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PO Box 146
East Melbourne Vic 8002
Australia

5 June 2013

The Honourable Georgie Crozier MLC
Chair
Family and Community Development Committee
Parliament House
Spring Street
MELBOURNE VIC 3000

Dear Ms Crozier

As foreshadowed in my Right of Reply dated 17 October 2012, I now provide a further response concerning the written submission made on behalf of Victoria Police to the Inquiry by Chief Commissioner Ken Lay dated 21 September 2012, and the testimony given by Deputy Commissioner Graham Ashton and his colleagues to the Inquiry at a public hearing held on 19 October 2012 (**Police Evidence**).

This is a submission for publication, and I request that it be published on the Inquiry website at the earliest opportunity because of continuing media coverage of the claims made in the Police Evidence.

I note that a detailed submission in response to the Police Evidence was made by Peter O'Callaghan QC on 26 April 2013, which has been published on the website of the Inquiry (**O'Callaghan Submission**). I have read this submission and will refer to it in this letter.

SUMMARY

The Police Evidence makes the following seven main criticisms of the *Melbourne Response*, to which I respond as follows:

1. A lack of engagement with Police

In direct contrast to the alleged "lack of engagement with Police", the Archdiocese has had a long and fruitful engagement with Victoria Police. For example, the Archdiocese and Victoria Police cooperated extensively, including the involvement of senior Police in developing and revising the terms of reference of the *Melbourne Response*. The Police were consulted on and endorsed the initial terms of reference of the Independent Commissioner in 1996, issuing a media release at the time, and again in 2011 when the terms were modified. The Archdiocese is not aware of any instance when it has not cooperated with Police requests to assist investigations and the Police have not provided any such examples.



2. Appearing to dissuade victims of sexual crime from reporting to the Police

The *Melbourne Response* does not dissuade victims of sexual crime from reporting to the Police. Each victim is informed of their right to report their allegations to the Police and is encouraged to do so. At the same time, statistics show that the overwhelming majority of allegations of abuse of children in the Catholic Church in Victoria are first reported many years after the event and at a time when the alleged victim has become an adult. As is made clear in *Facing the Truth*, the Church believes that victims of criminal child abuse who report as adults should have ultimate control over their decision whether or not to report to the Police, and we respect their decision whatever that may be. The Church's proposal on reporting to Police would provide a way of allowing investigation of potential offenders while still protecting the privacy of victims who ask for confidentiality. I also note that the law in relation to offences reported by children is different. As set out in my detailed response below, **only two victims** were children at the time that they brought their complaint to the Church under the *Melbourne Response* since 1996.

3. The inquiry process undertaken by the Melbourne Archdiocese is believed to be detrimental to Police investigative process and the prosecution of those suspected of criminal sexual crimes against children

The *Melbourne Response* is not detrimental to Police investigative process and the prosecution of those suspected of criminal sexual crimes against children. The Archdiocese explicitly supports the role of Victoria Police as the appropriate authority to investigate criminal activity and our preference is for the Police to handle investigations of all criminal matters. However, this should not be confused with the *Melbourne Response*, which is focused on responding to the needs of victims and preventing further abuse, rather than prosecuting criminal conduct. The O'Callaghan Submission provides concrete examples where the *Melbourne Response* has explicitly assisted Police investigations.

4. Alerting suspects of allegations which may have resulted in loss of evidence

The *Melbourne Response* has not alerted suspects of allegations which may have resulted in loss of evidence. This allegation is disproved by evidence set out in the O'Callaghan Submission.

5. A perceived conflict of interest for the Independent Commissioner

The "perceived conflict of interest for the Independent Commissioner" alleged by Victoria Police is just that – a perception, and an incorrect perception at that. There is no conflict of interest for the Independent Commissioners. To suggest otherwise is highly defamatory and damaging to the personal and professional reputations of the Independent Commissioners. This is discussed in the O'Callaghan Submission. The Independent Commissioners also provided evidence about this at a public hearing on 30 April 2013. Further information about the role of the Independent Commissioners is on the *Facing the Truth* website.



6. Movement or protection of offenders who were known or suspected of committing sexual offending against children

This did not occur after the *Melbourne Response* was established. I acknowledge that our early responses to allegations of abuse were inadequate and too slow. While in earlier years some Church leaders, offending clergy and religious institute members may have covered up fellow offenders, it is clear that the vast majority of clergy and religious simply could not believe that a colleague could do such appalling things. Some bishops and leaders thought that providing counselling and then moving an offender who had promised to cease offending would stop the abuse and that there would be no re-offending. These were terrible failures. Since 1996, the *Melbourne Response* has greatly reduced the possibility of anyone covering up abuse.

7. A failure to make offenders accountable to the law

Many offenders have been made accountable to the law. Priests have been prosecuted and jailed and laicised. Many other offenders were dead at the time of the allegations and therefore could not be prosecuted. A key part of the *Melbourne Response* is the encouragement of victims to report criminal matters to the Police and other authorities. While the Archdiocese cannot insist that adults do this, it will not continue its own process unless and until the victim has confirmed that he or she does not wish to report the matter. The Church previously proposed a protocol with Victoria Police which would enable it to report the names of alleged offenders to the Police whilst respecting the wishes of victims who did not want to report to the Police and sought privacy. The Church has reiterated this proposal in *Facing the Truth* and in my letter of 16 May 2013 regarding reforms. The Inquiry has heard evidence as to the successful operation of such a protocol in NSW. I look forward to the Committee's recommendations in relation to the continued development of the relationship between the Church and Victoria Police.

DETAILED RESPONSE

1. Allegation of a lack of engagement with Police

The Police Evidence raises a number of serious matters that have not previously been raised with us. It makes allegations that are seriously misconceived and includes a number of factual inaccuracies.

The allegation of a lack of engagement with Police is fundamentally misinformed and misleading. As discussed extensively in the O'Callaghan Submission, and as you have heard from many of the witnesses who appeared at public hearings on behalf of the Church, the Church in Victoria has had liaison arrangements in place with Victoria Police since the 1990s.

For the past 16 years the Archdiocese has been honest and open in its co-operation with Victoria Police. We have worked in consultation with Victoria Police, not only during the development of the Terms of Appointment of the Independent Commissioner in 1996 but also during their revision in 2010 and 2011. As recently as 2011, the then Deputy Commissioner of Victoria Police expressed his support of Church processes, as described in *Facing the Truth* (page 62).



The Archdiocese wants to report all allegations of child abuse to the Police. It believes that in doing so, it must also respect the wishes of adults who do not want to report their allegations. To that end, in 2010 the Archdiocese attempted to negotiate a protocol with Victoria Police that would allow this to occur.

I have **attached** a chronology detailing the interaction between the Archdiocese and Victoria Police, from May 1996 (prior to the introduction of the *Melbourne Response*) to November 2012. The chronology does not refer to additional meetings and briefings which have occurred between the Independent Commissioners and senior members of the Sexual Offences Squad of Victoria Police.

- 2. Allegation of appearing to dissuade victims of sexual crime from reporting to the Police**
- 3. Allegation that the inquiry process undertaken by the Melbourne Archdiocese is believed to be detrimental to Police investigative process and the prosecution of those suspected of criminal sexual crimes against children**

I address these two allegations together.

There is currently a perception that the Archdiocese receives numerous complaints from victims who are children at the time that they make their complaint, and that the Archdiocese actively discourages those children from reporting to the Police. This perception is wrong and is highly damaging to a constructive examination of this issue.

The truth is that **only two victims** were children at the time that they brought their complaint to the Church under the *Melbourne Response* since 1996. Both of those victims were accompanied by their parents. Both victims also reported their complaints to Victoria Police, one prior to attending the *Melbourne Response* and one after. This is two out of the more than 300 cases of criminal abuse of children that have been upheld.

The overwhelming majority of allegations of abuse of children are first reported many years after the event and at a time when the victim has become an adult. As is made clear in ***Facing the Truth***, we believe that victims of criminal child abuse who report as adults should have ultimate control over their decision whether or not to report to the Police, and we respect their decision whatever that may be.



During his evidence at a public hearing for this Inquiry, Independent Commissioner Jeff Gleeson SC explained the difficulty with this issue to the Committee (page 35 of the transcript):

I would like every person who has been sexually abused to go to the Police. That is what I want them to do, and I would like every paedophile to go to jail. But it is not my decision.

I can encourage, and I do encourage, the victims to go to the Police. It is real encouragement, and I say to them, 'This is a criminal offence. You should go to the Police'. Typically they are men and women of about my age, and they look at me and they say, 'We know it's a criminal offence; of course it is. We know what happened to us'. So this misconception that people do not know they have got a right to go to the Police permeates so much of the criticism against us, and the conversation that I have with victims is where they say to me, 'I know it's a crime, but I don't want to go to the Police'. And it is not about me, it is not about whether I want them to go to the Police; it is about whether they want to go to the Police. I can encourage them, but they will say, 'I don't want to'. Some of them say, 'My wife doesn't know. My kids don't know.'

Peter [O'Callaghan QC] told of the example of the fellow who said he had never told anyone. It is a very difficult issue and we ought not assume that the Police process and the criminal courts are a good fit for everybody. So if they say they do not want to go to the Police, we do what we can to process the complaint.

This position reflects current Victorian law which does not require the reporting of criminal offences to the Police. The law recognises the right of adults to choose whether to report allegations involving them to the Police. The Church respects that choice.

As also noted in the evidence of Cardinal Pell at a public hearing on 27 May 2013, the Committee has received confidential written submissions and has heard evidence *in camera* from victims of child sexual abuse. The Committee, like the Archdiocese, has chosen to respect the wishes of those adult victims to have their privacy protected.

The Archdiocese strongly encourages victims to report to the Police, and offers to assist them in doing so. The Archdiocese would prefer that every victim did so. However, in the absence of a legal obligation to report, the Archdiocese believes that the decision to report or not to report an allegation to the Police is a matter of choice for the individual victim. I again emphasise that, having supported the introduction of the *Melbourne Response*, for 15 years Victoria Police raised no objection, until the Police Evidence, to the Archdiocese's system of respecting the individual wishes of victims and allowing them to make a decision as to whether or not to report to the Police.

I also note that the law in relation to offences reported by children is different. Testimony to the Inquiry has often confused the issues of reporting of criminal offences to the Police and the mandatory reporting regime which applies to children in danger. As noted above, of the **two victims** who have come forward while still children, both reported their complaints to the Police.



It is in this context that the *Melbourne Response* and the interaction between the Archdiocese and Victoria Police must be examined.

It is important to distinguish between mandatory welfare reporting (pursuant to the *Children Youth and Families Act*) and mandatory criminal reporting (which Victorian law currently does not require). In Chapters 15 and 16 of *Facing the Truth*, the Church in Victoria sets out its recommendations regarding these two distinct issues. A chart summarising the Church's proposal is attached behind **tab 1**.

The two Church processes have been criticised because they do not report all allegations to the Police. This criticism implies that the wishes of adult victims should be disregarded. In the absence of a legislative direction, the Church will not disregard the wishes of victims.

The Church believes that in the absence of a regime that allows reporting without infringing the privacy of victims – as contemplated by the proposed protocol referred to above which Victoria Police did not proceed with – the consent of the victim is required. The law leaves the choice to victims who report allegations at a time when they are adults to decide whether to report allegations to the Police, and the Church respects that choice. In *Facing the Truth*, and in my letter of 16 May 2013, I recommended legislative reform to address this situation.

The Church is not alone in its views on allowing adult victims to make the decision whether they want to report to the Police. Victim advocates and other witnesses giving evidence to the Inquiry have confirmed that they do not ask victims to report to the Police and that they do not directly report matters to the Police themselves.

For example, the transcript of the evidence (page 2) of Centres Against Sexual Assault (**CASA**) from a public hearing on 9 November 2012 records the following statements by Ms Carolyn Worth, Manager, South Eastern CASA (**SECASA**) in relation to reporting to the Police:

We do not actually ask that people report to the Police when they come to us. We do not ask for recent assaults for adults that they report to the Police, and we certainly do not ask for historical cases that they report to the Police. We are mandated - or we consider ourselves mandated - whether we are social work or psychology to report child abuse, and we would report a young person coming and reporting sexual assault, but we would not ask an adult to report sexual assault. I noticed your question to Patrick about that and about people who do not report.

Of the recent assaults that have come in, approximately a third have not reported and they do not wish to report to the Police, for a range of reasons, not all negative reasons - sometimes that is not the way they deal with things. They also know how long it might take to go to court, so they actually do not want to go through that process; they are more comfortable having counselling and dealing with the immediate issues that they have to deal with, like STI tests and the morning-after pill and so forth [emphasis added].



Similarly, the written submission of the Western Region Centre Against Sexual Assault (**WestCASA**) states (at page 3):

WestCASA advocates that victim/survivors are supported when disclosing abuse. Specifically this would require Churches and other organizations to:

- *Be legally mandated to report child sexual assault to the Police if there is a reasonable belief that a child is at risk of harm.*
- *Provide training for leaders, workers and volunteers in receiving and responding to an allegation of abuse.*
- *Have clear, documented procedures that outline the organizational response to an allegation of abuse ie: non legal action.*
- *Provide support to the victim/survivor ie: referral to counselling.*

In the case of historical abuse, an adult may contact the Church or other organization to report incidents that have occurred in the past that relate to a current leader in the organization who potentially poses a risk to the safety of children/young people. In this instance the Church and other organization would be required to:

- *Encourage and provide the person with information regarding reporting the crime to the Police.*
- *Have clear procedures for responding to the allegation of abuse and where appropriate conduct organizational Complaint Process [emphasis added].*

The transcript of evidence (page 3) of victim’s advocacy group Broken Rites from a public hearing on 9 November 2012 records the following statement by the President of Broken Rites, Ms Chris Maclsaac, in relation to the choices of victims:

Our aim in terms of helping victims is to try to give them advice on what they can do — advice that they can take or leave. It is up to them. That advice really amounts to what the situation is with reporting to Police, what their rights are, how they can seek help in doing so and exactly where to go, too, because that is very important as we have heard this morning from the Police. Then we also give information about civil claims and about church process, and this knowledge empowers the victim and enables them to take action and to try to improve their situation and to try and obtain justice [emphasis added].

Further, in response to a question from Mr David O’Brien, Dr Wayne Chamley of Broken Rites responded (page 23 of the transcript) that he had not reported matters to the Police but instead chose to put the allegations on public record and “see what happened”.



The transcript of the evidence (page 12) of victims' advocacy group In Good Faith and Associates (IGFA) from a public hearing on 12 November 2012 also records Ms Helen Last's confirmation that she had not reported matters to Victoria Police and that it is a challenge getting victims to agree to report. Ms Last has been very vocal in her criticism of the Church and, in particular, about its apparent lack of reporting to Victoria Police. Despite her criticism, the practice of Ms Last is the same as that of the Church. Accordingly, Ms Last's criticism of the Church is disingenuous.

If Victoria Police wishes to advocate for the introduction of legislation to dictate how the Church interacts with the Police (including requiring the Church to report all matters despite the wishes of adult victims), such legislation should also cover the actions of all people dealing with victims, including victims' advocacy groups and lawyers.

Many victims who do not wish to report their allegation to the Police have turned to the *Melbourne Response* as an alternative way of addressing their complaint. However, these are not the only circumstances in which such a process is an important option for victims. In many cases, reporting to the Police fails to obtain a criminal conviction. A number of witnesses have given evidence to the Inquiry about the disturbingly low rate of prosecutions for crimes relating to child sexual abuse and, in particular, in cases where the allegations relate to abuse that occurred decades ago.

Professor Patrick Parkinson has provided written submissions to this Inquiry and appeared at a public hearing on 22 October 2012. During his evidence on 22 October 2012, Professor Parkinson stated (page 6 of the transcript):

Towards Healing cannot only be a victims' compensation process. It has got to deal with the offenders - if they are alive still, if they have ministries still. You want the Police to be involved. You want prosecutions to occur. From my research I know how few cases end up in a conviction in child sexual assault matters, and when it is a long time ago there are all sorts of reasons why you cannot get a conviction.

So there needs to be in any organisation disciplinary processes which determine whether this person is fit to remain in that employment in a situation where the Police have not pressed charges, the person has not gone to the Police, the Police do not feel there is enough evidence, they have dropped the case or the DPP has dropped the case - there are a whole range of scenarios out there... [emphasis added].



During the evidence of the Survivors Network of those Abused by Priests (**SNAP**) at a public hearing on 26 November 2012, Ms Nicky Davis, a victim and SNAP leader stated (page 10 of the transcript):

Police and courts have improved markedly in their treatment of child sexual abuse cases but still have a long way to go to remove all barriers to reporting for fragile victims and to limit as much as possible the traumatic re-abuse of victims by the Police and court process, which is predator friendly to a marked degree, so predator friendly in fact that research in 2006 by Judy Courtin, a lawyer and Monash University PhD student who will be presenting her latest research to the committee at a later hearing, found that in Victoria 0.06 per cent of child sex abuse cases result in a conviction.

This is based on the information provided by the Victorian Law Reform Commission of a 10 per cent reporting rate for this type of crime which results in 6 convictions per 1000 victims in the community, or 94 cases per 100 reported to Police which do not result in a conviction. This means for every victim who achieves a conviction for their offender, there are another 166 whose offender is not convicted. Another way of looking at it is that 99.94 per cent of child sex abuse cases result in an offender who is likely out on the streets and not flagged on any sex offender register.

I am one of those many victims who has had to somehow find a way to come to terms with such a complete denial of justice [emphasis added].

Ms Davis also wrote an article entitled "Abuse victims deserve all the help they need", which was published in *The Age* newspaper on 15 April 2013. In the article, Ms Davis stated:

Statistics from Victoria, analysed by Judy Courtin, ... , show only 0.06 per cent of child sexual abuse results in a conviction - even less once appeals are taken into account. This means that more than 90 per cent of these crimes leave a child rapist free to reoffend, and a survivor denied justice. Closer to 100 per cent leave the survivor feeling betrayed, neglected or re-abused by the system supposed to protect us.

The only reason most survivors even engage with our predator-friendly and horribly abusive criminal justice system is to ensure that at least this rapist can be kept from targeting more children. The strength and courage this demands from fragile survivors is enormous, superhuman even - and is one reason why so few are able to do it.

Now, we are being asked to draw on all our strength and all our courage, and then some, to confront the terrifying experiences forced on us as children; to relate facts that many adults find too hard to face [emphasis added].



Many complaints are upheld under the *Melbourne Response* in circumstances that could not give rise to a conviction through the criminal courts, for the reasons set out above. For example, in 1995, Father Anthony Bongiorno was acquitted in the Melbourne Magistrates' Court of child sexual assault charges involving three boys aged eight to ten. The allegations related to abuse by Bongiorno in the 1970s and 1980s. The three victims subsequently reported their allegations to the *Melbourne Response*. In all three cases, the victims' complaints were upheld by the Independent Commissioner and, as a result, the victims received compensation, counselling and an apology from the Archbishop. Bongiorno was stood down as parish priest when charges were laid and placed on administrative leave in 1995. He did not act as a priest from then until his death on 15 February 2002.

In 2009, Professor Patrick Parkinson AM undertook a review of *Towards Healing*. In April 2009, he produced his *Final Report: Towards Healing*. At page 6, Professor Parkinson observed that the Church processes need to exist because:

[A] Police investigation is only concerned with whether the accused person should be punished in the criminal courts. It does not help the complainant. Towards Healing was designed first and foremost as a pastoral response to the needs of victims of abuse. The Church took the view that whether or not it had any legal obligation, it should do something to address those needs. The fact that a case has gone through the criminal justice system does not mean that no further response is required from the Church. There is still at least a moral obligation to respond to the needs of the victim.

These observations apply equally to the *Melbourne Response*. Requiring all complaints to be reported to the Police will neither address the needs of all victims nor respect their fundamental right to privacy. This is particularly so in circumstances where conviction rates are notoriously low.

On 25 November 2012, I released a statement calling for legislative change. A copy of the statement is attached behind **tab 2**.

4. Allegation of alerting suspects of allegations which may have resulted in loss of evidence

This allegation is misinformed and misleading.

It is false to say that Mr O'Callaghan's communications with the solicitors for the parties in a particular matter resulted in evidence being lost. As stated in the O'Callaghan Submission, the last time that the priest's computer was accessed was 18 days before Mr O'Callaghan had written his letter to the solicitors.

The facts of the case upon which the allegation is based are discussed extensively in the O'Callaghan Submission and in Mr O'Callaghan QC's reply to the evidence of Mr Ian Lawther.



5. Allegation of a perceived conflict of interest for the Independent Commissioner

This allegation was dealt with extensively in the O'Callaghan Submission and during the evidence of the Independent Commissioners at a public hearing on 30 April 2013.

6. Allegation of movement or protection of offenders who were known or suspected of committing sexual offending against children

Since 1996 the independent processes of the *Melbourne Response* have very greatly reduced the possibility of anyone covering up abuse.

When a credible complaint is received that a priest has offended against children, he is immediately stood aside from active ministry while the case is investigated by the Police or independently through the *Melbourne Response*. Priests and religious found to have sexually abused children are excluded from active ministry or laicised, separate to any Police or court action that is taken.

Prior to the 1980s when many instances of abuse first started to come to light, the Church was naïve. Because of the limits in psychological expertise that was available at the time, we lacked insight into the profile of abusers, the causes and prevalence of abuse and the long term impact on victims. Therefore our early responses were inadequate and too slow.

While in earlier years some Church leaders, offending clergy and religious institute members may have covered up fellow offenders, it is clear that the vast majority of clergy and religious simply could not believe that a colleague could do such appalling things.

We were slow to believe victims – we tended to believe our colleagues rather than those coming forward. Some bishops and leaders of religious institutes thought that providing counselling and then moving an offender who had promised to cease offending would stop the abuse and that there would be no re-offending.

These were terrible failures but they do not justify criticism of current Church practices.

7. Allegation of a failure to make offenders accountable to the law

I reiterate that a key part of the *Melbourne Response* is encouragement of victims to report all criminal matters to the Police and other authorities. While the Archdiocese cannot require victims to do this, the Archdiocese will not continue its own process unless and until the victim has confirmed that he or she does not wish to report the matter. Where the victim does wish to report the matter, the Archdiocese will suspend its own assessment until the criminal investigation is completed, so as not to interfere with it. Many priests and members of religious congregations have been prosecuted, jailed and laicised.

In all criminal investigations, the Police have the ability to acquire whatever information they believe is required to assist them, including from Church records. The Archdiocese has always responded positively and cooperatively when such requests have been made.



If members of the Church hierarchy are shown to have breached the criminal law, then they too should be held to account.

CONCLUSION

The Church is committed to assisting victims move towards healing, dealing justly and effectively with those who are guilty of abuse, and preventing further abuse. The Church's approach respects the privacy of those involved and, at the same time, takes a clear and public stance against the sexual abuse of children.

Many of the victims of child sexual abuse who approach the Church as adults do so on the condition of confidentiality; even though they have been urged to take their complaints to the Police they have declined to do so. Some victims want counselling, treatment, an apology, compensation and to hear that they are believed, but do not want to go to the Police or to court.

As adults, victims have the right to make a choice about whether or not to report to the Police. The current Victorian law recognises the right of adults to choose whether to report allegations involving them to the Police. So does the Church.

As is clear from the evidence given to this Inquiry, the Church's view is consistent with the practice of several other organisations including CASA, victims' advocates and lawyers who represent victims. The choice whether or not to report to Police is always that of the victim.

The Committee has received confidential written submissions and has heard evidence *in camera* from many victims of child sexual abuse. The Committee, like the Church, has chosen to respect the wishes of those adult victims to have their privacy respected and their confidentiality protected.

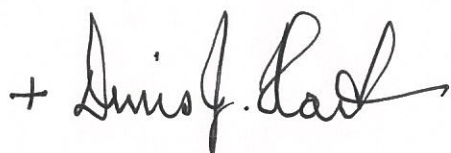
In the absence of a legal requirement enacted by the Parliament, if adult victims have specifically refused to take their complaint to Victoria Police, the Church does not accept that it should nevertheless report the allegations, unless there is a corresponding obligation on Victoria Police to ensure that the information reported cannot be used in a way that infringes the victim's privacy. Despite a genuine effort by the Church in Victoria to develop such arrangements, and evidence that similar arrangements operate effectively in New South Wales, Victoria Police is yet to agree to such a proposal.

If the Victorian Parliament decides that all crimes should be reported to Victoria Police despite the wishes of adult victims, the Church will of course respect the law, subject to preserving the sanctity of the confessional. However, the Church would continue to express its concern and regret for the breach of privacy that such legislation would impose on victims.



The Church has proposed legislative change with a protocol to protect victims' privacy. Without such protection, the Church submits that the reporting of offences to the Police should remain a matter of choice for individual adult victims.

Yours sincerely in Christ

A handwritten signature in black ink, which appears to read "Denis J. Hall". The signature is written in a cursive style with a cross at the beginning.

ARCHBISHOP OF MELBOURNE



Chronology

Item	Date	Description
1	21/5/1996	Letter from Assistant Commissioner, Gavin Brown, Corporate Policy Planning & Review Department, Victoria Police to the Vicar General, Monsignor Gerald Cudmore.
2	30/5/1996	Letter from Vicar General Cudmore to Assistant Commissioner Brown.
3	10/10/1996	Fax from the Vicar General, Monsignor Denis Hart to Assistant Commissioner Brown.
4	15/10/1996	Letter from Vicar General Hart to Assistant Commissioner Brown.
5	16/10/1996	File note of meeting between Assistant Commissioner Brown, Vicar General Hart, Peter O'Callaghan QC, Tony Darvall and Richard Leder of Corrs Chambers Westgarth.
6	18/10/1996	Letter from Corrs to Assistant Commissioner Brown.
7	21/10/1996	Letter from Assistant Commissioner Brown to Corrs.
8	22/10/1996	Letter from Peter O'Callaghan QC to the Solicitor-General, Douglas Graham QC.
9	29/10/1996	Fax from Corrs to Assistant Commissioner Brown. Letter from Vicar General Hart to Assistant Commissioner Brown, advising of the announcement of 30 October 1996 of four initiatives in response to sexual abuse by priests, religious and lay people within the Archdiocese of Melbourne.
10	30/10/1996	Police Media Release supporting the establishment of the <i>Melbourne Response</i> and welcoming the appointment of Peter O'Callaghan QC as Independent Commissioner.
11	18/11/2009	Email from Peter O'Callaghan QC to Julie Macdonald, Victoria Police.
12	3/12/2009	Letters from Peter O'Callaghan QC to Inspector Glenn Davies.
13	11/12/2009	Email from Peter O'Callaghan QC to Glenn Davies.
14	12/04/2010	Letter from the Business Manager for the Archdiocese of Melbourne, Francis Moore to Superintendent Wendy Steendam and Inspector Glenn Davies.



15	13/5/2010	Letter from Francis Moore to Inspector Davies.
16	26/5/2010	Email from Inspector Davies to Francis Moore.
17	7/6/2010	Email (part of an email chain) from Detective Senior Sergeant Robert Ridley to Francis Moore.
18	9/9/2010	Letter Archbishop Hart to the Chief Commissioner, Simon Overland.
19	15/9/2010	Letter from Stephen Leane, Superintendent, Chief of Staff to the Chief Commissioner to Archbishop Hart.
20	26/9/2010	Email from Inspector Davies to Francis Moore, including chain of emails dating back to 13 May 2010.
21	6/10/2010	Letter from Sir Ken Jones to Archbishop Hart regarding the recent change in Victoria Police's policy with regards to entering into agreements with non-government or non law enforcement agencies.
22	12/11/2010	Meeting between Francis Moore, Peter O'Callaghan QC, Richard Leder and Deputy Commissioner, Sir Ken Jones.
23	2/12/2010	Letter from Francis Moore to Sir Ken Jones.
24	10/12/2010	Letter from Inspector Chris Gawne to Francis Moore.
25	4/2/2011	Letter from Francis Moore to Sir Ken Jones.
26	9/2/2011	Email from Charlie Morton, Assistant Director, Media and Corporate Communications, Victoria Police, to Francis Moore approving the proposed media release by the Archdiocese of Melbourne.
27	15/2/2011	Media release issued by the Archdiocese of Melbourne announcing changes to the <i>Melbourne Response</i> .
28	24/8/2011	Letter from the Assistant Commissioner, Graham Ashton to Archbishop Hart.
29	31/8/2011	Letter from Francis Moore to Assistant Commissioner Ashton.
30	21/9/2011	File Note of meeting between Francis Moore, Peter O'Callaghan QC, Assistant Commissioner Ashton and Detective Inspector, Tony Silva.
31	23/9/2011	Letter from Assistant Commissioner Ashton to Francis Moore.
32	4/10/2011	Letter from Francis Moore to Assistant Commissioner Ashton.



33	15/5/2012	Letter from Archbishop Hart to Chief Commissioner Lay, following an interview by Assistant Commissioner Ashton with Neil Mitchell on 13/5/2012.
34	22/5/2012	Letter from Superintendent Shane Paton to Archbishop Hart.
35	26/7/2012	Letter from Chief Commissioner Lay to Archbishop Hart.
36	2/8/2012	Letter from Archbishop Hart to Chief Commissioner Lay.
37	20/8/2012	Letter from Chief Commissioner Lay to Archbishop Hart.
38	25/9/2012	Letter from Archbishop Hart to Chief Commissioner Lay.
39	5/11/2012	Letter from Chief Commissioner Lay to Archbishop Hart.

Copies of each of the documents referred to in the above chronology are behind **tab 3**.