

Submission to the Victorian Parliamentary Inquiry into Sexual Abuse in Religious and Other Organisations

Government of Victoria

Family and Community Development Committee

Chair Ms Georgie Crozier M.L.C.

22 September 2012

Public Submission from Professor Michael Parer, [REDACTED]

Introduction

Public submission I request that this submission be placed on the Committees Public Register and advise that I am prepared to appear before the Committee in relation to the matters presented in this submission.

I put this submission to the Victorian Parliamentary Inquiry into Sexual Abuse in Religious and Other Organisations so Parliamentary Privilege will cover it.

I wish to acknowledge the assistance given by <http://www.secasa.com.au/pages/guide-to-writing-a-submission-to-the-inquiry-into-sexual-abuse-in-religious-and-other-organisations/introduction/> and in particular by www.secasa.com.au and the Department of Justice who provided me support from Carol Barraclough □ Team Leader □ Victims Assistance and Counselling Program of Windermere.

I was ordained a Catholic priest after eight years at Corpus Christi College on 26 July 1959. I served in the parishes of Dalyston, Yarraville and Gordon and was a Peritus or theological advisor to Archbishop Leonard Raymond at the Secretariat for Christian Unity at the Second Vatican Council. In the late 1960s I departed the traditional parish ministry and worked in the Australian Broadcasting Corporation's Religious Department. During this time I applied to leave the clerical status and the Vatican granted this laicization and so I remain a non-clerical priest. On 12 July 1969 I was the first Australian Catholic priest to be publically married in the church. Subsequently I went to the United States for postgraduate doctoral studies at Indiana University and graduated as a Cognitive Psychologist. Curriculum Vitae Appendix 1

This journey is described in two of my books, which are attached to this submission. I was appointed Professor by Norton University, Phnom Penh Cambodia in 2007.

I am a member of the following but do not represent them in my submission.

- * CCCguys former students of Corpus Christi Seminary who meet monthly for fellowship
- * A foundation member of For the Innocent, a sub group that emerged from cccguys that has a submission by our Convener with my full endorsement
<http://au.groups.yahoo.com/group/fortheinnocents/>
- * An ordinary member of In Good Faith and Associates
- * A long time supporter of Broken Rites
- * A foundation member of COIN that has put in 16 submissions with my endorsement.

My support for COIN does not include *its Submission No 12 'Mandatory Reporting and the Sacrament of Penance within the Catholic Church'*. As an ordained priest who has experience of the confessional, I would urge your Inquiry to be cautious about pushing for the seal of confession to be broken by priests. Firstly, no priest would violate this seal. Secondly, this would discourage any perpetrator from going to get the forgiveness and healing of the sacrament. Thirdly, you would alienate the majority of Catholics and distract from the important focus of your work the 9% who currently participate in the church's sacramental life.

I do hold firmly that celibacy, as a condition of priesthood is evil and will bring evil. I see that Vocation Directors or Marketing Managers enthralling me at 18 to commit to the ultimate vocation on condition of a life of celibacy even, before I knew about the joys of sex and the enrichment of a relationship with a woman was a form of deceit.

During my eight years in the seminary I was with 21 individuals who subsequently were convicted of sexual abuse or have had compensation paid against them by the church or have died awaiting trial or who fled the country.

As priests there is a burden as we wonder how can we support these our brothers who are so ostracized in their own minds and lives and help them heal their innocent victims?

There is also a great dilemma of priests' 'dobbin in' their brothers.

At Corpus Christi we had eight years with less than 200 at one time. We were a closed community so we really did bond as brothers in the highest ideals for Jesus and to serve the people of God.

When the first pedophile cases came to the press of priestly sexual abuse, we were in disbelief. We could not comprehend how our priestly mates could do this sort of thing. Indeed we would prefer to look the other way and find all sorts of reasons to excuse them.

We were perplexed when we learnt of serial pedophile priests known to their Bishops and Vicar Generals being left in parishes and then given grand funerals.

When George Pell escorted Gerry Ridsdale to court the general priestly feeling was that was wonderful show solidarity with a brother priest especially as they had shared the St Alipius Presbytery in East Ballarat. I was surprised that when Gerry was convicted and sentenced to 18 years jail, that George did not immediately reach out to the victims.

[REDACTED]

[REDACTED] Another convicted was Phil Green of Hobart who came to our 50 Werribee reunion 2002 and I sent messages to him [REDACTED] and likewise sought to contact another convicted mate that I shared a room with at the seminary in Second Philosophy Vic Rubeo [REDACTED]

[REDACTED] How to support our brother priests in their alienation remains a burden to us all. But my focus is primarily on the innocent victim survivors.

[REDACTED]

[REDACTED]

[REDACTED]

I continued to be confused when George set up his 'Melbourne Response' and treated victims and their families and parishes so badly. It was only then that I tried to comprehend George's cognitive processes and the nature of his understanding of his priestly vocation.

I first learnt of the Fosters when they returned from Europe to meet the pope on his visit to Sydney for the World Youth and tell their daughters' stories before his planned public apology; [REDACTED]

Then their book was discussed on the cccguys forum and I was appalled to read of the Melbourne hierarchy's treatment by Christi Foster in *Hell on the Way to Heaven An Australian mother's love. The Power of the Catholic Church. A fight for justice over child sexual abuse* by Chrissi Foster with Paul Kennedy (A Bantam Book published by Random House 2010. ISBN 978 1 74166 952 7), especially in her Chapters: Accountability Pages 118 – 129, The Oakleigh Forum Pages 130 – 138, The Melbourne Forum pages 139 -154 and An Evening with Archbishop Pell 155 -178 and The Pell Process 179 – 196. Some extracts are included in Appendix 6

[REDACTED]

[REDACTED]

[REDACTED]

My dilemma and grappling to understand the full nature of priestly celibacy and sexual abuse in the priesthood was further compounded when Bryan Coffey was sentenced. I found it hard to believe. He was a close colleague a year behind me in the seminary, I was chaplain at his ordination and he was such a sweet innocent I could not believe the court transcripts that he was fiddling with under age girls in the week of his ordination. Then when he appealed his three-year sentence and had it suspended he had a chorus of parish supporters in court cheering. No mention or outreach was made to the victims who felt doubly betrayed by the church and the court. [REDACTED]

Indeed in all this time particularly the can worms or brood of vipers in the Ballarat Diocese, Bishop Ron Mulkearns was shifting priests from one parish to another. Not only priest failed to comprehend the serious criminal nature of the activities, but the Bishops in Victoria continued the cover up. I am perplexed that the Victorian Police have not laid criminal charges of Vicarious Liability on senior hierarchs who have covered up and failed to report to the legitimate authorities a single case of repeated criminal activities.

Priests' have challenged me 'would a Bishop Parer have been any different?' My immediate response was 'yes it would have'. As soon as I recognized celibacy and sex was not under control and presenting unhealthy tendencies I choose to move out of the ministry even though it was giving up the most wonderful life style in Gordon. I got out as soon as I could, and I say I would have acted swiftly with any priests abusing minors.

There is now documented a systemic disorder in the church that was obvious when recently Archbishop Mark Coleridge wrote, 'After 36 years in the Catholic ministry it took "people like me a tragically long time" to see the faces and hear the voices of sexual abuse survivors in the church'.

There is widespread dismay that this disorder needs addressing in the church as it deeply effects the victims and all Catholics and has led to 90% of the pilgrim people of God opting out of he sacramental life and which casts a pall over every priest of integrity.

Marie Keenan writes in *Child Sexual Abuse and the Catholic Church* Oxford University Press 2012 there have been errors of judgment in high paces from the current and past Pope to the Congregation for the Doctrine of the Faith, and in the spirit of Catherine of Sienna I speak openly and critically of these systemic disorders as has Ireland's President Mary McAleese and Prime Minister Taoiseach Enda Kenny.

The Catholic Church in Victoria acknowledges in the past 16 years, the complaints of about 620 victims of criminal child abuse have been upheld by the Church in Victoria and the Victorian Police lament not a single victim case reported to the police as is required by law and when the investigating police officer reports 40 suicides among the victims it all gives reasons to ponder.

When I joined the ABC Religious Department in Sydney after I had been the first catholic priest publically married, I found a stream of priests coming to see me who were in love and not celibate, living in adult consenting relationships with women. I gave a paper to the Australian Theological Society and said that 5% of Australian Priests had sexual difficulties. Immediately the Melbourne Spokesmen Sir Michael Chamberlin denounced me for branding all priests as betraying their sacred vows. I began to recognize the finding of Sociologist Fr Andrew Greely whose studies showed that at any one time in the US 25% of priests were not celibate. *Priests in the U.S.: Reflections on a Survey* (1972). This was reinforced by Jane Anderson's study of *Priests in Love. A sample is in Appendix 6*

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Part one

Objectives in making this submission

My aim in presenting this submission is:

To support the innocent victim survivors

To take the handling of these matters out of the in hands off "The Melbourne Pell Process" and National "Towards Healing" and give it to the legitimate authorities in the legislature, police and judiciary

That the Church examine the 'celibacy as a condition of ministry' to the priesthood. And to ensure those ordained are actually celibate material.

To remove members of the Catholic Church Insurance Company (CCIC) from the Compensation panel of these processes as they have a conflict of interest in that as members of CCIC they have statutory-fiduciary obligations to protect those assets

To remove the \$75,000 limit and clarify the nature of the compensation versus an ex gratia payment

To remove the confidentiality clause imposed as a condition of acceptance of settlements.

That this Parliamentary does not include a recommendation that priests reveal Confessional matters heard in the Sacrament of Penance.

And above all to allow the message of Jesus to emerge within the Pilgrim people of God as decreed in the Dogmatic Constitution of the Church in Lumen Gentium at the Second Vatican Council.

Part two

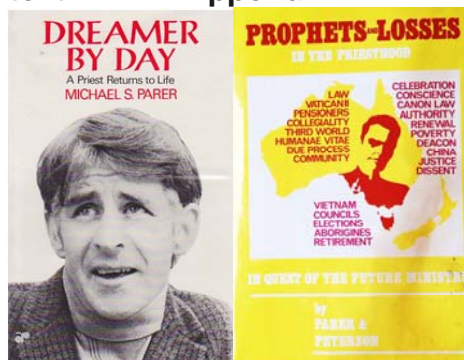
Curriculum Vitae of Michael S Parer [REDACTED]

An outline of my professional life as a priest, an ABC broadcaster, an academic as a Cognitive Psychologist in International and Australian Universities at Deakin, Monash and UniMelb with my publications. And in the past eleven years as an Australian Business Volunteer in Cambodia

Part three

Dreamer by Day – A Priest Returns to Life see full text in PDF Appendix 3

and sequel Prophets and Losses in the Priesthood In Quest of the Future Priesthood. see full text in PDF Appendix 4



My story of upbringing in a wonderful and traditional catholic family, my schooling and choice to study for the priesthood and work in Melbourne parishes of Dalyston, Yarraville, and Gordon, as Chaplain

to the Catholic Evidence Guild, running Ecumenical Missions and advertising campaigns for the Archdiocese of Melbourne and priest among troops in Vietnam. This documents my theological growth and experiences as a Peritus or Theological Adviser to Archbishop Leonard Raymond at the Second Vatican Council in the Secretariat for Promoting Christian Unity.

It then documents my journey out of the Priesthood to the Australian Broadcasting Commission, to seeking to retain my priesthood but revoke my clerical status as a non-clerical priest, my experiencing true love and marrying then after a Fellowship with the Australian Film and Television School going to the USA with our children and being selected to go to Indiana University and get a Doctorate in Cognitive Psychology.

The second book *Prophets and Losses in the Priesthood In Quest of the Future Priesthood* seeks to give a vision of the Post Vatican II Priesthood by one who had recently departed the clerical ranks.

Part four

Statutory Declarations to SOCA Unit at Morwell Police Station

The two incidents that I reported as statutory declarations to the Morwell police SOCA unit of the abuses by Brother [REDACTED] and Kelvin Sharkey.

Firstly, my experience with the three police officers at this SOCA unit was exemplary and professional.

Secondly, this was the first time that I admitted the details of the two sexual offences committed against me. In a general way I had indicated these to my future wife, but never in the detail that is contained in these Salutatory Declarations.

I choose to make these available to the Attorney General in Victoria in a hope that these would move Parliament to set up some form of Judicial Inquiry.

As you will see from the below since my departing the traditional ministry and joining the ABC I was approached by many priests with sexual dilemmas and later by victims particularly from parishes where I worked especially Yarraville with Fr Nazzareno (Nazza) Faciale, and Gardenvale with the horror stories from my family Parish where I grew up and said my first mass by Father Ronald Pickering. I could not comprehend how the church could not take the public accusations seriously and the devastation on the family members. Some years later when I discovered Pickering living with his mother in Kent I approached the local police who advised me they had his record from the Victorian Police, but they choose not to direct resources to have him extradited. This was confirmed for me when I returned to Australia,

I also experienced the tortuous and lengthy Church bureaucracies to the Vatican as in my own laicization process, as described in my autobiography *Dreamer by Day*.

I began to recognize the Melbourne Pell Process and Towards Healing of the Australian Conference of Bishops of Australian would not heal the victims. Then the Publication of *Hell on the Way to Heaven* tipped the scales for me in our CCC guys group.

I then decided to document my two experiences for the Attorney General in the hope of some Government inquiry.

STATUTORY DECLARATION

I, Michael S Parer
115 [redacted]
[redacted]
[redacted]
[redacted]
 [occupation], do solemnly and sincerely declare that:-

I wish to document and report two cases of sexual abuse that I experienced.

Let me begin by acknowledging:

I studied and was ordained a catholic priest on 26 7 1959 from Corps Christi Seminary (CCC) for the Archdiocese of Melbourne and was married 12.7.1969. This journey is documented in my book 'Dreamer by Day', A Priest Returns to Life published by Angus and Robinsons 1971 (Copy attached). ISBN 0707123179

I am a member of group 'de te bibere' of 150 former CCC students which has a sub group of 18 called 'for the innocents' (fti) who meet monthly with he aim of a symbolic public ritual gesture of sorrow, solidarity and apology for the innocent victims of clergy sexual abuse.

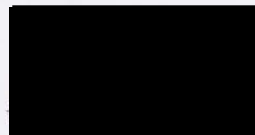
I personally support the work of Ann Barker MP Oakleigh for a Victorian Government Inquiry into clerical sexual abuse and church cover up.

I choose to make this statement to the Sexual Offences and Child Abuse Unit (SOCA) within the Victoria Police at Morwell on 17 October 2011.

*and the following
two pages*

I acknowledge that this declaration is true and correct, and I make it with the understanding and belief that a person who makes a false declaration is liable to the penalties of perjury.

Declared at Morwell
in the State of Victoria, this 17th day of
October 2011



Signature of person making this declaration
[to be signed in front of an authorised witness]

Before me,

[Signature]
Signature of authorised witness
A. Cannon

The authorised witness must print or stamp his or her name, address, and title under section 107A of the Evidence Act 1958 [Vic.] (eg. Justice of the Peace, Pharmacist, Police Officer, Court Registrar, Bank Manager, Medical Practitioner, Dentist)

1/3

Incident One: In 1945 as a student in grade five at the Christian Brothers College East St Kilda, Brother [redacted] aged I would estimate 25 to 30 was our teacher. He was a good teacher, attuned to his class and popular.

Almost daily he would come close to a student to correct his work. I was curious and felt left out because he never came to me to give such special help.

Until one day it was my turn and he came close to examine my work. As he spoke he slipped his hand up my short pants and to my groin and then moved closer to my testicles and began to fondle them. Bit by bit my penis started to become erect and he fondled it, saying words to the effect, Isn't that nice? Do you like that? I was confused. He was a brother and it was pleasurable. He would say God gave you this for your pleasure. Do you know God specially loves you?

I was compliant and I became one of his favorites along with [redacted] [redacted] [redacted], and others. He would say, have you ever thought of serving God as a Brother? His fondling was gentle and pleasurable and as any beginning of orgasm began he withdrew and moved on.

I never thought of reporting him.

Next year the Christian Brother Vocation Director came and spoke to the class about the wonderful life of a Christian Brother and asked if any were interested to raise their hand. I did and was one of half a dozen who were then called for a private interview

A week later he visited my parents and told them I had a Vocation and could move to the Brother's Junorate as a boarder in Strathfield NSW the next year. My mother refused to allow this and stood up to his arguments of the great gift of a vocation.

In January 1952 at the age of 18 I told my parents that I had signed up to go to the Corpus Christi Seminary. They seemed to have a mixed reaction of shock, sadness and joy. I was already enrolled to go to The University of Melbourne to do Commerce and enter my fathers Stanford X Ray Company. In spite of his disappointment he agreed to my going and paid 1,000 pounds a year for my training.

Incident two: In April 1954 one very hot day I was going the 400 yards to the swimming pool on the Werribee River. Kelvin Sharkey was a year ahead of me but a 'late vocation' and was four or five years older. He had been at the University for several years, had firm views on Catholic Action and opposed B A Santamaria's Movement.

He joined me as we walked then said, look there's a nice pool further down the river let's go there and we can talk and have a swim. We moved about half a mile to a sandy spot concealed by bushes, out of view of others and right by the river. We began to get into our bathers, and he said. Look its very private here; lets leave our bathers off and skinny dip. So we went into the river naked. This was pretty normal for my three brothers and me when we swam in the damn in my mother's family property in the Wimmera. We enjoyed the water and swim for sometime.

On getting out we began to dry ourselves to change and he said, lets lie down on our towels and sunbake a bit. So I spread my towel and he put his right beside mine and we lay down. He moved close so our shoulders touched. We spoke of the priestly apostolate and serious stuff. Then he began to fondle himself and said have you ever done this. Its ok you know its all part of God's gift to us as men and he moved his hand to my pubis and twiddled with them. His penis was erect and mine began to do the same. I again was confused, as the other Christian Brothers had told us masturbation was a mortal sin, but it was pleasurable and then he took hold of it. I got scared especially as he began to rub it and move over to kiss my now very stiff penis and put it into his mouth as if to gobble it up. I said I had to go now and got up dressed and made off leaving him all anyone and still playing with himself.

We still had conversations but never mentioned this incident.

Michael S Parer

As the Christmas vacation came he said there was a great conference at the University of Melbourne on 'The Incarnation and the University' at Newman College.

I was disappointed not to go to Uni. so I said sure that would be great. Next day he said, look to save money we can share a room at Newman College. But I feared there would be another sex game incident so I said I would go to the conference in the day and after the evening meal return to stay at our family home in Brighton.

Next year he left CCC and joined the Pallotines who worked in Broome, Western Australia and in the Lay Apostolate with young people in Kew.

He was ordained and he left the Pallotines for Wollongong diocese.

I was sent to Yarraville, a Melbourne parish and Father Nassa Faciale followed me and I learnt of his being charged with abuses of kids and he died during court proceedings. I knew the families of the abused in that parish.

Our family parish was Gardenvale and Father Ron Pickering was charged but fled the country to live with his mother in Kent, UK. Again I knew the families of his victims.

Then two who were ordained with me Vic Rubeo and Phil Green were convicted.

The endemic widespread of sexual abuse as a result of compulsory celibacy as a condition for ordination really hit me.

I looked back on Kel Sharkey and knew it was a time bomb waiting to explode as it did in Wollongong a year ago when he was convicted. (See attached)

I make this statement and offer all the support I can to get a Parliamentary enquiry to get a process in place that supports the victims and spells out the church process and minimize charging its employees and limit compensation.

Yours Truly

Michael Stanislaus Parer

Michael S Parer



STATEMENT

Name: Michael Stanislaus PARER

STATES:

On the 17/10/2011, I reported to police some incidents of sexual assault that occurred to me in 1945 and 1954.

I have given this matter consideration and have decided that I wish for my complaint to be recorded by police but desire that police take no further action in relation to this matter.

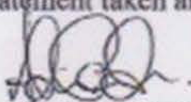
The decision to withdraw this complaint was reached on my own initiative. The reason I wish to withdraw this complaint is that it is my decision that I do not wish police to further investigate Brother [REDACTED] Kelvin SHARKEY, Vic RUBEO or Phil GREEN. The latter three have been convicted.

I ask that this information is placed on the police record and is available to the Attorney General and any future Parliamentary Enquiry.

I am most satisfied with the way this matter has been handled by the attending police. I am making this statement through the exercise of my own free will and not under duress or intimidation.

[REDACTED]
M.S. PARER

Statement taken and signature witnessed by me at 2.00 pm on 17/10/2011 at Morwell.



Adrian CONDRON

Det. Senior Constable 32235

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

[REDACTED]
M.S. PARER

Acknowledgement taken and signature witnessed by me at 2.02 pm on 17/10/2011 at Morwell.


Adrian CONDRON

Det. Senior Constable 32235

Part five

Record of convictions of Reverend Kelvin Sharkey

The **Broken Rites Australia** victim support group has helped to obtain justice for a former altar boy who was raped by his Catholic parish priest, Father Kelvin Gerald Sharkey. In the Wollongong District Court (south of Sydney) on 29 April 2010, Father Sharkey was sentenced to a minimum 15 months in jail after pleading guilty to the offences. Sharkey belongs to the Wollongong diocese and he is still listed in the 2009-2010 edition of the annual Australian Catholic Directory as "**Reverend** Kelvin Sharkey", a "supplementary priest of the diocese". This means that he was no longer working in a particular parish but is still officially a priest of the diocese, even while he is in jail.

Guilty plea On 16 November 2009 in the New South Wales District Court at Wollongong, south of Sydney, Father Sharkey pleaded guilty to one incident of buggery and two of indecent assault ("indecent assault" involves indecent touching). The offences began in 1969 when the altar boy was ten (Sharkey was then aged over 40).

How the case began On the afternoon of 22 August 2008, the media office of the New South Wales police announced that detectives had charged a Catholic priest with a series of child-sex offences, dating back almost 40 years. The *Sydney Morning Herald* and the *Wollongong Illawarra Mercury* named the priest as Father **Kelvin Gerald Sharkey**. The priest, then aged 81, was issued with a summons to appear in Wollongong Local Court, New South Wales. The case came up for mentions in this court later in 2008. Police said the original charges in 2008 included two counts of buggery and 10 counts of indecent assault (that is, indecent touching) involving one boy. At first, Sharkey contested the charges. But eventually, when the case reached the District Court in November 2009 he pleaded guilty to three of the charges. **Jailed** **Handing** down the sentence on 29 April 2010, Judge Paul Conlon described the 83-year-old Sharkey's behaviour as a gross abuse of his position of trust. "He rather cruelly secured the victim's silence by threatening that he would go to hell if he told his mother and father," Judge Conlon said. Sharkey will be eligible for parole on July 28, 2011.

Part six

the publication of the National Council of Priests of Australia the list of priests that I was with at Corpus Christi from 1952 to 1959. This includes those to be ordained in 1952 and also went to the seminary in 1945 and those who were with me and ordained in 1966. This is a total of 267. Of these 21 have been found guilty or had compensation paid or fled the country or died awaiting trial. This is 7.59% and I cannot accept comparisons to other churches or groups or within families. These

do not commit to a life of celibacy or publically profess to follow the ideals of Jesus and to protect those among whom they work. Priests are in a different category that demands public trust. I am aware that by far the majority of priests strive to be loyal to their priestly ideals as I do as a father and married priest. My Vatican document removes my clerical status for which I rejoice but does not touch my priestly status.

The 21 in my time are:

1. Father Ronald Pickering fled from Australia after sex-abuse complaint Catholic priest Ronald Pickering fled from Australia after a sex-abuse complaint
2. Catholic priest Paul David Ryan molested boys. A victim suicide 8 Sep 2006. Meanwhile, Ryan became a close friend of prominent priest of the Melbourne archdiocese.
3. Father Desmond Gannon, who has been jailed previously for sexually abusing boys in the Melbourne Catholic archdiocese, was jailed again in 2009 after another of his many victims contacted the police. See a comprehensive Broken Rites article about Gannon's many court appearances here.
4. Fr Wilfred Baker Father Wilfred James Baker (also known as Father Bill Baker or Fr Billy Baker), Melbourne archdiocese, 4 years jail (parole after 2 years) for offences against boys.
5. Father Desmond Laurence Gannon, Melbourne archdiocese, was jailed in 1995 for 12 months, plus suspended sentences in 1997, 2000 and 2003, and was sentenced in 2009 to another 14 months behind bars, for offences against boys. See the full story from Broken Rites here.
6. Father Gerald Francis Ridsdale, Ballarat diocese, Victoria, has pleaded guilty to indecently assaulting a total of 40 children (comprising 39 boys and one girl). He is serving a jail sentence of 19 years (minimum), with parole possible in the year 2013.
7. Father Bryan Desmond Coffey, Ballarat diocese, Victoria, was sentenced to 3 years jail (suspended) for offences against children, mostly boys.
8. Father Anthony Eames, Melbourne archdiocese, was sentenced to six months jail (suspended) for offences against girls.
9. Monsignor Philip Richard Green, Hobart archdiocese, was sentenced to three months jail (suspended) after pleading guilty to indecently assaulting a young man who was mourning the death of a sibling.
10. Father John Barry Gwillim, Melbourne archdiocese, was sentenced to 32 months jail (suspended) after pleading guilty to offences against a boy.
11. Fr Kevin Howarth - Victoria, sexually abused young girls and was sentenced to three months jail. The sentence was to be served in community work.
12. In June 2000, Monsignor James William Murray, Geelong, Victoria (Melbourne archdiocese), was convicted and fined \$500 after pleading guilty to having indecently assaulted a 25-year-old woman who had requested his pastoral care.
13. Father Victor Gabriel Rubeo, Melbourne archdiocese, pleaded guilty in 1996 to having indecently assaulted two boys in a previous parish, Laverton (in Melbourne's west). The Laverton offences came to light while police were investigating complaints against Rubeo by a woman concerning an incident in another parish, Doveton (in Melbourne's east). The prosecution then decided to proceed against Rubeo in relation to the Laverton complaints rather than the Doveton ones. The court imposed a 12-months good-behaviour bond on Rubeo. In August 1996, while he was waiting for his court appearance, Fr Vic Rubeo resigned from his Boronia parish. His parishioners were not told about his court appearance and discovered it only through a mention in the Sunday Herald Sun on 23 March 1997. On 24 March, two parish primary schools hurriedly informed parents in a newsletter. In the local Knox News on 8 April 1997, the Catholic Education Office defended the delay in advising parents, claiming the school principals were unaware until the newspaper item appeared. CEO spokeswoman Maria Kirkwood declined to explain why the church did not advise principals earlier.
14. Fr Kel Sharkey In the New South Wales District Court at Wollongong in late 2009, Father Kelvin Gerald Sharkey (aged 82) pleaded guilty to one incident of buggery and two incidents of indecent assault (that is, indecent touching) involving an altar boy in Wollongong, beginning in 1969 when the boy was aged ten. Sentence proceedings are due in 2010. Sharkey, now retired from parish appointments, is still listed (in the 2009 Australian Catholic Directory) as a "supplementary priest" of the Wollongong Catholic Diocese. See more from Broken Rites.

15. Fr Nazzareno Fasciale, Melbourne archdiocese, died after being charged and before he was due to appear in court (numerous indecent assaults of boys and girls).

16. [REDACTED]

18. Fr Thomas O'Keefe After action by Broken Rites, the Melbourne archdiocese has apologized to former altar boys of Fr Thomas Francis O'Keefe (sometimes spelt as O'Keefe). He ministered at parishes in Sandringham (early 1960s), Preston East and St Kilda West (late 1960s), Brighton (1969-71), Doveton and Thornbury (1970s)

19. [REDACTED]

Part seven

Invitation to Christian Brothers College East St Kilda 2012 reunion of students for 1940s and 1950s

In mid this year 2012 I was invited [REDACTED] to a reunion of CBC St Kilda old boys from 1949 – 51 and about 40 attended. Towards the end of the luncheon I was at a table with a dozen others and raised the matter of Brother [REDACTED]. There was an outburst of exclamation and of the dozen, almost half acknowledged their sexual abuses by Brother [REDACTED].

Part eight

Record of Father Ronald Pickering of Gardenvale

Our family parish was Gardenvale where I offered my first Mass and I was later approached by families whose children were being abused by Ron Pickering. I went to see him but he had gone overseas to see his mother.

In England I came across Ron Pickering living with his mother in Kent. I spoke to the local police who told me they knew of his crimes but the Victorian police reported they did not have the resources to extradite him to Australia. On my return Broken Rites confirmed this to me. The following is from the Broken Rites web site:

Ronald Dennis Pickering was born in Britain about 1927. Originally an Anglican, he became ordained as a priest of the Catholic Archdiocese of Melbourne in 1957. He ministered at the following Melbourne suburban parishes: St Theresa's in Essendon (1958-65); St Mary's in East St Kilda (1966-68); Sacred Heart in Warburton (1969-72); St Peter's in Clayton (1973-78); St James's in Gardenvale (1978-93).

Father Ronald Dennis **Pickering** was harbored in the Melbourne Catholic archdiocese for 36 years, while he committed sexual crimes against many boys in his parishes. Certain colleagues (including within the church hierarchy) knew about Pickering's criminal behaviour but they discreetly remained silent.

When Broken Rites established its Australia-wide telephone hotline in late 1993, one of the first calls received was about Father Pickering. Broken Rites advised this caller (and also some subsequent callers) about strategies to obtain justice regarding Pickering's abuse.

Some victims consulted the Sexual Offences and Child Abuse (SOCA) unit of the Victoria Police about Pickering.

Meanwhile, at least one other victim contacted the church authorities, instead of the police. Church sources then alerted Pickering about this. Therefore, in late 1993, Pickering suddenly vanished from his parish and fled to England, out of reach of the Australian police.

The Melbourne archdiocese knew Pickering's forwarding address in England [REDACTED] and they began providing him with his retirement benefits. However, the archdiocese did not give Pickering's address to the police.

In subsequent years, more complaints about Pickering reached Broken Rites and the Melbourne archdiocese.

These victims were from various parishes and did not know each other. From late-1996 onwards; the diocese referred these complaints to its newly appointed sex-abuse commissioner, Peter O'Callaghan QC. The archdiocese's attitude was that the complainants had a legal right to contact the police but this would be a waste of time as Pickering has fled and "the police don't know his address". In 2002, these complainants had a victory when O'Callaghan handed down an official ruling that Father Pickering had indeed sexually abused them. The archdiocese then gave each victim a written apology "for the hurt and wrongs you have suffered at the hands of Father Ronald Pickering".

Part nine

Record of Father Nazareno Fasciale of Yarraville

I was Assistant Priest in Yarraville before Nazza arrived, but later was contacted by former parishioners and told them to go to the Vicar General Gerry Cudmore.

The Melbourne Catholic archdiocese knowingly retained and harbored as a priest, Father Nazareno Fasciale who admitted committing sexual crimes against children. Forty years after the first complaint, some of his victims finally forced the church to remove him from the ministry but the church tried to prevent the Catholic community from finding out the real reason for his departure. The cover-up ended after Broken Rites helped the victims contact the police. In a police interview, Fasciale admitted molesting children. The police charged him with indecent assault but he died during the court process. The archdiocese then gave him a hero's farewell at a grand funeral, indicating that his bishops and fellow priests are "immensely proud" of him. The archdiocese was later forced to apologize to victims for the harm done to them by Fasciale's abuse.

Priest's background Nazareno Fasciale was born in Delianuova, Calabria, in southern Italy on 30 December 1926. He migrated to Australia along with his parents when he was nine years old and grew up in North Melbourne. He trained as a priest for the Melbourne archdiocese in the late 1940s and early '50s (in the same seminary group as Father Frank Little, who later served as the Archbishop of Melbourne until 1996). Melbourne's Archbishop Daniel Mannix ordained Fasciale in 1952. He was an assistant priest at Geelong 1954-57, North Fitzroy 1958-62, Thornbury 1963-65, Brunswick East 1966-8, Ascot Vale 1969-70, and North Melbourne and Williamstown in 1971-72. He was in charge of the Yarraville parish in Melbourne's west from 1973 to 1994. Fasciale's *modus operandi* was to invasively touch the genitals of girls and boys. In some cases, he forced the children to handle the priest's genitals. In the criminal statutes, these crimes (falling short of rape or buggery) are called "indecent assault", carrying the penalty of a jail sentence. The courts regard this crime as particularly aggravated if it is perpetrated by a person in authority, such as a priest, who uses the prestige of the church to intimidate the children or their families into silence.

Girl victims Broken Rites first heard about Father Nazareno Fasciale soon after we launched our national telephone hotline in late 1993. Two sisters "Susan" and "Donna" told us that Fasciale had assaulted each of them, separately, by mauling their genitals, during "home visits" when they lived in one of his earliest parishes St Mary of the Angels, Geelong in 1954, aged 13 and 9. Fasciale was then aged 28. The family complained to Fasciale's superior in Geelong Father [REDACTED] but [REDACTED] asked the family to remain silent to protect the reputation of the priesthood. The family demanded that Fasciale not be given any further access to children but typically the church ignored this plea and permanently turned a blind eye to Fasciale's activities.

In 1993, by chance, Susan and Donna became acquainted with a Melbourne woman, "Mandy", who said that she too had been molested by a Catholic priest. The three women were shocked to learn that their offender was the same man, Father Fasciale. Mandy's abuse mauling of the genitals had occurred at Fasciale's next parish St Brigid's, Fitzroy North during a "home visit" in 1960 when she was 10. Mandy's mother complained to the North Fitzroy parish priest Father [REDACTED] and also to Monsignor [REDACTED].

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Part twelve
Celibacy and Priests in Love

I was at the Vatican Council session when Pope Paul VI removed celibacy as a topic for debate from the Council. My book *Dreamer by Day* gives my reaction. A significant reason it was said was the number of Italian Priests living in open relationships with their housekeeper.

But while child sexual abuse is a crime there is a duplicity and abuse among many clergy in their consensual adult relations with women.

At a conference of Marriage celebrants, of whom I am one, [REDACTED] a long-standing mutual friend visited us one evening for a drink and a chat. She had a number of grown children and had been in a consenting relationship with a priest for a couple of years. She regretted she could never go out with him to a show or even a meal or hold

hands in public. She was pleased to have a man in her life but frustrated it was deceitful. Perhaps unfortunately, I said to her that the priest was abusing her. That he should either cease the relationship or leave the ministry with you.

As noted above, when I first left and was at the ABC I was in disbelief at the number of priests who were in relationships of intimate friendship as Jane Anderson describes so well in her *Priests in Love Australian Catholic Clergy and their intimate Relationships* John Garrett Publishing 2005 ISBN 1 920721 17 7 See Appendix 5

Part 13

Recommendations to be considered by the Parliamentary Commission

**To support the innocent victim survivors*

**To take the handling of these matters out of the hands of "The Melbourne Pell Process" and National "Towards Healing" and give it to the legitimate authorities in the legislature, police and judiciary*

** Ensure those ordained to the priesthood are celibate material.*

** That the church examine the 'celibacy as a condition of ministry' to the priesthood. I do hold firmly that celibacy, as a condition of priesthood is evil and will bring evil. I see that enthralling me at 18 to commit to the ultimate vocation on condition of a life of celibacy before I knew about the joys of sex and the enrichment of a relationship with women was a form of deceit.*

** To remove members of the Catholic Church Insurance Company (CCIC) from the Compensation panel of these processes as they have a conflict of interest in that as members of CCIC they have statutory-fiduciary obligations to protect those assets*

**To remove the \$75,000 limit and clarify the nature of the compensation versus an ex gratia payment*

**To remove the confidentiality clause imposed as a condition of acceptance of settlements*

**That this Parliamentary does not include a recommendation that priests reveal Confessional matters heard in the Sacrament of Penance.*

**And above all to allow the message of Jesus to emerge within the Pilgrim people of God as decreed in the Dogmatic Constitution of the Church in Lumen Gentium at the Second Vatican Council.*

I am yours truly

Michael S Parer

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