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"From Mortlake you left there under a cloud, did you go for counselling then?"

"Yes, with Augustine Watson, he is dead now."

"What did he do for you?"

"I saw him regularly and the kind of therapy that he seemed to be working on was first of all self esteem, trying to build up my own self esteem and belief in myself and he was a devotee of Logo therapy; Victor Frankl was a man in a Jewish concentration camp and he wrote a book "Man's search for meaning" about his helping others to survive by having a reason for living. If you have a reason for living, something to look forward to then it is easier to survive. So that kind of thing, "What's your priesthood, what kind of value do you place on your priesthood and your spirituality and your relationship with God and those kind of things?" Now he was constantly looking for things that might help me to develop away from the need that I felt or that compulsive behaviour kind of thing. One of his strongest things was stay close to the Lord and respect your priesthood and more spiritual kind of stuff."

"Did you tell him the truth?"

"Most of the time. I told him of my problems with masturbation at that stage, he knew all that and that was of the basic kind of things that we talked about. But we were looking at was why I was doing it, what were the needs, the underlying needs that I had. It came up that I needed intimacy, low self esteem, therefore I couldn't relate well certainly on a one to one level with adults, so I would fall back into feeling comfortable

with children. He felt that if I could develop sufficient self esteem and not think that I was a boring person that nobody was interested in or nobody liked or nobody wanted to visit, which is what I thought of myself. Very ^{few} Priests would ever come and visit me; I always had to make the initiative and say "Look I am coming for a meal or can we go out to the movies or could a few of us get together and have a meeting or something", but I just presumed that I was boring and nobody would ever want to come near me and I had a very low self esteem and I was a workaholic and tried to compensate. The overwork that I did was to try to compensate for that dark side of my life that I was feeling rotten and so guilty about. But Augustine then got me to the stage where the number of times dropped away dramatically; the number of abuses, just dropped away dramatically; the abuse of others. The self abuse I just forget how that went or how we dealt with that. But he said we just can't make that final break through and that is when he found the program in the States and I went there, but we are not up to that yet."

"Well the Catholic Enquiry Centre; after Mortlake, Father Augustine Watson?"

"I began with him then and then to the Catholic Enquiry Centre and up there my job was answering all the letters and enquiries that came in from non Catholics in Sydney and also doing P.R. work. But the people would get on the program and they would write in and ask questions and part of my work was to get myself invited into different parishes anywhere in Australia and go for a weekend, preach about the work and take up a special collection. So I would make sure that about every six weeks I would have a Victorian appointment, so that I could get down and spend time with Augustine, so I was able to keep up that regular contact with him, even when I was in Sydney."

"You were three years there or so, was there any molestation up there?"

"Yes".

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I met him at a

prayer group, a Charismatic prayer group and he was there with his family and I just latched on to him straight away. He would have been ten or eleven I suppose at the time; he was with his mother, his father didn't go."

"How did you get access to him?"

"Just became friendly with the family and I had a little computer and he was interested in it and I would lend him that and I had a little keyboard that I used to learn piano and one of my dreams was to learn to play, so I bought this cheap keyboard and he was interested in keyboards, so I lent him that and well looking back I wormed my way into the family."

"But when and where did the molestation take place?"

"The first time I can remember I was relieving for three consecutive weekends down at the parish at Bulli and I think at least two of those weekends he came down with me and stayed with me there."

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"No. There is no others in Sydney."

"That was a change in your pattern wasn't it?"

"Yes, I just cut right down. The other thing too, of course, I was in a different situation, because I was working with adults, living in an adult house."

"Do you think celibacy had anything to do with your problem over a long term?"

"No I don't think celibacy has got anything to do with it."

"You just think you were born with it?"

"Yes I think so. Whether it could have been arrested earlier in life. My feeling that it is a latent kind of thing, born sort of thing, maybe like homosexuality or whatever, the sexual orientation, but I am inclined to think too, that with some people it might be something that triggers it off, so instead of being a pattern of molestation, there might

simply be something that is latent and the sexual drive is satisfied by perhaps an adult or a heterosexual relationship. Because it isn't just something that does apply to homosexuals."

"You went back to Horsham and with Father Madden. He was a friend of yours?"

"Yes, I asked to go to him and asked to go as an Assistant, because I wanted to be not in charge. In Horsham there would be just two that I can think of and I am pretty sure that's all."

"Where did you meet them?"

"One was an altar server and the other one was a very poor family out in the bush who came looking for help. Probably just once with the altar server when I took him fishing and the one out in the bush would have been probably twice."

"Where was out in the bush, how far out?"

"Part of the parish, out on a property there. Just the two in Horsham."

"The Parish Priest wouldn't have known of that of course?"

"No, no. Looking at that, since I was working with Augustine Watson, looking at the outrageous, out of control behaviour, to dropped right back, so seeing Augustine must have been having an effect."

"You were at Horsham there as the Assistant from July 1986 to May 1988. Between May 1988 and December 1989 when you went to Jemez Springs, where were you?"

"Up at Whitecliffs. I have an underground house there and I was up there and would come down probably every three months and have a couple of sessions with Augustine Watson. I stuck with him right through."

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has been nothing since I did that."

"Did they put this up at the Court for you, was that information before the Magistrate, that there had been no molestation since December 1989?"

No, because the last date last year, it was probably a Mortlake one, but my Solicitor knew there had been something since, so he didn't make a big issue of the fact that there had been nothing."

"In December 1989 you went to Jemez Springs, was that Augustine's influence?"

"Yes, he found it and the Bishop sent me over."

"You were there for ten months. Were you there in the time that all the trouble occurred?"

"No, that was just after I left."

"How many of you there, did they call you patients or residents?"

"They called us clients and there were twenty with me and twenty in another program."

"Where were they from?"

"All over the world, but mainly in the States, but Canada, Jamaica, England."

"What was the basis of their therapy at Jemez Springs, the Servants of the Paraclete?"

"The program was five day a week intensive live in holistic therapy, that meant spiritual, so we had a weekly spiritual Director meeting, individual spiritual Director. We had faith sharing, we had Eucharist, we had prayers. Faith sharing might be ten with a Director and we have a Scripture or something, sharing our faith and something that comes up about our belief and things like that. We were divided into three groups and each group had a professional therapist in charge of the group, so each week we had a sexuality group, we had a psycho therapy group.'

"For instance the sexuality group, what happened there?"

"We would come in and the psychologist or psychiatrist would say "Has anybody got anything they would like to mention today?" Masturbation came up a few times, so we would cross backward and forwards and he would direct that session. The psycho therapy session was a general kind of thing. At the sexuality one, only sexual problems could be brought up, but at the psycho therapy group sessions, anything could be brought up, including sexuality matters. Some of us were there for child molestation, some for the next stage on with teenagers, some with relationships with women, some there because they had stolen quarter of a million dollars - a real mixture. There was psycho drama, pottery, etc."

"How did they approach the problem of say paedophile activity, the molesting of young boys, did they have a special way of attending to that?"

"No miracle cure. Because it was a mixed group, I talked one day about my particular problems and I told a bit of my story and then I suppose the therapy over there, if you ask what was the principle of their therapy, it was to find the underlying causes and needs that would bring about or make the person behave in that way."

"Did you feel over there that you were completely honest with them, did you get that feeling of trust that you would lay it on the line?"

"Yes, it was put your guts on the table and everyone did that and we kept each other honest. if I was sitting here and there was another paedophile fellow in the group or another two, you can kind of sense when they are holding back, because you know the tricks yourself. So I would say "Well what about such and such, did you have these feelings". It was lot on a feeling level rather than the intellectual level. Some of us used to go the S.L.A. meetings in Albuquerque for Sex and Love Addicts. They are here in

Australia too. It is like A.A., it is a A.A. type meeting, for people that have an uncontrollable need for sexual partners or sexual intercourse. Their sex life was out of control in some way. We had physical medical checkups and there were two professors from the University Department of Health used to come out and talk to us once a week and look at our diet and our exercise routine and those kind of things. The psychological basis of a lot of it was Yungen psychology, so there was a lot of inner child nurturing. A lot of dream; with my individual psychiatrist that I had to meet with once a week, I did most of my work through dreams and analysis of dreams. Recent dreams, but sometimes I would bring up a dream from the past, I kept a dream journal and sometimes I would record five or six different dreams and take those along or take one of them. We would look for patterns of things that happened within the dreams."

"The ones who went off the rails at Jemez Springs, were they there when you were there?"

"No."

"How many of them were there?"

"I think the way it broke was that there was a fellow who was in therapy would go up to Santa Fe or somewhere up there and he was given a job of supplying on the weekends and he was still offending was he was in therapy. That was how it broke and there was an investigation into the Santa Fe Archdiocese and accusations against the Archbishop and he had shoot through, because there were two or three Bishops in America that would take graduates from the program, fellows who had been thrown out of their Diocese. I think there was one in Texas and one in Santa Fe, they would take on graduates and give them another chance, provided they kept on with their therapy and that sort of stuff. Now after the thing blew up, there were quite a few came forward and accused I don't know how

many Priests, but quite a few Priests in that Archdiocese have been accused. We got a press release from the Solicitors from the Servants of the Paraclete and I think that said that only two of the offenders, apart from this one, was doing it while he was still in therapy. I think only two of the ex residents were involved. "

"There was evidently a lot of civil damages claims over there?"

"Yes, I have all the stuff that has been sent to me, but it has all been settled."

"You came back and then you were up at St. John of God Hospital."

"That is right, I stayed home with Mum and Dad for about three months. That was awkward because at that stage they didn't know what the hell was going on, they knew nothing about it and Dad was saying "Why don't you go and help the Priests over here, they are busy". So I used to spend a fair bit of time away up at Ararat with Brendan Davey or I would go up to Whitecliffs or I would just disappear for a while and then I was at a BBQ at Ararat and one of the Priests of our Diocese who had been a St. John of God Brother - because I came back thinking I just wouldn't get a job and didn't know what the hell I was going to do. At the end of the program the Bishop came over and there is an evaluation session where I presented a paper on what was my problem when I came in, what I had done about it in the meantime and how I felt about myself and about the future and each of the staff would give some input and the Bishop would have his say and bring it back to reality and say well this is the reality of the situation, that is our Bishop, Bishop Mulkearns. So their suggestion was that I come back to Australia and work as a Spiritual Director in some similar kind of program for Priests and Religious and hopefully there was going to be one set up in Australia, because Augustine Watson was working towards that. So I had no job and nothing to do and this Priest who had been a St. John of God Brother said "I think that they might be looking for a Priest up in

Sydney, North Richmond". So he phoned the boss and the boss phoned back and said "Yes you can come" and I said "I have to come and tell you my story first". He said "We don't care what your story is" and I said "I insist that I come up and tell you". So I went up in March, I think it was, I came back in December and I went up and told him my story and told the fellow in charge of the Pastoral Care Department and they said "That is alright, but if anything happens we want to be the first to know". So they took me on there and I had eighteen lovely months. I was Chaplain to the Brothers and the Hospital and at their public chapel there would be about hundred people come in there each Sunday for Mass, so it was a double kind of ministry, it was working with the psychiatric patients, drug and alcohol, both male and female and religious there. I loved it there and they loved me and I was doing a good job and then in November a phone call came through from the Doctor in Edenhope to say that the Police had been around asking questions, so I had to pack up and leave there."

"Since 1992 you have been where, since you left up there?"

"I had to come back and tell Mum and Dad and then my cousin at Mornington is a widower, a bit older than I am, I said "I can't live at home, because my three brothers will not talk to me and they are in Ballarat and their families wouldn't come and see Mum and Dad if I was living there, so he gave me a home down at Mornington while I was going through all the interviews and the legal stuff until I went to jail."

"How long were in you in jail?"

"Three ^{months} ~~years~~ in jail and I am still on two years suspended - I think it is two years, I read differently in the paper, but I think it is two years suspended and then I got to know the fellows here from coming in from Mornington and going to Mass here and when I was coming in to do psychological testing with Professor Richard Ball for a start off and then

with Ian Jocklen, a forensic psychologist, there was going to be a train strike, so I was asking here if I could stay overnight so I wouldn't miss my appointment and they said "Any time there is always a room here if you need to come" and so I came and stayed two nights before I went to Court and when I was about to get out of jail they wrote and said there is a room here if you need it. They have been lifesavers. I do some work, I cleaned all their windows when I first came and a bit of washing and ironing and gardening."

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