how from 1974 and for several years after, she had visited the Island to see relatives and that it was during these summer holidays that she was befriended by TK. She stated that he gave her and her younger sister sweets and the family yogurt from the dairy where he worked. After some time, she describes that TK on one visit held her tightly across her collar bone against his torso so firmly that it was hard for her to breathe. He then grabbed and pulled at her knickers, and then she described how she felt a

‘very large hand with rough scratchy fingers covering the whole of my backside’. She believes, looking back to that time that she must have been very small for a hand to feel so large. She then recounted that his fingers started digging into her backside and feeling roughly around and then digging hard into her vagina which she said hurt her a lot. 003 stated that she remembered ‘feeling very sick and not being able to breathe properly because I was being held so tightly’. She described her vivid memories of his smell- like ‘milk on the turn’ and the strength and roughness of his hands and nails and hairy arms. She also remembers seeing another ‘child’s pants and naked bottom’.

103. 003 recalls an incident where she and her late sister re-enacted part of their experience of abuse by TK in their shared bedroom. 003 believes that as young children they were attempting to process what had happened to them. It was her sister who suggested that they avoid TK even though he gave them sweets, as her younger sister was bolder and more confident than she.

104. 003 also shared that she and other girls that had been abused by TK suffered at that time from a green discharge from their vagina in their pants, only now does she realise that this meant they had an infection because of his assault. 003 went on to recount how sometime in the summer of 1977 she and her sister were staying with their grandparents who ran the island guesthouse, as their parents had just had a fourth child. She described how sometime in July during that holiday, she and her sister went with a group of other children who were staying in the guesthouse to the beach. It was there that her sister tragically drowned. She described how three older boys who were in the group went into the water- which she described as being rough to try and save her but were not able to, and that they later provided statements in the resulting inquest. The children were in the care of a nun- Sister Sheila Singleton (deceased 2004) who was responsible for educational visits for the Diocese of Menevia. On that day Sister Singleton was in charge of a group of boys aged 12 to 15 years old and 003 aged 7 years, and her sister aged 6 years. The Inquest into her sister’s death that was held two days later was told that 003’s sister had been told not to enter the sea by Sister Singleton, several years later this was found to have been a lie. Other witnesses at the inquest testified that Sister Singleton allowed 003’s sister to change into her swimsuit, and that she helped her inflate the water rings and placed them on 003’s sister’s arms. In addition, they stated that Sister Singleton did nothing to prevent 003’s sister going into the sea, although witnesses described the sea as being ‘rough’ on that day. They stated they believed that as child witnesses they were not believed by those holding the inquest.

105. The original Inquest found that 003’s sister had been disobedient to the adult in charge and had gone into the sea despite being told not to, and that the adult in charge was not responsible for her death, it is stated that the children who had been on the beach that day saw the decision to have been an ‘injustice’ and caused 003’s family immense grief. The Attorney General Geoffrey Cox QC in a review of the case in October 2018 noted that there was insufficient evidence to challenge the cause of her sister’s death but stated:

“The Attorney General felt strongly that to imply the child caused her own death is inappropriate.”

106. The teenage witnesses who were by then middle aged adults and had also been traumatised by the events of that day gave evidence at the Review and disputed the evidence that had been given by Sister Singleton. The Attorney General in his summary of the review recognised their bravery in trying to save 003's sister.

Statement by 004

107. 004 had lived on the Island from when she was two weeks old and went on to attend playgroups and school on the island. Although part of a group of women who settled financially with the Abbey in 2017, 004 was prepared to share her story of abuse to aid the Review.

108. 004 reports that she was 'repetively' sexually assaulted by TK when she and her family lived on Caldey Island between 1985 and 1987. 004 describes that 'TK would wait for her to finish her school day and abuse her on her way home.' 004 states that she did not tell her parents of the abuse at the time, but that her sister knew of it. 004 was approximately five years of age when the abuse began. 004 stated that sometime between 1987 and 1988 the family left the Island and moved to South Wales, where her sister first disclosed the sexual abuse to a 'dinner -lady' in school. The 'dinner- lady' then told the Headteacher who informed her mother, and she remembers "apparently the Abbot came and stayed with 004 and her mother and spoke with her and her sister".

109. 004 has stated that the impact of the sexual abuse by TK has been felt by her across her life and has caused her great harm and distress. Records indicate this was also the case for her mother who tried repeatedly to gain an apology for her daughters from the Abbot.

110. The visit by Abbot Robert to the family was not recorded in any of the documents seen by the review. As a child 004 did not understand the purpose of the visit by the Abbot, nor whether any actions or agreements in relation to the allegations were agreed by any party. Correspondence between the Headmaster and the Abbot is referred to in more detail elsewhere in this Review.

Statement by 005

111. 005 came forward after seeing publicity following the announcement of this Review. Victim 005 described how as a family, a trip to Caldey was a regular part of their family holidays in Pembrokeshire for a number of years as a child. 005 stated that during the 1980's TK had befriended 005's parents and was seen as a trusted adult by them, and that they were 'flattered' by the time and attention he gave to

them on their annual visits to the Island. 005 described how TK would treat them with gifts of ice cream and picnics in secluded bays, one accessible only by a rope which they had to climb down. During their holiday in the summer of 1984, 005 stated that TK was taking them all to a picnic spot and placed his arm around her neck “not dissimilar to how a boyfriend would to a girlfriend”. During the walk 005 stated that they had to walk in single file as the path was so narrow and that TK would make her walk at the rear with him. This intimacy continued during the picnic, and he would sit behind her parents holding her so close that her food would fall on to his robes. Throughout lunch he would touch her body under her top and underwear and ask her (she was nine years old) “if she had started her periods”. 005 states that she was confused by this as she had no idea what he meant. 005 later described how when, on their way back from the picnic site they passed a girl of similar age with a brown bobbed hairstyle playing on a swing in a garden he told her that that she was his “girlfriend”. Later she told her mother of TK,s behaviour, and that she did not believe her, describing him as a ‘holy man’.

Statement by 006

112. 006 spent several holidays on Caldey Island at various times between 1977 to 1984, aged 3 to 10 years old. Her mother was interviewed by the journalist Dr Amanda Gearing on the 23rd of September 2017, in connection with the allegations of sexual abuse of children on the island, and which the Reviewer has heard a recording of. 006 states that TK befriended her family when they first arrived on the Island, offering them ‘pastoral support and counselling’. Her mother later described TK as ‘hanging around the home’. During this time 006 stated that TK sexually abused her frequently, sometimes several times a day during these holidays, in the dairy or at the beach and sometimes even in the kitchen of their home. 006 has described how TK would partially or fully undress her, fondle her genitals, open her legs and ‘examine her vagina’, inserting his fingers into it.

113. 006 states that she started to menstruate at nine years of age and that TK was fascinated by this, and 006 describes him examining her pubic hair, checking her breasts and asking intrusive questions about her sexual development, such as was she getting any vaginal discharge? He would wash her afterwards and threaten her that if she told anyone, that ‘her family would disown her, and God would send her to hell where demons would pick out her eyes’. 006 stated that his sexual abuse became more aggressive in later contacts causing her great fear and distress.

114. At the age of ten years old, 006 recounted that the sexual abuse by TK escalated, as 006 believes TK knew it would be his last opportunity as she was leaving the island. 006 described this abuse was carried out in ‘Nana’s cave’ and again later in another cave. Sometime after 006 had left the island, TK wrote to her, and encouraged her to write back, and she told the Reviewer that she continued to do this until she was eighteen years old. The Reviewer has seen copies of four letters from TK to 006, her sister, and family (Christmas 1978, Easter 1979, Feb

1982 September 1982) and a letter from her father to TK in 1987 after the family had moved to Australia in 1985. TK continued writing to her until his death.

115. 006 disclosed her sexual abuse by TK to the Headmaster of her secondary school, Mr Richard Rule, of St Philips Christian College in Australia - which she described as a 'deeply religious' school when she was fourteen years old in 006 believes, 1988. (Mr Rule recounts that it was a year later). 006 noted on reflection to the Reviewer that 'sexual abuse of a child changes the brain and changes the way a child sees the world'. The Reviewer has had sight of a signed statement by Mr Rule confirming that 006 disclosed her sexual abuse to him and that it was his decision not to report it to the authorities. 006 was reassured by Mr Rule that she 'was prayed for' and told that 'she was forgiven'. 006's parents were never informed of their daughter's disclosure to Mr Rule by the school.

116. Following this experience 006 remained silent until 2014, when aged forty she emailed the then Abbot of Caldey Island, Father Daniel. 006 stated that after making this contact, she was afraid that the Abbey or the Church would 'send someone to silence her'. Soon after receiving her letter, Father Daniel, contacted her and offered to meet her in Australia, which he did in late 2014. Their conversation was recorded at the 'Bravehearts Centre' in Sydney. After two meetings, he suggested that the Abbey pay for her to return to Caldey Island 'for healing' which 006 found offensive stating that she replied saying she 'would come to Caldey when she was ready and pay for it herself.'

117. In July 2014 in an email to 006 Father Daniel stated

"Thank you for your email of 27th July 2014.

After having spoken at length with a number of professional advisers and giving myself a great deal of time to mull it all over I have come to the following decision. At our second meeting at the A... Hotel in Z we spoke in depth about how Caldey could help alleviate the trauma that has been inflicted on you and as a consequence to your family. Compensation, although most of the time interpreted in monetary terms, has a very deep meaning that involves the whole person, which was the motivating factor behind my journey to Z. As the current Abbot of the Abbey, I felt it my moral obligation to meet you and listen to you and your family as part of your healing process. I am glad that we agreed that when the time is suitable for you and the family, you will revisit Caldey Island. We are determined and happy to pay the costs for your travelling and your stay, because I believe that the best way to genuine reconciliation is to provide you the opportunity for that important step. This will be and should be our contribution that, no doubt, will help you on your journey. I have talked this over a number of times with my legal advisers and I have been told that a concrete form of contribution is the appropriate way forward."

Father Daniel is reported to have suggested prayer as the answer to her experiences and suffering at that time, an offer which 006 states triggered her to seek legal advice. From the Menevia Diocesan records it seems they were contacted by Father Daniel and asked for advice prior to his visit to the family. Menevia records state that he was sent a 'Sexual Abuse Concern form' but that it was not returned to them by him.

118. 006 describes that following this she experienced another three years of "excruciating pain and suffering while she tried desperately to gently encourage other women, she knew had been abused to join her in legal action". She described being ostracised, bullied and demeaned by those she thought had loved her including her extended family members, because she believed 'they did not want her to bring shame on the family'. Others she spoke with whom she believed to have been abused on the Island were described by her as being 'loving and respectful' but that they chose not to come forward.

119. 006 believes her parents were also victims of Caldey Island as the refusal to acknowledge and apologise to her and other victims by the Abbot of Caldey led her parents to be ostracised and bullied by members of their extended family. Their loving support and that of her cousin has 006 feels, cost them all dearly. (The Abbey have stated in response that Father Daniel met with her mother and did acknowledge the abuse).

120. 006 then described that.

"After going through the further trauma and stress of carrying out the legal action, our hopes were dashed when the Abbot backflipped on his previous admissions (of TK's abuse of her) and the Island's lawyers accused us of being out of time to sue. We received no apology. We were encouraged to take a measly and insulting amount of financial "compensation", and we agreed because we were traumatised, defeated and exhausted. The money we received was NOT compensation, it was a bar of their famous chocolate, thrown at us so that we could then be gagged. I had a major nervous breakdown during this time. It is now ten years since I sent that first email and I am as broken, defeated and destroyed as ever. If I did not have children, I would have struggled more to find some peace of mind"

121. 006, who has welcomed this Review, has stated that

"Childhood sexual abuse steals children's lives. Childhood sexual abuse that occurs within a religious organisation destroys your relationship with god. Caldey Island's disgusting and damaging response to my complaint has amounted to secondary abuse. Caldey Island's Abbey has destroyed my chance at a stable, peaceful life. I am deeply disgusted by Caldey Abbey and their callous, careless and cruel treatment of me, both as a child and now as an adult. I deserved much better."

122. 006 believes that the following actions are required to enable her to move forward from the abuse that she experienced:

- a. A full inquiry
- b. A public admission that Caldey Abbey was aware that it harboured paedophiles.
- c. A public admission that Caldey Abbey chose not to protect either the children who were actively being abused (in plain sight) or the children who were to come to the Island in the future.
- d. A public apology, not just in writing, but in real life. Every victim who would like to hear this apology should be offered the opportunity to return to the Island at the Island's expense and a ceremony should be held. If the victims outnumber the monks, then the balance of power will change for that day.
- e. Full and adequate compensation for every victim, including myself and the other five women who received manifestly inadequate compensation in our first attempt at justice.

123. 006 stated in her opinion.

“Chimay claimed they had nothing to do with Caldey Island as they were afraid, they might have to pay. They turned their back on me too, however, Father Thaddeus came from Chimay to Caldey and now the former Abbot Daniel has gone from Caldey to Chimay.”

124. As described above after 006's family left the UK and moved to Australia, she and her sister reported the abuse to their school in Australia. The school did not forward their disclosures to the police nor inform their parents of 006's disclosures. Being failed a second time led 006 to seek some justice by her own efforts. She adopted the pseudonym 'Charlotte' and successfully contacted and encouraged other victims to join her in a civil action. This was refused due to it being outside of the time limit set by the Statute of Limitations. The Abbey refused to accept liability for the abuse and refused also to apologise for it and the suffering that the victims of the abuse have had to bear. Prompted by this second rejection 'Charlotte' moved to expose the actions of the Church on Caldey using the media. As part of this, Dr Gearing interviewed 'Charlotte', obtained the legal documents relating to that period, and interviewed the other victims who had come forward in the UK. The story was commissioned by 'The Guardian' and was followed up by 'BBC Wales'.⁴¹ Two days later the Abbot admitted the abuse, the Abbey's failure to report the offender to police and issued a public apology on Facebook (Morris and Gearing 2017a). This apology was also printed in the 'Tenby Observer'.

⁴¹ Dr Amanda Gearing 2017

Statement by 007

125. 007 initially worked with the Review making and agreed a statement, but in November 2024 withdrew consent for the Review to publish any details relating to their abuse by TK. This the Reviewer believes was motivated by a desire to protect themselves and their family.

Statement by 008 sexual assault by a visiting choirmaster

126. 008 visited the island in the mid 1980's, he believes in 1985, 1986 and 1987 in the care of his school choirmaster who every year brought boys from a public school in the east of England for an annual choir tour. They would all stay in the Island guest house and sing with the monks during their services in the Monastery and churches on the island. 008 during this visit, described being 'groomed' and sexually abused by his choirmaster including whilst they were on the Island, and who physically abused him- hitting him when he tried to resist his abuse. The choirmaster was later charged with similar sexual offences against other schoolboys in Norwich Crown Court but was acquitted. Norfolk County Council later issued a 'Management Information Notice' in 1999 (REF MI 28/99) after further information came to light, warning schools against employing him because of their concerns about his behaviour with children.

127. In April 2024 an Island member of staff came forward to confirm that he remembered this choir group and witnessed 'something of a sexual nature' on the beach between the choirmaster and one or more children, he stated that he did at that time report what he had seen to the then Abbot Father Robert and the police. He travelled to East Anglia to give evidence at a trial at which the defendant was acquitted. The descriptions of the incident observed match closely with those described by 008 but may of course have been a separate incident and not related.

Statement from 009

128. 009 told the Reviewer that in the late 1970's and early 1980's her family had visited Caldey Island. She was aged about eight years old and her brother aged seven years and that they were befriended by TK, who was as a monk seen as an important figure as a monk by her parents. During their visit 009 states that they were taken to the dairy by TK where he gave them sweets and kissed and hugged them tightly, they describe they then became fearful of him. On one of the occasions, "we were alone with him and scared, and so we politely made our excuses and left the dairy and ran down the hill, back to where people were milling around - where it felt safer. We were playing in the playground, when we saw him coming down the hill, and so we ran and hid from him." The children then spoke to their parents stating that they feared TK and did not want to see him again. When TK found out he accused the children of 'being naughty'.

129. This response by TK is in the Reviewer's opinion evidence that he felt fully protected by the Abbey to continue abusing children.

Statement by 010

130. In November 2021, 010 came forward having written a letter to the Abbey outlining her own experiences of sexual abuse by TK in the 1980's. 010 had filed a report to the police but made it clear that she did not want anything from the Abbey other than that they were made aware of the damage done to her and her entire family by the abuse she had experienced. Within the Menevia Safeguarding documents there is correspondence that states that Father Daniel had undertaken to contact this victim. 010 has chosen not to be involved in the Review and therefore documents pertaining to her have not been reviewed.

Statement by 011

131. Victim 011 attended the Caldey victims meeting in June 2024 at which she described the same pattern of grooming and sexual abuse by TK from 1970 or 1971 to 1977 as that experienced by the other victims. This abuse happened whenever her family holidayed on the Island. Her mother was a single parent, and TK would offer her 'counselling and spiritual guidance' during her stay. 011 stated that after he had gained her mother's trust, TK focussed his time and attention on her aged from 6 years old, reframing his acts of sexual abuse as spiritual acts- bringing her closer to God by teaching her the Catechisms and other strategies that he also used with other victims. 011 remembers TK would practice running through the Catechism with her, using a rosary and that he would take things from the village shop to give her, a rosary, a statue of 'Our Lady' and a pendant of St Christopher. These sessions would go on in the sitting room of her parents' house. 011's mother was always very grateful to him for his attention. 011 was being prepared for her first Holy Communion at school but her mother and TK believed she needed extra tuition.

132. 011 described TK sexually abusing her several times a day, digitally penetrating her vagina causing pain, manhandling her small body, touching and staring at her genitalia, pulling her labia away to provide a view of her vagina despite her distress, groping and kissing her in a forcible way despite her attempts to push him away. He frequently exposed his naked body on the beach whilst changing into swimming trunks to her and tried to get her to touch his penis by pretending he did not know how to put on his underpants, so that she had to 'help him'. He would then try to press his penis into her face. The abuse 011 states happened in the Monastery Guesthouse garden, Sandtop Bay, Drinkim Bay, the dairy, 'Nana's cave', the Quarry, behind rocks at Sandy Bay, the Old Priory, the cottage kitchen and in a side room of the Abbey Church. She described having a thick, green, foul smelling discharge from her 'bottom' (vagina) throughout the summer as a result of his 'rough dirty hands'. The other victims of TK as noted above, also reported having had the same infection because of TK's assaults on them.

133. In 1985 or 1986, victim 011 disclosed the sexual abuse of TK to a resident she trusted on the Island and who later according to 011's mother then told everyone on the island. In 1990, 011's mother asked her not to report TK's abuse to Tenby Social Services, that another victim (002) had told her teacher and that it was all going to be dealt with.

"She begged me not to saying that very soon TK was going to be 'bound to the enclosure' which was a joke because he was always getting out. She said, 'everyone would know why' he was 'bound to the enclosure' and therefore, there was 'no need to go to Tenby Social Services'. I felt it was not enough but there was no arguing with my mother".

134. As an adult 011 returned to the Island to holiday with her own children, the family property was not available to her, and she was encouraged by Witness R to approach Robert Judd who was organising the allocation of cottages on behalf of the Abbey . 001 states that he ' became very friendly, very quickly' and showed an unusual level of interest in her children- even asking where they slept in the cottage (as he did of witness R). 011 describes Robert Judd as 'hosting' many single men on the island during their time there. Following his arrest for alleged offences of possessing sexual images of children, she was shaken by the realisation that he had posed a serious and imminent risk to children on the island-including her own and that the Abbey by their failure to exercise due diligence in employing him had placed her own and other children at risk of serious harm.

Statement by 012

135. In November 2017 whilst at work, 012 heard coverage on the BBC of abuse on Caldey Island 'by a monk'. He described how he 'froze' as memories of his abuse at the hands of TK 'flooded back', prior to that he believed he had successfully 'blocked them out'. He discussed this reaction with his wife- a police officer who encouraged him to report the matter to the police. In February 2018, 012 wrote to Fr. Daniel, following which the Abbot requesting a meeting with him to discuss this matter. The Diocese of Menevia Safeguarding Coordinator responded to 012 asking him for permission to pass on his details to the police officers investigating the matter.

136. In July 2018, 012 states that he spoke at length with his GP about the sexual abuse and the impact it had had on him, and in December 2018 he was seen for the purpose of his claim by a consultant psychiatrist who found him to be a credible victim who was not exaggerating the impact of the abuse. Doctor Paul McLaren concluded on the balance of probabilities that the Post Traumatic Stress Disorder 012 experienced was caused by the abuse⁴². 012 stated that he had been sexually abused by TK when visiting the Island between 1964, when aged 7 years old, and 1969. 012's father, who was also an electrician had developed a friendship with TK having been told of him by their parish priest. Their initial meeting had led to TK

⁴² Medico- Legal Psychiatric report on 012 dated 11.12.18 Dr Paul McLaren MB BS MA MSc FRCPsych

inviting the family to spend time at St Philomena's Guest House. The second time the family met with TK for lunch, 012 states that TK rubbed 012's legs and genitals under the table whilst the family were eating. 012 states that given the status ascribed to TK he felt unable to challenge him about his behaviour.

137. The next year, 012 was accompanied by his mother and brother on the Island, and on two occasions, he describes being separated from his mother and brother and was shown around the 'male only' area of the monastery by TK, again when given the opportunity TK would touch him sexually, rubbing his penis into him whilst appearing to hug him from behind. 012 states that he remembers TK holding him in this position whilst he was washing up and rubbing his genitals with his hands. As with other victims this behaviour was masked by accompanying references to God and religious education for instance by showing 012 how to use rosary beads. Once 012 had returned home, he would receive letters from TK. 012 lodged a claim with a solicitor which was rigorously defended by the then Island Manager who disputed the detail of the evidence- that the abuse occurred in TK's bedroom (as the monks slept in a dormitory until the early 1970's), and describing that TK wrapped chocolate, when chocolate production on the island had not then commenced. Despite the similarities between the abuse of the six women with whom the Abbey had settled with and 012's circumstances, the Abbey's response in 012's view, remained one of suspicion and doubt.

Information related to 013

138. The Abbey Legal files include the details of the claim by 013, however, as this victim has not come forward to the review, without their permission the reviewer has not accessed those files as they contain personal information relating to sexual abuse they experienced as a child.

Information related to 014

139. 014 did not come forward to the review, written material in the Abbey files identify this as an allegation made by an adult with a Learning Disability. There is no recorded follow up in the files seen.

Statement by 015

140. In 1985, 015 as a child visited the island with her parents and baby brother. She states that they were delighted to have been approached by a monk, (TK). He offered himself as a 'knowledgeable guide' for the family to the island. TK insisted on carrying 015 on his shoulders, despite her parents' protestations. 015 states that during this tour, a female resident of the Island challenged TK and told him to put her down and that TK had refused. Although never completely out of the sight of her parents- who were, 015 believes preoccupied with their newborn baby, 015 dressed in shorts and t-shirt, described being held very tightly by TK and that he moved his hands around her body particularly over her thighs and chest, and that this was

upsetting and confusing for her. The family shared two colour photos which showed TK in one picture carrying her, with his hand holding her thigh and the other across her chest, and in the second photograph she is sat on his knee and his hand is again across her chest. After seeing press coverage of TK's abuse, 015, now an adult, discussed the incident with her parents and talked of her embarrassment and confusion at that time. The family informed the Diocese of Menevia Safeguarding Coordinator soon after this in January 2018, who passed the matter onto the Abbey Safeguarding Lead.

141. 015's Solicitor described the Abbey's response as 'adversarial' to their communication, and that this response then silenced 015.

Statement by 016

142. In November 2021 victim 016 came forward to the Abbey alleging sexual abuse by TK in the 1980's. This was the first time they had approached the Order and were seeking to give their account of the lifelong impact the abuse had had on their family which they described as having been "broken irrevocably" by the accounts of the historic abuse in the media. The Abbot wrote to Victim 016 after their allegations had been published but the family state, they were unable to respond. 016 was not offered any other means of communicating with the Abbey -i.e. liaison via a third party as an alternative to direct contact. There has been no contact between 016 and the Abbey since.

Information related to victims 018 and 019

143. Victims 018 and 019 came forward to the review over the summer of 2024 and shared experiencing similar patterns of sexual abuse as young children by TK in the late 1970's and early 1980's. Neither wished to report the matter formally or have any further contact. Both were offered immediate support and an offer of a referral to specialist services but chose not to take that offer up. Independently both 018 and 019 stated that they were concerned about 'reprisals' as their families still had an ongoing relationship with Caldey Island.

Information related to 020

144. Victim 020 disclosed to Dr Gearing by email in November 2017 following the media coverage, that on a visit in 1983 he had as he described a

"terrible experience when visiting the monastery on Caldey with my 4 year old daughter back in 1983. When a monk who was in the tower offered to show my daughter a view from the tower windows . . . of course I trusted the situation and let him hold my daughter in his arms....to my complete shock he had his finger on a very private part of her body."

020 has not contacted the review and it is not possible to identify the monk, however other victims of TK have reported a similar pattern of behaviours to that described by 015.

Section 4 Handling of allegations by Caldey Abbey

145. As stated earlier, in May 2019, victim 001 participated in a Welsh language (S4C) programme which outlined in detail the allegations of sexual abuse by TK and a visiting Father (X) from another Diocese. The Safeguarding files held by the Menevia Diocese reveal that the then Caldey Island Safeguarding Manager had not believed 012 whom he described as a “fantasist,” nor the accounts by victim 001 when they had separately made allegations of abuse on the programme. The management of and conclusions about the credibility of these disclosures by the Caldey Safeguarding Lead was based solely on the accuracy of the memories of these victims from over forty years previously and concerning quite specific details in terms of location, time of year etc within the accounts. Such an approach was in the opinion of the Reviewer unreasonably adversarial and unrealistic in terms of the expected level of accuracy in recalling details from over forty years previously. Further it is felt that it was unfair to use inaccuracies contained within them to dismiss the truth of their statements. Crucially, because of this approach of disbelief, an investigation into the claims was not undertaken, and an adversarial approach was adopted with both 012 and 001’s legal representatives. Following this, the lawyers representing the Abbey wrote to 012’s legal representatives on the 26th of June 2019 dismissing the claims of abuse they had made, and then later in August 2019 in a letter to 001’s legal representatives dismissing 001’s claims as being ‘ one hundred percent fraudulent’ and threatened legal action in the event of the claim being proven to be false.

146. This adversarial approach to allegations concerning sexual abuse was also evident regarding a contemporary claim of sexual abuse a visitor to Caldey alleged to have experienced whilst on the Island in late 2018 . The content of the contemporary records made regarding those allegations show no evidence of professional curiosity by the Safeguarding Lead, nor any exploration of the evidence, or search for further information that might have added more information for the manager conducting the investigation. This lack of curiosity was also reflected in the weak oversight and governance arrangements relating to safeguarding on the Island.

147. Victim 001 informed the Review that they had instructed a solicitor who had submitted a claim to the Abbey on their behalf in June 2019 relating to compensation for injuries they had sustained because of abusive treatment by TK. This abusive treatment was said to have occurred during the time he had spent on the Island in the early 1970’s when he and his family had regularly visited the island on holiday. The Abbot’s legal team responded to this claim six weeks after it had been made, issuing a denial on the Abbot’s behalf, stating that they believed the allegations to be fabricated, and they raised the possibility of legal action against 001 due to his malicious complaint. Prior to this there had been an exchange of emails between the

then Island manager, and the Abbot's Lawyer, the nature of which suggests that these allegations were assumed without due consideration in my view, to have been malicious.

148. During the six weeks between 001's claim and the Abbey's response there is no evidence to indicate that within that time that any investigation to establish whether in fact there was any substance to the allegations was made. It seems that there had been no investigation with either the Abbey, or with residents on the Island who had lived there at that time and who may have been able to provide relevant information. It seems that instead the initial strategy advised by the lawyer involved was to wait and see whether there was any response from statutory services. A further letter from 001's solicitor relating to his complaint elicited a further strenuous denial from the Abbot's lawyer, who had been assured by the Island Manager that the claim was fraudulent and that a photograph of a group of monks provided by 001 as evidence of his allegations related to another Abbey. 001 states that he shared that particular photograph with the investigating officers to give them a generic indication of how monks looked and that the photograph was not intended to be seen as evidence concerning his complaint.

149. 001 had also provided another photograph of a group of children on the beach with TK, several of whom were black children accompanied by a group of young white women. Witness V has identified that she was one of the young women in the picture, and stated that:

"Whilst I was at university, I was involved with the 'St Giles Trust' (a voluntary organisation that helps disadvantaged children and young people), and we brought some groups of children on holiday to Caldey. I was part of the group in 1983 and 1984. There was a one adult to one child ratio. We applied to stay at St. Philomena's Guesthouse. Although the Guest master and Abbot would have been aware of our visit, neither they, nor any of the other monks were involved with the group and the children were always supervised by helpers. Other groups that came to the guesthouse were organised by different charities, schools, colleges or parishes".

150. The Safeguarding Lead on the Island on the 1st of March 2022 rebutted 001's claim to have met 'X' on the island as 001's name was not recorded in St. Philomena's guesthouse as either a child or a tourist. This guest house was only open to visitors in the season between the months of March and October

151. Witness V described that TK had incidentally met with the group and that that photograph recorded the only time that TK was with the group during their stay. Witness V who had themselves grown up on the island from the age of seven years old described TK thus.

“As a child on the island I felt Father Thaddeus creepy and instinctively kept away from him. He presented with a childlike manner of speaking, but I felt this was disingenuous as he could hold an in depth theological discussion”.

152. As noted in paragraph 52 there are no parish records relating to victim 001. It is presumed they were either lost or destroyed during the closure of the building probably when the presbytery was sold in 2005 to private property developers.

153. In early 2024, the Legal files related to the claims of historic abuse were reviewed by the newly appointed Designated Safeguarding Lead. Her review identified:

“In my opinion based on the statements and the evidence on the file TK was guilty of child abuse. Both on the balance of probabilities and beyond reasonable doubt. If he had been alive when investigated by the Police, I am of the opinion he would have received a lengthy prison sentence. She recommended an independent Review, and the current Abbot commissioned this Review.”

154. 001's allegations of sexual abuse by TK are similar in nature to the previous known child victims and of whom it is now accepted were sexually abused by TK. Some of the behaviours described by 001 were not in the public domain at the time and could be found only in the legal claims of victims which were not shared with any others. The pattern of the grooming of a child and their family by building a close relationship with the family, providing treats such as sweets, attention and using access to special places, for instance the monastery garden, secluded beaches and woodlands not normally accessible to the public as well as the use of threat and coercion- as in the case of 001 of their being 'damned forever in the eyes of God' is evident in the case of 001. This description by 001 of his experiences of TK is strikingly similar to a strategy that IICSA have noted to be present in cases involving religious institutions, concerning which they note:

“Truth Project participants from IICSA who had been abused in religious institutions described such institutions and their representatives as having a more pronounced level of influence over communities, families and daily lives than is typical of other institutions. In faith contexts, perpetrators can use a child's beliefs and spirituality to manipulate them and use doctrine and symbolism to legitimate abuse.”⁴³

155. It is of note that those victims with whom the Abbey had reached a settlement were female and 001 is male (as was 012). Research ⁴⁴ demonstrates that some

⁴³ CSA Centre for Expertise March 2023 Key messages from research on child sexual abuse in institutional contexts Di McNeish and Sara Scott DMSS Research

<https://www.csacentre.org.uk/research-resources/key-messages/institutional-csa/#heading-4>

⁴⁴ Levenson JS, Becker J, Morin JW. The relationship between victim age and gender crossover among sex offenders. Sex Abuse. 2008 Mar;20(1):43-60. doi: 10.1177/1079063208314819. PMID: 18420556.

perpetrators of CSA abuse both genders, the younger the victims the more likely this is to the case.

History of 001's contact with Dyfed Powys Police

156. In October 2018, 001 told the reviewer that he had provided via the Member of Parliament for his constituency, Ben Lake, a statement for Dyfed Powys Police in which he outlined his allegations against 'Father X', a Cistercian Priest who was based in a Sussex Parish. He received an email confirming that these allegations had been passed to DI Ritchie of Dyfed Powys Police soon afterwards. On the 16th of January 2019, he received an email from his MP which stated he had met with the Chief Constable and the PCC and discussed the allegations, and that they would be in touch with him to follow it up. However, he was not contacted by the police until April 2019, by which time the alleged perpetrator, 'Father X' had died. 001 was allocated a crime number and met with the police officer investigating the case in May 2019. It then took over three years for the church authorities to contact the appropriate diocese, at which point, in June 2022 the Safeguarding Coordinator in the Diocese of Menevia wrote to the Diocese of Arundle and Brighton seeking further information concerning the allegations made by 001.

157. Dyfed Powys Police responded In November 2024 stating;

"A named person communicated to Dyfed Powys Police that although they had discussed with another victim contacting police with in (sic) October 2018, the information was not communicated until 11th April 2019. The contact was made on behalf of one victim of the other via a telephone call to a senior Detective. A Detective Sergeant then contacts the reported victim the same day (documented to be at 7pm) and a crime is recorded. Officers later met with person(s) on 20/4/19. it is documented on the that the victim did not want to contact police directly hence the report coming via the local Politician."

158. On the 25th of September 2019, Dyfed Powys Police recorded a video statement with 001 which took over six hours to complete at the Carmarthen Sexual Assault Referral Centre (SARC). During the interview 001 made the allegations contained in this review in full. 001 states that it was not until six months later that DC Joe Hartnell contacted Sussex Police about these allegations. Dyfed Powys have responded to this stating;

"the investigation was conducted by Dyfed Powys Police and the only requirement for Sussex Police was to ensure they could fulfil their crime recording obligations."

Section 5. The Civil claim in 2016/17

159. Prior to the claim victim 011 had spoken with the Abbot Father Daniel in 2010, the Menevia Safeguarding records note that 'they met, discussed the matter and prayed together.'

160. In February 2014, 006 emailed and disclosed his abuse to the Abbot, Father Daniel, this disclosure was referred some three months later to Dyfed Powys Police by the forwarding of 011's email to them. 006 states that this information was shared without her consent. Following email exchanges between them in June 2014 Father Daniel visited the victim in Australia. In November 2014 the Abbey was contacted by a lawyer representing victims 006, 011, 013 and another victim who does not wish to have any of their details published. A little later, victims 002 and 004 came forward and joined the claim. . According to their records the Abbey reported only the allegations made by victims 006 and 0013 to the Dyfed Powys Police. Dyfed Powys Police investigated these allegations but stated that as TK had died in 1992 no formal prosecution could then be considered and pursued.

161. Following this, victim 006, 002, 004, 011,013 and another victim of sexual abuse by TK also made claims against the Abbey. They stated they had been sexually abused whilst on the Island between 1972 and 1987. The then Island Manager instructed a local firm of solicitors to rebut the claims in terms of being out of time, and that the seriousness of the allegations made were likely to attract attention that may threaten the continued existence of the Abbey. The then Island Manager wanted to "draw a line in the sand against claims....and was very concerned not to open the floodgates". They then rang the claimant's solicitor, Tracey Emmet Snell, to reinforce their intention to deny the claims. However, eventually, after receiving legal advice, the then Island Manager moderated the position of the Abbey, stating that "he had accepted the advice of specialist counsel in respect of the claims of the six women, this was contrary to his gut feelings". The case was settled out of court and the victims received what they referred to as a "meagre amount" of money and significantly for them, no apology from the Abbey.

162. In a later claim made in 2019 by victim 012, the then Island Manager was again adamant that he wanted to resist this case.

163. Following the Guardian article on the 17th of November 2017 and the BBC coverage on the 18th of November 2017, Dyfed Powys Police launched an investigation- 'Operation Slate' into the allegations that had been made. Dyfed Powys Police responded to this stating;

"Police instigated Operation Slate as the overarching operation for all matters reported on Caldey Island, as a result of victim disclosures, and not journalistic material or headlines."

164. Officers from Dyfed Powys Police Force met with the Caldey Island Safeguarding Lead and the Menevia Diocese Safeguarding Coordinator and it was agreed that the names of the victims who had settled already with the Abbey would be shared with them. The police at the time of that meeting shared with the Abbey that they were already aware of other investigations of a sexual nature concerning a priest on the Island. At the time the police were considering whether the perpetrator

or perpetrators acted alone or were part of a larger network of abusers. There is no further mention of this in Abbey records.

165. The Menevia Safeguarding Coordinator assured the police that there was a plan in place to provide 'safeguarding awareness' to all employees in March 2018 when the island was closed to the public and before the new season began later that month. In addition, they stated that owners of the shops on the island would be asked to place 'safeguarding information leaflets' in their premises. The then island Safeguarding Lead confirmed that any current incidents noted by staff on the island would be reported and that all staff were aware of their obligations to report any behaviour or disclosure that concerned them. They acknowledged that staff had not at that time had 'full' safeguarding training, but that this was planned to be put in place to ensure all were able to act on any concerns they may have. In addition, to increase safeguarding awareness a leaflet would be included in all the island employee's pay packets. There was also a discussion about the possibility of a 'Child Practise Review', and that a press release would be issued with a view to encouraging other victims to come forward. Having completed their investigations, Dyfed Powys Police concluded 'Operation Slate'.

Other abusers known to has resided on Caldey Island

166. In 2011 it emerged that Paul Ashton, also known as James Robert Judd, a convicted sex offender and wanted by several police forces in the UK in connection with sexual offences involving children, had been living on Caldey Island within the Abbey community from 2004 until 2011. A warrant for his arrest was outstanding for the possession of sexual images of children. Following his arrest on the island in 2011, he was convicted on the mainland of further offences against children. In 2017, the then island Safeguarding Lead informed Dyfed Powys Police that Ashon had arrived on the island from a homelessness project in London with a reference from a priest of that community for him to be supported. He was offered a volunteer role in managing the bookings at the Guest House in return for his board and lodgings. Ashton's real identity was only discovered when his image appeared on the 'Crimestoppers Most Wanted Gallery' on BBC TV and was seen by witness R. Witness R then contacted Crimestoppers and Dyfed Powys Police at Tenby, and then reported the information to the CID in Haverfordwest. The then Island manager also reported Ashton to the police (the Reviewer has seen email responses from the police). Ashton was soon afterwards arrested. A search of his property revealed indecent images of children on his digital devices on Caldey Island. The Abbey had employed Ashton to administer the island's accommodation, which provided him with regular unsupervised contact to families with children. A pattern of him providing accommodation to single parent families whom he had befriended (witness R and victim 011) was identified reviewing the records of bookings Ashton had made at the Guest House.

167. According to the current Abbott, Father Jan, the 'Crimestoppers' call came from someone on Caldey Island (witness R). The Abbot's belief was confirmed in an email from the DSP sent on the 11th of May 2024, stating that suspicion had already

been raised due to Ashton's behaviour - that he never left the Island, that he had introduced heavily encrypted emails and frequently changed his phone number. Ashton, whilst wanted by the police, was able to live at the Abbey for seven years under his assumed name., He had been originally arrested by police in West Sussex in 2004 when officers executed a warrant at his address, and he disappeared whilst on Bail. During the search of his property officers found thousands of indecent images of children on his computer. It is now known of course that he had been able to present under an assumed name to the Abbey at Caldey and had been able to stay for several years undetected and in plain sight. In November 2017 the Guardian reported that;⁴⁵

"When Robert arrived, he offered to help and made himself indispensable," a whistleblower said. "He operated the island's satellite internet and phone system, managed online accommodation bookings and the accounts, and worked in the mail room. He put himself in an ideal position."

168. An email from Ashton to witness R in April 2011 demonstrates his power base and control over processes on the Island such as the Guest House Manager asking him to sanction his leave days. The informal and engaging email he sent in response which asked whether she shared the contents of their emails with others and described his 'dreaming' of one of witness R's children, demonstrates a style that is often used to groom others- familiar, but potentially intrusive and suggesting a shared intimacy.

169. Ashton was arrested on the Island on 6 July 2011 and appeared at Chichester Crown Court on the 1st of March 2012. Ashton admitted to the possession of more than five thousand indecent images of children and was jailed to a thirty month sentence of imprisonment. The Court was told that South Wales Police had found more indecent images on the Caldey Island computers he had access to. Witness R and others suspected that this fugitive child sex offender operated a criminal child pornography distribution network from Caldey Island under the auspices of a company named- 'St Martins of Caldey' (now dissolved) described as a 'cleaning company'. In connection with this it should be noted that Witness S believes that she was stopped from using the existing internet services by Ashton to hide his illegal activity and that due to her suspicions concerning him, she took matters into her own hands and visited the registered offices of the company in Poole and was told that they 'did not clean' as described below.

170. In April 2009 Paul Ashton had registered a business known as 'St Martins of Caldey' using the Abbey as it's registered address. The current Abbot stated that the Abbey did not know of this business even though Ashton would have received post sent to this fictitious company on the Island for at least two years. It must be noted

⁴⁵ <https://www.theguardian.com/uk-news/2017/nov/24/sex-offender-was-hiding-at-caldey-island-monastery-for-seven-years>

that neither the Abbot nor the monks had oversight of the incoming or outgoing post, and that this was the official responsibility of the Post Mistress who operated from the Post Office on the Island. There were three others named as directors, one of them a software engineer. Judd resigned as Director in May 2009 and the company was dissolved in 2011. As described above the company was suspected to be a cover for other activities. Another Director was in 2014 convicted in Poole Magistrates of fraud by false representation, in that he dishonestly set up a business venture, intending to make a gain for himself, causing a loss for another person. Another member of the company was convicted in 2022 in Bournemouth Crown Court of harassment and threatening to kill, gas or burn an ex-partner.

171. The Reverend John Shannon also lived the island. He was accepted as a priest on the island on a 'trial basis' but left after only nine months.⁴⁶ After he left the Island, he was arrested for the possession of indecent images of children and later the office of 'Reverend' was removed from him. The Archbishop of Cardiff has established from the Archdiocese of East Anglia that Shannon was laicised in 2011 and according to their records had not been a priest in Menevia or on Caldey.

172. John Cronin was suspected to have lived under an assumed name in a cottage owned by the Monastery on Caldey and rented on a long lease to Witness S for a month in 2009. Cronin had been jailed in 1992 for the sexual assault of an adult female. The then Abbot of Caldey stated in December 2017 that they had no knowledge and no record of this person ever having visited the island in any capacity. The Abbott stated that this was most likely the result of the tenant sub-letting their property informally to Cronin, a practice which is no longer allowed. Witness S states she was asked by a retired nun on the Island to rent the property to Cronin.

173. In 2011, Canon Richard Byron, a priest at St David and Patrick church came and stayed on Caldey for ten weeks. Father Daniel was told that he was a guest by the Guest Master and that nothing about his circumstances had been shared with the Abbot at that time. When Father Daniel met with Canon Byron it appeared he was suicidal, and Father Daniel was able to persuade him not to kill himself. Father Daniel did not know, and Canon Byron did not disclose that as reported in the 'Western Telegraph' newspaper that Canon Byron had appeared on the 11th of July 2001 at Haverfordwest Magistrates court for an offence of indecent assault with a male adult in a public toilet⁴⁷. According to records he had also been removed from saying Mass and having any contact with children by the Bishop. The Menevia Safeguarding file stated that that Canon Byron went to Caldey to 'recuperate' and 'was visited by young men' whilst he was on the Island. The Archbishop of Cardiff has since spoken to an elderly priest who was the Chancellor⁴⁸ at the time and

⁴⁶ Email Exchange between the Caldey Island Safeguarding Lead and the Diocese of Menevia Safeguarding Coordinator confirms this 12. 12.17

⁴⁷ <https://www.westerntelegraph.co.uk/news/6653150.priest-faces-charge-of-indecent-assault/>

⁴⁸ The primary role of the chancellor is to safeguard the acts of the bishop and diocesan curia, and ensure they are properly recorded. That is, he or she (it can be a woman so long as she has the required Canonical qualification) is responsible for the orderly arrangement and accessibility of the records and

attended the Court and who stated that Canon Byron had not been convicted of the alleged offence. At the time this was appropriately reported to the Charity Commission by the Diocese of Menevia.

The lack of an apology

174. In 2016 following the financial settlement agreement connected to the abuse experienced by 002, the mother of 002 met with the then Abbot Daniel to seek some “pathway to reconciliation” between the six victims and the Caldey Island Community as she stated the settlement had not brought “peace”. She described Abbot Daniel in an email as being “courteous but guarded”⁴⁹. In 2016 Caldey Island had come under the safeguarding umbrella of the Menevia Diocese. On 31st of July 2017, 002’s mother made a second attempt to secure an apology from the Abbot, Father Daniel, who responded that he was not able to offer a ‘genuine apology’ to her. In November 2017, she then approached the Safeguarding Coordinator of Menevia asking them to intercede on her and the victim’s behalf as Abbot Daniel had stated he could “not offer a reconciliation with sincerity”. Her concern appears to have been that without an apology the victims would remain outside of the church. 002’s mother noted that the victims were speaking with an Australian journalist and that a forthcoming article in ‘the Guardian’ newspaper would state that the victims had not received an apology.

175. The Menevia Safeguarding Coordinator then met with the mother of two other victims and discussed the prospect of an apology from the Abbot.⁵⁰ He stated the Abbot appeared genuinely sympathetic to her distress but that he felt powerless in the face of the Abbey’s hardening position in terms of the Civil Courts, litigation and claims for compensation.

176. Following the media interest in the child abuse scandal that had by then embroiled Caldey and the area around it, the Abbot Father Daniel e-mailed on November the 19th 2017 the Diocesan Safeguarding Coordinator for the Diocese of Menevia, stating that he had been advised by his superiors in Belgium that due to the publicity already generated he should ‘step away’ from the whole issue of an apology.⁵¹ The Diocese were keen that the public were informed that the matter was the Order’s responsibility and the Diocesan Safeguarding Coordinator wrote on the 20th November 2017 to inform the victim’s mother that:

files that keep the diocese running and are its recorded history. This is especially true in regard to the sacramental registers, which detail the sacramental history of each parish in the diocese, working in collaboration with the Parish priests who have the responsibility for recording sacramental information at local level. The chancellor is also the official notary on the documents issued by the diocesan bishop, so their signature will often appear alongside that of the bishop on official documents. Archbishop Mark Nov 2024

⁴⁹ Email 09.11.17 from mother of 002 to Safeguarding @ Menevia

⁵⁰ Ibid

⁵¹ Email dated 19.11.17 Brother Daniel to safeguarding @menevia

“the small chance that you had of seeking some sort of apology has now been lost because of the publicity.”

Whilst such an act was understandable from the point of view of protecting the Abbey financially, it served to reinforce the already existing impression within the wider community that the Abbey saw the victims as a threat to them for publicising their claims of abuse and the consequences of those claims for the Abbey.

177. In an additional response to those ongoing claims, on the 21st of November 2017, the then island Safeguarding Person (given the role in August 2016 following a period of induction and orientation) stated in an email to the Safeguarding Coordinator:

“that the monastic community has no duties involving children nor any requirements to ever be with children. Trippers and their family visiting the island have no access to the Abbey itself other than the Abbey church, where they are confined to the upper gallery. It is a frequent complaint of trippers that they never ever see a monk (other than in the Abbey church services) which is supporting evidence of their lack of interaction. The monastic community are not alone with children at any time.”

178. On the 23rd of November 2017, the Office of the Children’s Commissioner for Wales emailed the Safeguarding Coordinator of Menevia to inform them that following an item published on the Caldey website the previous day which had erroneously stated that the Abbot was working with their Office, they had issued a denial direct to journalists and a press release stating this was not the case. Following this, an unsigned email was sent to Dr Amanda Gearing in December 2017 stating again that the Abbey was cooperating with the Children’s Commissioners Office, despite the earlier rebuttal of this by the Children’s Commissioner’s office.

A public presence

179. At the time of the most recent safeguarding training, which was delivered in March 2024, several monks described visiting the village in their habits and being regularly approached by members of the public asking permission to take a photograph of them with the monk. During the training a discussion about the issue of monks walking and eating with or near and touching and being touched by visitors to the island revealed that there was not in place a formal ‘no touch’ policy on the island. (A safe boundaries policy was adopted in August 2024 and training is being arranged with the RLSS on safe boundaries.) Some of the monks attending the training expressed concern about the likelihood of false allegations being made in the light of the publicity following TK’s abuse and the risk that posed to them of photographs taken by the public then being digitally manipulated putting them at risk of false allegations. It also emerged during the training event that some of the Abbey’s monks would go the tearoom anonymously, that is not wearing their habit

and having closer contact with members of the public than would normally be the case.

Section 6 Conclusions

180. These findings are made on the civil burden of proof, which is on the balance of probabilities. This means that when assessing the evidence, the Review decides whether the issue or factual allegations at hand are more likely than not to be true or correct.

181. Regarding the monk TK

That there was a consistent pattern evident in TK 's behaviour with all victims that the review has spoken with, and that these behaviours include-

- The grooming of parents whom TK knew to be either in some way vulnerable or likely to be accepting of his presence. He did this by overwhelming the family with his attention, offers of help and high levels of regard towards children- gifts and affection including touch and little gifts- looking after children gifts of ice cream, yoghurt, cream, chocolate, sweets and acts of 'kindness'. Once accepted by the family, TK would then escalate contact by offering additional help – guided tours to 'special' parts of the island, visiting the family home on the island and establishing individual contact with the children, offering to baby sit and take them out to the dairy for instance where he would provide 'warm coffee', sweets and other treats- sometimes as early as 6 am. In situations where there was a single parent- almost always a mother alone with her children, TK would provide practical help around the home and babysitting.
- Use of a tortoise or other attractive treats to entice children into the Monastery garden where he would engage and sexually abuse them.
- TK would extend his control over the children and family after they had left the island by writing to the family and the children at home separately and reminding them of the 'special relationship' they had. Victims told of their feelings of 'disappointment' when as adults they found out that TK also wrote to other children, evidence of how fundamentally he had made them believe in the 'special relationship' that they shared.
- Tk would exploit his status as a monk with new arrivals to the Island with children-always wearing his monk's habit and offering to provide guided tours around the Island with their families. During these times he would share their food with them, take them to secluded beaches that no one else would know, and during these times establish intimate contact with a chosen target- usually but not always a girl- establishing enough intimacy to make contact both physically and emotionally with them - which he later used to establish trust and more contact and opportunities to separate them from their families.

182. These behaviours on their own should have been sufficient to cause TK to have been challenged by the community and Abbot Robert who had the power to require him to leave. It appears that these behaviours were ‘common knowledge’ within the island communities and tolerated. In the period that this Review is concerned with- the late 1960’s onwards, it must be remembered that knowledge of child sexual abuse and awareness of the presence and activities of paedophiles was very low- even amongst professionals- including those working with children-social workers, mental health workers childcare specialists and police officers. As Bea Campbell wrote in relation to the ‘Cleveland Enquiry’ and the evidence of child systemic child abuse there,

“evidence indicating chronic and current ...abuse challenged conventional wisdom about children, sex, men and the creed that sex with children was rare, that it was imagined or incited by the children themselves”⁵²

183. There are sufficient similarities within the cases examined to indicate that TK employed several conscious and complex strategies to engage, seek and secure the trust of parents and their children to create opportunities for himself within plain sight of all, including those living on the island. It was this that enabled his abuse of those children to continue over the years despite the various changes in personnel on the island- both lay and clerical.

184. The nature of the abuse carried out by TK varied according to the victim’s accounts. It involved girls and boys, and most were pre- pubescent. Victims describe being fondled, held tightly by him and being digitally penetrated and rape. There is an account by a male victim of him being penetrated by him. The abuse in the case of some victims persisted over a period of many years as children returned to Caldey with their families for holidays and in some cases, TK would visit them at their home on the island or as stated by 001 at his actual home. In the victim’s accounts there are allegations that TK acted as a contact for other male perpetrators – who either visited the island and engaged with TK in the abuse whilst there or visiting with TK, staying at the victim’s family home and there abusing children within the home. Many of these probable perpetrators have never been able to be identified, although some have, none have been tried in Court. Several female victims experienced prolonged and serious vaginal infections because of his abuse.

185. There appears to have been a failure of leadership at the highest level within the Order and Abbey. Serious matters of repeated and frequent allegations of child sexual abuse by TK were not reported to the statutory authorities as the law of that time required. The Review was not able to establish what information if any regarding the sexual abuse of children was shared with Scourmont Abbey or Menevia either. The only record relates to a parish priest of the mother of a victim sharing the allegations sometime after TK died in 1992 with the Menevia Safeguarding Coordinator. However, in 1990 the Bishop of Menevia knew of the disclosure of sexual abuse by a monk on Caldey Island which had been made in a

⁵² B. Campbell ‘Secrets and Silence’ Policy Press 2023 p2

school within the Diocese. The Abbots in post from the 1970's until 2014, when TK's abuse was reported by Father Daniel, tolerated TK spending significant time with families and their children, despite it being seen as

“ a serious matter to socialise with the islanders as it against the monastic way of life”⁵³

Father Daniel stated to the Review that he was not informed by Father Robert of the concerns expressed by families of TK's behaviour, when he became Abbot in 1980. He states it was the letter from 011 in 2012 that alerted him to the abuse. This suggests to the Reviewer the absence of a system in which neither serious concern, nor significant conversations were recorded and stored in an accessible manner. Had such information and conversations been recorded they would have shown the alarming pattern of TK's behaviour and the concerns that had previously been expressed about it.

186. The case of Paul Ashton, a repeat sex offender, wanted by a number of police forces and who lived within the Abbey on the Island from 2004 until his arrest in July 2011 demonstrates in the Reviewer's opinion a lack of due diligence undertaken by the Abbey in their allowing him to join the community on Caldey without any identity checks. Paul Ashton exploited his unrestricted access to the Island's IT system to download indecent images of children and later to start up a company which operated as a screen- it purported to be a 'cleaning company' for other presumably illegal activities in which he had involved two other men 'as shareholders'. The actual activities that the company was used as a cover for has never been discovered. Witness R's experiences describe a 'near miss' regarding Ashton's contact with her children, having been included in his inner circle with emails that encouraged her visits as a single parent to the Island and offers of support and help. She believes that she was groomed by him.

187. Witness R became increasingly concerned about Ashton and undertook their own research and discovered his true identity and shared it, initially with the Guest Master on the Island and then the local police. At that point the Island Manager on behalf of the Abbot reported Ashton to the Police. This case has demonstrated to the Reviewer that by Ashton being able to deceive the Abbey for so long and in plain sight a concerning lack of commercial and professional due diligence both by the Abbey and the island's governing body existed throughout this period.

188. John Cronin, Reverend Shannon and Canon Byron all either convicted or suspected of sexual offences were able to stay for significant periods on Caldey Island. The lack of curiosity, and high level of trust demonstrated by the Abbot and Abbey could be said to reflect the cherished values and qualities held within the Cistercian Order and which sets them apart from other orders. However as can be seen by the events outlined above such levels of trust and lack of enquiry left the

⁵³ Father Daniel 19.04.2016

Abbey open to unknown risks, which on a tourist island that necessarily welcomes others appears to the reviewer to be reckless.

Weak Leadership, no evidence of governance and poor record keeping.

189. Poor record keeping and an absence of the identification and management of risk appears to have been the hallmark of the Abbey until recent years, as demonstrated following a recent allegation in 2017 of a non-recent rape by a visiting Irish priest or monk. This allegation was investigated by Dyfed Powys Police, during which the then Caldey Island Safeguarding Lead admitted that due to the lack of records being kept of monks and others that had visited the Island it was not possible to identify either the monk or who had been resident on the island at that time, which encumbered the investigation.

In the period under review, record keeping within the Abbey was erratic and there had been no apparent system of recording, storing and communicating significant information in a known, secure location. This prevented the storage and sharing of information, critical at times of change in leadership, but important always in terms of establishing patterns, concerns or more positively progress being made by individuals or projects. There was no evidence of any oversight or governance of the Abbey and no evidence of the Abbey itself actively involving safeguarding subject matter experts- local or ecclesiastical, for instance the police or the Local Authority in any of the issues discussed in this report.

190. Linked to this is the issue of the Abbey and its tenancies which were managed by the Island Manager, and which appear to have been awarded and withdrawn for reasons unknown, and employment on the Island likewise granted or withdrawn. The amount of rent required to stay in a property and the conditions attached to such tenancies appear to vary considerably amongst those that live on the island. The Reviewer was not able to identify any established system of rights, obligations and requirements relating to either the tenants or the holders of the properties. One tenant had a hundred year tenancy, whilst others for a few years. There were instances related to the Reviewer of rent increases on properties that then due to issues of affordability led families to quit the property. All of these unstable conditions, unaccountable decisions and lack of formal rights contributed to dependence on the Abbey's goodwill. One of the effects of this, whether intended or not was to make those dependent on that goodwill reluctant to do anything that might risk them losing it.

191. Following the settlement of claims made in 2016, and the media coverage which ensued, the Abbey responded to requests from statutory services and the Safeguarding Lead from Caldey Abbey and Safeguarding Coordinator from the Diocese of Menevia attended two MAPPA meetings in November 2017 and January 2018. At these meetings, the Abbey's representative sought to reassure agencies represented there by announcing that it had developed a formal safeguarding process and structure and had appointed an independent safeguarding lead for the

island (an ex police officer) and were in the process of implementing a schedule of safeguarding training for all that were employed or were resident at the Abbey including the monks. This structure and process appears from records to have been short lived and of a poor standard. There was no evidence that the Reviewer could find of any improvement of either knowledge, awareness or behaviour following the training that might suggest it had had the intended impact.

192. The evidence for this view has been provided by the experience of the victims who have disclosed being abused on the island and who all tell of the responses to their allegations being generally one of denial, suspicion and a pervasive assumption that they were lying. In the opinion of the Reviewer, this attitude most likely was responsible for the slow and obfuscating responses to many of the allegations of abuse from the victims who came forward. This then prevented Caldey Island and the Order from responding appropriately and in good time to the allegations that were being made.

193. In addition, the unnecessarily adversarial response (as illustrated by the Order's own legal files) further damaged the victims both emotionally, and in some cases their families, retraumatising them and causing acrimony in some cases within and between families. This strategy has led the Abbey's approach to be seen by those both directly and indirectly affected as hostile and cruel.

194. Later victims who reported in 2017 and 2018 were similarly treated in an adversarial way and the Reviewer is concerned that this may have contributed to the withdrawal of their complaints and claims. Two of the three solicitors representing those who made these claims independently described to the Review the responses of both the Abbey and their legal team as the most hostile they had ever received from any organisation. The tone of the letters received by the victim's solicitors evidence this adversarial and hostile approach.

195. It also appears that the Diocese of Menevia which was engaged by Caldey to create a robust safeguarding framework and ongoing supervision of the Designated Safeguarding Lead on Caldey remained a distant partner and did not seem to have any oversight on either the day to day functioning nor updating in terms of key changes in safeguarding law and practice.

Cultural issues

196. The Carmi review⁵⁴ demonstrated the impact on effective safeguarding caused by the defensive reaction of institutions to claims of abuse and seeing the involvement of secular agencies as a potential threat to the institution rather than as a helpful and legitimate response to a significant problem. This reflects on a deeper cultural issue which, as Carmi identified, can best be remedied by exercising-

⁵⁴ [B.11: Culture of the Church | IICSA Independent Inquiry into Child Sexual Abuse](#)

“openness with others outside the community rather than a defensive barrier against all external interference”.⁵⁵

197. In addition to the above issue this case has made plain that the Abbey itself, as an organisation was unable to protect either itself or others in a systematic way by its lack of any screening mechanism that sought key information-, identity, proof of identity, national insurance number etc. of those coming to the Abbey. Sadly, this lack of oversight made Caldey Island an easy and even a welcoming target for those wanting or needing to exploit it's openness and trust- Paul Ashton to name just one that has been identified to have thus benefited.

198. The ability to use the Island and the Abbey as a place in which to hide has been made easier by what seems to be the convention of accepting at face value the identity and background and reasons provided for staying on the island. This is further enabled by the convention of new members of the community taking or being given a new name that has a personal or religious significance to that individual. This provides for those so minded a unique opportunity to live anonymously, something that is very difficult to do within most other communities, at least in the Western world.

199. The issues identified above in paragraphs 188 and 189 of weak leadership, lack of scrutiny or governance and poor record keeping created a culture in which challenge was absent, perhaps because it was disapproved of, such as when TK's behaviour was regarded to be against the 'monastic way of life'. This apparent reticence to challenge TK directly to his face enabled him to offend over four decades in plain sight of some of the island community. TK spent significant time with children on his own, with families in their homes, grooming both adults and children with gifts and attention. In other cases of sexual abuse within the Catholic Church deference has been identified as an issue, their role and monastic clothing identified monks as important people to whom many deferred and would not challenge.

200. The review found that there was a history of the Abbey failing to follow UK Safeguarding Legislation. There was no evidence available to the Review that indicated there was any governance or oversight provided from within the organisation regarding this. The new safeguarding arrangements are listed below but are in their infancy and are yet to be embedded in the longer term. The Review identified an example in which the Abbey representatives in the past agreed to embed safeguarding arrangements and then did not. This has been presented to the Review as having been caused by incompetence and naivety on the Abbey's behalf. However, such responses could also be seen as disguised compliance- by agreeing to act and then not following through, allows the status quo to prevail. To evidence this fundamental change that the Abbey will and does adhere to Safeguarding

⁵⁵ <https://webarchive.nationalarchives.gov.uk/ukgwa/20221215035843/https://www.iicsa.org.uk/key-documents/8809/view/OHY000184.pdf>

legislation and guidance requires rigorous long term oversight by the Local Authority which the Reviewer suggests must be put in place.

Section 7 Improvements to the safeguarding arrangements during the course of the review

201. The Safeguarding Lead and Abbot asked the Review to share immediately any suggestions for improvements to the current safeguarding arrangements. This allowed for significant changes to be made without waiting for the Review to report. Had these changes not been implemented alongside the Review these would have been recommendations for the Abbey to improve its governance, policies, procedures and training arrangements.

202. Prior to the Review commencing In August 2023, the Caldey Abbey Estate Board was established to provide a robust governance structure on the Island which assured regular accountability, scrutiny and strategic oversight over all of the arrangements on the Island. Those initial changes made to the safeguarding arrangements are outlined earlier in this Review in paragraph 38.

203. Before the tourist season commenced in April 2024, all within the monastic community, employees, volunteers and those living on the island received safeguarding training. This was to raise awareness of what constituted safeguarding and to improve the reporting of concerns. It also enabled the Reviewer to meet the Islanders and monastic community and explain the process of the Review. Many that attended those events shared their anxieties about the Review, some of which remain still.

204. The mandatory requirement for all monks on the Island to have DBS checks was extended to all Islanders, volunteers and employees. The monastic community had been DBS checked in January 2023; this was enhanced to ensure all given names not just chosen names were checked. In addition, the Safeguarding Policy was reviewed and agreed by the Board, a dedicated safeguarding telephone number and e-mail address was set up, safeguarding posters were displayed at key sites on the island, a missing child form was adopted, and an emergency plan was agreed with the emergency services and the Local Authority.

205. In July and August 2024, the Board agreed the following safeguarding policies and procedures:

- a. A 'Caring Safely for Others' policy including that every member of the monastic community was mandated to read the policy and sign they had read and agreed to adhere to it.
- b. An application process for new tenants to include sight of original identification documents, DBS checks, references and an interview with the Abbot and Island manager.

- c. An application process for visiting priests which requires the Safeguarding Lead to be notified by the Abbot, and checks made with the Safeguarding Team in the priest's diocese.
- d. Managing Concerns/Allegations policy based on the Catholic Safeguarding Services Authority (CSSA) model, including establishing an independent Safeguarding Sub-committee should the application to come under the safeguarding umbrella of the Diocese of Menevia not be realised.
- e. Safe Boundaries Guidance for catholic priests and monks in line with 'Caring Safely for Others'.
- f. A Caldey Abbey Safeguarding Risk Register be kept and updated.

206. A volunteer Safeguarding Administrator was appointed in September 2024. A qualified and experienced social worker, who did not live on the Island, was employed part-time as the interim Safeguarding Lead in October 2024.

207. The Safeguarding Sub-committee was established in October 2024, which comprised of independent professional people with safeguarding expertise in Health, Education, Children's Rights and Human Resources and chaired by the Safeguarding Trustee. Terms of Reference were recommended to the Board by the sub-committee and approved.

208. A new computer system, 'My Concern', was purchased in October 2024, which will enable safeguarding concerns to be stored in a timely and secure way, in accordance with GDPR rules. It will also enable the Safeguarding Lead to produce reports and statistics easily for the Board, the Safeguarding Sub-committee, the CSSA and the Religious Life Safeguarding Service (RLSS).

209. In November 2024 Caldey Abbey advertised for a permanent part-time Safeguarding Lead who is an experienced qualified social worker and significantly not resident on the Island.

210. Through 2023/2024 close links have been developed with Pembrokeshire County Council's Safeguarding Department and Dyfed Powys Police. As a result, there has been an improvement in the quality and suitability of safeguarding referrals. Although not privy to the detail the Reviewer was able to observe that the new Safeguarding Policy was being robustly and appropriately applied.

211. Caldey Abbey receives the services and advice of the RLSS, which is an independent team of safeguarding professionals for religious bodies in the Catholic Church. The regulator is the CSSA which will be auditing safeguarding on Caldey Island in 2025.

Improvements to the residential management and employee contracts

212. The new Island Manager and the Board recognised the need to establish more formal tenancy arrangements on the Island. A chartered surveying company was commissioned in July 2024 to carry out a review of tenancies and in turn draw up new tenancy agreements for all occupants. Caldey Island Estate Company Limited has also commissioned a legal and a Human Resources (HR) firm to update employment contracts, volunteer agreements and contracts for employees with accommodation included. This work is nearing completion.

213. In addition, the Board adopted a policy in July 2024 that all new applicants for tenancies be required to complete an application form, produce original identification documents and references including their National Insurance number and have an interview with the Abbot and Island Manager before a tenancy is granted.

214. The Board from July 2024 adopted an application process for visiting priests which has been agreed by the Board and which includes background checks with their diocese safeguarding teams.

Learning from others

215. The outgoing DSP have spoken with Buckfast and Ampleforth Abbeys, which have both experienced safeguarding crises themselves and have made significant improvements to their approach and policies as a result of them. Caldey Abbey can learn from both institutions, but in the Reviewer's opinion from that of Buckfast Abbey's particularly- it similar both in size and is also a tourist attraction which attracts 160,000 visitors a year with a commercial arm and a retreat house. A visit is planned once the newly recruited DSP is in place along with the outgoing DSP and will set up a network of support with the Abbey and meet the members of their safeguarding subcommittee as part of the process of ensuring the resilience of the safeguarding improvements made on Caldey.

Section 8 Recommendations

IICSA recognised that the greatest barrier to keeping children safe from child sexual abuse was a belief that within any community that all are good people, and that 'it can't happen here'. Caldey Island is a place in which most people feel blessed to live and visit and which they regard as special if not holy.

IICSA stated:

"In a community, there can be a tendency for members to be predisposed to think well of each other. Those equipped with a high status are most likely to be regarded as entirely trustworthy and incapable of committing an act of abuse. This perception requires deep-seated cultural change. It must be

recognised that the most common barrier to reporting is a failure to acknowledge that such individuals are capable of criminal behaviour”.⁵⁶

216. Recommendation 1

The public facing business of tourist attraction and the Abbey be separated as legal entities with separate governance and management structures in which safeguarding is separately embedded. This division be robustly managed, with clear codes of conduct and rules of engagement between the bodies. Following the learning from IICSA, this arrangement has been put in place as at Ampleforth between the school and Abbey which share a common site. The Reviewer believes that the methods and processes used there could be considered as a model for the Island and Abbey to make both a safer place for all.

217. Recommendation 2

To protect all parties, contact between the monastic community and the visiting public be formalised and informal contact should cease. Should a member of the public seek pastoral or religious advice or require support they should be referred to their parish priest. The monks on Caldey have expressed concerns that they are at risk of ‘selfies’ and of photographs taken of them being digitally manipulated. It would seem to be of mutual advantage that these informal photo opportunities cease.

218. Recommendation 3

‘Survivor voice’ should be at the heart of the Island governance. The current Safeguarding arrangements should be strengthened by the addition of a survivor or survivors of child sexual abuse to sit on the Board of the Island. This is to ensure that Caldey Abbey will continue to hear and value the voice of those harmed in the future as a matter of procedure rather than a personal inclination. Further to this, the Abbey should seek to ensure that all future safeguarding arrangements, policies and procedures are co-produced with and assured by survivor/s.

219. Recommendation 4

The appointment of an independent visiting (not resident in any shape or form) Designated Safeguarding Professional (DSP) employed for 12 hours a week during the summer and other times when the Island is open to the public and reduced hours for the remaining part of the year. The outgoing semi- resident DSP to become the Safeguarding Trustee as they are currently a Board member. The new Island Manager who is trained to Level 3 Safeguarding will act as Deputy DSP to the DSP. The DSP and Deputy DSP job descriptions will include

⁵⁶ <https://www.iicsa.org.uk/reports-recommendations/publications/investigation/anglican-chichester-peter-ball/case-study-1-diocese-chichester/b11-culture-church.html> para 485

‘spot checks’ and audits as well overseeing incoming referrals, ensure that training of personnel is maintained and up to date, that such training is recorded for all key staff involved, and keeping the island updated and informed in terms of evolving safeguarding risks. They will prepare the Annual Safeguarding Statement and an Action Plan to the Caldey Estate Board.

220. Recommendation 5

The DSP receives external safeguarding supervision which reviews all safeguarding decisions. The outcome of this oversight to be reported to the Caldey Estate Board on an annual basis as a formal Board agenda item.

221. Recommendation 6

Recommendation for Pembrokeshire County Council (Cyngor Sir Penfro)

In recognition that child sexual abuse occurred in plain sight on Caldey Island and that as recently 2024, the Island was not aware of the Social Services and Well-Being (Wales) Act 2014, and the All Wales Safeguarding Procedures, Pembrokeshire County Council will gain assurance that both the Island community and the 60,000 members of the public who visit each year are safe. The Local Authority has agreed on receipt of this Review to establish a ‘Response Group’ which will formalise the arrangements for the governance, oversight and scrutiny of the safeguarding arrangements for Caldey Island and Abbey. These arrangements will be embedded in the long term to ensure ongoing assurance for the wider public.

222. Recommendation 7

That all who live and work on Caldey Island in any capacity agree to a Code of Conduct which includes a ‘Duty of Candour’⁵⁷ and that any breach of this duty or failure to safeguard a child or adult with care and support will result in the termination of both the tenancy and/or right to live on the island.

223. Recommendation 8

The six cases of child sexual abuse that Caldey Island ‘settled’ in 2017 be reviewed and victims offered a full and frank apology for the Abbey’s failure to protect them as children and the abusive way as adults they were treated when they brought their claims. That ongoing support and therapeutic help independent of the Abbey is offered to them, and any costs incurred be met by the Abbey.

224. Recommendation 9

⁵⁷ Similar to NHS and CQC

The lack of clarity expressed by the monastic community at the March 2024 training regarding contact with the public suggests a need for a clear 'No Touch' policy, the existing 'Caring Safely for Others' guidance needs to be adapted for the Island giving specific examples related to any contact accidental or organised between the monks and the public. For the avoidance of doubt any accidental physical contact must be declared by the individual concerned and recorded within the day it occurred. This record should be reviewed as outlined above and any patterns identified and acted on. The Reviewer recognises that Caldey is a small island community and that at points there will be the need for a 'all hands on deck' approach in any crisis, taking that into consideration, physical contact should be in exceptional circumstances only and recorded appropriately. This position protects all.

225. Recommendation 10

The allocation criteria and process of securing properties and tenancies on the island becomes transparent and within the public domain to allow for scrutiny.

226. Recommendation 11

That the Monastic Community, Board and staff undertake trauma training provided by the National Association for People Abused in Childhood (NAPAC). This organisation offers support to adult survivors of all types of childhood abuse, including physical, sexual, emotional abuse or neglect. This training will equip all involved to respond appropriately in any future contact with a victim or survivor.

227. Recommendation 12

That visiting clergy and others who stay on the island adhere to the Code of Conduct and can demonstrate an understanding of the Safeguarding arrangements on the island. Failure to adhere to this will result in them being required to leave the island.

Appendix 1 Terms of reference v2 extended

Terms of Reference for a Safeguarding Review in the case of KO and Other Allegations of Historic Child Sexual Abuse

Commissioned by Caldey Abbey

Background

1. Caldey Abbey is committed to providing an environment in which there are effective procedures for safeguarding and protecting all who visit, live on or work on the Island.
2. In common with many other organisations, Caldey Abbey has, in the past, received disclosures and allegations involving members of the community about their behaviour towards children.
3. As part of the commitment to safeguarding, Caldey Abbey wishes to examine in detail the allegations made by KO and others and review the management of these allegations by its community.

Review

4. The Abbey has commissioned a leading Independent Safeguarding Consultant, Jan Pickles OBE, to undertake this Review. Her point of contact will be the Caldey Abbey Safeguarding Trustee Maria Battle.
5. The role of the independent Reviewer is to identify any learning for Caldey Abbey from this case.

Methodology

- i Review all written material, correspondence and files kept by Caldey Abbey and the Diocese of Menevia relating to these cases.
- ii Meet with KO and others and their support/advocate (if wished) to identify any material they may have in their possession related to the allegations and their handling of.
- iii Interview all staff and others who are deemed appropriate by the Reviewer.

- iv Discuss the case with relevant professionals to gain their insight into the events at the time.
 - v Prepare a written analysis of the material and prepare a high-level 'key points' report focusing on lessons learned and guidance for future best practice.
 - vi The Review process will be overseen by the Safeguarding Trustee Maria Battle who will support the Review by facilitating access to documents and speaking with key staff about the purpose of the Review.
6. Prior to the Review commencing, the Safeguarding Trustee will liaise with the Dyfed Powys Police to ensure that they are content with the scope of this Review and the proposed methodology.
7. Bearing in mind the historical context other relevant bodies including the Children's Commissioner for Wales should be informed of the Review.

Limitations

8. This Review will encourage self-reflection with a focus on systems, policy and practice; it will be about learning and not attributing blame. If the Review identifies any behaviours that are of a criminal or safeguarding nature Caldey Abbey will follow its safeguarding policy and make a referral to the appropriate authorities.
9. The Reviewer will also independently make appropriate referrals if the Review identifies any behaviours that are of a criminal or safeguarding nature.
10. Where the independent Reviewer provides advice and recommendations during the Review, Caldey Abbey will consider and will act on these rather than wait for the conclusion of the Review.
11. The Review will avoid 'hindsight bias' to ensure actions or the lack of action following allegations are viewed at the time they came to light.
12. This Review is not a legal inquiry. It is not the purpose of this Review to determine criminal or civil liability of individuals or to make any specific findings of fact in relation to past cases.

Final points

11. This Review is about Caldey Abbey taking ownership and responsibility for ensuring it learns lessons from the past and creates a safe environment for all today. The output from the Review is the property of the Caldey Abbey. The Abbey is, however, committed to sharing the output and recommendations with KO and others who have made allegations and disclosures and to the statutory partners where that would be helpful to do so.

12. Whilst this Review has been commissioned by Caldey Abbey and is being paid for by Caldey Abbey, the output and recommendations will be those freely and independently formed by the independent Reviewer.

13. Any change to these Terms must be agreed by all parties in writing.