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Pell's man helped pedophile priests

By Fia Cumming, Sun Herald Political Correspondent
June 2 2002
The Sun-Herald

A new row broke out yesterday over the way Catholic Archbishop George Pell handled child-sex abuse cases, with claims his appointment of a psychiatry professor to deal with victims was "insensitive".

Dr Pell, when he was archbishop of Melbourne in 1996, set up Carelink, a free counselling and support service for victims of clergy, in response to scandals plaguing the Catholic Church.

The man he chose to chair Carelink was Richard Ball, the former chair of psychiatry at St Vincents Hospital, Melbourne.

Professor Ball provided independent expert psychiatric reports which have been used in court for the defence of Catholic clergy. He had also helped treat priests accused of sexual abuse.

Chris Macisaac of Broken Rites, a lobby group for sex victims of people in all churches, said Professor Ball's appointment was highly insensitive.

"For the church to appoint Professor Ball, who is the treating doctor to perpetrators, is an insult to the victims," Ms Macisaac said.

"He is in charge of a service that is supposed to provide counselling and care to the victims."

She said that in four criminal cases involving Catholic clergy, Professor Ball had provided a psychiatric report which had been used by the defence.

Among the trials at which Professor Ball gave independent expert evidence was that of one of Australia's most notorious serial pedophiles, Father Gerald Ridsdale - a long-term associate of George Pell and the priest at the centre of a controversy over claims that Dr Pell tried to buy the silence of one of Ridsdale's victims.

In July 1999, after joining Carelink, Professor Ball provided independent expert evidence in the trial of Father Ray Deal, the former private secretary to Dr Pell's predecessor as archbishop of



George Pell, right, then an auxiliary bishop in Melbourne accompanied by pedophile priest Gerald Ridsdale when the latter was facing charges in 1993.

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Deal pleaded guilty to three charges of indecent assault against a 26-year-old man who had been placed under his supervision.

Professor Ball told the court that Deal was homosexual but usually expressed this with consenting adults who were usually not connected to his clerical role.

In 1997, shortly after Carelink was set up, Professor Ball said that priests who committed sex crimes did so deliberately and often over long periods of time.

"All who transgress are culpable and responsible, but priests and ministers may be regarded as most so," Professor Ball said.

Yesterday, Professor Ball said he had treated Deal for his psycho-sexual problems in the lead-up to his trial in July 1999, even though he was the head of Carelink at the time.

Professor Ball said he believed Deal was the only member of the clergy about whom he had provided independent expert evidence while also treating them.

But he had in no way exonerated them.

"I have treated all sorts of psychiatric problems over the years, for clergy and other persons, including psycho-sexual problems," he said.

Professor Ball said he had also given evidence for the prosecution in some matters, although none of those cases involved the clergy.

But he denied that there was any conflict between his work in defending priests and his Carelink role.

"In fact the opinion throughout the world is it is useful to have experience on both sides of the fence so you understand the problem," he said.

A spokesman for Dr Pell said he was not available for comment.

The criticism of Professor Ball's role is likely to add to public disquiet over Dr Pell's association with and treatment of sexual offenders within the church.

Several of the pedophiles for whom Professor Ball provided expert defence were well known to the Archbishop.

Dr Pell was a priest in Ballarat from 1971 and vicar in charge of the Catholic education system in the Ballarat Diocese, covering western Victoria, from 1973 to 1984.

Three Christian Brothers teachers from that era - Edward Dowlan, Robert Best and Stephen Farrell - have been convicted of sex offences against students at St Alipius Primary and St Patrick's College in the early 1970s.

At the same time, the school chaplain and parish priest was Gerald Ridsdale.

For a year from early 1973, Ridsdale shared a house with Dr Pell at the St Alipius Presbytery, next door to the primary school.

When Ridsdale faced pedophile charges in May 1993, Dr Pell accompanied him to court to give him moral support.

Dr Pell, then an auxiliary bishop of Melbourne, said at the time that Ridsdale "had made terrible mistakes". He said: "It was simply a gesture on my part."

Three years later, on the eve of his swearing-in as archbishop of Melbourne, Dr Pell said he had had "no idea" about Ridsdale's activities when they lived together.

"I lived there with him and there was not even a whisper," Dr Pell said then. "It was a different age, it was never mentioned."

However, Ridsdale's 1994 trial heard evidence that the church had sent him to a psychologist as early as 1971, and that before arriving at Ballarat he had been shunted from parish to parish because of complaints.

Bishop Ronald Mulkearns, Dr Pell's superior and close associate at the time, was certainly aware of the problems with Ridsdale, having been alerted by one of his victims.

In 1996, police considered whether Bishop Mulkearns, who has now retired, should be charged for concealing serious offences. Police concluded: "Bishop Mulkearns was, at various times, advised of the alleged commission of summary and misdemeanour offences having been committed by Ridsdale."

Because there was no proof that Bishop Mulkearns knew about more serious sexual assaults, no charges were laid.

Ridsdale continued his pattern of abuse until he was sent to a clinic for pedophiles in Jemez Springs, New Mexico, in 1986.

When he returned in late 1990 he was appointed chaplain to the St. John of God Hospital in Sydney.

Ridsdale's nephew, David Ridsdale, who says he was abused by his uncle, phoned a police hotline in 1992 and brought his trail of destruction to an end.

David Ridsdale alleges that, before phoning police, he raised the matter with Dr Pell, a family friend and then the auxiliary bishop of Melbourne. He claims Dr Pell became angry and asked how much it would take to keep him quiet.

Mr Ridsdale's allegations were published in *Outrage* magazine in April 1997 and repeated to *60 Minutes*, which will air the story tonight.

Dr Pell has vigorously denied the claims.

Gerald Ridsdale was sentenced to 18 years in prison in 1994 after pleading guilty to 46 counts of indecent assault, including buggery, against 21 children. Among hundreds of victims, those who laid charges were mainly altar boys aged 11 to 14 from the Ballarat Diocese.

Catholic insiders have questioned how Dr Pell, as Bishop Mulkearns's head of education and a close associate of the offending priest, could have been blind to what was going on.

Shortly before being sworn in as archbishop of Melbourne in August 1996 - after Ridsdale and Best had been convicted - Dr Pell said his first priority was to restore the credibility of the church after the sex scandals.

He said: "A big priority of mine is to try to strengthen priesthood morale and protect priests who are innocent."

A number of victims of one pedophile priest, Ron Pickering, received cash payments and two also received written apologies from Dr Pell when he was archbishop of Melbourne. Pickering was allegedly part of Dr Pell's circle.

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you and the other thing I can do is to refer you to a compensation panel which has jurisdiction to make binding recommendations of compensation up to a limit of \$55,000 but I think the best thing to do is if I set all this out in a letter to you.

G: Yes.

POC: And we can take it from there. Have you got any other questions. Take your time, I've got plenty of time.

G: Are you sure.

POC: Yes absolutely.

G: Um, to use [REDACTED] phrase, Pen Jones should be stripped of his Papal honours, I went to St Pat's a few years ago and saw a plaque you know for Pen Jones and I thought that shouldn't be here you know, and I was very unhappy about that. So I don't know whether I can ask the panel that you refer me to,

POC: The panel have only got one role and that is compensation, I'm the man who makes recommendations and, but I hear what you say, and I'll give some thought to that, but that is there are problems I'm just thinking about as I talk, but however, I hear what you say.



G: I'd like a public apology from the Archdiocese for what happened to me and to other people involved [REDACTED]
[REDACTED]
[REDACTED] but you know he wasn't a man of great rectitude shall we say, that's a poor phrase isn't it.

POC: Well it is but if, I mean let me put it this way, I draw a great distinction between a what's called a boundary violation by a cleric, that is if he has consensual sex with a woman I draw a very big distinction between that and of course what you've complained of is pedophilia, at the time you were 12 at the time.

G: 12, 13, 14.

POC: [REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

[REDACTED] there are two instances of which I know, alright, well look, as far as what happens is concerned is that if in the case where I'm satisfied the person can go to the compensation panel and at the compensation panel will determine what amount is would recommend to the Archbishop or to be offered and the Archbishop treats that recommendation as binding and

[REDACTED]

[REDACTED]

[REDACTED]

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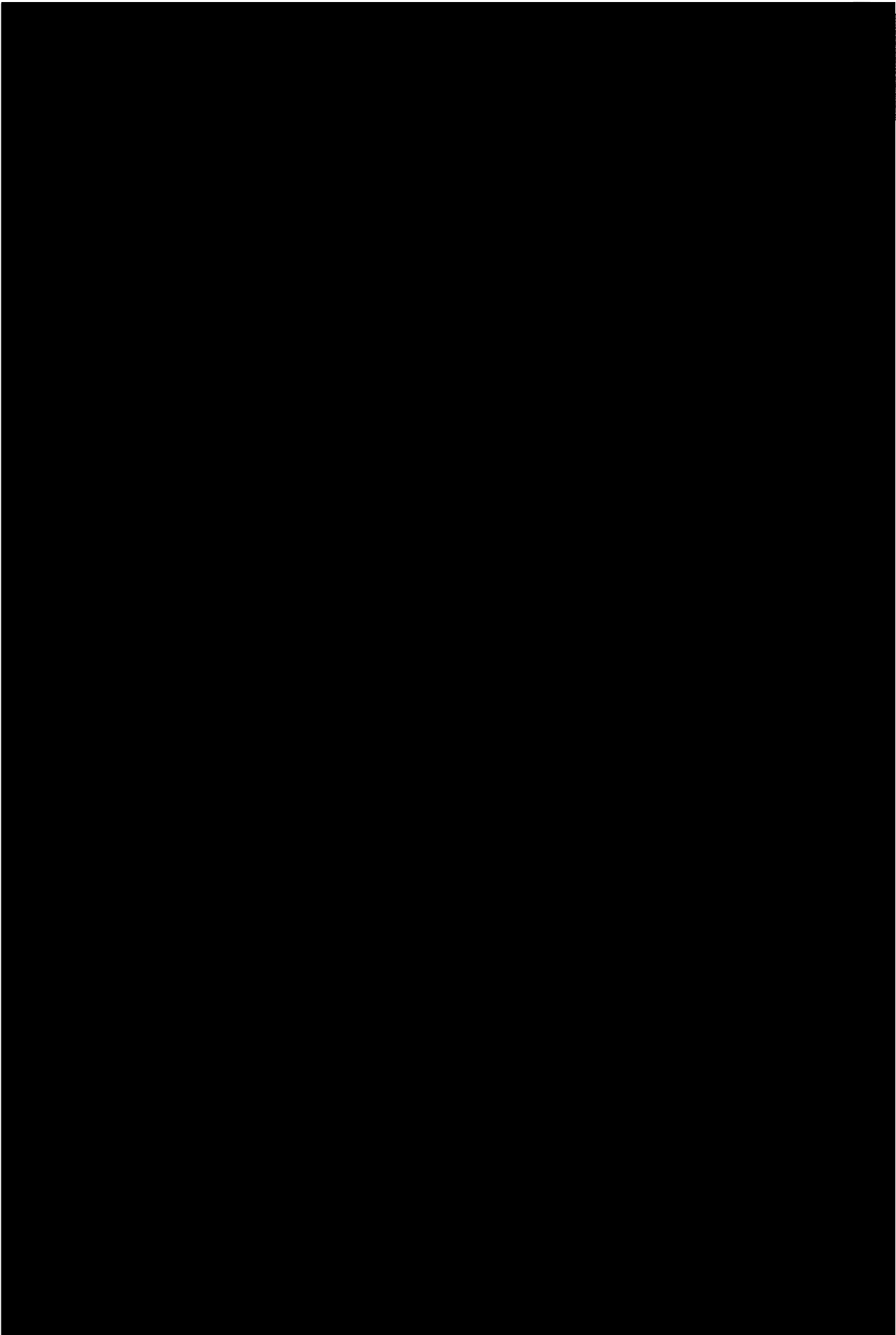
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[REDACTED] ===== END OF APPENDIX 2 =====

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Commission into Sexual Abuse
Peter O'Callaghan Q.C

Owen Dixon Chambers West
18/15
205 William Street
Melbourne 3000

15 March 2005

Tel: 9225 7979
Fax: 9225 7114

E-mail pjocallaghan@vicbar.com.au.

Private and Confidential

Mr Gavan Boyle
[REDACTED]

Dear Mr Boyle

Re: Monsignor Penn Jones (dec'd)

I refer to previous conversations and in particular to the conference I had with you on 22 February.

I confirm that I am an Independent Commissioner appointed by the Archdiocese of Melbourne to enquire into and report upon allegations of sexual abuse by priests, religious and lay persons within the Archdiocese of Melbourne.

If I am satisfied that a person has been a victim of sexual abuse, I can refer that person to Carelink which is an agency set up to provide free counselling and psychological support. Carelink is under the chairmanship of Professor Richard Ball and Ms Sue Sharkey is a psychologist with Carelink.

I can also refer that person to a Compensation Panel which has jurisdiction to make binding awards of compensation up to a limit of \$55,000.00.

I am satisfied that you were a victim of sexual abuse by the late Monsignor Penn Jones, substantially in the circumstances described by you in the transcript of the interview I had with you. I enclose a copy of that transcript.

Because I have so found you are entitled to be referred to Carelink. I understood from our conference you have a number of disabilities and my strong recommendation is that you should contact Carelink and discuss your position with them. If you authorise me I will provide a copy of this letter to Carelink. Carelink is situate at 163 Victoria Parade, Fitzroy 3065 and the phone number is 9419 9118.

Because I have found you were a victim of sexual abuse, I can also refer you to the Compensation Panel.

I enclose herewith an application for compensation which I invite you to complete and return to me.

Should you have any queries arising out of the above do not hesitate to contact me. In particular give me a ring if you wish to contact Carelink and I will set matters in train in that regard.

Yours sincerely,


Peter O'Callaghan
Independent Commissioner

[Faint handwritten notes and scribbles, possibly including the name 'Peter O'Callaghan']

Secondary victims' impact statement – Jill Mather

The impacts on others of the clerical sexual abuse of Gavan Boyle by Monsignor Penn H Jones.

May 29, 2008

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My Family

I, Jillianne Rita Mather (nee Boyle), was born [REDACTED] 1946. I am the sister of Gavan John Boyle, the primary victim of sexual abuse at the hands of Monsignor Penn H Jones. Gavan was born in 1948.

My elder brother James Lindsay Boyle was born in 1940

Our parents are Vivien Brenda Boyle and Vincent Bernard Boyle.

[REDACTED]

[REDACTED]

I graduated from University of Melbourne in 1966 with a B Applied Science, spent two years in Malaysia as a teacher with Australian Volunteers Abroad, worked as a dietitian with the Mental Health Authority until my marriage in 1970. [REDACTED] and I went to Canada until 1977 when we moved to [REDACTED]

[REDACTED]

I was an active member of the community involved in a huge variety of community based activities from teaching religion in schools and in our parish, public speaking, chairing school parent bodies, gifted and talented children's programmes as well as being deeply involved in a vintage car club and diocesan committees. I also returned to the workforce as a journalist in 1981 working for several community newspapers. From 1994 to 2006 I worked in Our Lady's Assumption [REDACTED] establishing the parish office working voluntarily and in paid positions.

The abuses and those affected

The sexual abuses that Gavan Boyle suffered at the hands of Monsignor Penn H Jones were only the first of the abuses that affected others as well as Gavan.

1. **The abuse by Monsignor Jones affected Gavan as a primary victim.**
All his family (father, mother, brother, sister) were secondary victims of that abuse.
2. **When Gavan approached the Archdiocese in early 2005 he suffered "the 'second injury' – the pain when no assistances comes from agencies or individuals to whom the victim turns for help".**
Again all his family were affected by that response as secondary victims;
3. **Soon after Gavan revealed the abuse to us I contacted the Melbourne Archdiocese to ask Archbishop Denis Hart to do something which I believed would fast track the healing process for Gavan – I asked him to remove Monsignor Penn Jones name from a plaque in St Patrick's Cathedral. I was as a result directly affected as a primary victim by the "Melbourne Response".**
My family, husband [REDACTED] and our [REDACTED] children and grandson as well as my brother Jim and his wife [REDACTED] and their [REDACTED] daughters also suffered again as secondary victims.

Effects of abuse of Gavan by Monsignor Jones

On me, Jill Mather

As the one closest in age to Gavan (there are 2 years between us) I spent my childhood playing and looking after my younger brother. When I started school he sat on my knee all morning for the first year so Mum could teach in the same school to pay the fees. Gav was a small child in stature and wore glasses

and my job was to look out for him. He was also a very gentle and affectionate person who loved music and the outdoors. We rode for miles around [REDACTED], exploring and playing and swimming most of the year. I have strong memories of giggling and laughing together over tricks we'd played on our elder brother Jimmy and his mates, or the games we'd play together. We both had friends with whom we would wander off so we did not exclusively hang out with each other.

Jimmy was a teenager by then and 8 years older than Gavan so we didn't "play" together as he had other interests and skills as teenagers do, but we certainly had lots of family time with one another and had a good family structure. Dad suffered a major heart attack in 1957 and was off work for some time. Jimmy was 17 and so assumed a lot of family responsibility at the time and I looked after Gavan as Mum nursed Dad back to health and also worked.

I cannot pinpoint a time when our relationship changed but it was certainly in Gavan's teenage years that he became distant from me and no longer kept in constant contact. In the late 1990s Mum and I were having continuing discussions about what was wrong with Gavan and how could we help him. She told me that Gavan went on a bender when he was 16/17 and went missing for a couple of days but did not tell us then as she thought he was upset that I had left home and I would blame myself.

Once I reached university in 1962 we no longer had a close relationship now I reflect on it. Gavan also went to University of Melbourne in 1964 and though he and I lived within a few blocks we only seemed to meet very occasionally at the uni café with my friends. He came to my flat only once in three years but stayed only a short time. Gavan said he was rehearsing or studying or going out if I suggested going to his house. I was never invited to meet his friends so I never went to his flat as I just knew it would not please him to turn up unannounced (I saw it as a boy thing not wanting his sister to see a mess). I cannot remember meeting any friends of his. That was okay by me then, but now I reflect on it Gavan was keeping me at a distance.

After I returned from Malaysia I only met Gav's friends once at his rental and that was soon after my return in 1969 – **he kept everyone in compartments in his life**. Even when he bought a farming property jointly with a [REDACTED] we had no contact with that person. Gav attended family occasions most times but always made these events at another venue like a restaurant or a park, never at his home.

In the late 70s and 80s Gavan came to [REDACTED] several times to be with our family particularly in the holidays. They were fun times and even though Gav did not speak of personal relationships with anyone I did not enquire either as he did not encourage that sort of conversation. [REDACTED]

[REDACTED]. Just after Christmas in 1986/7 Gavan suddenly said I'm off and left our house with his belongings and disappeared. He refused a lift to Perth some 80km away, and we do not know how he got there as the buses were very infrequent. We all thought he had had enough of playing with kids and needed time out – not a problem as we knew there was no disagreement or anything. Gav was always private and was an adult so he needed a holiday. That was the last holiday visit Gav made to our family. [REDACTED] **was then 13/14 years old** and I wonder if it was related to Gavan's first experience of sexual abuse by Penn Jones at that age.

To us Gavan seemed to have a normal and busy life at school and with his work with a multicultural centre [REDACTED], and forays into musicals with his violin, and keeping up the farm [REDACTED]. Even though our connections were on the phone he seemed content. Gavan moved to Williamstown High [REDACTED] as senior teacher, the guidance officer and union representative. His gradual withdrawal from visiting Mum went unnoticed for a long time as we were all busy with family and assumed he too had a full life. We met briefly whenever I was in Melbourne, excusing himself from social occasions except for a short encounter each time – and I mean an hour or two at a family event like a funeral or birthday. In the months before [REDACTED] wedding in August 1994 Gav said he was not well with a bad back again and was off work. He came to [REDACTED] but insisted on staying under 48 hours as he had "things to do". He looked ghastly and obviously had an injured arm which he said came from falling off his bike. Any attempt to find out what medical treatment he was seeking was met with irritation and "mind your own business" response. I did not push the issue as it seemed to upset him.

He guarded his personal life zealously and obsessively. He organized a family get-together in Melbourne for my 50th birthday in 1996 and when I suggested one for him in 1998 he got very upset and refused to talk about it. He would not even have a family dinner. He had spoken once of [REDACTED] as someone he often ate out with, so managed to track him down through the school. [REDACTED] understood Gavan was a very private person but was very pleased to hear it was Gav's birthday as he had always kept the date very very secret [REDACTED]. He knew Gav did not want a big fuss so he organized a staff morning tea at school. Gavan was extremely angry that his birthday had been revealed and did not think it was a "good" surprise, abusing me left and right. It was mystifying

to me why he reacted that way as I wanted to show he was loved at a time when he appeared low in spirits to me.

I never had a falling out with Gavan in my childhood or ever as an adult until I became concerned about his welfare and refused to be fobbed off with excuses about his life. He then started to obfuscate to me saying things like I'm having a knee operation so will be away a few days so that I wouldn't worry or be concerned. If I questioned the inconsistencies in stories he told me became upset and angry or just cried. I was trying to breach **barriers he had erected against a personal relationship**. It was very difficult to get a reality check on Gavan. I tried many times to get him to say how he was feeling and just kept on trying because he is my brother and I love him and I had to somehow get through. In the end I just chose to quietly ignore the different stories and try to ascertain the truth with deduction, but I never got anywhere near it. Our family often tried to analyse the situation but no one came anywhere near the truth. In the late 90s depending on who was talking to him Gav said that because of health issues with his back and knees he was on sick leave, long service leave, eventually retiring on a disability pension. He never revealed to me exactly what his status was and he refused to talk about – don't you worry yourself I'm all right he'd say.

Gav became increasingly reclusive and his **inability to tell us the real situation** was very worrying for all of us. Mum and I had many a conversation on the phone as to what the issues might or might not be. I believe Gav kept everyone out of the loop so he could hide the terrible truth and his shame at what had happened to him. Mum was very worried about him and tried very hard to get through to find out what was wrong. I know she secretly discovered the reason he left teaching was alcohol addiction. That furtiveness hurt my Mum very badly as it was totally against her nature to go behind Gavan's back, but she was trying to find out why he was like he was. At one point my 85 year old Mum caught a taxi to his home and knocked on the front door and he refused to let her in. She tried to climb the back fence so she could get in as she knew he was very sick. So **Mum put herself at risk both physically and mentally trying to reach out to Gavan**

My brother Gavan abused me verbally many times in this period but I knew he was sick and refused to give up on him. He would not acknowledge my achievements or my family's. My work as a journalist was ridiculed and belittled as the work of an illiterate who failed Year 12 English. That subject frequently brought a tirade of abuse in general. It was hard keeping conversations going so I would tell about voluntary work at the parish and all about the wonderful priests we had. He appeared to me to be very isolated and spending his day on the floor in front of the fire. Mum and I could not entice him out except once or twice a year. He said he was too busy with friends. Since his death [REDACTED] has told me he too had similar stories – he was too busy with family to go out with friends.

Manic – Gavan's behaviour became increasingly erratic in the 90s with schemes to set up his own business and from what he told us he had been swindled a few times but there is no way any of us could step in. He spent a lot of money on renting office space, installing phones, buying computers and creating tutoring plans but after a couple of weeks of working frenetically all night for days on end it all came to a halt because he wasn't well. At great cost he couriered his violin off to Sotheby's in London for auction and when it did not sell he paid for it to go to New York. Somehow he lost track of it and had no idea what happened. [REDACTED]

[REDACTED] Again he refused any offers of help to try and track it down. Since then Jimmy discovered it was sold at a relatively low value which barely covered the expenses, and was never lost.

In 1998 Mum's health deteriorated especially her vision. She had a serious fall as well as a bout of pneumonia and bad asthma and she told me she was too frightened to stay home alone anymore and asked for help with finding a solution. She decided she wanted to sell her house and move into more secure accommodation. Jimmy was overseas at the time and Gavan would not come and live with her. Neither would he agree to her selling her home in [REDACTED] and moving to [REDACTED] so he could live with her and still stay close to his friends. Eventually Mum moved into a hostel in [REDACTED] close to her home, and hoped Gavan would eventually relent and let her buy him a house in [REDACTED] so he had somewhere decent to live, but he refused point blank.

[REDACTED]

[REDACTED]

[REDACTED] and I bought a house in [REDACTED] in 1999 which could accommodate Mum and made the offer to look after her if she chose to move. Mum believed it would be a good solution but would not come unless Gav came to [REDACTED] too. Ultimately she stayed in Melbourne so that Gavan could come to see her if he ever was able to leave his house. [REDACTED]

Mum died from cancer in January 2001 and Gavan's behaviour at her funeral arrangements was erratic and totally irrational so was extremely distressing to work with as he was **paranoid** that Jimmy and I were ganging up on him and making decisions without him. Yet he would refuse to talk about things so actions could be taken.

After mum's death Gavan and I spoke lots on the phone – four to five times a week. At times he would be quite conversational talking about current affairs, his various visitors and outings, particularly with his parish priest, Fr [REDACTED] and subsequently his offsider Fr [REDACTED]. At others he was extremely abusive, and belittled anything I said. He was distressed at Mum's death, blaming me for putting her in a home and saying she died of a broken heart because she missed her garden. His complete and utter refusal and angry outbursts at any suggestion we (the three siblings) finalise Mum's affairs was so bad Jimmy and I decided we would just leave the matter until later. I was not sleeping, and my relationship with my family suffered dramatically and I was diagnosed with **clinical depression** in 2002. It was four years before I could come off the medication – after Gavan died.

Even if I was angry with him and him with me, we **never** severed the relationship. Either one of us would ring back fairly soon after. Our mother had instilled in us the unconditional love in family and no matter how hurt we may feel the relationship was the most overriding factor.

Many times I did not want to go on with keeping up a conversation with Gavan when I knew he was in pain and would not and could not be helped by anyone. In April 2003 I was in Melbourne for 12 hours and Gav said he was too busy to see me so I agreed we couldn't meet. However once there I decided to just surprise him with a 15 minute visit to his house. I found an emaciated old man weighing about 40kg lying on the floor and only able to walk on his fingertips and toes as his back was too bad to straighten up and his knees hurt. "I'm okay," he said. The fire was going full bore but the room was not very warm - his mattress and quilt were enough he said. They were in good condition but one look at the ceiling and I knew why he was cold. There were a several bricks missing at the top of the wall on the corner where the ceiling joined and I could see sky. Gav was also pretty blind and could not see it. I just asked if he could get his landlord to fix it ASAP and gave him a big hug and left so I could sob where he could not see me. My heart was broken as I could not help my brother who obviously had a great need. It was so hard to respect his right to make decisions for himself and live like that. I could not imagine why he would choose such hardship. It was almost like a monastic lifestyle of the most austere form. I remember thinking **why does he feel the need to be punished**. It was most **distressing** for me to witness my brother in such pain and self-imposed poverty and be **helpless** to change the situation. His life was only marginally better than a person living on the streets.

Then in a phone call one day in late 2004 Gavan told me he had been raped by Monsignor Penn Jones when he was at altar boys camp in Shoreham. Penn Jones was the chaplain in charge of the altar boys at St Patrick's Cathedral, and his chaplain at Parade College. Gav said reading Penn Jones' obituary, and subsequently reading about a case of sexual abuse by a priest in the Age had triggered him to reveal that he too had suffered similarly at the hands of Penn Jones. He said he had spoken to Broken Rites.

To me it was like a huge light bulb going on. Although I was appalled and shocked, now I knew why he was like he was. I cried with joy and pain that there was a rationale behind Gavan's behaviour. I felt his addictions and psychological problems were most probably a result of the sexual abuse and that he could be helped. I worked for the Catholic Church and believed that this wonderful institution cared for its people and would provide everything possible to make things better for Gavan, treating him with love and compassion and true justice. I had read the Towards Healing and the Professional Standards documents as part of my work at the parish office. I knew it would still take a miracle to make Gavan better but at least now there was hope.

Gavan was very skeptical of contacting the Melbourne Archdiocese about the abuse as he said it was useless and no one had a good thing to say about the Melbourne Response. I argued very strongly with him on that issue because **I believed that the church would provide the best and most comprehensive**

specialized treatment Gavan could get as they had plenty of experience in the field of treating victims of clerical sexual abuse. He countered that he was quite capable of helping himself as he had been a guidance counselor and he did not want any compensation. The two things he truly wanted were to see Penn Jones name removed from a memorial plaque in St Patrick's Cathedral and his Papal honorific of Monsignor taken away. It was finally the desire to put those two requests that swayed Gavan to contact Peter O'Callaghan (POC) and the Melbourne Archdiocese as he realized those two wishes could only be granted by the Archbishop of Melbourne, Denis Hart.

It took quite a few weeks for Gavan to actually see POC and in late February 2005 he told me that POC agreed he had been abused and raped by Monsignor Penn Jones, and he was recommended to apply to the Compensation Panel, and to Carelink Counselling Services (CCS) who would look after him.

Again it was a number of weeks before Gavan met with CCS and in the meantime life with Gavan became very difficult as he had long periods of crying on the phone and he wanted to stop the process and forget all about it. I just encouraged him to hang in and things would get better. Both Jimmy and I offered to accompany Gav at any time. I was ready to board a plane with just four hours notice.

After POC accepted on behalf of the Archdiocese that Gavan had indeed been raped when he was at the altar boys camp I believed that if Penn Jones name was removed from the plaque in St Patrick's Cathedral and the title Monsignor stripped from this man, Gavan's **healing process would get a kick start** and that would improve his chances of regaining some level of peace. Hence in March 2005 I wrote to Archbishop Denis Hart asking him to do those things for my brother. I let him know I was a person of integrity and faith whose loyalty to the church could be verified by a number of priests and the former Bishop of [REDACTED]. Gavan was not told of this letter (or any others between Hart and me).

After the two interviews in early April with CCS Gavan said Carelink were useless but they did say they would write to the compensation panel and Gavan would be called at the end of April. When asked if he put forward his two requests he said he told POC who made little comment and he had heard no more.

My relationship with Gavan was difficult for at least ten years before he died but it deteriorated dramatically and rapidly in at this time in 2005. Our family received hundreds of rambling phone calls at all hours of the day and night. He rarely rang between 7am and 1pm [REDACTED] time) as that was the time he seemed to sleep if he ever did. Mostly the calls were at night or in the early hours of the morning. He could be relatively lucid at first but he would often start crying and there was nothing to do except listen. If I hung up thinking he had finished and did not want to talk I would then get a very abusive phone call – how dare you hang up on me. Many times the call was offensive and belittling and totally incoherent.

It was extremely difficult and I spent hours crying for me and for him. My [REDACTED] told him [REDACTED] didn't want him calling any more as it upset me too much. [REDACTED] bought a caller ID phone so I could choose not to answer his calls if I just felt I could not cope. I often lied to say I was going out or had company and so couldn't talk. My [REDACTED] also dressed him down and refused to let him speak to me on several occasions, telling him to stop ringing. [REDACTED] they mostly told him I was out. My family hated seeing me upset and wanted me to cut all ties with him. But never in a million years could I do that. For me he was my brother and family is sacrosanct. I knew there were only three or four people in the world he made contact with – me, my brother Jim and my [REDACTED]. Gavan infrequently allowed his friend [REDACTED] [REDACTED] to visit, and Fr [REDACTED] or Fr [REDACTED] were accepted as visitors about once a month. The home help the council supplied came once a fortnight to clean, but Gavan regularly would not let her in. Meals on Wheels left food at the front door.

I also knew Gav was very sick and suffering as a result of the abuse, and most especially of the trauma associated with revealing the abuse and its pain to others. I knew he could not help what he did but it was very very tough on all of us. I would not hate him or reject him, even though he caused a lot of pain. Sometimes he knew he had hurt me badly and would apologise in a subsequent phone call, but I knew his pain was a million times worse than mine. **I felt an obligation to forgive him every time and to suppress my anger and my pain and forget how much he hurt me.**

In the last few months of his life I felt Gavan's pain was becoming worse and worse as he told me he could not sleep. However I believed he was under the care and protection of Carelink as a victim of clerical sexual abuse, and walking in the valley of darkness was necessary for him to see the light and have a life worth living. I felt very helpless being a couple of thousand miles away and with a family that needed me. [REDACTED]

[REDACTED] By the second half of the year there was nothing I could do to walk the journey with him except listen on the phone, **but my heart was breaking and I just wanted to be with him.** I was comforted in my belief that the Archdiocese was helping him, and that would entail having a person who cared for him and was looking out for his interests. [REDACTED]

did get angry with Gavan, I would be extremely guilty for doing so. I seemed to be locked in a no win situation.

I continued to function well professionally and appeared full of my usual self confidence but life at home was very different. I kept the family going but my relationship with my husband changed. [REDACTED]

[REDACTED]

I was diagnosed with **clinical depression** in 2002. It was four years before I could come off the medication. I still suffer bouts of sleeplessness.

Writing this is difficult and has brought back many issues that I have to live through again, and has caused serious sleeplessness. Over the past month I have spent 5 nights just getting this down on paper instead of sleeping. Every time I address these issues I am reliving the pain of it all and it is extremely distressing.

Effect on Mum

For many years Gavan and Mum had a healthy relationship. In 1972 when my father was diagnosed with lung cancer Gavan arranged a transfer to a school close to the family home so he could help Mum. He was wonderful helping her with the care and nursing of Dad right up until he died in January 1973. Jimmy and I were both overseas so he was the sole support for Mum and we were always very grateful for that.

He took her on a 28 day tour of China in about 1990 They often went to the theatre together in those days and Gavan kept up the maintenance of her home and garden. The change was gradual but from the mid nineties he no longer was able to look after the house in a meaningful way.

He did not even spend time with her physically except on occasions like her birthday. He would meet somewhere for a meal, but her contact with Gav was through phone calls, and they could be at any time of the day or night. She said the calls were often incomprehensible and rambling and abusive, but she just kept on going and not complaining for a long time. Eventually Mum and I both talked about what could be happening and we speculated often as to the cause for his inability to function properly any more, but had no inkling of the real truth.

Mum lost a son who was loving and caring and gained one who became obsessive and abusive, difficult to deal with and totally unpredictable. He refused to let her make decisions about her money after she sold the house, and particularly refused her permission to buy a house for him, which she felt may go some way towards making up for his perception he had been abandoned in 1973.

My mother **suffered** because Gavan was suffering and she did not know why. It was distressing for Mum as she felt so **helpless** to alleviate his pain, and in the end believed that abandonment was the big issue – when I left home to go to university, and when Mum left him to visit us overseas after Dad died. She thought Gavan somehow now believed that he was not loved and wanted, and so she vowed to stay with him in Melbourne, even when she was sick and we could have nursed her making her dying days easier. Her **guilt** dictated that every decision she made was based on not making Gavan feel worse.

As a primary victim

I believed very strongly that Gavan would be treated justly and with loving compassion, receive expert medical and psychological services and pastoral care from the Melbourne Archdiocese after it was acknowledged he had been abused by Penn Jones. I did not believe Gavan when he said no one cared about him, and I was very skeptical when Jimmy first started to tell me about what he had found about Gavan's treatment through his papers and documents.

After reading those papers I agree wholeheartedly with Gavan and Jimmy that the Melbourne Response is not a process that cares about its victims and families. I now feel very guilty that I encouraged Gavan to participate in that process. I read in his questionnaire – "I want proper counseling". He wanted help and he was not given it. I believe the process abused him even more and I am suffering as a result because I feel I am partly to blame for that. In the transcript of his second interview with CCS he said he was crying and sleepless re-living the rape night after night after night. [REDACTED] How useless and guilty I feel that I encouraged him to go through that. No one helped him at all. He was left all alone.

When I tried to fast track Gavan's healing by asking Archbishop Denis Hart (DH) for the two things that Gavan wanted to be done – i.e. - to remove Penn Jones name from a plaque in the cathedral and to strip him of his Papal honorific Monsignor- [REDACTED]. At first he denied the plaque

existed. When I sent a photo of it, he [REDACTED] replying that the plaque was not honouring the man, just noting that he donated money. When I asked again, he point blank refused to grant my request. I was appalled that he could deny that my family was still upset by the name on the plaque. I complained to the Papal Nuncio of Australia and DH suddenly agreed with me that the name on the plaque was disturbing my family. The name was removed very rapidly in April 2007, more than 2 years after my first request. I still have had no answer on the title Monsignor. It has been ignored by everyone.

Jimmy and I felt so strongly about the injustices we saw in Gavan's experience with the Melbourne Response we felt we could try to make things better for other victims of clerical sexual abuse. The most effective way to make change is from within the system and so as practicing Catholics we chose that path to seek reform. [REDACTED]

[REDACTED] DH agreed to meet me personally. At our own expense (and it cost more than \$2000) my husband and I and our spiritual advisor flew to Melbourne to meet with DH and let him know first hand about Gavan's case and to ask for a review of the Melbourne Response. Thirteen months on I have heard nothing. [REDACTED]

Reading the transcripts of Gavan's interactions with the Melbourne Response after revealing the multiple abuses of him by the catholic priest Harold Penn Jones is a devastating experience. How could this wonderful institution in which I had such faith get it so wrong? Everything appeared to me to be geared towards just getting Gavan through the system, throw a minimum amount of money at him and forget it. The last thing Gavan wanted or needed was money. **NO ONE CARED ABOUT HIM HIS PAIN HIS SUFFERING HIS FAMILY.** No attempts were made to alleviate the pain of revealing the abuse after 40 something years of silence. There was no recognition of the effect on his whole life, his family, and his friends. Gavan was left out to hang – appalling callousness on the part of the people in the Archdiocese of Melbourne. What pain it gives me to make these statements, but I have to say my illusion that the Melbourne Archdiocese as a community that loves and cares for its people is totally shattered into smithereens.

When Jimmy and I decided it was time to formally complain about the treatment Gavan received, the process has been extremely difficult and totally disruptive of normal family life. [REDACTED]

[REDACTED] Jimmy has done the absolute majority of the work analyzing and reporting and the hours could not be counted – close to a year's work for him. It has certainly been in conjunction with me and our spouses and of necessity the process has impacted severely on our lives. It is distressing to relive Gavan's treatment all the time and we constantly fall back on each other for emotional support. In fact at times we have become obsessive about the issues and found it hard to talk about anything else.

[REDACTED] I am so disillusioned by the church's handling of Gavan's case that I no longer have faith in the church's hierarchy. For nearly 3 years my family has suffered as Jimmy and I have tried to quietly work within the church community to show the Melbourne Archdiocese of the shortcomings [REDACTED] associated with the Melbourne Response, with little effect. [REDACTED]

I have withdrawn financial support for my parish and diocese, and from participating and leading any church programs. I have spent 31 years in this parish and diocese contributing significantly in the fields of catechetics, adult faith formation, sacramental programs, youth groups, outreach programs, computerizing parishioner information and database management, office administration, school P&F, school board, preparing submissions for two new schools, charity work, parish newsletters, bulletins and various publications, finance committees and directing planned giving campaigns as well as the roles of reader, commentator and special Eucharistic minister.

My relationship with our God is very strong through daily prayer, but my ability to stay in the church community is severely compromised. I find I cannot attend Mass easily and joyously and wholeheartedly as I once did.

On my family who became secondary victims

As my self confidence eroded with time as a result of the disillusionment with the church hierarchy my husband has suffered enormously as his wife became withdrawn, unloving, uncommunicative and extremely critical of his every move. Our marriage has been under severe stress as a result.

My loss of faith has affected his view of the church and participation in church activities.

[REDACTED]

[REDACTED]

[REDACTED]

Conclusion

After 10 years of absolute hell caring about Gavan, and then trying to get the Melbourne Archdiocese to see how badly victims of clerical sexual abuse and their families are treated, I could very easily close the door on the whole lot, walk away and never darken a church door again, but I can't. I must continue to make things better. "Go out and tell the Good News to the poor." Isaiah 61. And the Good News is God is Love, and I am following Jesus message and showing the poor victims of clerical sexual abuse **are loved**. Every member of the church hierarchy needs to show them they are loved.

PREVIOUS MARITAL AND/OR DEFACTO RELATIONSHIPS:
(Please list type and length of each relationship)

.....
.....
.....
.....

ANY OTHER SIGNIFICANT, NON-LIVE-IN SEXUAL RELATIONSHIPS:
(Please list type and length of each relationship)

.....
.....
.....

CHILDREN FROM PREVIOUS PARTNERSHIPS:

.....
.....
.....

2 RELIGIOUS PRACTICE

Do you currently practice any religion (e.g. Catholic, Anglican): Y N

If yes, please specify whether Christian or other: R/C

Have you rejected religious beliefs at any stage? Yes

Have you rejected the Catholic Church at any stage? Yes

Do you believe in other forms of spirituality? No

3 OFFENDER DETAILS

Name(s) of offender(s): Penn Harold Jones

Was the offender:
A Priest? (parish or assistant priest if known): Yes - Priest

Of a religious order? (priest or brother if known) Priest

A Chaplain? (e.g. hospital, school, orphanage, other): Chaplain

A Teacher? (religious or non-religious) No

A relative? No

Other: (please give details) He was in charge of ~~Att~~ Boys' Cathedral (St Patrick's)

Your age (or age range) at the time(s) of abuse: 13-15
Date/year of abuse (if known): 1962 1967-3
Parish/school: CBE Paradise

Where did the abuse occur? (please circle where applicable)

Presbytery church school home (specify which home) car
Priest's room camp holiday house youth group sports group
hospital multiple locations (please specify) Other (please specify)

Was the offender known to your family?

Y/N

Were your family practicing Catholics?

Y/N

Were there other family members abused?

Y/N

(If known please provide details) Don't know / unsure

Did any of the following situations apply to you around the time of the abuse?

(not as a result of it) (please circle)

family breakdown family crisis family bereavement
family friendship with offender other (please specify)

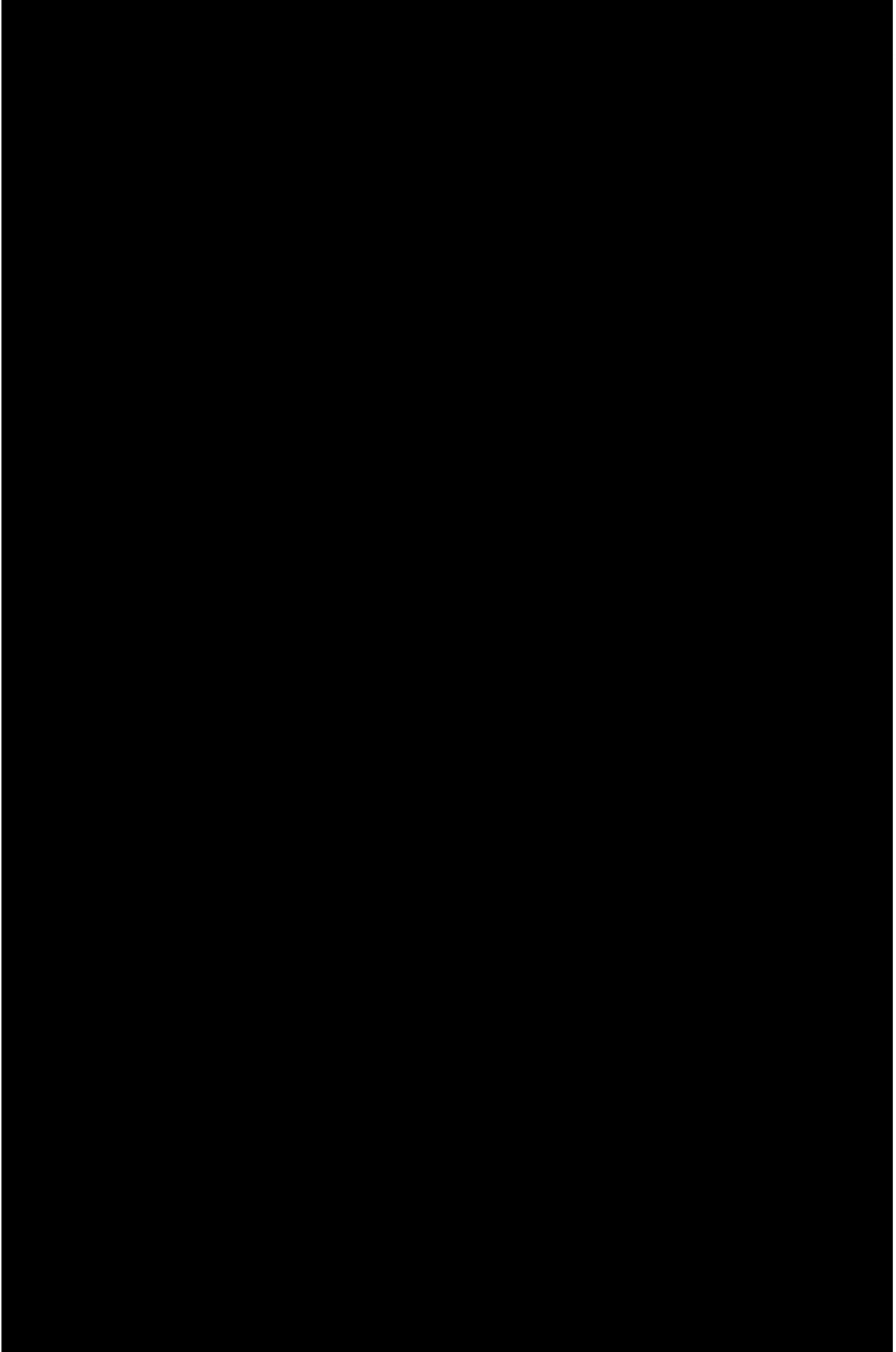
long term depression

" " Spiritual commitment - lack of

Did the offender offer any of the following to you? (please circle)

alcohol gifts money cigarettes outings/excursions holidays
requesting your assistance (church, house, garden, etc. other - please detail)

other (please specify) No



With regard to attribution he was clearly abused by someone who was not only an authority figure in relation to Gavan's role as an altar boy, but Father Jones was someone to whom Gavan's care was specifically placed with regard to the three camps at Shoreham. This was disturbing and distressing at the time and resulted in his withdrawal from church activities and could be regarded as having an influence on his relationship with authority figures and possibly contributed to his poor relationship history and substance misuse.

We don't feel the need to comment further but we would be happy to elaborate if you wish us to do so.

Kindest regards

Yours sincerely,

Professor Richard Ball
Director Carelink.