

Inquiry into the Handling of Child Abuse by religious and Other Organisations:

Submission by Ian Lawther

Having had to suffer the effects of three paedophile priests in my parish St Brigids Healesville in a very short time, I am dismayed at the systemic nature of their introduction to the parish and their removal from the Parish. They are all dumped on the parish as God Heads with no reference to where they came from or what their actual qualifications are. The last priest, Barry Robinson, I alerted the parishioners about and I assured them that there would be no protests at the Easter Mass. But I felt the parishioners had a right to know who they had been asked to invite into their home and who they were paying homage with. The fact that the archbishop Dennis Hart, Les Tomlinson, the Melbourne Response QC, and George Pell okayed his return to active service despite the Pope saying anyone guilty of sodomising a child will not be allowed to say Mass, plus church's public anti-gay stand is yet another piece of institutional (RCC) hypocrisy. The priest read a letter out at the mass which he agreed gave the impression that there was going to be a protest and did name me, but refused to give me a copy of this letter and I believe the furore that went on in the church when a parishioner stood up and tried to speak for the children was an absolute disgrace to Christian behaviour. The fact that the priest moved the mass to Lilydale without telling the people the truth just shows the amount of stealth they are willing to go to to control their sheeple.

Once again I must state that my parish's path through this clergy sexual abuse scandal could have been made so much easier if I was able to obtain open communication with the Bishop - who refused point-blank to see anyone on the matter, would not receive a delegation, and the Melbourne Response tried to control the situation by telling people not to talk about it and not allowing people to say why the priests had gone - did nothing to help get the Parish on an even keel. I would never have started talking if they hadn't have put the second paedophile in my parish.

I think the government's decisions to hold this inquiry, if nothing else, has given vindication to a lot of victims, those that have not disclosed and those that have included. It is a shame that money was mentioned and

that a full inquiry was mentioned as being too costly. Nobody should put a value on the wellbeing of a child or a vulnerable adult. I have come to view the Catholic Church as nothing but a cult, complete with terrorist cells directed by bishops. I have tried to communicate freely and openly with many of them and been knocked back in all cases, as my "fair dinkum letter to the Pope" knows no replies, no comments in 5 years, bar that I have been threatened with legal action by the Melbourne Response QC because of it.

I sincerely thank the government for making available somebody to help with my submission and I sincerely hope that the magnitude of the job in front of us will become obvious and it will be directed towards a Royal Commission. I have communicated with victims of clergy sexual abuse (CSA) in all states of Australia and overseas. I have been forced into the situation by the ignorance and the arrogance of a cult-like hierarchy that's one aim in life appears to be to brainwash its constituents into believing that through them, they will become a better class of dead person. When in fact it demeans God to believe that you are further away or anyone else is closer to God, than what you are. Once again I thank the inquiry for doing such a thorough job in allowing people access to people with the skills to make submissions. It's only my vision impairment - 4 per cent of normal sight left, which I directly attribute to the Catholic Church and the abuse of my son, because the priest they sent to my Parrish was a known deviant before he was ordained (ref Broken Rights) and I will leave it to Alice to put the submission together.

To have to watch your child lose the will to live because I was put in a situation where I had to promise my children to the Catholic Church via baptism before they were born is one of the greatest hurts that could be inflicted on any parent, withstanding the situation of murder by suicide as outlined in Chrissie Foster's book "Hell on the way to Heaven". I would recommend every member of the inquiry board read this book, because this is a book that every Catholic parent has reason to be grateful to Chrissie Foster for. My son's education and life has been severely interrupted by the blatant sexual exploitation by a celibate priest. I have been forced into a position where I have been extremely outspoken via forums, protests, World Youth Day Cross was followed around Melbourne. I took all the placards and the banners from this process to Sydney to protest about the Catholic Church trying to attract youth to the church when they had already started to commence the Paul Pavlou cover-up in

Healesville. I had not spoken publicly about my son's sexual abuse, or my eye condition, until they put the second paedophile in Healesville and I was put in a situation where I had to show that our children are worthy of the same if not more respect that a Hindu nation gives to cows. It is obvious to me that our laws need to be changed to stop this band of terrorists coming into our country and hiding behind their laws or claiming papal infallibility. I would like to bring the committee's attention to the Canon Laws that tell a priest how to best protect the church if his sexual urges get the better of him inside the confessional, plus the practices of mental reservation, where they are taught how to lie without lying.

I write not because of my son's treatment and not because of my vision impairment but purely because the church in its own arrogant way, which unfortunately I am so familiar with, sent a second paedophile into our parish after removing a priest there, a priest who was so people orientated and had the capability of healing the parish, but because he spoke about what had happened he was moved out of the parish. I know several teachers that have lost their jobs because they have spoken openly about CSA. It is well known within Catholic system that protecting children does not pay the mortgage, and this is one step that needs to be removed by mandatory reporting. I have written letters to Brian Lucas, Secretary of the Bishops Committee in Canberra, and he insisted, as little as 2 years ago, that they had to decide what sexual abuse is. My replies are included at the end of this submission (Appendix 1) which were as I am fully used to, ignored, and I had no further correspondence with him.

I have been assisted in writing this submission by Alice Chanock, a social worker with the Eastern Victims Assistance Program in Ringwood. Because of my vision impairment I sought help to organise all the materials I have into a submission. I have 4 per cent vision left, due to a burst blood vessel in my eye. This injury was caused by stress and anger at the abuse of my son by the priest, David Daniel. It happened when I looked at the baptismal certificate for my daughter, which had been conducted by David Daniel before I became aware of his abuse of my son. The horror I felt at this caused the injury to my eye.

This submission concerns the actions of two paedophile priests, David Daniel and Paul Pavlou, who both abused children while they were part of our church community in Healesville. David Daniel abused my son, and others, and Paul Pavlou abused the son of another member of our

community, as well as others. I have included excerpts from several different materials below, as these offences have been detailed before by Broken Rites and by some investigative reporters. I have included a list of references at the end of this document.

Offences by David Daniel:

This article from Broken Rites summarises his offences and the church's and police's responses to them. [REDACTED]

[REDACTED] Reference: <http://brokenrites.alphalink.com.au/nletter/page139-daniel.html>

By a Broken Rites researcher

A Catholic priest, **Father David Daniel**, repeatedly committed sexual crimes on children throughout his 20-year career as a priest, the Melbourne County Court was told.

David Daniel (born on 19 September 1942) was ordained for the Melbourne archdiocese in 1975, aged 32 (i.e., a mature-age entrant). One victim (born in 1966) told the court that Daniel began abusing him at the age of six (i.e., about 1972 or so, which would have been before the priest's ordination). Thus, the diocese ordained a sexually-active priest — and then inflicted him upon unsuspecting parishioners under the halo of "celibacy".

The total number of Daniel's victims is not known but police located six — four boys, one girl and one adult male. For court purposes, the prosecution specified 18 assaults between 1978 and 1994 but these were not the only abusive incidents. Two of the victims were abused for up to four years and one for 16 years.

The charges included: 16 counts of indecent assault, gross indecency, and indecent acts involving children (i.e., Daniel touching the children indecently, or forcing them to touch him indecently, or him performing indecent acts on himself in a child's presence); one charge of sexual penetration involving a 16-year-old boy in the priest's custody (the priest performed oral sex on the boy); and one charge of indecently assaulting an adult male.

Most of the 18 charges relate to the 1990s, some as recently as 1994 (Daniel's final year in parish work).

In the Melbourne County Court on 14 July 2000, Judge Mervyn Kimm officially classified Daniel, then aged 57, as a Serious Sexual Offender under the Crimes Act and sentenced him to six years' jail, eligible for parole after 4 years 6 months.

The priest's history

Representatives of **Broken Rites** were present in court during the trial, supporting the victims.

Broken Rites has compiled the following account from the court proceedings.

Seven of the charged assaults (involving three victims) occurred during 1975-86 while Daniel worked as an Assistant Priest at Newport, East Brighton and Mount Waverley (all in metropolitan Melbourne). Daniel used to visit an elderly relative of his in Melbourne's south-east, who would have one or other of her grandchildren staying with her during school holidays. The children's parents and grandmother assumed that a "celibate" Catholic priest would be trustworthy.

The assaults occurred either in a child's bedroom, or while a pyjama-clad child was watching television with the priest in a darkened lounge room, or while a child was having a shower.

Victim 1 was "**BRIAN**". Brian said in court that, in fact, Daniel's sexual abuse of him began at the age of 6 (in 1972-3) and continued on countless occasions during 16 years to the age of 22 (in 1988) but, for court purposes, only four of these assaults (at age 12, in 1978) were charged. Daniel warned Brian to keep quiet about the abuse or "you won't go to heaven".

Victim 2 was "**PAUL**" (a cousin of Brian), in 1980, then aged 6 (two incidents). Paul stated: "I didn't question what he was doing because he is a priest, a figurehead of the Catholic Church."

Victim 3 was "**MARY**" (a cousin of Brian and Paul), in 1982-3, then aged 9 (one incident). After the assault began, the girl managed to flee.

The church knew

The children's parents became aware of these incidents. E.g., Brian said his abuse was revealed about 1988. The children's parents complained to Daniel's superiors but not to the police. Therefore, the church retained Daniel in the ministry.

Daniel spent the late 1980s as a military chaplain, residing at the Camberwell presbytery (in Melbourne's east) under supervision but in 1990 he was dispatched to be in charge of the remote Healesville parish, 64 km from Melbourne — i.e., out of sight and unsupervised.

Victim 4 was "**JIM**" (a cousin of Victims 1-3). Jim's family sent him to stay with Daniel at the Healesville presbytery during school holidays in 1990 when he was aged 12. Daniel "massaged" Jim sexually and threatened him not to tell anyone. Jim stated: "I was scared because I was away from home and I had no car or means of getting home."

Jim's gullible family forced the boy to stay with Daniel again every year for more holidays — and for more assaults (nine charges). This culminated in Daniel performing oral sex on Jim at age 16 in January 1994. Then Jim got a part-time job and made himself too busy for his family to force him back to Daniel again.

At Healesville, Daniel "trained" about 30 altar boys. One of these was **Victim 5**, "**SAUL**". During 1990-4, from age 10 to 14, Saul idolised Daniel and wanted to become a priest. Saul's "training" included sexual assaults by Father Daniel, and the prosecution charged Daniel with the final assault which occurred in November 1994, when Saul was 14. As usual, Daniel always ordered Saul to remain silent. During this period, Daniel hypocritically performed the baptism ceremony of Saul's baby sister.

In December 1994, Daniel assaulted **Victim 6** ("**GREG**"), a young Healesville adult. Daniel had befriended Greg's family for two years, and Greg used to go to Daniel for Confession. Then, one night, Daniel enticed Greg to the presbytery for a drink and started to maul Greg sexually.

Greg fled and told his parents, who quickly complained to the diocesan authorities. The diocese admitted they already knew that Daniel was an offender but they had not removed him. That is, the diocese had knowingly and negligently had left Daniel in parish ministry, enabling him to assault Greg and Saul.

Following the Greg revelation, Daniel knew the game was up. He wrote to the diocese, resigning from his parish as from Christmas 1994, citing "bad health".

At this time, a parishioner ("**Polly**", who is the mother of Victim 5, Saul), was doing some typing for Father Daniel. Polly typed the resignation letter but she did not know that Daniel was a child-abuser or that her son was a victim. She presumed that Daniel's departure was because of financial misappropriation, not bad health. (The parish finances, tightly controlled by Daniel, languished while Daniel was there but they improved after he left.)

Before leaving, Daniel did some final transactions in the parish bank accounts, then vanished. The diocese propagated the "bad health" story and neglected to inform his former parishes that he had been a risk to their children.

Daniel finally rented a flat in Upwey (in Melbourne's east). The defence said the diocese was still paying Daniel a rent allowance for this in mid-2000. That is, the diocese continued supporting a sex offender, even after he initially pleaded guilty in April 1999.

About 1997, the "devout" grandmother of Victims 1-4 died, thereby removing the victims' reluctance about going to the police. Victim 4 (Jim) made a police statement, and detectives soon gathered more evidence. In 1998, detectives arranged for Jim to phone Daniel. In a tape recording of the conversation, played in court, Daniel admitted that he had done "silly things".

Detectives raided Daniel's flat and found pornographic materials. The mother of one victim said it was well known, when Daniel moved from Camberwell to Healesville in 1990, that he had a porn collection but Daniel's superiors did not care.

Meanwhile, after 1994, Victim 5 (Saul) developed into a troubled teenager. This distressed and puzzled his parents until, in April 1999, he disclosed Daniel's sexual abuse. Saul later made a police statement.

Court proceedings

In April 1999, Daniel was formally charged in the Melbourne Magistrates Court regarding Victims 1-4. He pleaded guilty. However, while waiting to be sentenced by a County Court judge, Daniel changed his plea to "not guilty".

This necessitated a jury trial, held in April 2000. During jury selection [when **Broken Rites** was present in court], Daniel vetoed the inclusion of a woman who was a school-children's crossing supervisor and another woman who was a personal care attendant in a nursing home.

The prosecution submitted that the earlier "guilty" plea was an admission of guilt.

The jury (6 males, 6 females) convicted Daniel on all 16 counts for Victims 1-4. Daniel then opted to plead guilty regarding Victims 5 and 6.

Daniel requested a lenient sentence and submitted a "character" reference from **Bishop Hilton Deakin**, the auxiliary bishop in charge of Melbourne's eastern suburbs.

Sentencing Daniel concerning all six victims on July 14, Judge Kimm described Daniel as an "utter disgrace" who had grossly breached his position of trust and lacked remorse. He said Daniel's status and authority as a Catholic priest assisted him in the commission of the crimes. He said all the victims had been emotionally damaged by the crimes.

Outside the court, Victim 5 ("Saul", aged 20) gave radio-news interviews (arranged by **Broken Rites**), which were networked throughout Victoria. Saul blamed the Catholic Church for the damage done to his teenage development.

The above report is compiled from notes taken in court by **Broken Rites**. This article is the most comprehensive report on the Daniel Case. The case was also reported, although briefly, in the Melbourne *Age* and *Herald Sun* on 15 July 2000.

A parishioner's view

After David Daniel went to jail, What did the church authorities do to help the families of the Healesville parish? Well, not much, apparently.

A parishioner told **Broken Rites** in 2007:

"After David Daniel went to jail, the Melbourne archdiocese was slow to offer help to the affected families. Some parish activists urged the church authorities to call a general meeting of the parish's families. The church authorities eventually (and grudgingly) called a meeting but the meeting was deliberately not widely advertised or discussed. The meeting was not talked about from the pulpit. The meeting was merely mentioned in a small footnote on the parish bulletin as a meeting specifically for those who had been 'affected'.

"Thus, other families whose children had been consistently at risk to David Daniel (and some whose sons eventually did disclose to them) did not think the meeting was for them.

"The meeting was attended by four families, plus several other people.

"A woman from the Melbourne Catholic education office attended the meeting on behalf of the archdiocese. She told the meeting that the David Daniel matter has happened and that everybody should get on with their lives. She offered to arrange counselling for those present but she was not interested in the fact that many others needed to be informed.

"I believe that the meeting should have provided information to all families, who had been exposed to David Daniel, because it is common for young victims to remain silent about their abuse or to deny abuse when they are first questioned about it.

"The parish hushed up everything. No one reached out to the families of other possible victims, and some families just stopped coming to church.

"Some former students at the Healesville parish school were often taken from their classroom by David Daniel to serve on the altar or 'do jobs' — and some of these young people now have personal problems, such as substance abuse and anger issues. We can't know who has been harmed by David Daniel and who hasn't but their parents have been given nothing to help them understand or respond.

"Much more needs to be done to ensure that the pastoral response to clergy abuse in parishes is improved or else the abuse might continue under a different, subsequent offender."

Offenses by Paul Pavlou:

I have been affected by the offences committed by Paul Pavlou both personally, as a supporter of the mother of one of his victims, and in a broader way, because he was sent to our community after David Daniel was imprisoned. This was the second time a known pedophile priest was sent to us.

The following "My Awakening to Catholicism" contains several posts that I have made online on the Catholica forum.

My Awakening to Catholicism

As I have already stated I promised that my unborn children would be brought up as Catholic. So my wife could marry in the church of her faith. When we had three children at school and the children were expected to go to mass every Sunday I decided that I didn't want to be a do as I say Dad but I wanted to be a do as I do Dad.

I thought I had better do something about becoming a catholic on the theory that a family that prays together stays together and at this stage I had been very active in my local parish, school and church working bees, fete and ground committees ,building committees weekend camps anything I could be of use to the school and parish I was in. I even sat on the parish council for 3 yrs my wife was parish secretary for years in the parents and friends committee helped out in classrooms when needed .We were a totally committed catholic family.

So I approached the parish priest about becoming a Catholic and he explained the procedure as by taking instructions which I did. And I must be honest I did enjoy them. But at the end of the instructions the priest came up with "OH Ian there is more to being a good Catholic than knowing these lessons off by Heart". Now at this stage I was only a few days off being confirmed so I replied and what's that father, he said" you have to convince me you will be a good catholic, I said surely father this is judgement he said "Oh no Ian it's not judgment but it would be wrong of me to confirm you Catholic if I did not think you would make a good Catholic." And I said well as far as I can see that is judgement, you can go and get F....D this did not appear to worry him unduly but then I said " I am willing to take my chances with God from the pained look on that Man's face it was obvious that he never expected to meet anybody that would suggest he wasn't God.

The whole incident to this day leaves a nasty taste in my mouth, because I feel the priest should have been honest and open about his requirements for me to become a catholic. But all of a sudden I knew why grown men kowtowed so readily to these men in black dresses. In my flavour of religion (mongrel bred Christian) I am still willing to stand before God and be judged by God alone because I accept the fact that God speaks to me, as the individual he created and not through somebody who thinks they have a monopoly on God. In Hind sight I wish I had walked right away from the Church but I enjoyed my social life/ company of the parents and my children were happy at the school and had established their social structure. So I just put it down to the fact that maybe I was a little bit touchy and I continued working in the Parish as though nothing had happened although the priest did appear very, very withdrawn in my presence. But once again the Lies from this priest about what was expected of me The priests revelation to me that I was expected to let him judge me really got to me and I finished up telling my wife there was no way I would ever become Catholic but I was beginning to look at Catholicism in a different light. I was starting to see how these Priests were willing to be served but are not really interested in serving would demand respect but not give it . But they were willing to Play God more or less in the same manner as we used to Play Cowboys and Indians when we were little boys. The difference being that as little fellas we were always willing to swap roles.

I had lost all desire to become a Catholic but I continued my involvement with the church my wife was still Parish Secretary so The priest was always at our home .Every time I saw him at home he had just come from this other couples home just down the road, The wife according to this priest

was unhappy her husband did not like her new hairdo, her husband did not give her enough money to run the house, she was sick of bending over backwards to please him and so it went for 7 or 8 weeks he would come for tea and let it be known he did not like the husband (this is not my Judgmental mate but the priest after him his constant picking on this bloke used to really annoy the crap out of my wife and I, more often than not I would just walk out of the room.

I came home from work one day to find my wife absolutely exhausted as 3 of our 4 kids were crook and she had been running around looking after them all day, I had not had a good day at work and was quite beggared myself. My wife said to me 'David (the Priest) would like you or I at the school AGM tonight, reluctantly I said I would go. When I got there I was surprised to find the room absolutely full An AGM with at least 80 people there I thought WOW what a turn up. I was a bit late so I and missed the start of the meeting as I looked around I got this terrible sense of foreboding on the stage was the bloke I was telling you about the one the priest was always whinging about who was the Parish accountant the meeting was being chaired by a bathroom specialist in cahoots with the priest. I sat there for twenty minutes as book keeping was criticized in front of everybody then they got stuck on whether 5 grand had been entered in the right column or not after 20 mins I

was getting pretty Pd off . I thought this is bullshit somebody has to stop it, then I thought I am not a Mick somebody will stop it shortly. But at that point in time I did not fully understand why Micks have to be well behaved in front of their priest.

40 mins has gone by and it is pretty obvious that the meeting is heading towards a no confidence motion in the accountant all of a sudden, with a roomful of very bored people ,I get hit over the head with a large dose of reality I am there as a yes man this Piss poor excuse for a man(priest) has me there as a yes man to watch him to help him get rid of a parishioner because of his personal hatreds Gotta tell you I was bloody angry I was absolutely livid .

So I stood up and so as everyone knew I was talking to the priest said are we arguing about 5k that is missing or 5k entered in the wrong column. I was assured there was no money missing, I said ' well I came to an AGM I did not come to listen to the crap that has gone on in this room tonight and then I moved a motion to bring the meeting to an end but did it in such a way that it could be taken up at a later date with proper meeting procedures in place. The motion was carried unanimously and so ended one of the most disgraceful shows of parish manipulations I had ever witnessed little did I know At the time of this meeting this low life specimen of a priest was already kiddy fiddling with

our children and had already started grooming my son But there was worse to come for this parish.

My Awakening into Catholicism V

After My son disclosed his sexual abuse, I maintained my relationship with the church but this was upsetting my son because he believed he did not have our full support and after about 4 weeks I went and saw the Priest and told him “I was withdrawing from the church to strengthen my support for my son.” His reply was and I found this extremely callous “OH; I thought he would be over it by now” to me this was Just another display of how little the church has done to educate people within their system, on the dynamics of abuse.

I withdrew from the church and the only contact I had with it was an occasional Men’s Breakfast. I had lost my licence and couldn’t drive so I walked everywhere, and I was trying to walk 5 km per day and as I knew most of the people in the church they would often give me bits of information. Then one day the tone of the conversation changed and I heard,” poor Paul, his taken too much on he is not coping, poor Paul he was crying while he said mass I heard he had post traumatic stress syndrome. Then I heard he had said if you criticise your priest you criticise God.

This made every hair on my body stand on end because these were the same words my sons abuser had said and with the alarm bells’ ringing I went to the next Men’s breakfast as I had not met this Priest and when I had asked

about him and mentioned what I had heard I was assured that everything was all right. Walking around town for the next few weeks I heard rumours another Men's breakfast I was told No Ian it's nothing like your case don't worry about it.

More walks around town and I got told "oh; just some woman trying to get money out of the church she made a pass at the priest and he had to knock her back because he was a priest" this was repeated to me by three people So I went to another Breakfast and was told Ian "its nothing like your case but if one word of this gets out it will be the end of the Parish."

To this day I wonder if the health and well being of our kids is just not looked on by the church as an expendable item.

I once went to a talk by Angela Ryan Spokeswoman for the N.C.P.S. the theme of the talk "Sexual abuse in the Catholic Church what we have done what we are doing about it".

It was at the Knotting Hill Hotel in Wheelers Hill Melbourne. Nothing really came from the night because NOTHING is what they have done about it.

I even got the Flat lander out of his cave but he picked it as a non event before it started and got out before it started, sorry about that mate, but I did get to ask Angela why don't the N.C.P.S. keep stats (don't' forget the stands for professional Ha HA) her reply was it is to bothersome .

I went to see my local Federal M.P. the lovely Fran Bailey

to discuss the situation in Healesville and ask about a Royal Commission Because what has happened to [REDACTED] [REDACTED] is a national disgrace and should get the alarm bells ringing in every parish in Australia. She said Royal commissions are too expensive She would ask Mark Dreyfus about a Parliamentary Enquiry.

This got me in touch with Bryan Lucas secretary of the Bishops Conference in Canberra. We exchanged a couple of E mails he has not answered the third one yet (well over 12mths) why does ignorance from the church not surprise me any more sad fact that when they ignore you it shows they are afraid of the Truth. I asked him about stats being too bothersome and he said not a matter of being bothersome but it is difficult. How can we believe anything the N.C.P.S says when they can't back it up with stats.

This is an indication of how serious the Bishops are when it comes to child protection. Their apologies are hollow and worthless their concern is false. In one of my letters I ask they guarantee teachers their jobs are safe if they report sexual abuse. This makes sense to me because as it is now staff within the Mick system know that protecting Children does not pay the mortgage. A sad indictment on a "Christian" system.

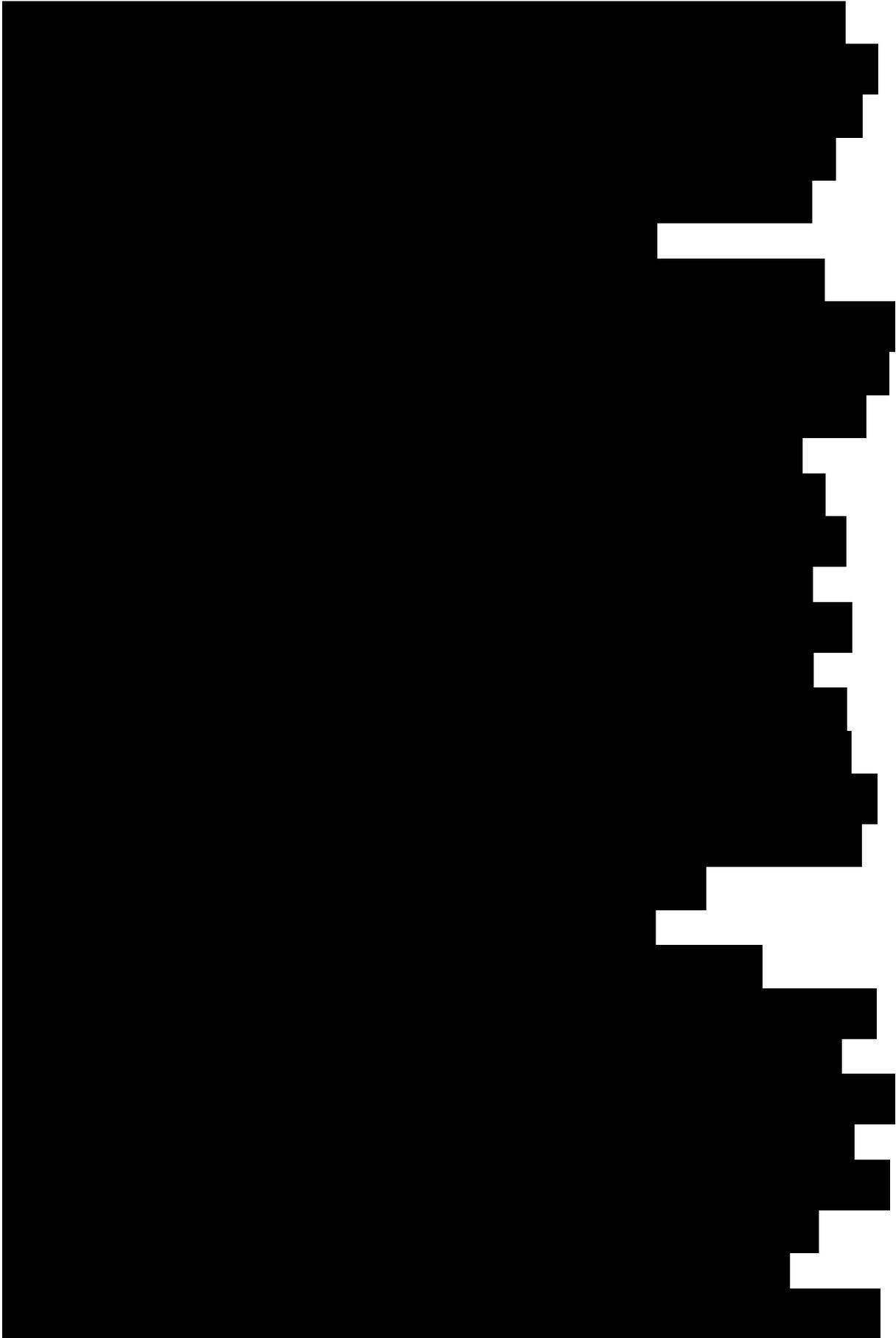
I personally know three teachers who lost their jobs by trying to protect children. I know of a Principal who refused to have a known Paedophile at his school, guess what they got rid of him not the priest. Child wise is recognized as the best awareness raising programme for the protection of children Yet they can't get a look into the catholic system, as I said teachers are not game to report

so how safe can Children be. What a Mockery of Christ the CEO are.

Their concerns are false their apologies are Bullshit. Letters were written to Dennis Hart expressing our dissatisfaction of the way the Church sexual abuse system was performing in Healesville. He refused to meet with us and referred us back to the people we were concerned about In Healesville even before the current scandal broke a parishioner wrote a very well worded letter pointing out how much damage my sons abuser had done to the parish then he sent another Paedophile. Does this sound like a Concerned Apologetic Archbishop to you, Does this sound like an Archbishop who has the welfare of all C.S.A. sufferers at Heart ‘Don’t think so.’

It is my opinion that. Hypocritical is the best way to describe the treatment of this parish. Dennis Hart also authorised Barry Robinson to return to the altar even though he admitted to the Sodomization three times of a sixteen year old boy Concerned Apologetic Archbishop-----Bullshit. More later on this..





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The above materials give a summary of events, and of the church's response to them. This inquiry has asked for contributors to include recommendations for reform, to prevent abuse and to ensure that allegations of abuse are properly dealt with. My suggestions are as follows.

It's obvious to me that mandatory reporting is absolutely necessary, at all levels of the teaching world. I did suggest to Brian Lucas that they bring in some kind of reward system for teachers if they report deviant behaviour. Teachers need to know that if they do report deviant behaviour their jobs will be safe, because as it is now, reporting deviant behaviour in the Catholic system does not guarantee a mortgage repayment.

We need teachers to be trained in the recognition of paedophile traits in schools. We need accredited training courses put in place to train all staff. Childwise have a very good plan but they have had no end of trouble getting it into Catholic schools. Up until about 2 years ago, I think Rockhampton was the only school that had adopted a Childwise Program. We need children to be encouraged to recognise danger signs within their own bodies, inasmuch as if it feels wrong, it probably is.

We need for it to be made illegal for priests to take children one on one out of classrooms.

We need a change of power structure in the schools whereby the principal is in charge of paying their staff, not the priest, and preferably, the principal maintains a position higher than the priest. In other words, the priest works for the school via the principal.

The teacher at my children's' school, Pam Krstic, reported her suspicions about Pavlou and was told her personal feelings were getting in the way of her professional judgment. She subsequently lost her job through what I call a forced nervous breakdown. It's absolutely savage to see a really good teacher treated like crap because she has tried to protect the kids. I personally know of 3 other teachers who have received the same sort of treatment in Catholic schools, and I've heard of many more.

The power structure where a priest assumes the respect of office as due to him personally needs to be addressed.

I would like to see some sort of an advertising campaign to make every Australian child, every Australian's child - I know it's going back to tribal mentality, but I've seen so much destruction caused within families, including my own, because this institutional church is able to promise people that they will be a better class of dead person if they follow their dogmas and doctrines - but the value of children needs to be made very clear. Our archbishop pointed out in his Clayton's apology that one survivor of CSA came forward after 80 years.

When the demarcation between religion and government was made I believe it was made as a trade off with the church that they did not interfere in any electoral matters. Yet time and time again, we see them preaching from the pulpit which party is favoured by the Church. I think it needs to be made abundantly clear, via our laws, that this is a breach of their authority, and there will be financial penalties if they do it anymore.

Closing remarks

Once again, I would like to point out that I have been driven into a position where I have to speak out because the church put the second paedophile in my parish, such a short time after the first one. I am forced to watch young people in my town, with all the obvious traits that my son displayed, the anti-authoritarianism, the drugs, the alcoholism, the depression, and it is not an easy position for me to be in. I cannot even drop hints, because that would be seen as leading them, but I know there are other victims in my town that will probably be shut up by the quasi-legal Melbourne Response that kept my son waiting five years after the conviction of his abuser. And I think another thing that needs to be looked at is the method the Melbourne Response pays out, because I know another victim of my son's predator just received a cheque in the mail with no counselling or anything, whereas my son was made to jump through hoops, and kept dangling for five years.

██████ he woman whose family was so badly affected by the second priest, is young enough to be my daughter, and I would hate for my daughter to find herself in this situation and not be able to find a similar support person. The Catholic Church's method of selecting priests is also something that needs to be seriously looked at. I have seen a private investigator's report that says the church knew about Daniel's deviancy before he was ordained, and the fact that Pavlou was a Silesian brother, and the Silesians have an absolutely shocking record, suggests there is huge room for improvement. It's my personal opinion that to take a young man in the prime of his life and make abstinence from sex a condition of employment, is the greatest insult to human dignity.

I would be happy to appear in person before the inquiry. Most of my information is already in the public domain via the internet. I am not worried about any of it being made public and I would gladly appear before the inquiry. I can be contacted on ██████████