

To whom it may concern

Here are letters from various people and may not mean much to the ordinary person but they show that over the years the MSC order deliberately did not what to address the abuse by Fr Peter Chalk to many people in the Parish of St Gerard's and St Anne's in Park Orchards and Warrandyte.

A lot may need explaining but that is up to you.

[REDACTED]

If you need to know anything about the information I have supplied please do not hesitate to contact me

Regards

[REDACTED]

Peter Murphy

THESE LETTERS ARE OF MY OWN
THINGS AS POLICE STATEMENT AND
OTHER THINGS TO DO WITH THE
ARCHBISHOP

NAME : Peter Bernard MURPHY

OCCUPATION : Drycleaner

PAGE : 1.

STATES : I am 29 years of age. I was born [REDACTED], Victoria on the [REDACTED]
[REDACTED] 1963. My parents are [REDACTED].

We lived initially at [REDACTED] where we lived as a family until about 1977.

The house was fawn coloured brick house situated on roughly half an acre of land. It was a three bedroom house with a large kitchen and it also had a rumpus room. [REDACTED]

[REDACTED] We moved house shortly after.

My parents were devout catholics. We went as a family to mass every Sunday. I remember we used to go to the Park Orchards chalet when I was about kindergarten age for mass. A small church made of asbestos sheets was moved from Templestowe to Knees Road in Park Orchards and we went to mass there. The church owned all the property from between Domeny Reserve to Knees Road and Falconers Road. It was St. Anne's Parish. There was another church for the same community. It was on the corner of Mitchell Avenue and Brackenberry Street in Warrandyte. This church was called St. Gerard's. The church's had different mass times so that if you missed mass at one church you could go to the other. The same Minister would hold mass at both churches. The first minister I could remember was Father Jim McMAHON. There was a Father MILLANE but I can't remember for sure when he came along. Around 1974 to 75 a priest called Peter CHALK. He lived at the Croydon Monastery. He was a young priest who had just come over from a stay in Italy. He only said mass every now and again and would visit a lot of the families. People would invite him over for dinner or he would hold mass in someone's house or he would just call in.

I was about 12 years old at the time. I remember that Father CHALK used to call in about once a week. I didn't use his name usually when I spoke but if I did I would call him Father CHALK. I remember he asked me not to call him Father CHALK but to call him Peter. When he called in he talked to us kids a lot and tell us what he was doing with a Youth Group he had started at the Church. Then he would stay for tea and after tea he would talk with my parents about politics or the subject of the day.

Soon after he arrived Peter started a youth group which met at the first St. Gerard's church. Shortly after this a new church was built next to the cemetery in Warrandyte and this was then known as St. Gerard's. The youth group usually had a function once a month. It was a coffee shop. Most of the time the night was a film followed by coffee. Both boys and girls were in the group but you had to be over fourteen to join. I was in Form 1 at White Friar's College in Park Road, Donvale.

NAME : Peter Bernard MURPHY

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STATES : [REDACTED] was in the youth group and I also wanted to join but I couldn't because I was too young.

One day I woke up and I had a sore stomach. It was cold and during a weekday when I was in Form 2. I told mum and she said I had better stay home. I stayed home all day in my bed at [REDACTED]. Mum and I were the only ones at home. Just before lunch Peter CHALK came over. Just before lunch Peter CHALK came over. Mum was usually home during the day.

He came into my room and said,

"Are you sick today?"

I said,

"Yeah."

I don't know where my mum was at the time. I was in the top bunk of a double wooden bunk which was in the middle of the room. I was wearing long sleeve and long pant flannelette pyjamas. I'm not sure whether it was a drawstring or elastic in the pyjama pants. I'm not sure what bedclothes were on the bunk at the time. The head of the bunk was against the back wall of the house and the foot of the bunk faced into the room. The door was located to the left of me.

Peter walked around the end of the bunk to my right side and stood about 2 feet from the side of the bunk and about three feet down from my head.

He started talking about the youth group and the bottle dump. I used to help by going down and tidying up the bottle dump. It was behind the BP Service Station in Hopetoun Road, Park Orchards. Peter said the local gangs were going around there and smashing the bottles. He said if he got them he would get a broken bottle and smash it into their nuts. As he said this he used his right hand and pushed it towards my genital area as though he were holding a broken bottle in the manner he said. He then opened his hand and placed it over my genital area. I had both my hands down under the sheets over my genitals. I was confused I didn't know what he was trying to get out. I didn't know whether Peter had made a mistake or whether he was doing it on purpose. I was hoping mum would come down so he would take his hand away. I was uncomfortable and wanted Peter to take his hand away.

Peter wasn't moving his hand it was just sitting on my genitals. Peter kept talking about the bottle dump and how much money the youth group would make out of it. Peter was talking to me for about forty five minutes. All during this time his hand was still on my genitals. I just froze and didn't move. I didn't say anything to him unless he asked me a question. I would just say, "Yeah." I can't remember whether the door was open or shut. After the talking Peter said he had to go and that he had other things to do and he left. I was confused about his motives and why he had his hand there. I didn't tell anyone about it. I didn't want to tell my parents because I didn't think they'd believe me.

NAME : Peter Bernard MURPHY

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STATES : Peter kept visiting the family on a regular basis. About eight months later when I was about 13 years old Peter organised a holiday trip for the youth group at Shoreham at a property owned by a Missionary of the Sacred Heart, which was Peter's order. The property had a large house made from cement sheeting. The hot water came off the combustion stove. There were two different dormitories in the house which came off the main living area. There were also other rooms off the hall from the living area. There was an old tennis court outside with a rusted fence around it. There were 2 larger huts and a smaller one near the main building. The larger huts had eight or nine beds in them and the smaller one had a bed and a couch which folded out to a bed.

We went on a Friday night and I went down with Peter in his car which were a small white Escort. There was another boy with us but I can't remember who it was.

It was dark when we arrived. On the way down Peter said he had some altar wine and we could have a little drink of it. I looked forward to this as I had never drunk any alcohol apart from small amounts of beer from my father every now and then.

When we arrived the kids from the youth group arrived in a minibus. There were both male and females among them and they numbered about twenty, maybe more. The girls got to stay in the main building and the other boys stayed in the two larger huts. We all went to the living area in the house and talked for a while and then it came time for everyone to go to bed. I didn't see anyone drinking alcohol. I then went to the smaller hut. As you walk in the door there was a single bed along the left wall and a fold out bed on the right side. The single bed was wooden with a steel base and an old mattress. The fold out bed was an old reddy maroon colour and was the type that folded up into a couch.

I went straight to bed I was wearing a home made long sleeve and long pants pyjamas similar to a tracksuit made out of 'T' shirt material. I had a sleeping bag which was rectangular in shape with a zipper down the side and along the bottom. I bedded down on the fold out bed. Another boy [REDACTED] who was a bit younger than me had bedded down on the floor and Peter was in the single bed. [REDACTED] was sleeping very heavily and I wondered whether he had any altar wine or not. I didn't see him have any.

After about 15 minutes after we were all bedded down and [REDACTED] was asleep. I was lying on the bed with my feet pointing towards the door. I then heard Peter moving around. I knew it wasn't [REDACTED] because he was asleep on the floor. Peter moved across me as though straddling a horse and layed next to me between me and the wall. The fold up bed made a lot of noise. I wondered what he was doing getting onto my bed. When he laid down next to me I got frightened. I didn't want [REDACTED] to wake up and find us in the bed together. I froze I thought that if I moved and woke up [REDACTED] he would tell everyone that I was in bed with a priest and tell everyone I was a poof. By a poof I mean homosexual. My sleeping bag was fully zipped up and the zipper was on my left side.

Peter managed to get one arm, his right arm into the top of my sleeping bag and slide it down onto my genital area over the top of my pyjama pants. We were both lying on our backs at this time.

NAME : Peter Bernard MURPHY

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STATES : He just took hold of my penis and grabbed it between two fingers and his thumb and began moving his fingers touching my penis under my pyjama pants. I was very scared I couldn't move at all. I couldn't talk. His head was next to mine. He didn't say anything. My pants had an elastic waist.

Peter then used his other hand, his left hand and began sliding the side zipper of the sleeping bag down. Peter then moved his right hand up and underneath my pants and used the whole hand touching my genital area.

He said, "It's only small but it'll get bigger"

and said something about the fact there was no hair. I knew he was talking about my penis and my lack of pubic hair. Peter then changed his grip and held my penis in his clenched fist. I didn't have an erection. I was feeling very shocked and couldn't believe what was happening. Peter then began moving his hand up and down. I felt disgusting. Peter started asking me had I ever had sex with a woman and asked me if I wondered what it was like. He said he had never had sex with a woman. He said he wouldn't mind it but he wasn't allowed to. I didn't care what he was talking about I just wanted him to stop and leave me alone. I kept hoping that [REDACTED] didn't wake up. Peter kept moving his fist up and down my penis. He placed one leg in to my sleeping bag and pulled some of my bag over him. After a while I got an erection.

Peter then grabbed my left wrist with his left hand and pulled my hand over on to his penis. He wasn't wearing any pants or he had moved them down. I couldn't see because it was dark. He had an erection at the time. He tried to make me move my hand on his penis by pulling my wrist up and down. The palm of my hand was brushing his penis. He wasn't saying anything. I remember feeling worse because I was doing something bad. I didn't want to do that.

He let go of my wrist and I pulled my hand away and pulled it tight to the side of me.

During this time Peter had kept rubbing my penis. After I pulled my hand away Peter took his hand away from my penis. I didn't ejaculate and I don't think he did although I remember that there was a damp part on my sleeping bag across the top of my chest. Peter straddled over me and went back to his own bed without saying anything. I felt sick. I zipped up my bag as quick as I could and that's when I felt the damp patch. I then heard Peter's bed squeaking and thought that he was masturbating.

I lay there thinking and wondering why I let him do it. I was still lying in the same position. [REDACTED] was asleep all this time. The next day it was just like it had never happened. Everything was normal.

Break in statement commencing 7.25pm while Sgt. FREE and Peter MURPHY went to toilet. Resumed at 7.35pm.

NAME : Peter Bernard MURPHY

PAGE : 5.

STATES : Peter just acted normal for the rest of the weekend. He didn't act any different to me. I was mad but I didn't act any differently because I didn't want anyone to find out. I didn't tell anyone. Nothing happened on the Saturday night and we all slept in the same beds. I was hoping and praying that he didn't do that same thing to me. It was hard to believe what had happened. I knew that priests weren't allowed to have sex but I believed that they were next to God. I couldn't believe that a priest could act like Peter did. It was just before winter or late autumn, when we went to Shoreham on this occasion. I wasn't old enough to join the youth club. I got to go because I was almost old enough to join but that I had to stay with him in the night.

The following Easter in 1977 I was 14 years old. This particular Easter our family celebrated Easter at my cousin [REDACTED] house in [REDACTED]. We were having party pies and pasties for lunch. Peter CHALK also visited. [REDACTED] who was a few years older than me and I then went with Peter in his car to Rosebud. My grandparents owned three flats on a block [REDACTED]. It was dark when we arrived there. I remember it was about 6pm because the pub was open in Rosebud. Peter stopped at the pub and went in and bought some cans of beer. I didn't know he was going to do this. It hadn't been discussed with me.

We then drove onto the flats. My mum was given the front flat which faces onto the road. We sat up and played a few games of cards. [REDACTED] and [REDACTED] had a few cans of beer. Peter would only let me have one can of beer saying I would be sick if I had any more. I think Peter drank some beer too but I don't know how much. There was only one small bedroom in the flat which opened out into the kitchen and lounge room. There were 2 beds in the lounge room and 2 bunks in the bedroom.

I went to bed and got in the top bunk on the right side of the door when you are at the door looking into the bedroom.

Shortly after [REDACTED] and [REDACTED] came in and [REDACTED] got into the bunk under mine and [REDACTED] got into the top bunk of the other bunk. They went to sleep very quickly probably because they were affected by the drinking.

I was in a sleeping bag with the zipper around along the side and end. I was wearing my homemade pyjamas again. Peter had also gone to bed. I was awake and heard someone walking over. I heard Peter climbing up the bunk and

saying to me, "I wonder what it is like to sleep in a top bunk?"

I was scared stiff. I knew what Peter was going to do. I thought he was going to do to me what he did to me before. I didn't want [REDACTED] to wake up. He laid down on my left side between me and the wall. He was on his back as I was.

.../6.

NAME : Peter Bernard MURPHY

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STATES : He placed his right hand in the sleeping bag and fondled over the top of my genitals over my pants and fondled me for a few minutes and then placed his hand inside my pyjamas and rubbed my penis up and down for about half an hour. I just blanked out and wished it would end. I was scared [REDACTED] and [REDACTED] would wake up and catch us. I don't know whether he said anything to me or not. I thought there was something wrong with me. I thought I must be a poof and I somehow attracted him. I hated him for what he was doing. I wondered why he always picked me. I kept my hand under me so he wouldn't get it. He tried but he couldn't get a hold of it. After the 1/2 hour Peter stopped and got out and went back to bed. I hadn't ejaculated. He didn't say anything.

We went home the next day. I didn't tell anyone because I thought if I told anyone I was the one who was going to be in trouble not Peter. Everything appeared normal. It seemed like Peter didn't know that he'd done it.

Peter visited the family as he had in the past. About two months later Peter spoke to my parents and said he was going camping to Launching Place and asked if [REDACTED] I wanted to go. He also offered us beer but without my parent's knowledge. One Saturday about that time Peter drove us out to the caravan park at Launching Place we set up a tent that was owned by my Nanna and given to my dad. It had a green canvas roof with white sides and poles on the corners with one in the middle. It had no floor so we had a tarpaulin to keep us off the ground.

I thought it would be alright to go camping because [REDACTED] would be there and I was looking forward to having a drink of beer. After we set up the tent, [REDACTED] Peter and I went out to get some firewood. We got a little firewood and came back to the caravan park and had tea. Later we went in the tent. It was drizzling with rain. Peter had a bottle of port with him. I had a little in one of those metal cups. I didn't like it.

Peter said, "You can't have too much it will make you sick."

[REDACTED] wolfed down some. He loved it. We were sitting around when [REDACTED] just keeled over and was sick outside the tent then he came back in and went straight to bed. We were all sleeping in sleeping bags. [REDACTED] slept on one side. I was in the middle and Peter was on my left. I had a different sleeping bag which had a small zipper about two and a half feet long down the front.

We went to bed after [REDACTED] who was asleep. About ten minutes after I went to bed I heard Peter moving. I thought 'Shit its going to happen again.' I was petrified. I didn't want him to touch me again. I felt a hand around near my face feeling around trying to get inside my bag. I then felt another hand trying to get in. I was holding the zipper with my left hand inside the bag as tight as I could. Peter was getting more and more agitated trying to get into my bag. He was trying to pull the zipper out of my grip. I started crying because I was so scared. [REDACTED] didn't wake up. I then rolled to my right over [REDACTED] waking him up and then out under the side of the tent.

[REDACTED] said, "What's the fucking matter with you?"

.../7.

NAME : Peter Bernard MURPHY

PAGE : 7.

STATES : I was outside with my sleeping bag on my back facing the sky. I could feel the drizzle on my face.

"I said,
[REDACTED] said, "He was trying to play with me."
"Come back in."

I said,
[REDACTED] said, "I'm not coming back in."
"Come back in."

I said,
[REDACTED] said, "I'm not sleeping next to him." (Meaning Peter)
"Come back in and I'll sleep next to him."

We were arguing for about 10-15 minutes and I felt a bit safer knowing that [REDACTED] was going to be sleeping between me and Peter so I came back in. I was awake for a while then went to sleep.

I never said a word about it to [REDACTED] the next morning. Peter was just like nothing had happened.

There were three times I went to the Wantirna Drive-in with Peter during the period when these things happened. Peter would offer beer and cigarettes. He never once bought cigarettes but sometimes he would buy cigars. I remember once I went on my own with him in his car and we went to the Wantirna Drive-in and watched a pornographic film. He masturbated himself and ejaculated over his hand. I think he wiped it over his clothes. This happened five other times. One time [REDACTED] and [REDACTED] and Peter CHALK went to the Wantirna Drive-in. He made us get out of the car and run through under the fence because we were under-aged.

He bought us beer this time and we watched another pornographic film. Peter masturbated and ejaculated. Nobody took much notice of him. Another time I went with Peter and watched a pornographic film at the Wantirna Drive-in with [REDACTED] and [REDACTED]. Once again Peter masturbated and ejaculated.

The Launching Place incident was the last time Peter tried to molest me.

Peter remained our Priest and continued visiting the family until the early 1980's when he left to go and study Japanese in a University in Canberra.

Just before Christmas in 1987 mum told me that she had written to Peter in Japan to ask him to marry [REDACTED]. He wrote back saying he would be back in Australia in early 1988.

It was in mid 1987 I was talking with [REDACTED] about poofs and I told him Chalky was a poof. I told him that Chalky had fondled me. I said I might tell mum. Later on [REDACTED] said for me to tell mum or he would.

.../8.

NAME : Peter Bernard MURPHY

PAGE : 8.

STATES : It wasn't long after Mum told me that Peter was going to come over to marry [REDACTED] and that Peter would come to stay at my house that I told her what had happened. I didn't want Peter staying at my house.

Mum then told my dad and went to the Parish Priest of St. Anne's. She later wrote to Chalky who wrote letters back to her.

I then decided to contact the police during Operation Pegasus and later made this statement. I came forward because I don't want anyone else to be molested by Peter CHALK.

(Signed) Peter MURPHY

Statement signed and signature witnessed by me at 38 Webb Street, Warrandyte at 9.45pm on Saturday 3rd July 1993.

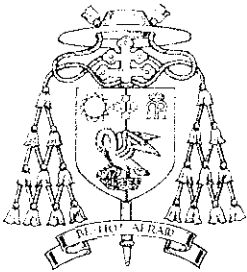
(Signed) Norm FREE
Sergeant 21628

I hereby acknowledge that this statement is true and correct and make it in the belief that a person making a false statement in the circumstances is liable to the penalties of perjury.

(Signed) Peter MURPHY

Acknowledgement taken and signature witnessed by me at 38 Webb Street, Warrandyte at 9.50pm on Saturday 3rd July 1993.

(Signed) Norm FREE
Sergeant 21628



15 May 1998

Mr Peter Murphy
[REDACTED]
[REDACTED]

Dear Mr Murphy,

You will be aware that in October 1996 I announced a range of initiatives to respond to allegations of sexual abuse concerning the Archdiocese of Melbourne. At that time, I apologised sincerely and unreservedly, on behalf of the Catholic Church, to both the victims and more generally to the people of the Melbourne Archdiocese, for the betrayal of trust perpetrated upon them. I also expressed my regret that it had taken the Church a long time to come to grips successfully with these issues.

I understand that, based on findings made by the Independent Commissioner, your claims have been considered by the Compensation Panel. The Panel has provided me with a recommendation, which I accept, and this letter is accompanied by a formal offer made on my behalf.

The Archdiocese seeks to address the issues of sexual abuse of minors and adults in a professional, caring and appropriate manner. In addition, the Church has implemented procedures aimed at preventing any recurrence of sexual abuse, and is confident that these initiatives will go a long way towards addressing this issue, which has shocked all in our community.

Unfortunately we cannot change what has happened in the past. You may never be rid of the memories or the hurt. Services such as those provided through Carelink can assist you in your recovery. The payment of compensation raises difficult and complex issues. It is my hope that my offer, based on the Panel's recommendation, will be accepted by you as a preferable alternative to legal proceedings and that it too will assist you with your future.

On behalf of the Catholic Church and personally, I apologise to you and to those around you for the wrongs and hurt you have suffered at the hands of Father Chalk. Whether or not you choose to accept the enclosed offer, I offer you my prayers.

Yours sincerely in Christ,

+ George Pell


ARCHBISHOP OF MELBOURNE

Commission into Sexual Abuse
Peter O'Callaghan Q.C.

Optus House
Level 25 Suite 36
367 Collins Street
Melbourne 3000

20 October 1997

Tel: 9221 6190
Fax: 9221 6191

Mr Peter Murphy


Dear Mr Murphy

Re Fr. Peter Chalk

I refer to our conference and regret the delay in getting back to you which I said I would.

The purpose of this letter as discussed in the conference is to set out my position and to give you a general description of the procedures open to you.

I am an independent Commissioner appointed by Archbishop Pell to enquire into allegations of sexual abuse by priests, religious and lay persons within the Archdiocese of Melbourne.

I was also appointed a delegate of the Archbishop pursuant to Canon 1717 of the **Code** of Canon Law.

Contemporaneously with my appointment there was also set up an agency called Carelink which provides free psychological and counselling support to victims of sexual abuse. There was also set up a Compensation Panel which is empowered to make recommendations (binding on the Archbishop) that ex gratia compensation to a limit of \$50,000 be made to victims of sexual abuse.

I am satisfied that you were the victim of sexual abuse by Fr. Peter Chalk in the circumstances which you described to me in the interview (the copy transcript of which I provide herewith) and in the statement which you made to the police dated.

There is also confirmation in the letters which were written by Fr. Chalk to your Mother.

I also recommend to you that you should contact Sue Sharkey at Carelink with a view to discussing with her first whether you require any services from her, and secondly so that she can assess the impact which the assaults by Fr. Chalk have had upon you in the event that you proceed to apply for compensation. I stress that whether you want to have any of the services of Carelink is a matter entirely for you, but that if you do propose to proceed to compensation it is certainly desirable for some assessment to be made of the extent of the impact which these matters may have had upon you.

If there are any queries arising from the above please contact me.

Kind regards.

Yours sincerely,



Peter O'Callaghan

**COMPENSATION PANEL
ARCHDIOCESE OF MELBOURNE**

Optus House
Level 25, Suite 36
367 Collins Street
MELBOURNE 3000

Tel: 9221 6190
Fax: 9221 6191

6th May, 1998.

The Most Rev. D.J. Hart, DD,
Vicar General,
Catholic Diocesan Centre,
P.O. Box 146,
EAST MELBOURNE, VIC. 3002

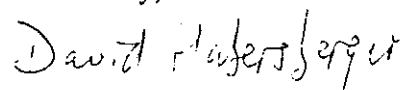
My Lord,

PETER MURPHY

The Compensation Panel met on 5th May, 1998 to consider Mr Murphy's application for compensation.

The Panel recommends that Mr Murphy be offered ex gratia compensation of \$27,500.

Yours sincerely,



DAVID HABERSBERGER
Chairman.

THESE LETTERS ARE INTERNAL
LETTERS BETWEEN THE MSC ORDER
HIERACHY AND FR FRED WHOM DID
HIS BEST TO GET IT ALL OUT

聖心布教会
みこころセンター

〒460 名古屋市中区丸の内3丁目6-43
電話 (052) 971-0334



Missionaries of The Sacred Heart

Mikekoro Center
6-43, Marunouchi 3-chome
Naka-ku, Nagoya, 460.
Japan.
Tel. (052) 971-0334

14th November, 1987

Dear Fred,

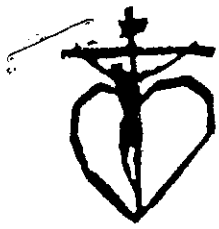
I spoke with Peter last night. I believe it was a helpful talk for Peter.

Fred I see no need for Jim Littleton to be informed of this matter at this stage. I will take the responsibility of seeing it through. If something eventuates whereby you believe higher authority needs to be involved, let me be that higher authority.

It must be a very unhappy and even traumatic thing for you to have to help the Murphy Family through this thing. You have my sympathy and my prayers.

Sincerely,

Jim Fallon



Parish of St. Gerard's and St. Anne's

Rev. Fr. Jim Littleton, MSC,
Provincialate M.S.C.,
P.O. Box 252,
COOGEE, N.S.W. 2034

Dear Jim,

Yesterday [REDACTED] came to visit me, and we shared for over an hour. Being very much aware, for legal reasons, of not being allowed to say anything directly about Peter Chalk, I would still like to inform you of the conversation. It was very much in the format of a counselling session.

[REDACTED]

Having been involved in the case just over two years now, I can see three clear stages in Peter's development. When he was informed of the opening up by Peter Murphy to his parents, Peter C. was in a state of shock and self pity for having shattered the friendship he had with the Murphy family. The second stage was brought about by [REDACTED] introduction of the legal side of it. It made Peter C. realise the immense seriousness of the matter and became fearful of his future. The third stage came in October last year when he received a letter (very strong, hurtful and condemnatory, even rudeness) from [REDACTED].

[REDACTED] It was at this point that Peter C. became fully aware of the damage he had caused in the lives of a number of people.

It is my conviction that we owe these [REDACTED] young people a great deal for bringing the issue to the fore. May I spend a little time expressing the issue from their point of view.

The greatest fear they have is that of not raising the issue ten or more years ago. They keep on wondering what has happened in the years in between. Has it stopped or will it continue to go on? They are totally honest in this. Peter Murphy especially raised the issue out of respect for his younger brothers. They believe Peter must be willing to pay the penalty for this, while none of them now desire any legal action. They would like some genuine expression of remorse which they can "behold". They expect the Church to act responsibly. [REDACTED] has a number of articles from American newspapers where the hierarchy is simply trying to sweep similar matters under the carpet as if they didn't happen. Disciplinary measures should be taken towards Peter. After all, what was committed was a crime,

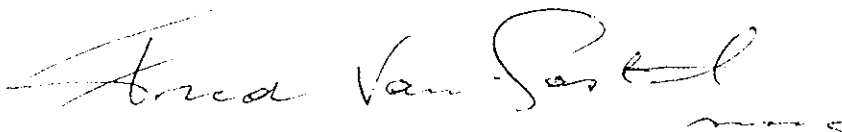
punishable by imprisonment. Because the court action has been dropped does not imply that no further action need be taken, or that the case is finished. They see it as a matter of honour, justice and morality and scandal-giving. They certainly believe that there is an age group of young people in the parish, who have been deeply affected by this matter. To put Peter in charge of a group of other people, as a religious superior, they would feel as a betrayal of principal. A gesture of humility and service as remorse is important.

Thus, while these young people (now in their middle-to-late twenties) do believe in forgiveness and compassion, their cry for justice dominates. A considerable amount of damage has been done in this parish. Several of the youngsters who were involved now refuse to even talk about it. Some have been disturbed deeply by it, leaving them suspicious of virtually all clergy. This also applies to some of the parents.

I personally must admit that, having been involved in the case from the start, and having great compassion and understanding of Peter's side, I can see there to be a lot of truth and validity in the issues expressed above. I do feel it would be helpful, now that the legal case has been dropped, for Peter to come back to Australia some time and face these young people individually.

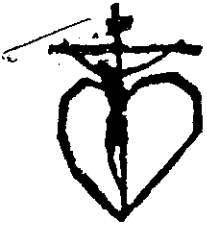
If the Provincial Council has been aware of this whole matter, I would be quite happy for you to share this letter with them.

May I wish you the Peace, Love and Joy of the Lord,



(Fr. Fred Van Gestel, MSC)

19/1
19/90



Parish of St. Gerard's and St. Anne's

Fr. Jim Littleton, MSC,
Tread House,
Waltham Street,
COOGEE.

Dear Jim,

Thank you for listening to me the other day, regarding the Peter Chalk matter. While you may not be aware of it, you did the whole issue a big favour by making me realize, that I was holding the baby, and it should be Peter. My first reaction was: that's fine, I've done that for close on four years now, and it hasn't caused me any harm. Hence, there are no problems.

When I got off the phone however, my whole manner of thinking changed. I started to realize ever so fully, that indeed Peter was not holding the baby at all. I am willing to acknowledge, that he went through some severe and demanding times for 18 months or so, but what about now? I read he trips over to Indonesia and China, leaving us with the impression that all is over.

[REDACTED]

[REDACTED]

[REDACTED] It is blatant that this whole family is still suffering very seriously, while Peter is probably quite content getting on with life. No one has heard from him for over 18 months. He has not apologized or asked forgiveness of anyone. It seems to me, Jim, that he is now legally in the clear, and has received a great deal of counselling and spiritual direction, but has he ever thought of the people in agony back here? I may well be wrong, but I doubt it.

On top of that, two very involved parishioners have separately informed me yesterday and today, that at least one of their children was involved. [REDACTED] There is still a huge amount of anger, hostility and pain around here. That must be resolved somehow or other.

It is my conviction that the time has arrived for Peter to face his victims. He played cruel games with these young people and their parents for 16 years. These type of hurts do not disappear with time, they last forever, until they are resolved. My very strong recommendation is, that Peter be now told to come back and confront these individuals one by one. No one is interested in any legal charges. What they do want is justice and genuine remorse. I can only agree with them.

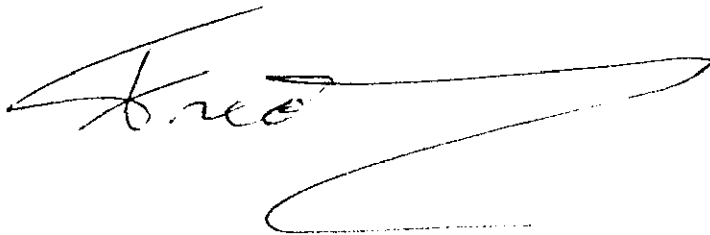
Peter's actions have brought enormous strain on their faith. The credibility of the Church and of the clergy has been placed under great pressure. Their suspicion and doubts they see reflected in every priest and religious. Even on those of us who are obviously heterosexual. Their fears have forced them to suspect all.

If no justice is brought about by the Church (which in this case is expressed in the MSC Order), then why believe in a God at all, when it's main representatives deny His principles and values? They simply cannot be reconciled with the Church properly until they can forgive Peter, until he confronts them with honesty and courage, giving them the opportunity to work through it all, and then live again.

Jim, I do not wish to exaggerate this matter, but very serious damage has been done to many families. Young people are now saying openly, that every youth at the time knew what he was up to. Unfortunately, or fortunately from Peter's point of view, none informed their parents or were able to convince them at the time. The agony among them all is much the greater now.

Thus, it is out of a sense of compassion and justice, that I ask you to inform Peter of this great need. Thank you for considering the matter.

In His Peace, Love and Joy,

A handwritten signature in cursive script, appearing to read "A. ...". The signature is written in black ink on a white background.

22	6
19	91



MISSIONARIES OF THE SACRED HEART

December 23, 1991

Fr Fred van Gestel MSC
St Mary's Towers
Douglas Park Dr
DOUGLAS PARK NSW 2569

Dear Fred,

Thank you for the opportunity to talk with you recently in Melbourne. I discussed the issue of Peter Chalk with Dennis Murphy, Jim Fallon and Cyril Connolly,, and I would have involved Kevin White had he been in Sydney at the time. We agreed that I should ask Kevin White (who will be returning to Sydney shortly) to talk with Peter in the light of the Lothstein article, but we were not agreed that we should impose further therapy on Peter until we had more information.

[REDACTED]

[REDACTED]

With great appreciation of your ministry at Park Orchards for the last six years and with best wishes for 1992.

Yours sincerely,

Fr J.J. Littleton MSC
Provincial Superior

THESE LETTERS BETWEEN FR PETER
CHALK AND FR FRED VAN GESTEL

聖心布教会
みこころセンター

〒460 名古屋市中区丸の内3丁目6-13
電話 (052) 971-0334



Missionaries of The Sacred Heart

Mikokoro Center
6-43, Marunouchi 3-chome
Naka-ku, Nagoya, 460.
Japan.
Tel. (052) 971-0334

13 Nov. 1987

Dear Fred,

I guess you know why I am writing this. I have received a letter [redacted] per Jim Fallon, and have just finished drafting a response [redacted]. I presume [redacted] has spoken at length to you about this whole unfortunate business and for their sake I hope that was the case. I hope you have also been able to be of some consolation and of far greater help than I have perhaps ever been and certainly from now on could ever be. I am confident from what I know of you that such would be the case.

I don't know what to say in this note to you, but feel I should write anyway. I certainly won't go into the detail that I did in the letter I just wrote [redacted] - which was not a litany of excuses but a frank and honest admission of past mistakes and of my present inner feelings. I don't know how things went the way they did. I guess it was mostly a question of quietly slipping away on a tangent until all of a sudden I'm rudely awakened to find that I've lost what I valued most dearly. In the seventies I was a very inexperienced and diffident priest who had been living as a student right up till then (i.e. till 30 yrs of age), and nowhere the confident person that I must have appeared to be. I guess I fell into the trap during some of the many odd jobs I was doing in that area of bending over backwards to try and identify with people, especially the young, to the point that I not only identified with them at their weakest points but went beyond even where they were. The tragedy of it all is that the various things that happened seemed to happen without any genuine awareness on my part of what I was doing. I'm not trying to make excuses there though - I just don't understand how things turned out the way they did. I was TRYING to do a lot of good things but really wonder now if I achieved anything at all other than to sow trouble and pain for the ones I valued most. As you know the Murphy's were the closest friends I had there, and for me the most difficult thing to accept at present is the harm I have caused them. My own guilt and remorse is, I'm sure, just retribution.

I am aware I need help, but I suspect the problem is broader [redacted] [redacted] - i.e. more on the level of coping with my vocation as such, and in particular the celibacy component. I intend to get far more soul-searching advice and assistance than I have sought up to date. At the same time I am fearful of the consequences as I'm not coping too well with the whole business at the moment. I will be talking at length with Jim Fallon about it tonight - thankfully he has been most understanding and is someone I can speak with frankly and trustfully. Please remember me before the Lord, Fred, and please do whatever you can to ease the burden for the Murphy's. They are still the closest and best family of friends I have on this earth I believe - wretched and all as I have been to them. They would not be aware of attempts I made to remedy the wrongs of the past, nor of the general state of my life since coming to Japan. I think returning there in recent years did not help them or me. Anyway sorry for any extra worries I have caused you to be burdened with, and please write if you feel up to it. I would love to meet you privately some time. Fraternally in the Lord, *Fred*.

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16 Dec. 1987

Dear Fred,

Many thanks once again - this time for your very kind letter. I have to admit I was relieved to receive it and to get some kind of idea of your personal reactions and feelings. Since getting it, I have also received letters [REDACTED]

There is no point in going over the things that I tried to explain in my previous letter I guess. But at the time when I have felt most unworthy and even most 'wretched' I have obtained support and encouragement that seems deeper than any I have ever received before - or is it perhaps that now I am more aware of the need for it than ever before and hence appreciate it more. In any case your words and comments were a very timely consolation, and they were very close to the mark I believe, especially regarding the daily living out of the celibate life.

I am receiving a very clear and detailed program of direction from a Jesuit in Tokyo who is a very reputable director. [REDACTED]

[REDACTED] If and when he feels it is necessary he intends to put me in touch with an Irish Jesuit in Tokyo who is experienced in the arts of psychological testing etc., but at this stage he feels that it is a re-establishment of basic spiritual values and orientation that is needed most. I have been with him twice already, will be there again before Christmas and into the New Year, then will be doing a full 8-day retreat with him in late January. At the moment we are working through my life history in prayer, but according to various set patterns. If what has happened has brought about these positive results only, then perhaps there is still some meaning in it all. Either way I am trying to keep all options open, and for the first time in my life (at the age of 43 !) am facing up to the reality of a full commitment to something - a way of life and service that I have probably never really tried to 'own' before. Furthermore this experience is heightened by an awareness that, whatever the personal consequences, I could freely choose something else, and this is also a 'first' for me I think.

That will do for now I guess. But rest assured that your assurances, followed by similar from [REDACTED] and above all the words of [REDACTED] in the Christmas card and letter [REDACTED] just wrote, are appreciated from the bottom of my heart. Jim Fallon too was firm in his support and encouragement from the very beginning - a very providential messenger. I'm not sure about the Australian trip yet, but I'll probably go for the conference and a week with Mum. What with retreats etc. that is the most I can afford in time absent from here now. Best wishes Fred, again sincere thanks, and every blessing.

Your brother in Christ,

Fred.

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22 April 1988

Dear Fred,

I had intended to write this letter weeks ago, but didn't get around to it. First of all many thanks for your time, concern and support, especially when I was in Australia in February. It made a big difference to me just being able to discuss the matter openly with you. At the same time I am sorry for adding to your worries.

I have heard nothing from [REDACTED] since I wrote that first letter. That in itself worried me and I thought I should write again, but my Jesuit friend in Tokyo has virtually refused to allow me to do that. I appreciate his reasoning, and I guess it's yet another instance of where greater trust and confidence in the Lord is needed - that whatever happens it is in his own hands. I hope, anyway, that my honest response to him was in fact enough. As I understood he did intend to visit Australia this year and I hope this doesn't mean that you will be involved in more smoothing over of the matter. At any rate if anything does eventuate please let me know.

On Sunday next (24th) I go to Tokyo for four weeks, to work over this and matters in general in more intensive fashion, with two Jesuits - the man who has been helping me from last year as my spiritual director, and another Irish Jesuit who is a trained psychologist and working in that department at Sophia University. I am looking forward to the break, and also to getting a step closer to finally sorting myself out. I am still quite concerned over what I should be doing from here on, and the present burden of work is making it very difficult to reflect and plan rationally. Hence the real need for something like this coming 'break' in Tokyo, though whether it will suffice is another matter.

We have just completed our annual Assembly of the region, combined with a very pleasant and 'affirming' visit by Jim Littleton. In addition we celebrated the 25th anniversary of the Academy, [REDACTED]

I hope things are proceeding smoothly with the building of the new parish center at Park Orchards. Please give my special regards to [REDACTED]. While I am not in direct contact with them, I think of them a lot. So with every best wish and blessing Fred, and many thanks again for all you've done and been for me,

Fraternally in the Lord,

18 Jan 1990

Dear Fred,

Many thanks for the letter that came a couple of days ago. I appreciate very much all that you've been doing to help, and your prayers and expressions of support. I was interested to hear about [REDACTED] - we haven't heard much here and I wasn't game to ask ! However he's been in my prayers every day since I first heard about the matter.

I would like to fill you in on a few more things, but I don't think I can be very specific, and again I'd prefer to see this letter done away with afterwards. Jim and the others have obviously (and wisely I guess) decided that I should not be filled in on all details, so I have not been very well up with the way things have been working out. Your letter filled in a number of gaps. On the other hand I am not allowed to be too free about divulging details, and am not supposed to communicate IN ANY WAY with the people concerned. There is always the fear that someone could be just waiting for material to use, and obviously irrespective of the implications regarding myself the financial considerations could be quite awesome and the administration obviously doesn't want to take ANY risks. Unfortunately, in a way, the whole thing has evolved into a 'them' and 'us' business - mostly defensive rather than compassionate towards the others concerned - [REDACTED] [REDACTED] [REDACTED]

[REDACTED] I acknowledged the letter I received recently about covering about \$1,000 in legal expenses and did so curtly and only in about 4 lines, saying I had referred the matter to the 'appropriate' authorities. But it seems that I should not have gone even that far without consultation. Anyway that is the way things have worked out, and for the foreseeable future I cannot see any possibility of a 'meeting'. In any case, on the strength of [REDACTED] letter, I would be fearful of a lynching taking place and I'm not prepared to take THAT much responsibility!

So, Fred, the only thing I can do for the moment is to ask you to continue to 'represent' me. I was hoping that if necessary you might be able to explain to them that much of the pain I have caused myself in this whole business stems from the fact that I have hurt people whom I also respect and love very dearly, especially [REDACTED] [REDACTED]. Knowing things will never be the same again [REDACTED] is one of the hardest things to accept. Perhaps too you can also explain (though maybe you have done so adequately already) that at the time I did NOT really know what I was doing, and the hurt that I was causing and it has taken the events of the last couple of years to finally bring me to my senses and start off the awareness and conversion process that is so long overdue. I said before that, in spite of its severity, [REDACTED] letter had had a positive effect on me. I really mean that, [REDACTED] [REDACTED] [REDACTED] and while it hurt to read that I think it was timely. Finally, I hope you can assure people that the most dramatic conversion process of my life has been started in the past couple of years, and that I am not letting the opportunity be wasted. I cannot swear that I will NEVER do this or that again or whatever, but I am learning fast that the Lord can work miracles and that they seem to be very much in proportion to the hopelessness and weakness of his subject matter. In other words I can promise very little of myself, but in the Lord I can promise them the world. And thereby I have probably also answered for myself my earlier question about whether or not I should continue in ministry.

I understand what you were asking about details to pass on [REDACTED] [REDACTED] [REDACTED]. Again, I would have to remind you that I have been asked to divulge nothing, and presume you would be prudent in whatever you say to [REDACTED] in the future. However I would simply re-affirm what I told you some time ago about others concerned, and

that that is about the extent of the matter in the context of my involvement in that part of the world. [REDACTED]

But, without trying to plead anything, I do think that a definition of terms is important here and my hunch is that [REDACTED] are letting things get out of perspective. I have many friends in that part of the world whom I know I have not let down in any similar way and when there were indiscretions, often times it was weakness of leadership on my part (the terms are deliberately veiled) when I not only did not put an end to processes that I did not always start, but rather allowed them to continue for my own 'selfish' interests.

[REDACTED] I thought I had managed that situation fairly well and am not conscious of any wrong-doing. For your information, however, and I think I forgot to mention this when we last met, [REDACTED]

Finally, for this part of the letter, I feel that while I cannot try to make excuses, it is a fact that instances of 'actual contact' were extremely rare, but I'm not too well up with legal terminology in this regard, though sadly am learning.

So, while desperately hoping that there are no further developments, [REDACTED]

[REDACTED] I
can only leave these things in the Lord's hands, and to
some extent (I'm not trying to flatter you!) in yours. I
was interested to read about the beautiful parish centre
you have built there at Park Orchards, which apparently
blends so well into the beautiful surroundings that I
too have enjoyed and loved very much. I suspect, sadly,
that I may not get to see them though, at least for a
long time if ever. God bless you Fred, and the
tremendous work you are doing there, and for the rest I
can only thank the Lord that you are the one who was
destined by Him to be there at this moment in history !
With sincere thanks and best wishes [REDACTED] [REDACTED] [REDACTED]
[REDACTED]

Fraternally in the Lord's heart,

Fred

NAGOYA

November 8, 1991

Dear Fred,

Belated greetings. I was talking to Jim Littleton just a short while ago here, and he filled me in on recent developments. I had no idea of what was going on, and had hoped that no news was good news. However Jim has indicated that the situation is, and perhaps always will be, rather unsettled. He told me what has been agreed to.

I am only writing to let you know that I still feel very, very deeply for the people concerned and for you who have had to do so much mediating. I never dreamt it would involve all this and even if some wish to believe to the contrary, I DO feel deep remorse. If anything further happens I would feel that I would have no choice but to distance myself from community and ministry, and over the past few years have grown used to the possibility of much more drastic action on my part. I exclude nothing, but still keep desperately hoping and praying.

[REDACTED]

For the moment I am trying to answer another call as you are no doubt aware. I hope this role will be fairly low key and mostly administrative etc., rather than directly ministerial. I have hesitated about this too, but am going to give it a try. It is sad that I may never see at least the material contribution you have made down there, but that is I guess the least I have to accept. Please DON'T pass on my HK contact.

Very sincere thanks again, Fred, for all you have been doing, and if there is any way of conveying something of these feelings to anyone down there who still may care, then feel free to do so.

In fraternal hope and trust,

Fred

Sacred Heart Monastery
Croydon. 3136
March 5, 1992

Dear Peter,

The following letter was written by me during my retreat at Douglas Park in January. I have prayed about it regularly, wondering whether to send it or not. Today my prayers were answered very clearly. Hence I am sending it to you today.

I am presently on retreat at Douglas Park - a wonderful experience of tranquility and silence after concluding six years of high pressure existence at Park Orchards. Watching people here with time on their hands, available, never in haste, is such a wonderful privilege in our day and age. They are blessed to have so much opportunity to be still in the presence of the Almighty Lover. Some of this has already rubbed off onto me, and I am being challenged to take a closer look as to where I am and am going. Today's sharing session with my prayer companion, Sr. [REDACTED], has been spent almost entirely on you, without mentioning your name, and the event of the middle seventies. They have major repercussions still today. That sharing was followed up by the Eucharist. After tea I spent more time in meditation. At first I intended to pray for healing for [REDACTED] [REDACTED] the meditation which takes the form of pure listening (learned from [REDACTED] confused me, as the point of pain seemed to be around the heart and not the stomach. My mind kept turning to you, and the realisation dawned, that I should be praying for you instead. Hence this letter.

Peter, it has been well over two years since I have written to you. During that intervening period of time, a great deal has happened, none of which I informed you of, as I did not consider it to be my task, but that of Jim Littleton. Yet let me start at the beginning, with October 1987, when the whole matter surfaced for the first time.

After all those years of being hidden, it was opened up by [REDACTED] independent sources within a span of three weeks: [REDACTED] [REDACTED] Believe me, this was no coincidence, as such coincidences have occurred five or six times over these four years. As you know Jim Fallon approached you on the matter, which in turn led you to seek counselling from your Jesuit friend. All seemed well under control. Naturally I had to deal with the vehement anger of several young people and their families, who had been involved. My first reaction was to listen to them, but jealously guarded your position. You and I communicated frequently, [REDACTED]

[REDACTED] As time moved on, I came to realize that more and more young men had been involved. My primary concern was still to keep it out of the press. [REDACTED]

[REDACTED] By this stage my mind and heart were steering more in the direction of justice and morality. More families approached me about the whole matter [REDACTED]

[REDACTED] The picture was filling out rapidly. [REDACTED]

I also began to move into a stage of extreme anger towards you. You seemed to have so little real compassion for the victims and their families. Their faith was being severely shaken, and their wounds were growing deeper all the time. [REDACTED]

[REDACTED] Despite my filling Jim Littleton and Jim Fallon in on the events, their concern was simply the avoidance of legal troubles. My loyalty to you and the Order now came under severe scrutiny, as I was witnessing increasing pain within the parish. It was no longer a matter involving a few families but several dozen. Over and over again my request for assistance from Coogee fell on deaf ears. There was no justice evolving. I kept on asking myself where Jesus was in all this? YOU seemed to be back in the swing of life, while nothing was happening for the wounded.

Thus six months ago I confronted Jim Littleton again. He informed me that the matter had been brought to his attention only 18 months previously. That bewildered me, seeing Jim Fallon had known of the matter at least two years previously. When I put the case strongly to Jim, the penny finally dropped. He asked me to arrange a meeting with Hilton Deakin, the Vicar General. It was there that the whole matter gelled. His wisdom was immense, and he left us with an article entitled: "Can a sexually addicted priest return to ministry after treatment?" by L. M. Lothstein. Finally I began to grasp an intellectual understanding of pedophilia. I have compiled a vital page of the article. The stages and precautions to be undertaken were clearly outlined, as were the deceptions and puzzles of it all.

Peter, the following I write out of deep love and respect for you. It seems Jim L. has not shown you the article, which to my way of thinking is seriously wrong. It has been backed up by a book called: "The Slayer of Souls", as well as by a video on "Gracewell" in England, where pedophiles are rehabilitated. I feel obliged to inform you of the following points:

1. That only experts (such as at St. Luke's in the States) who deal solely with this illness are capable of rehabilitating pedophiles.
2. Only they can determine whether the priest is 'low risk' and able to return to the ministry after treatment. (72% do)
3. The healing process is lengthy, probably a year.
4. People with the illness are their own worst judge as to whether they are healed or not.
5. Like alcoholics, they tend to play down their problems and hide the truth.
6. They are largely unaware of the immense agony caused to their victims and the families, and have hidden a lot of facts from their memories.

When I received your last letter, Peter, I became even more deeply concerned for you. Many of the phrases used spoke a great deal to me. I have underlined them in the enclosed copy.

As I see it all now, you are very far from being healed and will remain in agony until you have received proper treatment. At the same time, it will only be then, that your victims can begin to confront this major disturbance of their lives. [REDACTED]

[REDACTED] They have begged me and Jim Littleton to ensure that you receive proper treatment. Naturally they keep wondering what you have been upto in the intervening years in Japan

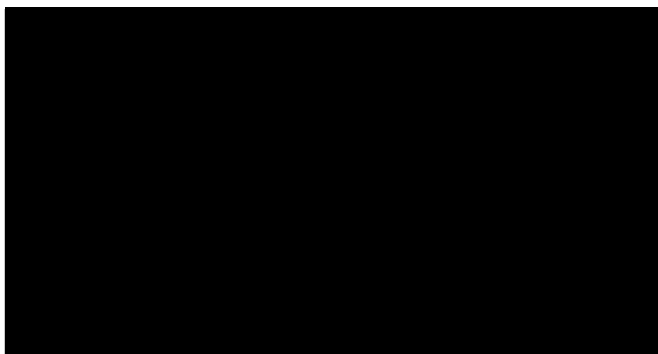
Some of them still have nightmares with you in them as the major participant. Peter, what they are asking is merely reasonable, and you owe it to them! [REDACTED]

But until they know you are 'low risk', they cannot begin to still their anger and undergo a healing process. Not one of them is willing to see a psychologist or psychiatrist, who specialises in this field, until you receive treatment. May I add my own plea of love for you. Please, do not wreck the rest of your life by denying the agony inside you. If you are not consciously aware of the crying need inside you, then please accept from me, your brother, the unconscious scream that has reached me through your letter.

You are too fine a human being and a priest to let this destroy your future

It speaks for itself that your move to Hong Kong is totally unacceptable to anyone who is involved and to the authors of the articles. It spells disaster for you some or other time in the future. The Lord is offering you his healing. Please accept it.

I wish you His Peace, Love and Joy,



Hong Kong
April 19, 1992

Dear Fred,

Your letter was waiting for me when I arrived here on April 9th - I had to wait for my visa for quite a while, hence the delay in my arrival, and the fact that I only saw your letter a week ago. I appreciate the spirit in which you wrote it and especially the lengthy time you spent praying about it before actually sending it to me. I would prefer to have more time to digest it before replying but feel that I should make some kind of response now since it is so long since you sent it. For better or worse I AM in Hong Kong and there are many things to adjust to here besides the content of your letter so I doubt if I can do complete justice to it here and now. But I'll try to.

To begin with I can certainly accept the fact that the approach you are advocating, with extremely well-qualified support, is ONE way of attempting to solve the problem. It either makes or breaks people, and, sadly, I am aware of at least one instance of how it broke someone.

[REDACTED]

Nevertheless, as the material you sent me shows, there are successes as well as failures.

While a person afflicted as I am is considered to be the worst judge of my own situation, I would like to plead for some recognition of the excellent help I have received and continue to receive. You speak of judging about whether a person is healed or not. I would maintain from my own experience and from a fair amount of reading and discussion that such a person (including of course myself) is NEVER REALLY HEALED, but can be helped to live a life that no longer causes harm to others or to himself. I have had the good fortune to receive that kind of help and, in spite of what you read into my letter of Nov. 8, 1991, I have been able to find the beginnings of real peace in my life AND to live a life of complete continence. I don't think I'm that crazy that I don't know whether I'm doing it or not, but I am NOT NOW ENGAGED IN the kind of behavior that has caused so much tragedy. What came through, perhaps, in the letter I wrote to you last year, was frustration at the fact that (and I admit perhaps understandably) it seemed that word was getting around down there that I had been doing nothing, and that the whole thing was being swept under the carpet by everyone concerned.

[REDACTED]

The process I have referred to has been going on for five years now, and during that time I have step by step removed myself from all the positions of responsibility I was holding at the time. There is one left and that will also be gone soon. At the same time I have been lucky enough to be brought closer to the Lord

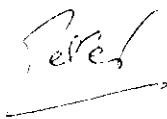
than ever before and if I speak with a certain confidence about my present situation and my ability to remain in control of things, it is only because I have come to rely on the Lord more and more and know very well that a person such as me can survive and live AS THOUGH HEALED only in him. I also know that I have to avoid contact with young people, as an alcoholic must avoid all contact with alcohol. That I AM doing, and it is almost zero here because of the nature of the work I am involved in. I would add, however, that if I should ever feel within me that the ability to cope is BEGINNING to disintegrate I will opt for the kind of solution you are saying is the only one - or something equivalent. As I settle in here I have the means at my disposal to continue spiritual direction, and to get psychiatric help as is needed. If I come across my equivalent of an AA group I would also be prepared to join that. I was on the verge of joining in with an ordinary AA group in Nagoya, and perhaps should have, but there is a better chance of the more appropriate group being found here, and I intend to begin looking.

I don't know what else I can add here. As I said earlier, this is an INITIAL reaction to your letter. I hope it will give you greater peace of mind and I do not discount the clear probability that your intervention is also in some way the hand of God. But I DO feel compassion for the people concerned and I wish they could know that I have taken their problem and mine to heart and for five years have been trying with everything in me to act accordingly. Furthermore Hong Kong is only a temporary appointment as far as I am concerned and for a variety of reasons I am making it clear to all that it is a probationary period for me and that for personal reasons as much as reasons relating to the nature of the work as such. I haven't come here to run away or to hide or to find a place where I can give free rein to the worst that is in me. It was a decision made after a lot of careful discernment and re-made after further discernment with others who also know the kind of individual I am. I can do no more. However the discernment process about my vocation as such is still going on, but the 'majority opinion' is that I should continue and I am being as attentive to that as I am to my own inner inclinations.

Finally, in spite of all that I have said here, if I reach the point in the near future when I know that the only solution is to follow your advice, I will contact you immediately. And if, by the grace of God, things continue as they are at present, I am prepared to testify publicly, albeit discretely, as to the possibilities of another approach to solving the problem of people like me.

With sincere thanks for your deep concern and with a request for your ongoing prayerful support,

Fraternally,



Peter Chalk msc

PS: You presumably know that there is a meeting of APIA Major Superiors here in June. Jim Littleton will be coming and I intend to discuss things once again with him then. I AM seriously interested in the VIDEO you mentioned (on 'Gracewell'). If you could arrange for a copy to be sent to me I would be grateful, preferably to see it before June. I reiterate what I have said above about what HAS been going on over these years, but am not against the idea of planning for further appropriate follow-up. *PCh*