



Listening support service and system for gathering testimonies

January 2025

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INTRODUCTION

In July 2024, Groupe Egaé was appointed by Emmaus International, Emmaus France and the Abbé Pierre Foundation to set up and manage a listening service and system for gathering testimonies following the publication by the Movement of acts of abuse committed by Abbé Pierre.

This system took the form of an email address (emmaus@groupe-egae.fr) and a telephone number where callers were able to leave a voice message (01 89 96 01 53). **This service will remain open until 31 January 2025 so that we can ensure a smooth transition to the organisation that will handle testimonies in the future.**

A team of 6 experts in the prevention of sexual and gender-based violence was on call to respond to emails and telephone messages. Interviews were offered to all those who contacted the service.

Groupe Egaé conducted interviews and drew up a summary of the testimonies. When the information given regarding dates, places and events was not precise or could not be corroborated using public information (such as press articles or websites), Groupe Egaé called upon Emmaus to obtain confirmation (for example, to confirm whether Abbé Pierre had visited a city on a certain date).

Following the interviews and analysis, Groupe Egaé submitted a summary of the testimonies received to the Emmaus Movement on 8 January 2025. **This summary presents 9 testimonies of sexual abuse committed by Abbé Pierre. These 9 accounts are in addition to the 24 already published in the previous reports drawn up at the initiative of the Emmaus Movement.**

The first report, published on 17 July 2024, presented testimony gathered between March and July 2024. The second report, published on 6 September 2024, presented testimony gathered between July and September 2024. This last report presents testimony received between September and December 2024.

Groupe Egaé underscores that these testimonies in no way enable us to draw up an exhaustive report on Abbé Pierre's conduct. Other testimonies, at times anonymous or incomplete, have been received by Groupe Egaé. All of the information received by Groupe Egaé between September and December 2024 is presented in this document.

This report includes:

- Methodology
- Testimonies received through the system put in place
- Other information received
- Some points arising from the interviews
- Support offered to those interviewed
- Appendices

METHODOLOGY

A call for testimonies was launched on 17 July by the Emmaus Movement in a press release and on the [organisations' websites](#). It was published [by several media outlets](#). On the very same day, people wrote to us and called the hotline to share testimonies or information. Each individual who wrote an email received a message to confirm receipt, written in three languages. **Individuals were then contacted to offer them an interview.** This interview could be held by phone or via video conference. It was conducted by experts in the prevention of sexual violence and in listening to victims.


This interview allowed the interviewees to express themselves and for questions to be asked in order to better identify the nature of the incidents, the dates and locations. These interviews differ from those conducted as part of an internal investigation, where the aim is to corroborate the facts and prepare for an interview with the person under investigation, in accordance with the adversarial principle. In this case, interviews involved listening to and gathering what the interviewees had to say. Following this exchange, a confidential document was drafted. This report has been drawn up based on all of those documents.

Reminder of the legal definitions

Groupe Ega   was able to identify different types of sexual violence in the incidents described by the people who gave their testimony. Below is a reminder of the legal definitions.

Incident	Definition	Example	Source
Sexual harassment (1)	Repeated comments or behaviour of a sexual nature that violate human dignity or create an offensive situation.	Repeated remarks about sexuality	Article 222-33 of the French Criminal Code
Sexual harassment (2)	Putting pressure on someone with the real or apparent aim of obtaining an act of a sexual nature.	A sexual proposition in exchange for accommodation	Article 222-33 of the French Criminal Code
Sexual assault* (* "indecent assault" prior to 1994)	Physical contact with a sexual area (buttocks, genitals, breasts, mouth, between the thighs) committed using violence, coercion, threats or surprise.	Hand on buttocks, forced kiss, touching of genitals	Article 222-22 of the French Criminal Code
Rape	Any act of sexual penetration or oral intercourse committed using violence, coercion, threats or surprise.	Forced fellatio, forced penetration, forced cunnilingus.	Article 222-23 of the French Criminal Code
Incestuous acts	Rape and sexual assault are classified as incestuous when committed by: 1° A parent or grandparent ; 2° A brother, sister, uncle, aunt, great-uncle, great-aunt, nephew or niece ; 3° The spouse or cohabitee of one of the persons mentioned in 1° or 2°.		Article 222-33 of the French Criminal Code

TESTIMONIES

 **Content warning** - This report describes acts of sexual violence, some of which are committed on minors. It may have a significant emotional impact on the reader.

Between 6 September 2024 and 31 December 2024, Groupe Egaé received approximately thirty emails and 12 telephone messages. Several of these were from people who were abused, or who are close to someone who was abused, by Abbé Pierre. Some individuals asked questions, others expressed their sadness, disappointment or their discontent. Some people wrote to commend the initiative taken by the Emmaus Movement.

In this report, Groupe Egaé provides details of 9 testimonies (8 direct and 1 indirect) involving sexual abuse committed by Abbé Pierre on both minor and adult women. These testimonies are in addition to the 7 made public in July 2024¹ and the 17 made public in September 2024².

The people who submitted these testimonies have given their identity and contact details to Groupe Egaé. Emmaus International and Groupe Egaé were able to verify the information given (such as the existence of a certain event or Abbé Pierre's presence at a certain location). The individuals were sometimes contacted again to obtain additional details about their account. The testimonies are consistent. Most of the 9 testimonies presented below report behaviour which is similar to that identified in the first accounts given to Groupe Egaé. They involve unsolicited touching of their breasts or forced kissing.

One testimony reports facts concerning Abbé Pierre's family (HH.'s testimony). **One testimony reports sexual abuse of a boy who was a minor.** The victim did not want his testimony to be detailed in the report.

The incidents described took place from the 1960s until 2000s, most of the time in France and sometimes abroad.

The people providing testimony are from a wide range of backgrounds: an employee of a hotel where Abbé Pierre stayed, carers working in hospitals where Abbé Pierre was hospitalised, a volunteer at a youth camp or on a humanitarian mission, a family member, a flight attendant.

Here is the list of the 9 testimonies received. All the information that could be used to identify the victims has been rendered anonymous.

AA. was subjected to touching of her breasts in the early 2000s

AA. was a victim of unsolicited touching of her breasts and unsolicited touching of her stomach while she was pregnant and working in a hospital where Abbé Pierre was hospitalised. The incidents took place in the early 2000s. AA. said that she was very surprised. She mentioned this behaviour to other colleagues. Several people laughed, playing down the situation.

¹ <https://emmaus-international.org/en/press/emmaus-international-emmaus-france-et-la-fondation-abbe-pierre-rendent-publics-des-faits-graves-commis-par-labbe-pierre/>

² <https://emmaus-france.org/presses/emmaus-rend-public-de-nouveaux-faits-graves-commis-par-labbe-pierre/>

BB. was subjected to touching of her buttocks in the 1960s

BB.'s son contacted the listening service. He recounted how his mother, who is now deceased, had been touched on the buttocks by Abbé Pierre. She was a flight attendant and was subjected to this conduct during a flight taken by Abbé Pierre. She was between 20 and 30 years old. BB. reported it at the time and nobody believed her. BB. wrote about it in her notebook at the time (see appendix).

CC. was subjected to sexual contact in the early 1990s in Charenton

CC. worked for Emmaus France, she was in her twenties. She met Abbé Pierre in this context. She went to see him to deliver a letter. They spoke for a few minutes. He touched her breasts and suddenly thrust his tongue into CC.'s mouth. She resigned following this incident.

DD. was subjected to sexual contact in the early 1980s at a youth camp

DD. was taking part in an Emmaus youth camp during the early 1980s in Annemasse (Ain). She told us that Abbé Pierre had asked her to sit on his lap, then he touched her breasts and kissed her. She was 22 years old.

EE. was subjected to repeated sexual contact in the mid-1990s

EE. was working in a hotel where Abbé Pierre stayed. She was between 17 and 18 years old. On the first day, she had a spiritual conversation with him. On the second day, Abbé Pierre asked her to come to his room to sort out a problem with the light. She recounted that he grabbed her breasts violently, touched between her legs, and put EE.'s hand down his trousers. EE. was subjected to sexual contact of this nature on several occasions. When she spoke about it, the hotel management told her that he was a VIP guest and she had to go back to see him if he wanted. EE. resigned.

FF. was subjected to sexual contact in the late 1990s

FF. was a nurse in a hospital in Paris where Abbé Pierre was admitted in the late 1990s. She was in her fifties. She recounted that Abbé Pierre fondled her breasts.

GG. was subjected to repeated sexual abuse in the early 1970s

GG. had accompanied Abbé Pierre on a trip abroad in December 1972. She was 21 years old. Abbé Pierre touched her thigh several times during car journeys. One evening, Abbé Pierre invited her to his room. GG. recounted that Abbé Pierre forcibly kissed her, touched her breasts and masturbated in front of her. These incidents were repeated over several days. GG. saw Abbé Pierre in France years later, in the 1990s. She recounted several incidents during this period, dozens of years after the trip in 1972: she was exposed to Abbé Pierre naked and witnessed him touching her friend's thigh at his home in Charenton.

HH., a member of Abbé Pierre's family, was subjected to sexual contact with her breasts and mouth in the late 1990s.

HH. was subjected to touching of her breasts and an attempted forced kiss by Abbé Pierre. She was also subjected to another forced kiss. She recounted that Abbé Pierre made sexual comments to her.

Groupe Egaé also received a 9th testimony concerning a penetrative sexual act on an underage boy. Groupe Egaé was able to talk to the person who provided evidence enabling us to confirm the veracity of his testimony. The victim did not want his testimony to be detailed in the report.

OTHER INFORMATION RECEIVED

In addition to these 9 testimonies, Groupe Egaé heard from several people who had heard accounts from other victims of Abbé Pierre. Some of these victims are now deceased; others did not wish to provide testimony or were not able to be interviewed.

At least 9 other people have also been identified.

A community manager gathered accounts from several women who reported that they had been victims of Abbé Pierre. Five of them did not provide testimony to Groupe Egaé. These women were in their twenties and had taken part in youth camps. These women's accounts involve unsolicited physical contact.

A carer who gave evidence to Groupe Egaé said that one of her colleagues, a 22-year-old nurse, had also been a victim of Abbé Pierre.

Two people interviewed by Groupe Egaé had also heard accounts from two women who worked for Abbé Pierre, who are now deceased. One confided that Abbé Pierre had "grabbed her buttocks" and she had then threatened to quit her job. The other recounted that Abbé Pierre used to touch her chest when she brought him his meals.

Groupe Egaé is also aware of the existence of at least one other victim among the members of Abbé Pierre's family. This person was unable to be interviewed.

Other information was sent to Groupe Egaé.

A victim recounted that after forcibly kissing her and touching her breasts, Abbé Pierre asked her to pose for a photo. She reported that she then saw Abbé Pierre putting the Polaroid away in a drawer that already contained other photos. She talked about a "pile of photos". "I remember thinking that all these women had gone through the same thing as me." Groupe Egaé was in contact with an individual who stated that they had seen photos of this nature. One of the testimonies received also refers to this Polaroid (see appendix).

Groupe Egaé is aware of an account of sexual behaviour by Abbé Pierre during his trip to Lund, Sweden. This account is found in the book "Paysan de la rive droite" by André Paul (see appendix).

Lastly, Group Egaé has received other information related to periods or places for which it has not been possible to obtain precise information to confirm Abbé Pierre's presence in certain locations on the given dates.

Two accounts relate specifically to two boys aged between 8 and 10 at the time the incidents occurred, which took place over periods prior to 1965.

One of the individuals recounts having been subjected to sexual abuse by Abbé Pierre at a holiday camp for boys in the early 1960s. For the time being, it has not been possible to establish a link with information known about Abbé Pierre's life at that time.

In the book "The discovery of Richard Hecht", published in 2009, the author recounts witnessing Abbé Pierre sexually abuse a child in his dormitory during the 1940s (see appendix). Several elements in the account could not be verified (places, dates) and other aspects are not consistent with what is known about Abbé Pierre's life at the time.

These testimonies echo the one published in the second set of testimonies, concerning sexual contact with an underage boy in a religious institution. The information provided by this person, interviewed by Groupe Egaé, who described being subjected to sexual contact by Abbé Pierre, have not yet enabled us to establish a link with aspects known about Abbé Pierre's life at the time.

Lastly, Groupe Egaé gathered accounts from people about Abbé Pierre's behaviour, or the behaviour of people close to him.

A community manager reported that in the 1980s his community welcomed women on several occasions who told him that the manager of one of the nearby communities had asked them to sleep with him. At the time, the person Egaé interviewed raised the issue at a national meeting. He reported being humiliated by Abbé Pierre during the meeting, who explained that he knew nothing about it and refused to act.

One woman told us about an incident that occurred during preparations for an international salon at Porte de Versailles. "It was a Saturday, the day before the salon. Abbé Pierre arrived in a wheelchair. Everyone went over. I was with my son, who was 8 or 9 years old. I wanted to go over. Someone pushed me aside. He said, "not women, you mustn't go near". He allowed my son to go over. I have a photo of my son with Abbé Pierre."

Groupe Egaé was contacted by a former community manager whose 9-year-old son had been sexually assaulted by a young man staying at the community. During the legal proceedings, the father of the child victim was put under considerable pressure to withdraw his complaint. He was confronted by a man, P., who he describes as a manager "of a network" that was trying to "recover" the young perpetrator of violence, and against whom he even considered lodging a complaint. This man, P., wrote to Abbé Pierre to ask him to intervene with the community, which he did. Emmaus International was able to track down some of the correspondence between Abbé Pierre and the community. In one of the letters, appended to this report, Abbé Pierre dissuades the child's father from bringing charges against P. and with regard to the child victim, he writes, "(...) let's make sure we do not add to his distress. Unfortunately, life is full of shocks like the one he received. It is up to you to show him that life is beautiful despite these wounds."

ELEMENTS THAT EMERGE FROM THE TESTIMONIES

As is often the case when it comes to sexual violence, each story is unique. And yet, from one account to another, sometimes even dozens of years apart and even though the people involved have never

spoken to each other, common threads emerge. A number of points arose from the written exchanges and interviews.

Much of the violence described is similar to the situations reported by other victims in previous interviews, which are detailed in the reports published in 2024.

Several talk about surprise and disbelief. *“I didn’t expect it”, “I was a bit stunned”, “I didn’t understand what was happening, I was petrified”, “I was surprised and shocked”. One victim reports, “I still remember the disgust of his mouth”. Another states, “I found that repulsive”. Some victims describe acts committed with brutality. Two women recount that Abbé Pierre told them, after assaulting them, that he “needed it”.*

A large number of victims were in vulnerable situations when the incidents occurred, due to their age (minors or young adults) or due to the fact that they were pregnant. Others were in a situation that was difficult because of the position they held, in a job that required them to be of service to Abbé Pierre.

Several victims mentioned that they had spoken about the situation to those around them at the time, but they said that nobody believed them. Others had never talked about it until this year.

Two people recounted that they resigned in the wake of the abuse committed by Abbé Pierre. This is the case of a hotel employee and a staff member at Emmaus France.

It appears in these testimonies that Abbé Pierre had put in place systems to silence victims, in particular by using threatening language or behaviour.

A victim, who was a minor at the time of the incident, says that Abbé Pierre made direct threats. *“He told me that he is very powerful, people love him and that I should never, ever tell anyone about what’s just happened, because they wouldn’t believe me and I’d be in big trouble if I did.”*

Two people reported that after having assaulted them, Abbé Pierre gave them instructions on how to write to him. He told them that they absolutely must write “Confidential” or “Private” on the envelope and place it in another letter. He told one of his victims: *“If you want to write to me, you must take precautions”.*

The act of taking a photo of a victim could also be likened to a kind of threat, in the sense that the person committing the abuse is keeping something of the victim.

These accounts reflect other situations reported by other people in previous testimonies, such as the fact that Abbé Pierre put the letter from a victim into the shredder, or the receipt of a note stating that if the facts came to light, he would respond *“brutally, surgically”.*

As in previous reports, people are speaking out to ensure that the victims’ statements are believed: *“So that nobody questions the statements made by these people, so that they are recognised as victims and receive reparation.”*

SUPPORT FOR VICTIMS AND THEIR LOVED ONES

The Emmaus Movement offers several support services to Abbé Pierre's victims and their loved ones.

Firstly, the option of having an interview with a female psychologist specialising in psychological trauma, to benefit from a listening ear and, if necessary, be referred for longer-term support. The second option is to meet leaders of the Emmaus Movement.

To date, 11 people have had a session with a psychologist and 9 have met Emmaus France and Emmaus International Board members.

The Emmaus Movement has also offered all victims the opportunity to take part in a support group. It will be organised during the first half of 2025. This support group will be supervised by a psychologist.

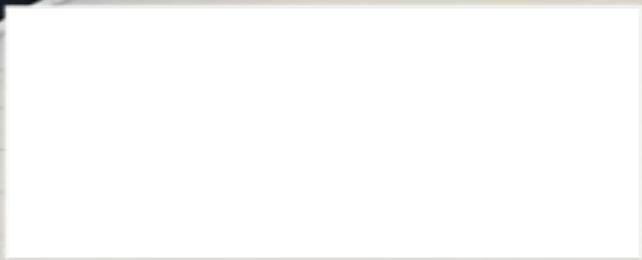
Through Groupe Egaé, the Emmaus Movement has now written a letter to all the individuals who came forward. It is appended to this report.

APPENDICES

Groupe Egaé hereby presents all the documents to which it has had access in connection with gathering testimonies and, in the case of non-public documents, those which it has received authorisation to publish.

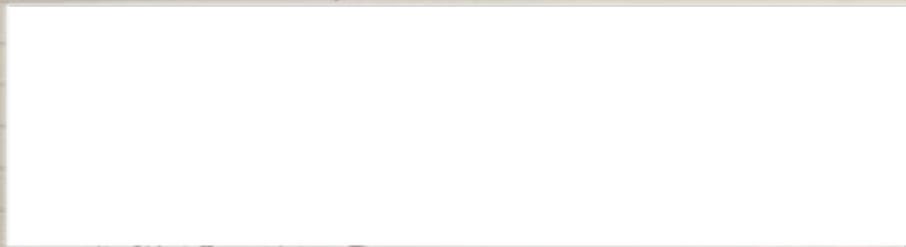
- Excerpt from a flight attendant's notebook who was on a flight with Abbé Pierre.
- Excerpts from the book "Paysan de la rive droite", by André Paul.
- Excerpts from a book entitled "The Discovery of Richard Hecht".
- Letter from Abbé Pierre to a community manager
- Letter written to the victims by the Emmaus Movement.

Amorosa



Mexico Abel Pierre Levent

Comme un gosse avec son
 cadeau ^{un} appareil polaroid bien que
 aimé par les jeunes garçons il n'a
 tout de même piqué les fesses.
 Attendu par une chorale de
 religieuses et d'enfants basanés il
 retrouve tout son action -
 Son drame peut-être une boucle
 impossible à embrasser amoureu-
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chaque matin par un car de « ramassage » qui les menait au Vatican, ils me donnaient l'impression d'un groupe de copains en vacances. Certains revenaient hors sessions conciliaires pour des réunions de commissions. Ils offraient alors une autre image et les entretiens pouvaient avoir quelque intérêt. Je me suis toujours demandé ce que ces dignitaires ecclésiastiques comprenaient des interventions de leurs pairs lors des « congrégations » ou séances conciliaires à la basilique Saint-Pierre. Le latin y était la langue obligatoire, que beaucoup d'entre eux étaient loin de maîtriser.

Tout près de la Procure, sur la même rue, se trouvait le Collège pontifical canadien, propriété de la province sulpicienne du Canada. Durant les mois académiques, vivaient là des dizaines de prêtres étudiants venus principalement du Québec et dès lors majoritairement francophones. Le cardinal Paul-Émile Léger, alors archevêque de Montréal et sulpicien, en avait été le recteur. Il y résidait pendant le concile. Une ou deux fois l'an, nous y étions invités. La rencontre était à la fois fraternelle et solennelle, le repas somptueux.

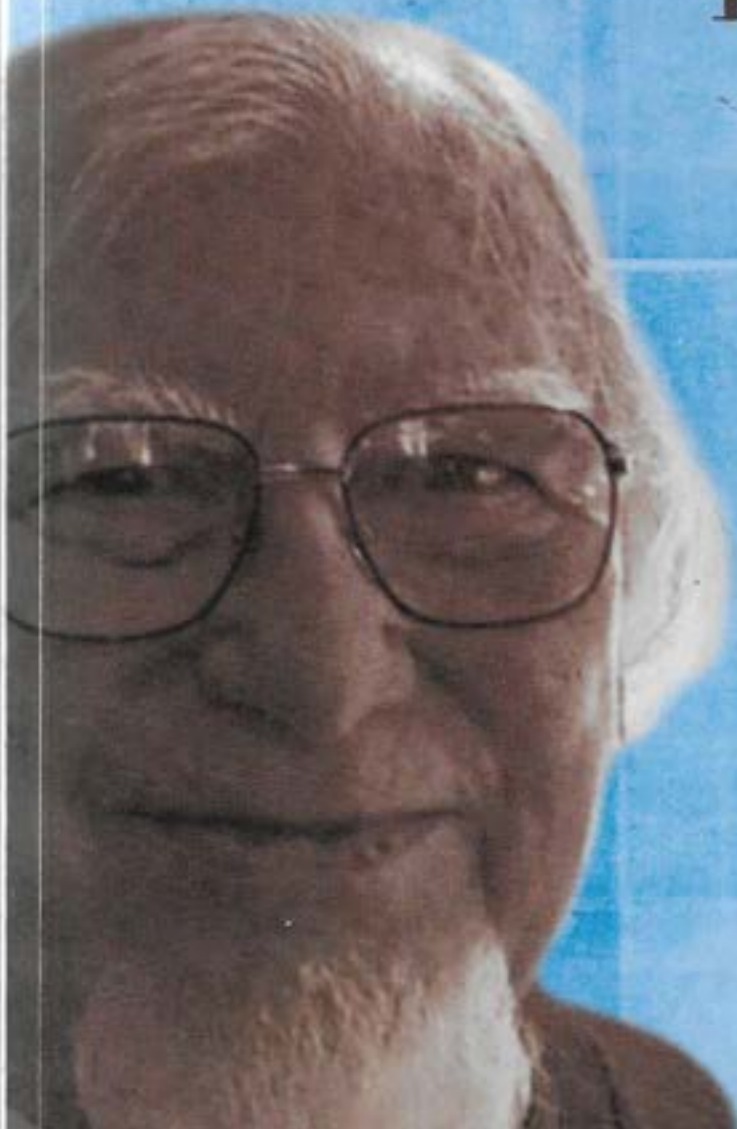
Dans ce contexte, un confrère de Montréal m'apprit que l'abbé Pierre, récemment venu dans cette ville pour la promotion des Fraternités d'Emmaüs, avait été prié de quitter l'État du Québec en raison de la manière trop ardente de ses sollicitations féminines. L'affaire se serait réglée à l'amiable entre la police locale et les instances ecclésiastiques. Quelques années plus tard, j'eus l'occasion d'évoquer le fait avec le dominicain François Refoulé, mon premier éditeur aux Éditions du Cerf devenu mon ami. Ce dernier avait passé ses premières années de vie religieuse dans une communauté de Suède dont ledit abbé était l'hôte

occasionnel. Il me confia que ce bulldozer caritatif à la réputation déjà planétaire, harcelait les jeunes femmes qui assuraient l'entretien de l'hôtellerie des lieux. Le supérieur aurait exigé qu'à l'avenir il ne revînt qu'accompagné d'un *socius*. Je n'en sais pas plus.

Je n'aurais pas évoqué ces faits s'il n'y avait eu les récentes révélations des ignominies sexuelles de personnalités aussi insoupçonnables que Jean Vanier et l'abbé Jean-François Six. Ils peuvent expliquer la réserve qui, des décennies durant, caractérisa l'attitude de l'épiscopat à l'égard d'un prêtre longtemps célébré comme grand héros national. L'âge et la performance dans la durée expliqueraient l'indulgence tardive de la hiérarchie ecclésiastique. De cette dernière, on a pu noter l'opportuniste changement de comportement au moment de la mort de l'insigne figure. Mais je doute qu'il soit un jour question de la béatification de l'abbé Pierre, *a fortiori* de sa canonisation. Choses dont jusqu'ici personne n'a d'ailleurs jamais parlé.

PREMIERS CONTACTS ET IMPRESSIONS MITIGÉES

The Discovery
of Richard
Hecht



were lining up on the Quai of the river Seine, and I exchanged them for the one book that I wanted. Those books certainly had a lasting influence on me and they probably are the basis of a significant portion of my education, since for me, formal education was over.

My parents and the other people around were wondering what was to be done now. How long can this last? At dusk some people would go out and make contact with other Jews. Others from different hiding places would come to visit us. A contact was made with the Résistance (French Underground.) They gave each of us false identification papers and false "alimentation tickets,"³ for without them, one could not buy food. Everybody, including children, had to have identity papers with a photograph. My name became Richard Herbert, born in Tunis. Because Tunisia was not occupied by the Germans (as of yet), and it could not be checked. They were also careful that we retained the same initials to our name. Then we all needed to get out of there, for the commissar to the Jewish affairs was snooping around, and the concierge felt very insecure. I got sick with pleurisy, and from a contact with the underground, it was arranged to place me in a convalescent home operated by Abbots of the Capucin order. This convalescent home, or *préventorium* as it was called, was located in one of the castles of the Duc de Valois, called "Chateau de Celeri." The location of it is not clear in my memory, except that it was somewhere south of Paris, more than three hours away by train. And I do not remember who took me over there and I did not know where everybody else went.

The Duc could trace his genealogy to the King Francois Premier (1494-1547) and long before that. The castle, built in the early 1500's, was four-stories tall, with a big church, parts of the left wing of the castle. The castle had been renovated at various times through the centuries and was not then occupied by the current Duc and his family. During the war years, the Duc and his family were self-exiled in some foreign country. The castle, the vast amount of pleasure lands and the vast amount of farm land surrounding it, was managed by overseers and laborers, while the convalescent home and the church were managed by the Capucins abbots, a Catholic monastic order, residing in the castle.

³ food ration tickets

A big three-story building was built not far from the castle, inside its walled compound, to hold about eighty kids who needed a convalescence (to prevent tuberculosis, or to keep it from getting worse.) On the first floor was the kitchen and refectory. On the second floor were class rooms. The third floor was a dormitory, a huge room, about the entire size of the building, with eighty beds lined up in four rows of twenty. There were some pedophiles and pederasty going on, which I will not talk much about. Suffice to say that since I objected strongly and loudly, I was not subjected to it, not like the kid next bed to mine, twelve years old, petrified and silent while being abused by L'Abbé Pierre (Peter the Abbot).

L'Abbé Pierre was then a young priest in charge of the religious aspect of the house. He was also the priest who came into the dormitory every night for his pedophile practices. In the big sized church, with the ceiling four stories high, L'Abbé Pierre was the officiating priest. L'Abbé Pierre had been told that my mother was Catholic and my father Jewish, in order to gain favor with him, and to be very discreet. He therefore redoubled his religious attention toward me. The school curriculum was practically mostly religious, but I, not being Catholic, had to have an extra hour and a half every day to learn catechism, evangelism, gospels and the New Testament. I also became the altar boy for the daily mass that took place every morning at seven, before breakfast.

L'Abbé Pierre was the only one, I believe, to know that I was Jewish. He would personally teach me, first starting with the Old Testament. Making favorable comments about Judaism, (sometime I had to slap his itinerant hand, trying to go into my crotch.) He would then go to the gospels and the new and improved covenants of God with the Christians. He would also say that Catholicism was the gift that God gave to humanity, through the Jews.

In the late 1990's L'Abbé Pierre, has often been in the news, and in the spotlight. Having devoted most of his life to the homeless in France, in Switzerland, and in Germany, he created the *Emmaus Houses*, as shelters and havens for the homeless in Western Europe. He is now well in his nineties, with rumors of his becoming canonized. Recently he became the subject of a controversy. He endorsed and sided with a

French pseudo historian, who wrote a book questioning the authenticity of the holocaust (A holocaust deniers.)

I often thought of my father and mother, and also of my sister, she was adored by my father as a princess, while she was hidden and sheltered with them. I was not jealous but envious of my sister. I wondered what would happen to me in these surroundings, knowing very well that I was not much more than a object for their indoctrination and I had better not be too visible. I needed to conceal who I was. I often dreamed the very same dream I had when I was three years old. Walking on top of a long and narrow wall, with a void on both side, balancing slowly and carefully, I desperately needed to cross the void and get to the other side, at the end of the wall. I also had the Image of Uncle Sam, singing the cantorial song of Eli, Eli, based on the Psalm twenty-two My God, My God, Why have you forsaken me? And then, when he came to the part where Uncle Sam sang with strength and feeling, In fire and in flames, did they burn us, my throat would tighten. (Words not in the psalm) I visualized Uncle Sam so overcome by the images conjured up, that he stopped his work for a whole minute, with tears rolling down his cheek. I later learned that, Jesus had allegedly recited this Psalm on the cross, before he died. There must be a purpose for all of this, I believed.

I believed that every experience was serving a purpose, and leading me to the next experience, the reasons to be known and understood sometime later. And therefore, I will survive, since these experiences were given to me. Today, I am somewhat more of a skeptic, but those beliefs still remain. Please, do not think of me as a religious fanatic, for I'm neither religious nor fanatic. Even though I believe in God, whatever God may be, since, He can only be known by what he is not. My beliefs are neither through faith nor reason but through intuition.

After some months, in the winter, I had a surprise visit from my mother.

"Of course, Richard! She told me, we have not forgotten you. But your father, your sister and I are hidden, and not often in the same place. We can not travel nor write. Therefore, we cannot come to see you. Be patient, don't lose hope."

[]
Communauté Emmaüs

[]
Le 05 05 3003

Cher []

[] Nous sommes bien convaincus que ni, lui ni moi, n'avons à répondre dans un moment comme celui que tu vis. Il me semble que relativement à ton fils, [] ce ne sont que ses très proches, qui peuvent bien naviguer pour ne montrer, ni trop, ni pas assez, d'importance dans ce moment difficile de sa route.

Déposer plainte à l'encontre de Monsieur P [] ne me paraît pas à envisager pour deux raisons :

Quelle justification pourrait être apportée, avec une valeur de preuve, suggérant ou affirmant que ce Monsieur a quelques complicités ?

De plus, au cas où comme tu le penses, il y aurait effectivement quelques réseaux de gens vicieux, évoquer cela dans ton intervention au tribunal, ne pourrait avoir qu'un effet de mettre sur leur garde, en les alertant, les éventuels membres d'un tel réseau. Il faudrait demander conseil autour de toi, auprès de personnes qualifiées, pour savoir comment il est possible d'alerter la police sur l'examen de deux faits :

- 1° Lorsque [] n'est ni à la communauté ni chez ce Monsieur P [] ou est-il ?
- 2° Y a-t-il des relations personnelles de ce monsieur pour qu'on le soupçonne.

Peut-être le juge d'instruction qui prépare le jugement visant [] pourrait-il être celui qui demande une telle enquête de police ?

Si je ne me trompe, actuellement tu ignores ou se trouve [] ?

Quant à moi, malheureusement, je ne suis pas en situation de force pour personnellement avoir une intervention au près de [] Cependant, si tu le jugeais à un moment possible, utile, alors dis-le. Je pense aussi, qu'il faut que tu t'emploies à faire voir au juge, qu'il ne s'agit pas de prison mais de clinique par placement d'office dont il a besoin !

Sûrement, toi et toute ta famille, vous entourez [] mais veillons à ne pas accentuer son trouble. Hélas, la vie est traversée par des chocs comme celui qu'il a reçu. C'est à toi de lui faire voir, que la vie est belle malgré ces blessures.

Avec toute mon affection, pour toi, pour [] et tous les tiens, sachez que je vous tiens présents par la prière dans l'offrande de chaque jour.

Affectueusement votre vieil arrière-Grand-père.

Abbé Pierre.



Montreuil, 8 January 2025

[Title],

We are writing to you and to all those who have provided testimony to Groupe Egaé about sexual abuse committed by Abbé Pierre. We would like to express our thanks to you for speaking out and commend you for your courage.

On behalf of the Emmaus Movement, we would like to assure you of our support in dealing with the intolerable abuse that you have suffered and which we strongly condemn.

The fact that this abuse was committed by our founder has deeply hurt and angered us, at times during activities carried out by the Emmaus Movement, which places solidarity, sharing and dignity at the heart of its commitment. **Thanks to your testimony, these facts have come to light and we are extremely grateful to you.**

We responded in July 2024 by setting up a listening support service for gathering testimonies, offering psychological support and the option to meet members of the Board and our federations. We are still working on reparation mechanisms and will be sure to stay in touch.

The fact that the Emmaus Movement failed to identify, recognise and punish the abuse committed by Abbé Pierre at an earlier stage is, in our view, an unacceptable failure that we must understand if we are to prevent such incidents from happening again. This is why we are currently setting up an independent committee chaired by Céline Béraud, a sociologist and director of studies at the Ecole des Hautes Etudes en Sciences Sociales (EHESS), in order to shed light on and explain the failings that enabled Abbé Pierre to act as he did for over 50 years.

Alongside this work, we are determined to continue implementing a number of warning, listening and reporting systems, to prevent, as far as possible, any form of violence from happening within the Emmaus Movement in the future.

Emmaus International – Emmaus France
47 avenue de la Résistance, 93100 Montreuil

We know that none of the measures we are taking today can undo the abuse suffered and its consequences.

For the suffering caused and the impact that this abuse has had on your life and the lives of your loved ones, we wish to express our deepest sorrow and regret.

We sincerely apologise for any shortcomings in the Emmaus Movement's efforts to prevent and punish these acts of abuse and would like to assure you of our commitment to full disclosure of the facts.

We remain at your disposal and assure you that we will remain by your side.

Thank you, once again, for sharing your testimony.



Patrick Atohoun
Chair of Emmaus International



Bruno Morel
Chair of Emmaus France