

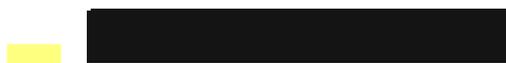
Responding to the
Victorian State Government Inquiry into
Handling of Child Abuse
by
Religious and Other Non-Government Organisations
2012

Submission: Pam Krstic - Teacher

Pam Krstic
Former Teacher

St Brigid's Primary School Healesville

Submission Date: 21st September 2012



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Introduction

St Brigid's Primary School Healesville has had two Parish Priest offenders convicted of child sex crimes since 2000.

David Daniel was Parish Priest from 1990 - Jan 1995. He disappeared quickly on 'sick leave'. School staff and parishioners were not told why and only found out the truth with the general public when the daily newspapers reported on his court case in 2000. There was never any outreach to the many, many children who had been placed at risk.

Paul Pavlou was ordained in 2004. He was acting Parish Priest from Term 4 2005 - September 2006. He also disappeared on 'sick leave'. The parish again found out the truth through the media when he was convicted. Again there was no outreach to families of children placed at risk.

The victims and their families were isolated and alienated by the Church hierarchy orchestrated response that covered up the truth and kept staff and parishioners in the dark so that they, in effect, colluded in the secrecy and cover up and left the victims to feel that they were guilty of a dirty little secret that had harmed the parish.

I taught at St Brigid's from 1989 – 2006.

I did not recognise David Daniel as a sex offender while he was grooming children in my classroom although I made many complaints about his professional misconduct in other ways. I was devastated to discover what had happened to those young boys who had been such keen altar servers and I lobbied consistently for outreach to victims and their families. I was told repeatedly by Melbourne Response staff that my personal problems were affecting my professional judgement, was sent on a three day retreat and then ignored.

In 2001 I spoke to the survivor who had reported David Daniel to the police and told him that I had considered leaving but instead decided to stay and make sure it didn't happen again. I told myself that the Church would have learned from what had happened.

In 2006 I did recognise the grooming of boys by Paul Pavlou in my classroom and on camp. Other staff, and the principal in particular, did not share my concerns and again I was treated as though I was crazy. It is very difficult to make allegations on grooming alone particularly when the alleged offender is your boss and in sole charge of both school and parish. A formal report in writing could be libelous. I asked to speak with a child protection worker on another matter and the principal was clearly uncomfortable with the idea and discouraged it.

Trapped with no safe way to discuss my concerns about my students' safety and reading in the media about compensation being paid to victims who were forced to sign silencing clauses, it suddenly dawned on me that this was not just mass ignorance about abuse and its terrible aftermath on the part of the Church but actually a deliberate cover up. [REDACTED]

I broke down.

I lost my career over clergy abuse. I had two paedophile priests in my classroom grooming children under my nose. I did not recognise the first. I did recognise the second but was not believed.

Both are convicted criminals now thanks to the bravery of two survivors who, unlike the majority of victims who wait for 20 - 40 years, disclosed their abuse within ten years. The fact that they did this and took the offenders through the criminal system to conviction is a testament to their courage and the courage and support of their families. As a result of their courage who knows how many other children will now be safe from these predators and go on to lead normal lives?

In the year following my breakdown I got together with the parents of the two victims who brought these two priests to justice. We formed a group called HEAR: Healesville Education and Awareness Raising re Clergy Misconduct and Sexual Abuse. Our aim was to work with parishioners to try to establish a safer Church community for our children. We were blocked at every level.

The hierarchy of Archdiocese of Melbourne has always expressly forbidden our speaking in the parish when we have requested that there be discussion about what has happened in the past in order to ensure that the same mistakes don't happen again. The Archbishop refused to meet with us and Vicar General [REDACTED] has never answered the letter we sent to him.

I wrote and spoke to my submission to the Vulnerable Children's Inquiry in a public hearing in July 2011. I believe we were really heard and as a result the inquiry was extended for a further three months to receive other submissions looking at the issues of mandatory reporting and the impediments to reporting of sexual abuse in religious communities. This Inquiry was part of that Inquiry's recommendations.

What is best practice in the aftermath of a disclosure , an accusation against a priest? This has been consuming me for 12 years.

What should happen is acknowledgement; the safe telling of the truth and community education that encompasses everyone and is done in a carefully created safe environment. It educates everyone first in all that is needed to ensure safety for those who will disclose in the future. It educates the priests, the teachers, the parishioners, the parents and siblings and the classmates and peers and then disclosure can be safe.

We have victims in Healesville who have disclosed to their families but choose not to go public or approach the police.

We have victims who have not told their families but who have told some trusted friends

We have victims who have not told anyone.

[REDACTED]

There are a number of young men whose families are concerned about their well being and wonder if they may have been affected.

How many lives have been ruined? These young people have life partners, ex partners, children, parents, siblings and friends worrying about them or suffering in their relationship difficulties, substance abuse problems, anger issues, domestic violence in some cases. There are social problems caused by lack of education opportunities as many of these students did not go on to complete school or achieve their earlier potential as they might if they had not had their lives ruined by this 'man of God.'

I remember these young boys in their altar boys cassock with polished angelic faces so keen to please the quixotic priest who had so much power over them – over us all. They had so much promise! This really is a wicked crime and something must be done about it.

And make no mistake. Lives are on the line NOW!!!

What are you going to do about it?

The Church doesn't get it.

It talks about

- natural justice – for the offender
- canon law and
- ex-gratia payments.

It runs a system that keeps things quiet, out of the public eye and off the public record.

It shuts down; switches off.

Church decision makers are

- lawyers
- business managers
- insurers
- public relations managers

The Church

- Does not act in the best interest of the child
- Does not swing into action to ensure the safety of the most vulnerable
- Does not have a crisis response team that includes specialists with training in trauma who understand the latest research in
 - Trauma
 - Brain development
 - Social psychology
 - Systems psychology
- Does not provide an education component for all involved to support safe disclosures of other victims
- Does not liaise adequately with police, as we have heard from the assistant commissioner himself

When an accusation is made they still shut everything down tightly in the black hole of silence.

This is what must be addressed once and for all by this inquiry.

Please don't let these

children of yesterday

or

our children of tomorrow

down.



Pam Krstic (Teacher)

I wish to let the committee know something about Healesville as you plan your outreach to Victoria for hearings.

The abuse here occurred from 1990-1994 and in 2005-6. The victims of David Daniel are now between their late twenties and mid thirties. Few have told their parents of their abuse and only one has reported to the police so far. Many boys were exposed and at risk. There has been no outreach at all to them or their families and their age and the dynamics of the way in which both offenders cases have been handled with such secrecy and denial in the parish has meant that this is not a safe place for disclosure at present.

Like other places with multiple and serial offenders, substance abuse, anger issues, family breakdown and fractured relationships are all symptoms of the problem. [REDACTED]. In Ballarat, Sunbury, Geelong and other places where older survivors have gained the courage to speak up, they support others to come forward. This has not happened here as yet. In fact, this parish is in complete lock down and the subject is anathema. No discussion is allowed. We are however very likely to go down a similar pathway as those other places I mentioned and suicides are my biggest worry. You may not receive many submissions from these young men or their families in denial but some kind of outreach to improve the safety for disclosure is a great need.

I hope you are getting good advice about how such things may be accomplished and wonder if perhaps the inquiry might itself prove to be a catalyst for this to happen if you were to come here and invite discussion not so much from victims but from parishioners who have never been debriefed or received any kind of information about how best to recognise the signs and create safety for disclosure and where help can be found.

INQUIRY CONFIDENTIALITY OPTIONS – OUR SUMMARY FOR YOU

Brief reason(s) for seeking confidentiality

This section of my submission is on the record

If confidentiality is required, are you seeking: (please tick or double click and select *checked*)

- Confidentiality for your entire submission? YES NO
- To have your name and personal details withheld? YES NO
However, your materials WILL be included in the government report and on the website at some stage.
- De-identification of your materials? YES NO
Your materials ARE stripped of any identifying information and included in the government report
- Confidentiality for specific parts of your submission? YES NO
If so, put that part(s) on a separate page and make reference to the corresponding question number in our assistance document.
- Confidentiality for your supplementary documents? YES NO
If so, place a note on the top of confidential document(s).

Appearing before a Hearing: (please tick or double click and select *checked*)

- Will you appear before a public Inquiry hearing? YES NO
- Do you want a hearing in camera? YES NO
NO reporting to media and NOT published in parliamentary report
- Do you want your name withheld? YES NO
However, your materials WILL be included in the government report and on the website at some stage.
- Do you want your hearing attendance materials de-identified? YES NO
Your materials ARE stripped of any identifying information and included in the government report

We advise you take a support person to the hearing or arrange a support person from the Inquiry.

****HEARINGS WILL BE HELD ACROSS VICTORIA****

CONTACT FOR INQUIRY COMMITTEE

For information on confidentiality, sending your submission and further resources

Contact Dr Janine Bush, Executive Officer
Phone (03) 8682 2843
Email fcdc@parliament.vic.gov.au
Postal Family and Community Development Committee
Parliament House, Spring Street
EAST MELBOURNE VIC 3002

CONTACTS FOR SUPPORT AND ASSISTANCE

CASA HOUSE (Centres Against Sexual Assault) - for submission assistance

Ph 1800 806 292
Email ahcasa@thewomens.org.au
Web <http://www.casa.org.au/contacts/>

Victims of Crime Helpline - for submission assistance

Ph 1800 819 817
Web www.justice.vic.gov.au/victimsofcrime

Victims Support Agency

Ph (03) 8684 6700
Web www.justice.vic.gov.au/victimsofcrime

Lewis Holdway Lawyers - victims' submission assistance

Ph (03) 9629 9629
Paul Holdway paulh@lewisholdway.com.au
Ruth Baker ruthb@lewisholdway.com.au

Ryan Carlisle Thomas - victims' submission assistance

Ph (03) 9238-7867
Angela Sdrinis asdrinis@rct-law.com.au

Detective Inspector Paul Binyon – Sexual Crimes Squad

Ph (03) 9611 8701
Email paul.binyon@police.vic.gov.au

Helen Last – SAVAs (Sexual Assault Victims' Advocate)

Ph (03) 9326 5991
Email Helen.Last@igfa.com.au

Glenn Davies - SAVAs (Sexual Assault Victims' Advocate)

Email respectfulrelationships@gmail.com

Neil Woodger – Clinical Psychologist (Complex Post Trauma, Professional Misconduct Issues)

Ph 0402 026 067

BECOMING PART OF THIS INQUIRY

Support for You with the Submissions Process is Paramount

This document may trigger strong emotional responses and reactions. Its focus on past events may be distressing with the potential to revive unresolved trauma. We ask that sufficient time is given to process the responses as the comprehensive questions in this document are important to your submission.

We advise, for your care and well being, that you work through this document in the presence of a professional worker from your nearest Centre Against Sexual Assault (CASA) or organising a worker through the Victims of Crime Helpline or Victims Support Agency (see page 4). You might also work with your counsellor, psychologist, community health, welfare worker or advocate if possible.

If you are not able to access the above assistance, phone consultation and a support plan can be discussed by contacting SAVAs advocates Helen Last, Glenn Davies with administrator Clare Leaney (see page 4).

General Understandings

The Family and Community Development Committee of the Victorian Parliament has been asked by the Government to conduct an Inquiry into how religious and other organisations have dealt with allegations of the criminal abuse of children by clergy and people within their organisations. 'Criminal abuse' includes sexual abuse but could cover other kinds of abuse.

The goal of our submission assistance document is to provide practical help and encouragement to the many people suffering the effects of sexual and further abuses. It is a very positive action to submit your experiences now to this historical Inquiry, to join with the many others wanting to have their voices heard. To take this step of providing a submission to the state government Inquiry is to contribute to greater understanding and acknowledgment of victims.

The evaluating of the submissions will lead to recommendations for improved responses by those institutions, organisations and communities dealing with and affected by abuse. Thus your contribution goes towards achieving better intervention, practice and prevention of abuse into the future.

Creating Better Outcomes

The Inquiry invites all interested parties to provide submissions. Our submission assistance documents are provided to recognise two categories of victims, primary and secondary. People may like to obtain both questionnaires from Helen Last and Clare Leaney (see page 4) and distribute them across those concerned.

Our two questionnaires are clearly titled:

1. **For Primary victims;** women, men and children (with appropriate support) directly abused and/or assaulted by clergy, religious and lay workers across denominations and other organisations in the state of Victoria
2. **For Secondary victims;** those related to the primary victims such as parents, siblings, children, partners, extended family etc and also suffering impacts

OR

For Secondary victims; those who have been in a professional or lay context with the abuser (for example teacher to offender, priest to offender, religious, pastoral or lay person to offender, doctor, nurse or care worker to offender etc)

Will You Participate in a Public or Closed Hearing?

In response to submissions the Inquiry Committee might wish to discuss a matter further with the author of a submission. Please indicate on page 3 (Confidentiality Options) if you wish to speak to the Inquiry Committee in a public or closed hearing. We understand you can have a hearing in camera which will not be included in the parliamentary report or be available to the media. You can also choose to have a hearing where your identity and name are withheld but your information will be included in the Parliamentary Report.

You will need support to do this (see page 3). You may already have a worker to accompany you. Alternatively you can contact the Inquiry Committee's Executive Officer (see page 3) to organise one of their support people.

Hearings Taking Place in Regional Areas

Hearings will be held across Victoria and we encourage you to attend. Dates and places should be announced on the Inquiry Committee's Website.

Submissions record the handling of you abuse complaint

Please be aware that the Inquiry seeks to know through submissions, details of people's experiences when making complaints of abuse to religious and other organisations in Victoria. This means that your submission will cover 'the adequacy of the policies, procedures and practices' you have encountered in response to your complaint/s. Our document assists you to reflect on and record this detail. This area of harmful experiences is called systemic abuse. It is very important to enhance understandings of what reforms need to be recommended to improve practice and policies that respond to child and vulnerable adult sexual and other abuses.

Talking to the Police

Many victims will have historical experiences, well in the past which are still of importance and interest to the police. If the offender/s is deceased police are still interested in hearing about your experiences to link them to their historical records of offenders and the offender's connections. In the context of this Inquiry some victims will be motivated to tell of their abuse for the first time. Police are trained to have sensitive discussions with you and if you wish provide them with a detailed statement. Our submission assistance documents ask that you provide important information on past reporting to Victoria Police, their processes including criminal court. For contact and consultation now with Victoria Police we provide the name of a Melbourne police liaison officer with their phone number (see page 4).

The Inquiry and Government's Response to the Submissions

The Committee will finish its Inquiry by giving a written report of their findings to the Parliament on or before 30 April 2013, and this report will then be available to the public. After the Parliament receives the Committee's report, the Government has 6 months to decide on what action it will take. This response will be published in a later report. These timelines will be extended if requests for the submission timeframe are provided to the Inquiry now.

PRIMARY VICTIMS SUBMISSION QUESTIONNAIRE

Prepared by Independent Consultants
Glenn Davies, Helen Last with Clare Leaney (In Good Faith and Associates)
for SAVAs, Melbourne, 2012
Contact: (03) 9526 5991, Helen.Last@igfa.com.au

PERSONAL DETAILS

Title:

Miss Ms Mrs Mr Dr

Other (Please specify)

First Name

Pamela

Surname

Krstic

Phone Number

Address

Suburb

State

Postcode

If you are submitting on behalf of an organisation or group:

Organisation

Position/Title

SECTION A. About your knowledge of the primary victim(s)

1. How old was the victim(s) when abused?

Victims of both offenders were around 14 at the time of offences

2. Where did the abuse take place?

St Brigid's sacristy and presbytery

3. By whom?

**David Daniel
Paul Pavlou**

4. How many known times?

See submissions of victims' families

5. Years of your secondary abuse

2000- ongoing

6. Did you experience/observe grooming behaviours by the abuser(s)? If so what happened?

I did not recognise David Daniel's grooming at the time although looking back they were very obvious.

He used to make us all stand for the hour or more he was in the 5/6 classroom and I still regret very much that I did not stand up to him over this because I now realise I was modelling to the children the subliminal message 'this man has power and must be obeyed – even if you don't think it is right or fair.' The children heard me protest that they should be allowed to sit down and then saw me submit when he disagreed. I complained often to the principal who I know contacted the Catholic Education Office (CEO) and the bishop but nothing was ever done until the police were involved.

David Daniel was always making unkind and personal comments about people. He asked the children about their parent's business when they were in confession and openly called a parishioner who had won a raffle an 'abo's whore' at the school fete. He made very politically incorrect sexist, racist and ageist comments which shocked the children but made them laugh. They saw him as a welcome diversion from schoolwork.

He would drop in to my year 5/6 classroom unannounced and stay as long as he liked. He hardly ever visited the younger classrooms. (He was quite open about not liking small children or 'old people' – he told the children he couldn't stand the smell of old people.)

He had no time at all for girls and would make disparaging comments about girls to make the boys laugh.

He would make the children promises that he would never keep – that he would have a BBQ for them and give them time off school etc. He would joke with the children that he was my boss and he could do what he liked.

I complained to the principal about all of the above. I know she in turn complained to the CEO and the Archdiocese.

David Daniel would call on boys to go with him down to the presbytery to do jobs for him. The boys vied for the chance to do this but he was never fair about selecting who would go and played one child off against another. [REDACTED]

He would sometimes send back the boys he didn't want if they were rostered to serve on a weekday. There were usually three rostered and one might be sent back on some pretext that did not seem fair to the child.

[REDACTED]

7. Did you see anyone else being abused?

[REDACTED]

8. Did you see any other abusers?

David Daniel visited and was visited by Fr Pidoto from Yea

9. Who and how did the victim(s) tell about their abuse?

Please see the victims/families submissions or press articles for details

10. Has anything been done to your knowledge for these victims?

Victims and their families have been isolated and alienated by a colluding parish

11. Do you believe victims have still not told about this abuse?

There are some who have disclosed to parents but not to Church or police
There are some who have disclosed to friends but not parents
There will be others who have disclosed to no one

12. Do you hold a view or know if there has been death(s) related to these abuses?

[REDACTED]

13. Who has died?

[REDACTED]

14. In what geographical area(s)?

Healesville

SECTION B. About the primary victim(s) going to the religious or other organisation

15. Did the victim (s) tell the organisation?

The victims of both offenders had similar problems reporting to the Church response

[REDACTED]

16. Who did they tell?

1)The parish priest – Melb Response - Police
2) the principal of the school – Melb Response - Police

17. Were they referred to any police person or station for help?

[REDACTED]

[REDACTED]

18. What did the organisation do about the reporting?

See individual submissions

19. What did the organisation's education office or pastoral care do about this victim(s) reporting?

There was no effective crisis response

[REDACTED]

When I asked for some kind of outreach to the victims and the families of all the children placed at risk I was dismissed

[REDACTED]

Invitation only meetings were held about a 14 year old victim and his family without the knowledge of the victim's parent. At one meeting the compensation side of the

Melbourne Response were emphasised and the 'facts' were told in a way that did not give a fair interpretation of the known validity of the claims a [REDACTED]

At another meeting, with staff, [REDACTED] and [REDACTED] warned there was to be no discussion about the matter with anyone – even the teacher's partners and that anyone asking anything must be referred to the principal or priest. [REDACTED]

No official letter went home to parents at the school until two years after Paul Pavlou was stood down when the case was mentioned in the media. The letter from the parish priest and principal was basically complaining that the children at the school were gossiping. Instead of holding a meeting to create a safe environment for discussion with the benefit of professional input from experts, parents were simply told to see him if they had any questions.

20. Were they referred to a counselling person and received payment for this?

See individual submissions

21. Who were they referred by?

22. Who to?

23. Did they receive any other support, services or payments?

24. Did they go to a religious or other organisation panel, mediation or representative for this?

25. If so where?

26. With whom?

27. What resulted?

28. Did they sign a deed of release, any other written or verbal agreement?

[REDACTED]

29. Have they met with a religious leader before or after this agreement?

30. Do they have a better quality of life and/or outlook on life for having done these processes?

NO!

31. What needs do they still express?

Justice
Right to hear outrage over what has happened to them not accusing silence from their parish which failed them and then abandoned them.

32. If never reported to the police would the primary victim(s) go to a police liaison person now?

Both brave victims went to the police eventually and both offenders were convicted.

33. Would they like a police consultation about what happened originally with their abuse and throughout the organisation's response processes?

See individual submissions

SECTION C. Contact with the religious or other organisation

34. Have you contacted a religious or other organisation regarding your knowledge of the grooming of victim(s) and/or their assault/abuse?

[REDACTED]

I tried to speak about my concerns about Paul Pavlou and was met with embarrassed silence by other staff. I was treated as though I was crazy. (See article 'Pray Tell Me'- H2 Feature - Newcastle Herald in which Bishop Malone speaks about the black hole of silence).

[REDACTED] I asked for counselling from the CEO and I was told by [REDACTED] that they did not provide counselling to secondary victims but that they would make an exception with me however I would have to wait for two to three weeks. At the time I was in a terribly anxious state [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED] I have not been in a classroom since.

My students and their parents were told that I had had a breakdown because I couldn't handle the new reporting procedures. Many families still view me as mentally ill. One child from a family told my daughter recently that his family had only just learnt about the priest's conviction and that my leaving was connected with it. They had believed me to be unstable all this time.

I eventually wrote about my concerns to the Catholic Education Office when I realised that Paul Pavlou had disappeared in the same manner as David Daniel and that any victim coming forward would be supported by my statement. My letter to them and their reply is attached.

Their reply is bizarre. My comments are noted. I should not expect to hear from them but take it on trust that the matter is being addressed.

I sent a copy of my letter to the principal and the school board. I do not believe that the parent reps on the school board ever saw that letter. I never received any acknowledgement from the school and I met a board member later in the year and he seemed to have no knowledge of it.

35. When was your first contact with the religious or other organisation?

**In 2000 I began to complain about inadequate outreach to victims and their families.
In 2005 I wrote about the aftermath of abuse to Archbishop Hart (See letters attached)**

36. When was your most recent contact?

We tried to speak to Archbishop Hart on several occasions to complain about the Melbourne response and Maria Kirkwood in particular. He replied that Maria Kirkwood is the only person he would allow us to speak to. See letters to and from Archbishop Hart.

37. Over what period have you been in contact with the religious or other organisation about your knowledge of the grooming of victim(s) and/or their assault/abuse?

**From 2000 to 2007 I lobbied in my role as a teacher.
From 2007, when this was not productive, I became an advocate for change as a founding member of HEAR and the Melbourne Victim's Collective.**

38. Has your primary method for contact been in person or over the phone?

**In public meetings and phone calls with Maria Kirkwood
By email with parish staff – see HEAR submission with Angela Read and Ian Lawther
By mail with Archbishop Hart**

39. Approximately how many meetings have you had?

**None
I asked Carelink for counselling and was told I would need to meet with Peter O'Callaghan. By that time I had been hearing what terrible experiences victims were having with the Melbourne Response system and I decided not to meet with him and give them Melbourne Response a wide berth.

I applied for workcare instead.**

40. Approximately how many phone calls have you made?

2-3

41. Approximately how many phone calls have you received?

2-3

42. How many different people have you had contact with?

Always Maria Kirkwood

43. Can you name these people and their roles?

[REDACTED]. Official title was Pastoral Counsellor although she was already Deputy Director of Catholic Education-Religious Education.

SECTION D. When you first contacted the religious or other organisation:

44. Were you able to get someone on the phone or in person straight away?

All roads led to Maria Kirkwood and I couldn't get past her.

45. Were you able to get immediate acknowledgement, advice or intervention?

From Maria !

46. Was a crisis response given to you, your professional organisation or your professional community?

No crisis response team or education to our community – [REDACTED]

47. Who made contact first, you or the religious or other organisation?

[REDACTED]

48. Was it over the phone or in person?

[REDACTED]

49. If you made contact first, what prompted your contact?

See attached documents written at the time

50. If it was the organisation, why did they contact you and what did they say?

[REDACTED]

51. Were you provided with clear information about the organisation's complaint process?

There was no pathway for teachers

52. If so, when did they give you this information?

[REDACTED]

53. Do you have any documents or correspondence that you would like to refer to? (Materials can include letters sent or received, emails, recordings or transcripts) Please refer to the bottom of this submission assistance document for further space

DATE	FROM	TO	RE
See attached documents table			

54. Can you explain where these fit with your experience?

See attached documents table

SECTION E. The conducting of your complaint interview

1. Who conducted this interview?

N/A

2. Who do you believe they represented?
3. Who were you told they represented?
4. Who organised your interview?
5. How long did the interview go for?
6. Do you know whether it was recorded?
7. Were you told it was being recorded?
8. Were you asked your permission to record the interview?
9. Did the person talking to you write anything down?
10. Do you know what the person wrote down?
11. Did you write anything down or your support person?
12. Was it possible/not possible to do this?
13. How did you feel being questioned by that person – at ease, comfortable, relaxed, controlled, at ease, uncomfortable, intimidated, rushed, and/or harassed? (Please list)
14. Were you offered more time for the interview?

SECTION F. Focus of the interview

15. What type of questions were you asked? Do you remember what the questions were?
16. Did you feel you were given an opportunity to adequately explain what had happened to you?
17. Did the person ask you precisely where the incident took place?
18. Did the person ask who you had told about the incident?
19. Did the person ask for specific details that would have confirmed when the event happened?

[]
20. Did the person ask you if anyone else was with you or could have witnessed the behaviour you spoke about?

[]
21. Did the person ask you who the other priests or clergy in the area where you said the event took place?

[]
22. Do you know if any other person in authority, religious, clergy or lay, was notified about your experiences and abuse/s? If yes, who?

23. Did you find out later that other people knew about your abuse? If yes, who?

24. Did the person say they knew the person about whom you were making the allegation?

[]
25. Did the person ask appropriate/inappropriate questions?

[]
26. Did you find the questions asked intrusive?

[]
27. What was your demeanour at the time of these questions being asked? Were you comfortable, relaxed, focused, upset, emotional, anxious, sad, and/or angry? (Please list)

[]
28. Was an investigation commenced? Who by?

[]
29. Was the investigation commenced with/without your knowledge? Who by?

SECTION G. Reporting to the police

30. Were you told of your right to report to the police from the outset?

The problems for teachers re mandatory reporting is that it applies if a 'reasonable' person would 'form a belief' that abuse has occurred. Grooming is not a part of Victorian legislation. The principal and majority of staff considered themselves more reasonable than me and they did not share my concerns. They believed that I was being unreasonable.

31. Was there a threat to withdraw support if you went to the police?

[]
32. If yes, what do you remember about that?

[]
33. Were you discouraged from reporting to the police? If yes, what was said to discourage you?

[]
34. Did you understand what your rights were in relation to reporting to the police?

[]
35. Did the person explain these to you in a way you could understand?

[]
36. Did anyone from the organisation talk to you about reporting to the police? Did you sign anything?

37. Did anyone try to influence you about going to the police? If yes, how?
38. Did the person offer any opinion about whether the police would be interested in your complaint? If yes what was said?
39. Were you told what happened to you was not a crime?
40. Did the person talk about what happened to you as some type of criminal offence?
41. Was your report to the religious or other non government organisation used to discredit you at a criminal proceeding against the perpetrator?

SECTION H. If you spoke to the police about the primary victim and your concerns

42. Who did you speak to?

I rang to speak to the informant once the charges had been laid and expressed my concerns over the children who I had seen being singled out for grooming by Paul Pavlou. The informant said he did not want to know the names as that would not form part of the investigation.
I then asked his advice whether I should speak to their parents as I was concerned in case there had been anything happen and I thought someone should at least warn them of the possibility. He said he did not think it necessary.
I was in the same boat as I had been in 2000. No outreach.
I also told him about my observations of Paul Pavlou in my classroom and on camp. He did not want a statement from me. I then told him that the grooming was blatantly obvious and that Paul Pavlou couldn't help himself; that if they looked into his work as a Salesian they would probably find other issues. He said they only investigate the allegations made. They do not investigate looking for other crimes.

43. What was their response?
44. Have you been part of any criminal proceedings? If so what?
45. Were they interested in taking your information for data?
46. Have they contacted you further?

SECTION J. Actions taken by religious or other organisation

47. Did the person offer or give you a copy of your interview(s) or notes?
48. Were you given a transcript of any interviews you had?
49. Did you find the transcript provided matched your recall, recording, or notes about the interview?

50. Did you have access to these transcripts during further interviews or hearings?

51. Did the person give information on further options and offer time to think about what you would like done next? If yes, what further options were you given?

52. Did the person encourage you to seek advice from other people such as friends, family, advocates or legal advice?

53. Did the person tell you what would happen to the person who you made the allegation against?

I was told in writing that it was none of my business or words to that effect.

54. Did the person tell you what was done in relation to the person you made the allegation against?

No I was never contacted by them on this matter

55. Do you know what occurred with regard to the person you made the allegation against?

Only through the victim's family

56. Did the person remain in their previous role?

No

57. Was the person stood down or removed from ministry or position?

Eventually he was stood down

58. To your knowledge was the person moved?

I maintain that there are two things that should be investigated.

- 1) Why PP moved from the Salesians to be a diocesan priest in the first place – there may be previous concerns raised during his teaching career.
- 2) There had been concerns raised by the parish priest in Croydon (possibly due to his friendships with young people and bringing them into the presbytery) This had certainly prevented him from being given the actual role of parish priest in Healesville and he was bitter about only being an acting PP 'under supervision.'

59. Do you know what type of role or place the accused person was moved to?

60. What type of people did the accused have access to in his/her new role?

I know that Paul Pavlou was wandering through in the evenings with a group of boys while he was awaiting his trial.

61. To your knowledge did the person offend again?

Do not know but he is back in court on Nov 12th re sex offender register breaches.

SECTION K. The perpetrator and the criminality of what has happened to you

62. Did the person offer any opinion as to the guilt or innocence of the person you made the complaint about? If yes, what opinion was offered?

[Redacted]

63. Did the person tell you if the alleged perpetrator had been the subject of other complaints?

[Redacted]

64. If no, do you think you experienced bias because no other complaints had been made against the same perpetrator?

[Redacted]

65. Were you told of the details of the earlier complaints made against the alleged perpetrator in your case?

[Redacted]

66. Did you feel you needed to prove your allegation beyond reasonable doubt rather than on the balance of probabilities?

[Redacted]

67. Did the person offer you an opinion as to whether your complaint would be successful or not in court?

[Redacted]

68. Did the person explain that the alleged offender would be told about your allegations against them?

See the letter from the CEO following my complaint

69. Were you told not to talk about your concerns about the alleged perpetrator?

Yes definitely [Redacted]

70. Were you asked about other possible victims or situations?

No they were not interested. [Redacted]

71. Did the accused person seek support from others in your church/organisation whilst your complaint was being progressed? If yes how?

Yes he did
[Redacted]

72. Were you pressured by these people on accused person's behalf?

The fallout in the parish over this has been terrible.
I was told by two parishioners that the complaint was false before I even knew who had made the allegations. I told them why I had left the school and warned them to be careful what they said because they may not have seen offending behaviour but they could not know that it had not happened. [Redacted]

73. How were you supported by your community after you made the allegation?

The victims, their families and my family and I have been ostracised, isolated and alienated despite initially real efforts to be conciliatory with the parish (see HEAR submission)

74. Did you receive any pressure, threats, or coercion from anyone within your community or other people?

In the beginning the Principal was sympathetic and told me to take three months off as I had accrued a lot of sick leave over nearly 20 years at the school. When that had run out Paul Pavlou disappeared and I claimed workcare. My sick leave payments were repaid to the school and I received 12 weeks workcare. The school did not want me back and would not agree to my gradual conditional return to work. I was having great difficulty even walking past a catholic church or school without a panic attack so I began working in a petrol station and doing part time tutoring as my health improved

[REDACTED]

[REDACTED]

[REDACTED] The people of Healesville believed me to be unstable over the stress of a new reporting package and avoided speaking to me. Colleagues of 20 years crossed the road to avoid me [REDACTED]

[REDACTED]

This kind of ostracism is very difficult in a small town when all my social circle had been fellow catholics and thus even shopping in the local supermarket or going to the post office is fraught with difficulty even now.

75. If yes, please describe these actions.

See above

SECTION L. Counselling and support

76. Were you, the victim or your family offered psychological support or counselling?

No I was not, even though I asked for it when I was in a really bad way to start with. I eventually sought my own counselling and once I claimed workcare that was paid for a short while.

77. Were you, the victim or your family refused psychological care?

[REDACTED] said they don't provide counselling to secondary victims. I believe I am a primary victim of systemic abuse.

78. Was the counselling or psychological support funded to your knowledge by the organisation?

[REDACTED]

79. Did you receive counselling when you requested it?

No – I had thought there would be counselling available for teachers but they said not.

80. What was the counselling, emotional and psychological support you received?

I have already explained [redacted] phone call to me when she basically told me not to come back. [redacted]

81. Who was in charge of this service?

It always seemed to me that Maria was all there was. I now know of others who work for Melbourne Response but Maria is the only face I ever saw from there.

82. Were you offered this service free of charge?

[redacted]

83. Did you have to pay anything?

[redacted]

84. Did you have to use Medicare or private health Insurance?

I have been in counselling paid for by medicare for the last four years

85. Was your psychological or emotional counselling dependent on you agreeing to terms or conditions provided by a service? If yes, what were these terms and conditions?

[redacted]

86. Were you satisfied with the confidentiality of the counselling, emotional and psychological support?

It was obvious that I was talked about in parish circles [redacted]

[redacted]

87. Did you believe the service maintained an independence from the church or other organisation?

Definitely not.

88. Did you complain about this service at all? If yes, who handled your complaint?

[redacted] I wanted to speak with Dennis Hart about our concerns about Melb Response and Maria in particular. You can see in the letters he tells me that she is the only person I will be able to speak to.

SECTION M. Pastoral care and support

89. Were you the victim or your family offered pastoral care? By who? Who was offered as pastoral carer?

Maria is supposedly the pastoral care arm of the Melbourne Response

90. Did you, the victims or your family ask for pastoral meetings or care?

We asked for some pastoral care from the pastoral associate in the parish. In the beginning this was offered but the hierarchy stopped it dead and we have remained anathema since then.

We requested a pastoral meeting with Archbishop Hart but he refused point blank. See Hart letters.

91. Were you, the victims or your family refused pastoral care or meetings when requested? Who by? If yes, what reasons were provided for refusing you pastoral care?

Hart said that Maria Kirkwood is his chosen representative.

SECTION N. Education

92. Was any person or program provided for education and information meetings in your organisation or community? Were victims' families informed and acknowledged?

No - [REDACTED]
Meetings were requested and denied
Eventually grudgingly meetings were held that were either secret (re PP) or advertised with one line on a newsletter calling for those harmed (re DD). Of course at that stage most families did not know they had been harmed. Many still don't.

The victim's family was excluded from meetings re PP and yet those present were given details of how they would be able to claim \$50,000 compensation.

93. Who was provided?

Maria Kirkwood

94. What was provided?

Nothing

95. Was professional mentoring, supervision or advocacy given to you in relation to your abuse concerns?

No

96. Were policy, procedures protocols given to you for reporting for example child protection protocols and police reporting and consultation?

I had never heard of integrity in ministry.
There were no supporting policies re mandatory reporting in the school – just the govt one. Thus there was no avenue for safe discussion of concerns about our boss the PP.

At St Brigid's we were given mandatory reporting training once before the staff knew about David Daniel being an offender. The archdiocese knew and the principal must have known so they slipped it in before we knew so they could say we had been trained when the news came out but we were not able to use the opportunity to discuss with a child protection professional the very real needs of the students and families we had taught who were already battling with abuse unbeknownst to us.

97. Who did the printed materials refer reports to within the organisation?

In our small school the principal was responsible for student well being and I was given responsibility for the learning needs of children. I know that the principal reported to the CEO and I presume it would have been to Maria Kirkwood. She was the only one I ever knew of who dealt with this. I did not know much about the Melbourne Response. Just that she was the connection for schools.

98. What is their role?

Supposedly pastoral care – [REDACTED]

99. Are public materials on view in the organisation and community about child protection, sexual abuse and who to contact with concerns and information? Are families included?

In 2006 there was no information anywhere apart from the mandatory reporting book for staff. Concerned parishioners did not know where to turn when they wanted to report Paul Pavlou. Eventually the victim's mother went to the primary school principal and he reported through the CEO even though the victim was at secondary school.

[REDACTED]

I rang a few years ago to ask Angela Ryan Professional Standards Office, responsible for Towards Healing, how to find a link for Towards Healing because it wasn't coming up on a web search. She told me that you have to go to the CASA site and find the link on their resources page. It wasn't linked on any diocesan page.

The Melbourne Response was also absent from the CAM website at that time too. Our lobbying and complaints in the media have led to the establishment of very basic pages on diocesan websites.

SECTION P. Offered or given financial payments and/or gifts

100. Were you offered or given gifts?

No

101. Were you offered or given money?

I was given sick pay and then 12 weeks work care payments when I broke down I was offered the equivalent of my sick pay as severance but had to sign a deed of release I refused.

102. What were the circumstances leading to you getting this money or gift?

[REDACTED]

103. Were there conditions attached to the receipt of this money or gifts?

Deed of release to make no claim against them or speak ill of them!!!

104. Please list (to the best of your knowledge) any gifts or monetary payments offered or received by you in a chronological order.

[REDACTED]

105. Who offered you the payments and/or gifts?

VSCA Victorian Catholic Schools Association – the Parish Priests/Employers Body

106. What did you believe their role was within the religious or other organisation?

[Empty text box]

107. Did you sign any legal documents to receive your payment?

Didn't take it

108. Were you bound by any confidentiality agreements?

I would have been

109. Did you receive any legal advice?

The union told me to take it.
I was adamant I would not be silenced and as it was I was free to make the submission to the Vulnerable Children's Inquiry last year which in part led to this inquiry

110. If yes, who were you referred to?

[Empty text box]

111. Who paid for your legal advice?

[Empty text box]

SECTION Q. If you were offered monetary compensation or gifts

112. Were you or the victim offered or refused reimbursement for medical expenses which arose from your injuries?

Workcare paid for my medical costs for the first six months

113. How was the payment/gift made to you or the victim? (Cheque, Cash, Bank Transfer, Visa Card, payment of bills, replacement of household items, travel or accommodation etc)

[Empty text box]

114. Can you provide a copy of the relevant documents relating to these payments/gifts?

If they are relevant

115. Did you believe that you still had a right to consult with civil authorities or the police?

[Empty text box]

116. Did anyone offer or give you or the victim any money/gifts at any time throughout the process?

[Empty text box]

117. Did anyone offer you or the victim predictions about how much money you would be entitled to?

[Empty text box]

118. Did you or the victim understand what conditions were placed on you in accepting money/gifts?

I asked for the offer in writing but was told they would never put it in writing until I was ready to sign it.

119. Did anyone explain any conditions you or the victim had to abide by when accepting the money/gift?

[Empty text box]

120. If yes, please describe who explained these terms and conditions and what the terms and conditions were.

[Empty text box]

121. Were you or the victim provided with any written information?

122. Please include any documents you feel are relevant

SECTION R. Hearings, panels, facilitated meetings and/or other

123. How did it happen that you were provided with money or payment resulting from your victimisation?

124. Was it a hearing, panel, facilitated meeting and/or mediations?

125. Did you understand the purpose of the hearing, panel, facilitated meeting and/or mediations?

126. Can you describe what you believed was the purpose of the hearing was?

127. Did you go before a panel with regards to you receiving money/gifts?

128. How was the hearing, panel, facilitated meeting and/or mediation organised?

129. Did you know who would be present at your hearing, panel, facilitated meeting and/or mediations?

130. Can you describe who you thought would be present at your hearing, panel, facilitated meeting and/or mediations?

131. Were you able to tell the hearing/panel what had happened to you and how you had suffered?

132. Did you have any representation or a support person/advocate at any stage?

133. If yes, was the support person/advocate of your choice or appointed by the religious or other organisations?

134. At what stages was this support person present?

135. Did you seek legal advice?

136. Were you advised of your right to seek legal advice at any stage?

137. Were you advised of your right to seek a support person/advocate at any stage?

138. Did you receive money or gifts outside the hearing, panel, facilitated meeting and/or mediations process?

[]
139. How was this money/gift given to you or the victim? Why?

[]
140. Briefly describe how you felt during and after your hearing, panel, facilitated meeting and/or mediations?

SECTION 5. Satisfaction with process

141. Briefly describe how you felt during and after the whole response process?

I was not sexually assaulted by a priest as a child and I cannot imagine how life must be for those who were robbed of their childhood in this way and forever live knowing there is no such thing as trust and safety and they must always be on guard. But I have been treated as an enemy of the school, parish and Church since I had the first panic attack when I realised that the Church places its good name and its clerical culture over the wellbeing of children.

I have been really traumatised by this realisation and the ongoing proof of it in the manner in which the Healesville victims, their families and I have been treated over the past 6 years.

I thought I was getting better with my anxiety and depression abating in 2008 and 2009 but unfortunately I have Post Traumatic Stress Disorder and it has gone on to manifest itself in various physical problems that have proved far more debilitating than the anxiety and depression.

I have lost my health, my faith, my career, my status in the small community in which I have lived for the last 27 years, a large part of my friendship group and social set and the freedom to walk the streets of Healesville without feeling that I have been judged and found wanting. I live with unease and disease and each day is a battle to make it through with chronic daily migraine headaches and the ever present pain of fibromyalgia and myofascial pain.

I first believed that it was the hierarchy that were the root of the problem and that it was just ignorance on the part of the priests and people in the parishes but I have come to see that it is far more complex than that. Collusion by the faithful is an intrinsic part of the systemic problem. This is eloquently expressed in the Newcastle Herald H2 article about Bishop Malone attached.

The existence of offender priests is a terrible problem and this must be addressed but I am now of the opinion that it is the almost equal trauma of the systemic response that does the ongoing damage. If victims heard the rage of the faithful on their behalf at the time of disclosure a lot of the ongoing trauma following disclosure could be halted.

Therefore I believe that there are two imperatives.

1) Creating Safe Environments: Better education and understanding of offending behaviour and how to protect against it;

2) Addressing that within ourselves as social beings that allows us to act out of denial when we perceive that 'our' social group or organisation from which we derive our status is being threatened or impugned.

142. Was your complaint adequately investigated?

My call for outreach to victims and their families was ignored

143. Were your complaints upheld by other people or official bodies?

144. If yes, which people or other bodies upheld your complaints?

145. Were you satisfied with the outcome of the handling of your complaint?

146. Were you refused a meeting with higher authorities in the religious or other organisation until you signed a deed of release?

147. Did you have an avenue for appeal if you were not happy with responses to your complaint? If yes, can you describe the avenue for appeal?

148. Did you have an avenue for appeal if you were not happy with counselling, support and pastoral care responses? If yes, can you describe the avenue for appeal?

149. Did you take your dissatisfaction complaints elsewhere?

I was disappointed that when we have spoken with members of parliament, police and welfare professionals over the last 6 years with this awful information about abuse in the Catholic Church so many have used the 'black hole of silence' in return or agreed with us of the record and then remained pragmatically careful in case they been seen to criticise the Church and lose votes, funding or the chance of promotion.

What about the children?

I have seen great courage from a few.

- All the victims and their families who have told their painful stories in the media, as they know this needed to be aired in order to make children safe in the future;
- Kevin Dillon who has stood against his peers in the footsteps of Christ - a true priest;
- Justice Cummins and his fellow inquirers;
- [REDACTED]
- Glenn Davies with his work both in Victoria Police and since he left;
- Helen Last of IGFA who spent the last six years earning no income but working full time with victims in order to ensure these issues were made public after exhausting all avenues of appealing to people in the Church to face the truth.

150. Who did you make these complaints of dissatisfaction to?

The Church – School Principals at St Brigid's Primary and Mount Lilydale Mercy College; Melbourne Response – Peter O'Callaghan and Maria Kirkwood; CEO, School Board, Parish Priest, Archbishop Dennis Hart, Bishop Hilton Deakin; Bishop Christopher Prowse; Bishop Tomlinson

Parliamentarians – Ben Hardman; Fran Bailey; Robert Clarke; Lisa Neville; Kevin Rudd; Rob Hulls

Spoke with or wrote to people in welfare including Childwise; Australian Childhood Foundation; Anglicare; Bravehearts

151. Was the complaint resolved to your satisfaction? If not, why not?

152. Did you find these processes unnecessarily legalistic?

SECTION T. Other issues you might want to cover in your submission

153. Do you know of any policies or rules or ways of doing things in the religious or other organisation that could discourage or hinder or stop a person reporting child abuse to the State authorities? If yes, can you please describe these?

Collusion
Good Name of the Church
Boys club
Lack of empathy for children

154. Were you ever visited by people who represented the religious or other organisations but did not explain their role?

155. If yes, what did you believe was their role?

At one stage while I was still suffering acute anxiety off work on sick leave. The principal wanted to bring the offender priest to my home with him.
I told him I wanted my psychologist present and in the end I just refused to meet with them.

156. Was any of the information you provided passed on to another individual or organisation without your knowledge or consent?

I do not know but Dennis Hart already knew about me when I wrote to him, so I know that what I had been doing or saying was being spoken about between School, CEO and Archdiocese. He still refused to meet with me however.

157. Were you pressured to attend an internal hearing before your claim was accepted?

N/A

158. Was any child involved in this process pressured to attend an internal hearing against your wishes?

159. Did you have other parties sitting in on any interview or hearing without your consent?

160. Did the process have significant time delays before a resolution was reached? If yes, what reasons were given for the time delays?

161. Did the organisation seek out your feedback on the process?

They have done everything they can to deny us any voice at all

162. If there was a finding in your case did it cover appropriately what had happened in your case?

SECTION U. Recommendations for improvement

163. What actions could the Church or organisation now take, or what new systems or rules could it put in place, to ensure it deals fairly, compassionately and effectively with complaints of child abuse by its personnel?

- Report all allegations of sexual misconduct to the proper authorities not the Church minders.
- Replace not so independent commissioner with accountable, genuinely independent, multi-disciplined unit that works closely with authorities and child protection and social welfare experts
- Make sure intelligence is gathered from all who have information to find out exactly what was going on in parishes and allow secondary victims to contribute to this because they usually have information about the structures of the time or witnessed grooming.
- Cooperate with State Authorities and Child Protection Experts in forming policies for responding to concerns raised.
- Provide counselling, including family therapy, to secondary victims as well as those who have been abused because how we respond and assist the survivors has great bearing on their well-being as well as our own.
- Provide parish crisis response teams made up of independent experts as well as Church personnel to create safe environments for discussion of the past and collaboration on (a) providing a compassionate response to those harmed and

their families and (b) creating a safe environment for all children and vulnerable adults

- Provide ongoing, best practice comprehensive training on both responses to abuse and creating safe environments to

- All clergy
- All school and parish staff and volunteers
- All parents
- All parishioners

- Implement ongoing, best practice, child empowerment education for all children monitored by child welfare experts in this field – this can cover bullying as well as safety from sexual abuse.
- All of the above measures must be subject to regular independent review, be accountable to state authorities, reported on to parishioners and must include clear pathways for complaints about how the system is working.
- GET RID OF THE MELBOURNE ARCHDIOCESE 'MAY OUR CHILDREN FLOURISH' DOCUMENT COMPLETELY and put together, from scratch, a best practice policy in collaboration with State and Child welfare experts.
- Those who have been involved in the processes for the last 16 years should not be involved in these changes. They have refused to listen and respond and are far too compromised to be involved in the solution.

164. Why was it you decided not to take civil action against the religious or other Government agency?

I would like to take civil action against the Catholic Church for what has happened to me and the lasting effect on my well-being and particularly my family's financial security. However Workcare – being on a no fault basis until physical incapacity is established, requires a 30% mental health disablement (virtually needing a carer) and in Victoria does not recognise the chronic health issues that accompany PTSD such as are recognised in the U.S. As a result it looks as though I will not be eligible to sue under Workcare legislation. The Church wins again.

SECTION V. What actions could the Church or organisation now take, or what new systems or rules could it put in place, to prevent child abuse by its personnel in future? (Please indicate)

165. Statute of Limitations

There should be no statute of limitations for sexual crimes as it is now fully understood that it takes years for victims to come forward

166. The organisation not being a legal entity

The State should insist on restructuring to ensure the Church is as responsible for its personnel as any child care agency.

167. The organisations assets not being protected by property trusts

Legal reform is necessary for this too. How dare the Church believe they should be immune from litigation.

168. Personnel not being considered employees

The State has the right to insist that restructuring of all these legal avenues must be done or all funding and tax exemptions will be re examined

169. The accused not having any assets due to a vow of poverty

This would not be an issue if the Church took collective responsibility

170. Fear of consequences from the organisations hierarchy/other members of the organisation

- Provide legal protection for whistleblowers
- Prosecute bishops and hierarchy who were involved in cover up so that future clergy members are able to safely say to those above them... "I cannot do as you are asking as it is illegal and I may go to gaol if I comply." This will help in their decision making when they find themselves torn with divided loyalties. As it is they are more afraid of displeasing their leaders than they are of doing what is immoral. If it is illegal and they may be charged, the decision to protect children may be easier for them.

171. All of the above.

If the State does not take decisive action as has happened in Ireland then future abuse will be State sanctioned abuse and the State should be liable.

In fact, despite a lot of State intervention in Ireland already, the Irish government is at present considering a major overarching countrywide government inquiry because the most recent audits of dioceses not already subject to inquiry have shown that many of them have still not made the changes recommended by the inquiries held in other dioceses. The Garda is investigating leads gleaned from these

It is vital that we learn from what has happened overseas or we will have to go through many more years of children not being safe or victims' being maltreated as has happened in the U.S., the U.K. and Ireland.

The documents referenced below give really clear reasons for problems with implementation of necessary changes recommended or even mandated following comprehensive inquiries. In all three countries, the power structure and role of bishops proved to be a stumbling block. Bishops are 'autonomous' and in many cases believed that they did not have to follow anything agreed upon by another bishop in another diocese. Therefore hard-won protocols were seen as 'optional'.

In the UK, despite the Church instigating the inquiry and the establishment of a very comprehensive child protection system it was left to bishops to oversee the implementation without outside scrutiny and this has jeopardised the entire system. The UK has never really addressed the welfare of those already harmed in any inquiry to date.

Irish Police Examining Church Audits/Reports released this week

<http://www.irishtimes.com/newspaper/frontpage/2012/0906/1224323655487.html?via=rel>

Ireland: Minister does not rule out statutory inquiry at later stage

<http://www.irishtimes.com/newspaper/ireland/2012/0906/1224323653716.html?via=rel?via=rel>

Changes required to law/policies/practices/protocols

SECTION W. Do you think any of the following would improve the religious or other non government organisations complaints process is helpful in relation to law/practices/policies/protocols? (Please indicate)

172. Religious and other organisations should be mandatory reporters as per current obligations for those working in schools and teachers

All people who work in any organisation that works with or provides services for children should be mandated. This includes volunteers, janitors, secretaries and those who work in the lunchroom. Often it is these peripheral workers who see things and feel they have no power to do anything about it because of the disparity in power between them and the hierarchy or lay people in leadership. Being mandated and receiving the training for this would ensure that all employees are looking out for the welfare of children which is a no brainer surely.

173. Organisations should provide realistic and ongoing frameworks education and training to ensure adequate equitable relationships are fostered to negotiate appropriate boundaries in relation to children and vulnerable adults

I would really like to speak with the Committee members to explain my ideas on this topic more clearly.

Ongoing best practice training which includes scenarios is essential.

Discussion of boundaries should be revisited regularly several times a year. This could be best done through a program of supervision such as is used in welfare work with workers.

If such discussion was scheduled regularly it would prevent people being embarrassed to speak of concerns when they arise. They wouldn't have to introduce the subject as it was already on the agenda. This is a small thing but, given Catholic culture, it would really help.

174. Reporting of any suspected illegal behaviour or crime should be facilitated first and foremost through police

This is absolutely true but often, when one has a niggling concern that hasn't progressed to a belief, you are likely to confidentially pass it by a colleague or superior in your decision process. It is at this point that there is a danger of

- being discouraged to see it as abuse;
- leaving it to the superior, if they say they will do the reporting;
- subtle signs being given that suggest you are a) being disloyal b) mistaken c) jeopardising your job d) seeing things that are not really there e) a 'nutcase'.

175. Ongoing primary prevention programs being implemented across the organisation in accordance with best practice recommendations from government.

Yes please!

Best practice recommendations should come from government but through consultation with child protection experts. Unfortunately State welfare and community services often lag behind experts at the cutting edge of research and development of the worlds best practice. The State needs to realise that its systems needs to be reviewed and updated on an ongoing basis also.

176. Appropriate supervision of suspects and offenders with no access to complainants or those who could be construed as vulnerable children or adults.

Firstly this should be done in collaboration with the police and state authorities.

This needs a lot of work and resources.

Up to the minute best practice training for those who supervise for a start

177. The organisations response should be locally based and have a public profile such that they are approachable to the public and professionals.

This must be fully integrated and collaborative with public services such as sexual assault counsellors, police, welfare organisations.

178. The organisation should include complainant representatives to ensure that their services appropriately target the needs of the complainants.

Advocates / case workers are an important way of ensuring that the survivor is being responded to appropriately and receiving all that is needed. Often during the disclosure and following processes the triggering of trauma symptoms and added stresses mean that a survivor cannot think clearly or advocate for themselves. They do not know what a best practice response is and do not know what to expect or ask for. Often it is only after the process is over and they have time to reflect, that they realise they did not get what they needed or wanted and then it is too late.

179. Feedback and regular review should be embedded in the process to ensure complaints and service delivery is at an appropriate high level.

If this is the case then the response will be shaped and improved by the input from victims, which is as it should be.

180. Recognition that spiritual damage as a critical element in the harm caused.

This is often a problem between victims and their families also. Having close family members being still very attached to the Church can be a powerful deterrent to disclosure. Victims, who no longer see the Church as nurturing or representing God (if they believe in God at all any more), abandon the Church but do not want to rob their parents or siblings of something they deem precious or indeed essential in their lives. This leads to a terrible alienation that the family members do not understand and often recriminations from the family to the victim who is bravely trying to allow them what they hold dear. This is a symptom of the victim's lack of self-worth and can result in a desire for substances to dull the pain or lead eventually to suicide without the victim's family even knowing what the problem was.

Better education for all could help with this

- firstly so that people may recognise the problem in their family and address it

- so that victims may realise that they have the right to speak up and it is not their responsibility to preserve their parents and siblings faith.

So many victims have been vilified by their families for their life choices, dropping out of education, difficulties in relationships, substance abuse, anger issues, lack of motivation etc and in fact the victim has been doing all he/she can to spare them of the truth for fear it may rob the family members of a faith which seems to be more important to them than the victim's wellbeing.

181. Recognition and practical response and support to family members of the complainant – the secondary victims

The education, care and resourcing of the secondary victims is vital because they are best able to support victims day by day 'at the coalface'.

Of course secondary victims have their own need for recognition and support and I have learnt to my cost that PTSD can result from knowledge of trauma to those for whom you have a duty of care, the feelings of guilt for not keeping them safe and the spiritual damage done in facing the evil perpetrated by both the offenders and those in the Church who have covered up particularly in religion which you have 'allowed to define you'.

182. The relationship between Canon Law and civil and criminal law should be transparent and Canon Law should be subject to the law of the state

This requires a great deal of investigation to fully understand. In Ireland they came to the conclusion that canon law had no more jurisdiction in Irish law than the rules of a golf club.

The norms of Canon Law such as those established in the US to 'back up' the US Charter for the Protection of Children and Young People are likely to be transitory. They are not in place in other countries and it appears that the Vatican does not really approve of some of them. They may not be in place in the next ten years.

Thus an inquiry may be satisfied that canon law has been changed and leave things there and in effect the change is not permanent and the bishops can go back to the old ways quite readily.

I really recommend that this inquiry not rely on a Church canon lawyer for their information in this regard. Consultation from someone like Tom Doyle, who is a Canon Lawyer who is firm about his concern for victims and child safety rather than the good name of the Church. Nicolas Cafardi, a member of the US Review Board is also a canon lawyer and he has been quite honest about the difficulties canon law presents in establishing safety for the vulnerable and the fair treatment of victims. Canon law is in place to protect the church and cannot take precedence over basic human rights or the law of the land in which the Church operates but, in the eyes of the Church, IT DOES.

183. Psychiatric or Psychological testing of all current church personnel including those currently in training for religious life.

I have seen [REDACTED] different priests grooming boys in my lifetime. I did not recognise it for what it was at the time in the first two instances, but following disclosures I critically re-

examined what I saw and in hindsight the behaviours were very clearly to be seen. There were many similarities

- in the use of power over, not only victims, but those around them particularly those with a supervisory or parental role;
- in their apparent self perception; (Narcissism)
- in their flouting of rules – ‘these rules don’t apply to me’;
- in their subtle manipulation and ‘playing off’ of one child with another;
- in their understanding of their role as priest – not servant but elite;
- in their ‘immaturity’ manifest in the way they ‘played’, took pleasure in showing others up; making ‘cheeky’ or politically incorrect comments.
- in their seeking out the company of boys in preference to age peers;
- uncanny ability to identify, engage and segregate the more vulnerable boys and establish opportunities to be alone with them rather than encourage them to mix with their peers;
- in their ‘normalising’ of children and young people entering the areas usually considered off limits e.g presbytery areas not usually used by parish, bedrooms, sacristy etc;
- in their effective use of power over or manipulation of those with roles in the parish. i.e. despite sometimes being friendly with staff, it was made quite clear who was in total charge;
- in their ‘put downs’ of those who dared to cross them.

I saw all of these behaviours again in Paul Pavlou, the priest who came into my classroom in Term1, 2006. This time the behaviours made me ‘bristle’. I was ‘triggered’ by them and all my instincts were warning me that this man was not safe.

Other staff did not share my concerns as they had not had the previous experiences and they had not had any quality training in how grooming operates.

Paul Pavlou had only been ordained in 2004, two years earlier. His behaviours were quite obvious and it was also apparent that he could not help himself. I am certain that these behaviours must have been remarked upon, if not understood, by those who had seen him in the seminary, lived with him in the presbytery in Croydon or those teaching with him in the Salesian school he had worked in previously. I am certain that an adequate screening process would have picked this up.

The Archdiocese has claimed that adequate screening has been in place since 1996 when the Melbourne Response was introduced. Paul Pavlou’s case shows that this is NOT true.

I believe that there should have been investigation into Paul Pavlou’s past at Salesian College, the seminary and in the Croydon parish. His records should have formed part of the investigation of the offences in Healesville.

184. Appropriate and independent access to psychological counselling and treatment available to religious.

Why was counselling and treatment not available to me as a catholic teacher? All staff of the Catholic Church working in a pastoral way should be required to attend supervision as welfare workers and psychologists are. This includes but is not limited to religious. I believe this should be introduced for teachers who are at the coal face with children and families in crisis for many reasons all the time.

185. Funding for victims to seek holistic casework approach.

(spiritual/medical/legal/psychological)

See also answer to 178

Best practice response to PTSD includes all of the above. I believe that there are models for this now in the treatment of PTSD in repatriation of ex servicemen with PTSD.

186. An acknowledgement that the required pastoral care in this field is specialised and should be provided to victims by appropriately qualified professionals at no cost to complainants.

This is very important but I hasten to say that the training of these pastoral care workers must include trauma specialists from outside the Church. The Church at this stage is not capable of providing such training and pastoral workers who think they know and understand when they don't, can do more harm than good. This is what has happened with the Melbourne Response.

187. Would any of the following changes to the law improve access to justice for victims?

(Please indicate)

188. Statute of Limitations - amended to allow historical abuse claims

No limit for child sexual abuse as some are not ready to disclose until they are in their 50s-60s +

189. Amend the corporations law so that the authority is legally a corporation and capable of being sued over time

Vital

190. Amend property trust legislation in each state to prevent the church authority from protecting its assets from civil suites

The Church should not have these legal loopholes. The State must legislate to remove them.

191. Amend the law on vicarious liability so that priests and religious are treated as employees and therefore church authorities can be held responsible for breaches committed by church personnel

Essential to ensure that any organisation with staff who work with children is essentially responsible for their staff's actions otherwise there is no incentive for them to ensure they are safe.

192. All of the above

YES

193. Other legal changes or reforms (Please provide)

Mandatory reporting legislation must be amended to include grooming as reportable. Victorian legislation makes little or no mention of it. NSW law explains grooming in the legislation and describes patterns of behaviour as reportable. Mandatory reporting must be backed up by far better training than is currently being delivered. e.g. include difficult scenarios and work through them in the manner of one of Geoffrey Robertson's Hypotheticals. Police and Welfare personnel need to participate in training or provide training videos with hypothetical situations to cover difficult scenarios. This training should be provide by very experienced welfare or police staff – it

must not be left to young and inexperienced staff as it is the answering of questions and responding to difficult circumstances that makes for good training not just the delivery of the package.

NSW also has an ombudsman to report to and who is responsible for audits of organisations. This would be a great improvement here.

It would be better if changes that evolve from this inquiry were not ad hoc knee jerk reactions that set up piecemeal systems that are not fully integrated into the child welfare / education system.

You can see why if you look at the problems that arose in the recent ombudsman's report about welfare, corrections and police not being fully integrated and minors falling through the cracks as a result.

Our whole community is responsible for the well-being of Victorian children and the systems to support their well-being should be well integrated.

The Irish and UK Church child protection systems are fully integrated with the secular systems. This uniformity ensures greater accountability and it makes sense that childcare and school personnel, together with workers from sports and hobby centres and Churches etc all know that they have similar systems, uniform vocabulary and a general understanding that is in line with the state welfare authorities.

Although the US Church has developed widespread training for parish and Church personnel and they have a National Review Board, this all operates completely separately from all other child welfare. This is not as safe a model. It may be easier to implement to start with but for genuinely safe communities an integrated approach is far superior.

Welfare money outlaid proactively in this way now can set us up for a much safer society and therefore cheaper welfare in the future. This is cost effective over time but requires a government with the courage to implement it. My suggestion is that mass advertising campaigns on safe environments include this so that the general public start to clamour for this spending now to ensure a safe future.

No tax dollars could be better spent.

Further Attached Documents:

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