

1973-75 - Peter Kelly s.j. ,while a priest on a sabbatical in France and Germany, lived in a very-serious two year relationship with a German woman , during which they got engaged and discussed his leaving the order and marrying. He also became the father of a son, David Weber.

David Weber lives in Germany, and runs a website that fights against the discrimination and stigmatization of children of catholic priests :

[humanrightsforchildrenofpriests.org](http://humanrightsforchildrenofpriests.org) - [David Weber's website](#)

(At the moment the website is mostly in German, but the starting page is also in english. David is working on the english pages)

David Weber has also sent me a more detailed document about his, and his father's story. You'll find excerpts below:

....”In the Jesuit's understanding , my father had done his duty by helping to cover up the abuse offences during his term as provincial, but then, in 1975, committed what in their sick, perverted thinking is real betrayal, and apparently a bigger crime than abusing children, namely becoming the father of a child. And, in that perverted thinking, someone who commits such betrayal, then receives a punishment, and, if he agreed to the punishment , will be somehow accepted back into the fold upon death, as he was when his funeral mass in Adelaide in June 2004 was concelebrated by 5 Jesuits, but he will not receive a glowing humily or have a obituary written about him

In 1973 my father asked the order to release him from his office of provincial one year before his term would normally have ended, to take a sabbatical, and went to France where he met my German mother, (who was a young German to French interpreter at the time, specialising in theological issues) with whom he subsequently lived in very serious two-year relationship in Germany, during which they discussed his leaving the order, and marrying (they did get engaged).

During that time, he never spoke directly about child abuse by Jesuits. However , he did say that he had asked for the sabbatical as he had felt „**very tired**“ ( most certainly about having to always help in the cover-up) and also told my mother (who at the times still was an enthusiastic young convert to catholicism) that he wished he could „**still believe all this as you do**“. The fact that he did not talk about it directly will have most certainly have had to do with an order by the Jesuits not to talk about it (as my mother and I would later find out, he always remained a true Jesuit following his orders). He did carry the manuscript of a book with him though, of which he thought that it would „**upset Rome very much**“. My mother had always thought that the manuscript had been about theological issues, and we only recently guessed that it might have dealt with the abuse issue as well. Reading your website, I now do believe it will also have been about abuse, or at least the structural reasons for it. We will never know though, as the book was never published in the version my father might have planned at that time.

I was born in November 1975, but my father had disappeared from Germany and returned to Australia a few months before that. After my birth he still declared himself to be „**deeply moved**“ by it in a telegram, but could only be reached via a c/o address with an Adelaide lawyer. It will have been at that time that he will have told his successor as provincial about his fatherhood, and it will have been then that a big Jesuit scam began.

In April 1976, my father sent a letter to my mother, in which he said that he was „**now married to another woman, Carmel Eire**“, an elderly widow with 4 children from her first marriage, and had „**no money**“ as he had to support this „wife“ and her family. At the time this was a brutal shock to my mother of course, and research we did later shows that to shock the mother might be one of the reasons that the church arranges or even forces "marriages" of former high-ranking priests who have become fathers to women other than the mother of the child. For a detailed analysis of the method of the forced marriage, and of particularly the striking similarities

with the case of the late Scottish Bishop Roddy Wright, please open this link.  
<http://www.humanrightsforchildrenofpriests.org/Human-Rights-for-Children-of-Priests/Cases/Methods/>  
...“

David also analyzes in more detail how this arrangement will have been made in his father's case, and thinks that ....“ if they had needed another reason to forbid him to be with my mother they will have found it in the dark secrets about child abuse they knew he knew about so many of them. Having read your website, I see more clearly now what sinister bond is being formed and upheld through the knowledge they all have of the crimes of so many other members. And given that my father had covered up abuse by moving so many priests to other schools, they just could not let him live with the independent young woman my mother was then, as it was quite possible that he would at one point talk to her about what he knew. It is spooky to imagine all these perverts, who should rather be the accused, sitting there like judges, deciding that I would grow up without a father, would have child support (financial and emotional) and later inheritance denied to me, deciding so much about my life when it had only just begun. They will also have made it clear to him , if that was even necessary, that it was now also out of question that he would publish his book in the original critical version.....”

.....”By agreeing to take part in this charade of the forced or arranged marriage, the main purpose of which really was to deny livelihood, social status and emotional support to his real family, my father had once again become a true jesuit, and had successfully suppressed the little humanity that had flared up when he had resigned as provincial and during the relationship with my mother. The backlash was all the greater, and despite officially not being a Jesuit anymore, he soon showed his renewed obedience in another way too. Because in 1978, absurdly enough, he did actually publish the book he had talked about. However, the manuscript of which he had thought that it would „**upset Rome very much**“, had become a submissive book, with no single mention of either child abuse or his role in covering it up, nor my mother or me. (The book is still available on the internet f.e. via ebay , see <https://www.ebay.co.uk/itm/Searching-for-Truth-Peter-Kelly-/392236911049>... ..

...A year later, there was another flicker of the more humane side in him, when he, contrary to 90 % of priests who have children, and certainly contrary to church orders, recognized paternity in the **German consulate in Adelaide**. Surprisingly honestly he wrote a letter to my mother after that, saying that he did „**owe you at least that**“. Together with that letter he sent my mother 1000 Australian dollars, apart from that I never received any child support. However, there was another side to this recognition of paternity as well: It completed the falsified biography of my father that had by now been established. Because if you look at the recognition of paternity, you see an elderly Australian man, married to an elderly Australian woman, with four step-children, who apparently had also once been to Germany, where he now had a child. There is no mention of his 38 years with the jesuits, or the fact that he had known my mother before that elderly Australian woman , or that he had lived with my mother in a very serious two-year relationship.....“

David then explains how his and his mother's attempts to establish real and lasting contact with his father later, and to receive financial, social and emotional support after David had reached puberty, and a concrete plan, at first supported by his father, to arrange for David to go to school in Adelaide, were thwarted, and gives a lot of evidence (including actual quotes) for the role the jesuits played in that. The meetings and conversations he quotes from were with, among other's with then Australian jesuit provincial **Bill Uren** , prominent Australian Jesuit **Gerald O'Collins** and the then General secretary of the international order, **Hans Zvievelhofer**. He also recounts the very sad and really traumatic meetings he actually did have with his father, when he finally did come to Australia in 1994 and 1995. **Peter Kelly** „...had completed his way back to an absolutely obedient jesuit soldier

again "...and had "successfully defeated the fatherly feelings that had flared up". In the meetings he was like "ice-block, in every gesture and move a brain washed Jesuit who knew that these meetings were forbidden ".

David recounts the really catastrophic consequences these events had in his and his mother's life, for him even more so as they happened while he was in adolescence. He ends this segment with the statement that "...", in that way similar to the boys at St. Xavier, who as you say on your website were, **at an important time in their life, as for them the next few years would be crucial, and a good education would help set them on a course for the rest of their lives**", what had been planned to be the real start to my adult life became a nightmare instead."

At the end of the document he also remembers the bizarre way he eventually learned of his father's death in 2004:

....."so in July 2004, I had the idea to check the website of one of my Australian cousin's, singer-songwriter Paul Kelly, who I understand is very well-known, even famous in Australia (the "country's national bard" I once read). So I checked his tour-dates, read that he was scheduled to play in Brighton, England the very day I checked the website, found out the telephone number of the concert hall, called and managed to get him on the phone (I had met one brother and one sister of him in Australia, but never with him) The exchange we had was: D. Weber: „ **David Weber speaking, do you know who I am**“- Paul Kelly: „ **Yes of course, Uncle Peter's son**“- D. Weber: „ **Is my father dead by now**“- Paul Kelly: „ **Yes, he died about 6 weeks ago**“ He then promised to check the exact date, and we subsequently had an e-mail correspondence, in which he also told me the details of the funeral, such as the fact that 5 Jesuits had concelebrated the mass. **Paul Kelly** was friendly at first, saying „ **we are a big clan, and you are one of us**“, but turned out to be a real hypocrite later, when he realised that I did not want to let the matter of my father's false marriage rest, and would fight for the truth. He then wrote „ **I cannot take sides in any claim for reimbursement you might have**“ and very decidedly ended the correspondence.”.....

David Weber goes into more detail in that document about what he experienced in Australia, and elaborates on evidence there is for the method of the forced marriages of former high-ranking priests. David has no qualms with anything of that being published, so anybody interested in the entire document can get it from me or from David Weber directly. His email address is : [david.weber@humanrightsforchildrenofpriests.org](mailto:david.weber@humanrightsforchildrenofpriests.org)

In Germany, David has fought for many years to raise awareness about the discrimination faced by children of catholic priests, and already in 2009 took part in a well-known television talk-show, watched by 1.5 million viewers that night, in which he, his mother, and one former priest who had left the church debated with a Bishop. Please see: <https://www.youtube.com/watch?v=3SPFOTrhJ2M>, <https://www.youtube.com/watch?v=9qktb3pTF-w> and <https://www.youtube.com/watch?v=5dJal1lzF2U>

One interesting recollection with respect to the issue of abuse by jesuits, finally, might be the account he gives of a meeting he had with an officer of the Australian Federal Police:

...

Sometime in late August or September 1994, I had ... gone to the Adelaide

office of the **Australian Federal Police** and I had given them a document with information and an analysis of how the church acted toward children of priests, and also of the method of arranged or forced marriages as used in my father's case . The officer who received the document, a **Sergeant Bob Fisher**, told me that he could not do anything concrete now, but that they would feed the document into their database, and that if any similar information was received later, it would be analysed if a systematic method of the church could be proven, and whether this could lead to charges against the church. So I wonder if the Federal Police still has this document in it's database, and whether it could be used in any way....*I* remember that even already back then, and that might also have been the reason that Mr.Fisher was quite responsive , he said to me during the meeting : „**Oh yes, the Jesuit order, they are also known for a lot of child abuse here in Australia**“.