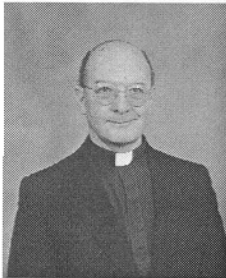




# ARCHDIOCESE OF PHILADELPHIA PRIEST DATA PROFILE



**Rev. John H. Mulholland**  
Name: Address:  
Immaculate Mary Home  
2990 Holme Avenue Philadelphia, PA  
19136-1997

Phone Number: Date (215)335-2100  
of Birth: 12/13/1938

## CURRENT ASSIGNMENT(S)

**PRIMARY POSITION(S)** Chaplain, Immaculate Mary Home

**ASSIGNED**  
DATE 06/17/2002

## ORDINATION, ECCLESIASTICAL HONORS

**Status:** Diocesan, In Service **Incardination:** Philadelphia (PA)  
**Date of Ordination:** OS/22/1965 **Ordaining Bishop:** John Cardinal Krol

## EDUCATIONAL DEGREES ATTAINED

| Seminary / College/University            | Date Completed | Academic Degree(S) Held |
|--|----------------|-------------------------|
| St. Charles Borromeo Seminary, Overbrook |                | BA                      |

## TALENTS/HOBBIES/INTERESTS

|                 |                  |
|-----------------|------------------|
| Parish Work     | History          |
| Homiletics RCIA | Liturgy          |
|                 | Sacred Scripture |

## PREVIOUS ASSIGNMENTS

| Previous Positions   | Dates Assigned   |
|--|------------------|
| Assistant Pastor, St. Patrick, Kennett Square Assistant Pastor, St. Joseph, Warrington   | 06/1965 -06/1966 |
| Assistant Pastor, St. Anastasia, Newtown Square Assistant Pastor, Blessed Virgin Mary, Darby Assistant Pastor, Holy Child, Phila (Closed 1993) Assistant Pastor, Stella Maris, Phila | 06/1966 -06/1968 |
| Parochial Vicar, St. Francis of Assisi, Norristown Parochial Vicar, Immaculate Conception, Levittown   | 06/1968 -06/1973 |
|  | 06/1973 -09/1977 |
|  | 09/1977 -09/1982 |
|  | 09/1982 -06/1987 |
|  | 06/1987 -06/1996 |
|  | 06/1996 -06/2002 |

## CATALOGUE OF SEXUALLY ABUSIVE PRIESTS

| PRIEST'S NAME                                       | DATE OF ABUSE | DATE ARCHDIOCESE NOTIFIED | VICTIM OR INCIDENT                                | PRIEST'S ASSIGNMENT AT TIME OF ABUSE                        | ACTION TAKEN BY ARCHDIOCESE AFTER NOTIFICATION OF ABUSE                                      | PRESENT STATUS OF PRIEST   |
|---|---------------|---------------------------|---|---|--|--|
| <b>Mulholland<br/>John H.<br/>Ordained: 5-22-65</b> | Not specified | 8-27-68                   | Male – worker at Camp Neumann <sup>7</sup>        | Assistant Pastor, St. Joseph, Warrington (6/66-6/68)        | The Archdiocese interviewed Rev. Mulholland and directed him to cease contact with this boy. |  |
|   | 1969-1970     | 10-15-70                  | 6 male minors in the CYO                          | Assistant Pastor, St. Anastasia, Newtown Square (6/68-6/73) | None   |  |
|   | Not specified | 10-20-70                  | Reports that Rev. Mulholland had boys in his room | Assistant Pastor, St. Anastasia, Newtown Square (6/68-6/73) | None   | <ul style="list-style-type: none"> <li>- Chaplain, Immaculate Mary Home as of 6-17-02.</li> <li>- On 10-17-03, Rev. Mulholland was notified that Cardinal Bevilacqua had started a preliminary investigation.</li> <li>- On 4-19-04, the Archdiocese accepted the Review Board's recommendation that the allegations were not credible. However, Rev. Mulholland was determined to need mental health intervention. He was told that his ministry should not include youth and he remained as Chaplain at Immaculate Mary Home.</li> </ul> |

<sup>7</sup> Rev. Mulholland admitted to writing inappropriate letters of slave-master content to the victim. Rev. Mulholland denied any sexual activity with the male.

## Father John H. Mulholland

*In August 1968, a mother brought to the pastor of Saint Joseph's Church in Hatboro two letters written by the parish's recently reassigned associate pastor, Fr. John H. Mulholland, to her son while he was at summer camp. Amid cut-out illustrations of chains, ropes, and people suffering various forms of bondage, the priest wrote to the boy:*

*Plan and prepare to break me on vacation. If you can get me to beg to be punished by you even more and beg to be your slave – I will offer a just homage payment – such as – you can be my financial bookkeeper for the school term, possessing the checkbook with signed blank checks – or an outright fee each month of maybe 10% of the balance. You really have no imagination – this is your chance – take over – become master in fact as well as word – make me know what it means to squirm, sweat and fear and to understand what slave means.*

*In the other letter, the priest discussed plans for proving submission by “kneeling next to toilet when master craps then wiping ass with paper then with tongue. Also being forced to lick master's ass and kiss it frequently.”*

*At the time the mother brought the letters to the rectory, her son was on a two-week trip with Fr. Mulholland. The letters mentioned several other parish boys and suggested that they also participated in sado-masochistic rituals with Fr. Mulholland. After the boy returned from the trip, the Archdiocese's Vicar General, Gerald V. McDevitt, recorded that he “confessed a relationship with Father.”*

*Yet Msgr. McDevitt told Fr. Mulholland that the Archdiocese's response to learning that its priest victimized parish boys with his sick behavior would “depend on the attitude the mother of the boy took and how far she would want to follow up the matter.” Archdiocese officials did nothing.*

*Two years later the Chancery received a report that a boy at Fr. Mulholland's next parish “was being strung up and Father Mulholland [was] piercing him or at least jabbing him with some instrument all over his body.” Again, Archdiocese officials left the priest in place.*

*The Archdiocesan Review Board in 2004 found that “Reverend Mulholland's letter to a young boy in his parish,” though “quite disturbing in its language regarding issues of power, descriptions of human excrement and use of restraint,” did not “fall under the definition of sexual abuse as contained in the Essential Norms.”*

*Ordained in 1965, Fr. Mulholland apparently has never undergone even the Archdiocese's concept of treatment. He remains at last report an active priest with unrestricted faculties in the Philadelphia Archdiocese.*

**Father Mulholland shares stories of sexual masochism with boys from Saint Patrick Church in Kennett Square.**

The Grand Jury was given no records of allegations against Fr. John Mulholland from his first assignment as associate pastor at Saint Patrick Church in Kennett Square (6/65-6/66). However, the priest's own letter of July 1968 to "Stan," a boy in his next parish, indicates he had inappropriate relations with boys at Saint Patrick.

In the middle of a long letter illustrated with chains, nooses, and "adults only" signs, Fr. Mulholland wrote to Stan, two years after he had left Kennett Square:

I met some kids I know from Kennett this week – three brothers 18, 17, and 15 years old . . . so they went on a four day camping trip and little brother was jumped and tied with his arms stretched out on a pole and all equipment tied on his back and the pole. He was led by one with a long rope around his neck with the other prodding behind with a short switch. POOR BOY!! He was stripped by the loving brothers, hung by his ankles with his hands tied up tight with a light rope or heavy cord going from his wrists and under his crotch and ending in a loop around his well-known privates (struggling could be painful). He was pulled up high and a low charcoal fire was shoveled under him, then wet leaves put on the fire – heat and smoke right up his body – an old Apache torture. . . Little brother now obeys.  
(Appendix D-22)

Cardinal Krol transferred Fr. Mulholland after one year in Kennett Square to Saint Joseph Church in Hatboro.

**Father Mulholland takes boys from Saint Joseph Church on a vacation described as "a two week torture treatment."**

By the time Stan's mother found Fr. Mulholland's letters to her son in the footlocker that he had taken to camp, the priest had been transferred to still a third parish. (The Archbishop in June 1968 appointed Fr. Mulholland to Saint Anastasia parish in Newtown Square.) In August 1968, though, he was vacationing with boys he knew from Saint Joseph.

In his letter to Stan at camp, Fr. Mulholland described the anticipated vacation as "a two week torture treatment" to "purge" the priest of all resistance and "break" him into "complete nothingness, thereby rendering [Fr. Mulholland] a perfect slave." He wrote of

other parish boys who would participate, referring to them as “Emperor [“Lewis’]” and “Sadistic Duke[“Smith”].” Stan, he named “Sadistic Prince [Stan], Man of Steel.” The priest called himself “Barney” and played the role of the slave. He wrote about a 15-year-old being tied “spread-eagled” on the ground and “used as a toilet.” He wrote to Stan:

If Barney is bored from lack of torture or is not chained or tied at night Prince may also become prisoner as shown [there is an illustration of two people hanging by their wrists in chains]. Barney promises never to jump or molest Prince as long as daily punishments continue EXCEPT – A PROMISE – NEVER LET BARNEY SLEEP UNFETTERED – UNTIED – OR UNCHAINED OR PRINCE will die at night as above.

The Vicar General of the Archdiocese, Gerald V. McDevitt, met with Fr. Mulholland on September 25, 1968, after he had returned from his two-week vacation with Stan and the other boys. The priest acknowledged that he wrote the letters. He said that his relationship with Stan was one of “testing strength and wrestling and things of that nature.” He denied anything sexual.

McDevitt informed Fr. Mulholland that Stan’s mother had consulted a lawyer and that Stan had “confessed a relationship with Father.” In his memo recording his conversation with Fr. Mulholland, Msgr. McDevitt wrote that the lawyer had persuaded the mother not to have police attempt to interrupt the priest’s trip with her son. In the Archdiocese file is a handwritten note with the name of the lawyer supposedly representing the mother — Stanley Gordon – and a notation that he was “sympathetic to both sides.”

According to his notes, Msgr. McDevitt instructed Fr. Mulholland to have “no further contact or communication with the boy.” The Vicar General advised Fr. Mulholland that he “did not know what he might hear further from us since much of that would depend on the attitude the mother of the boy took and how far she would want to follow up the matter.”

Monsignor McDevitt recorded no effort to contact the other boys involved. He “suggested the possibility of [Fr. Mulholland’s] seeing a psychiatrist,” but wrote that the priest said he “thought he knew himself well enough and that he did not need the help of a psychiatrist.” The record shows no effort even to find out what happened during the two-

week “vacation,” much less to protect the other known victims from Fr. Mulholland’s ongoing depravity or to inform their parents.

Two years later Assistant Chancellor Vincent M. Walsh would matter-of-factly write of Mulholland: “Part of the interview with Bishop McDevitt was a promise that he would stop going back to the parish. We had some reports later on that he was still returning to Hatboro.”

**In 1970, the Archdiocese is again warned in graphic terms of Father Mulholland’s sadomasochistic practices with boys, and again takes no action.**

Father Mulholland was transferred to Saint Anastasia in Newtown Square in June 1968. While he was there, the Archdiocese received several reports of inappropriate sexual contact involving the priest. Once again, the Archdiocese left him in place; ironically, it did so at the request of parents who continued to support the priest because the Archdiocese had not revealed to them his sadomasochistic activity. The Archdiocese abandoned plans to transfer Fr. Mulholland or send him for diagnosis and possible treatment when the perceived level of scandal lessened.

While he continued to visit victims from his previous parish, Saint Joseph Church in Hatboro, Fr. Mulholland also assembled a group of boys at his new assignment. Parents, unaware that the Archdiocese had sent them a priest known to corrupt and abuse parish youth with sadistic and depraved behavior, welcomed Fr. Mulholland’s obvious interest in their sons.

**“Lyle” reports continued deviate behavior.**

In October 1970, Lyle, a sophomore at the University of Pennsylvania and a junior adult advisor to the CYO at Saint Anastasia, alerted the Archdiocese that Fr. Mulholland’s degenerate behavior was continuing and that he had many new victims. Lyle named six boys who had traveled over summer vacations with Fr. Mulholland. “Jack,” “Steve,” and “Louis” (no last names were recorded) had gone camping with the priest in the Southwest over the summer of 1969; “Jared,” “Randy,” and “Gene” had accompanied Fr. Mulholland in 1970. Lyle described how the relationship between the boys and the priest seemed to

change after the trips. He said that Gene and Randy were “pretty tight lipped” about the trip, but that they did mention one incident. According to notes kept by Assistant Chancellor Walsh, Gene and Randy told Lyle that Jared had been “strung up” and that Fr. Mulholland was “piercing him or at least jabbing him with some instrument all over his body.”

Lyle also reported walking into a room and seeing Fr. Mulholland running his hands up and down Jared’s leg. Another time he saw a boy’s head in the priest’s lap. He described “wrestling” that took place frequently with the same boys. Lyle said it was not really wrestling, though, since there were no wrestling moves. The priest, he said, would merely lie on top of the boys. He said this happened regularly before CYO meetings. Lyle told of seeing Fr. Mulholland walking hand-in-hand with a boy in the schoolyard. He reported that the priest seemed to conduct some sort of private Masses in the church basement with only his “special boys.”

**“Barbara” confirms her brother’s report.**

Lyle’s sister, Barbara, was a member of the CYO and confirmed her brother’s account to Fr. Walsh. She provided Louis’s last name and said that Fr. Mulholland regularly drove Louis home after CYO meetings, often taking many hours to do so. She described the wrestling and told how, in a recent meeting, Fr. Mulholland and Jared had spent the entire time behind the stage.

The Grand Jury notes that the behavior reported was consistent with that described in the 1968 letters to Stan, letters Fr. Mulholland admitted to writing. Thus, the Archdiocese’s failure to respond appropriately to the 1970 report is even more inexcusable.

**Saint Anastasia’s pastor corroborates Lyle and Barbara’s observations and reports additional behavior.**

The pastor at Saint Anastasia, Fr. Joseph T. Kane, told Fr. Walsh that Lyle and Barbara were credible and responsible. In addition, Fr. Kane told the Assistant Chancellor that Fr. Mulholland had “boys in his room” at the rectory on either a daily or weekly basis

– Fr. Kane was unsure which. Father Walsh wrote that Fr. Kane verified “that certain strange activity is taking place concerning which he is not totally aware.” There is no indication that Fr. Walsh enlightened the pastor, who lived with Fr. Mulholland and could have been enlisted to monitor him, by letting him know what Archdiocese officials had known for years – that the associate pastor sent to his parish had been known to involve parish youth in sadomasochism.

**To avoid scandal, Archdiocese officials plan to reassign Father Mulholland, but the decision is reversed.**

After hearing from Barbara and another parishioner, “Walter,” that Fr. Mulholland’s reputation for “play[ing] around with boys” or “something” was widespread, Fr. Walsh informed Fr. Mulholland, on October 26, 1970, that he would have to be reassigned because of “scandal.” Father Walsh recorded that he confronted Fr. Mulholland with the whole litany of accusations against him and that the priest “merely stayed silent and accepted them as true.”

Yet Cardinal Krol did not remove Fr. Mulholland. On November 2, 1970, a group of parents from Saint Anastasia visited Fr. Walsh to say that they favored keeping the priest. Ironically, two of the parents were fathers of boys who went on trips with Fr. Mulholland and were “favored.” One, the father of Gene (age 16), praised the priest for taking his son on a summer trip for 21 days and not asking the parents for any money. Another, the father of Jack, was appreciative because “Father . . . was instrumental in getting [Jack] into Priory.” He told Fr. Walsh that Fr. Mulholland spent “a lot of time at [Jack’s family’s] home.” (Appendix D-23)

Although aware of Fr. Mulholland’s history of taking boys on these “trips” to engage in sadomasochism, Fr. Walsh listened to these parents who, obviously, trusted the priest with their children. Yet Fr. Walsh said nothing, even though it was clear from what Lyle, Barbara, and the pastor had told him that Fr. Mulholland was still abusing the boys.

Not only did Fr. Walsh not warn these parents, the Archdiocese decided to allow Fr. Mulholland to remain in the parish where he could continue to abuse their children. On October 27, 1970, after hearing that Fr. Mulholland’s reputation was widespread, Fr.



Walsh wrote: “I also made it clear to Father that there is no possibility of his remaining in the parish.” On November 5, 1970, three days after the uninformed parents’ group came to the priest’s defense, Fr. Walsh informed Fr. Mulholland “that we would have no difficulty allowing him to stay at St. Anastasia.” The explicit reason for the change of heart was because “the amount of scandal given seemed to lie only with a very small minority.” Archdiocese officials knowingly used the ignorance of the parents whose children were being victimized to justify leaving the priest in their parish. (Appendix D-24, D-25)

**The decision to order treatment for Father Mulholland is also reversed when the Archdiocese perceives the threat of scandal to have abated.**

The position of the Archdiocese regarding the necessity of psychological treatment was, likewise, determined not by the priest’s obvious depravity or the danger he posed to children, but by the perceived level of scandal. Archdiocese officials purported to leave the decision regarding inpatient treatment to Dr. Anthony L. Zanni at Saint John Vianney Hospital in Downingtown. But the decisive factor determining that Fr. Mulholland did not require treatment was Fr. Walsh’s conclusion that the threat of scandal was smaller than previously thought. In an October 27, 1970, letter to Dr. Zanni, Fr. Walsh related that he had warned Fr. Mulholland not only that the priest would have to be reassigned, but also that Dr. Zanni would likely “want him to go to Downingtown.” After determining that the “scandal” was limited to “a small minority,” however, Fr. Walsh called Dr. Zanni to inform him of this development. Father Walsh recorded in a memo dated November 5, 1970: “Dr. Zanni, with this new information, decided that he would probably not ask Father Mulholland to go to Downingtown.”

**Continuing reports obliquely refer to Father Mulholland’s depravity.**

Father Mulholland’s fellow priests at Saint Anastasia complained repeatedly about him, but Archdiocese records obscure their concerns. In April 1971, Chancellor Francis J. Statkus wrote that the pastor, Fr. Kane, reported that Fr. Mulholland “has not been effective with the CYO” and asked that he “be changed.” On March 5, 1973, Fr. Walsh, now the Vice Chancellor, recorded the complaint of a fellow priest at Saint Anastasia, Fr.

Joseph Shields: “He mentioned that the problems that were present about a year and a half ago and brought to our attention are still present. He states that Fr. Mulholland *ministers only to a certain few in the parish and that the parish has more or less accepted the strangeness of that ministry*. He felt that we should talk to Father Mulholland since there might be need for professional help.” (emphasis supplied)

There is nothing in the files turned over to the Grand Jury recording complaints made a year and a half earlier – which would have been September 1971. There was a letter from Dr. Zanni to Fr. Walsh, dated September 12, 1972, informing the Vice Chancellor that Fr. Mulholland “never contacted my office for the purpose of making an appointment as you had informed me he would.” Records do not indicate what prompted Archdiocese officials to ask Fr. Mulholland to see the therapist again. Apparently no action was taken either in response to whatever the pastor and Fr. Shield had reported or to Fr. Mulholland’s refusal to get psychiatric help.

Despite the vague and seemingly meaningless way in which Fr. Walsh and Msgr. Statkus recorded complaints about Fr. Mulholland, Archdiocese officials were aware, ever since receiving Fr. Mulholland’s letters in 1968, of the danger he posed to his “special” boys. They knew that the criticism that Fr. Mulholland had “not been effective with the CYO” could well have meant that he was lying on top of his favorite boys or spending meeting time with one behind the stage. They knew that ministering “only to a certain few” meant spending all his time with teenage boys. And they knew that the “strangeness” of his ministry to these boys might have involved, according to the priest’s own letters, binding, hanging, beating, punishing, molesting, and torturing.

Even in the face of continued complaints from the clerics at Saint Anastasia, Fr. Mulholland might have remained in the assignment were it not for Cardinal Krol’s policy of moving associate pastors every five years. On March 20, 1973, Fr. Walsh wrote to Dr. Zanni, informing him that Fr. Mulholland was being transferred. Father Walsh said he hoped Fr. Mulholland would see the doctor and expressed concern, not that boys in the new parish would be subjected to the abuses of a demented priest, but that the new parish might not tolerate Fr. Mulholland’s behavior as well as the parishioners at Saint Anastasia had. Father Walsh wrote to Dr. Zanni:

At your home on Saturday, we discussed the fact that the people in [Fr. Mulholland's] present parish have more or less accepted his way of going about the priesthood; however, the parishioners in the parish to which he might be assigned might find his ministry somewhat different, since he tends to spend his time with a small group of people, especially teenagers.

Without any record of treatment, restrictions, or even warnings to Fr. Mulholland, Cardinal Krol reassigned the priest to be associate pastor at Blessed Virgin Mary Church in Darby, beginning June 5, 1973.

**Father Mulholland remains in active ministry for 30 more years.**

Knowing that this sick and dangerous priest had never been sent for treatment, Cardinal Krol kept reassigning Fr. Mulholland, with no restrictions on his faculties, to one parish after another. Father Mulholland served as associate pastor at Blessed Virgin Mary Church in Darby (6/73-9/77); Holy Child Church in North Philadelphia (9/77-9/82); Stella Maris Church in South Philadelphia (9/82-6/87); and Saint Francis Assisi Church in Norristown (6/87-6/96). Each of these parishes had a school.

When Archbishop Bevilacqua took over the Archdiocese, Fr. Mulholland began to ask to be a pastor. He asked repeatedly, beginning in 1990. He pointed out that most of those in his ordination class had become pastors. Despite his requests, Fr. Mulholland was passed over each year. Finally, in March 1995, Cardinal Bevilacqua's Secretary for Clergy, William J. Lynn, had his assistant tell Fr. Mulholland he would not be made a pastor.

The fact that Cardinal Bevilacqua refused Fr. Mulholland's request strongly suggests that Archdiocese officials were well aware of his past predations, and that those abuses were the reason he would never advance. Presumably, Msgr. Lynn had reviewed the priest's file and consulted Cardinal Bevilacqua, who had sole authority to make decisions about pastorates. Prominent within Fr. Mulholland's file are the handwritten, multi-page letters illustrated with pictures of chains, nooses, and people hanging from chains in prison cells. The words "burning," "torturing," and "killing" are triple-sized on

the front of one letter. Yet Cardinal Bevilacqua for years continued to grant Fr. Mulholland access to parish children.

Despite all the evidence of severe and dangerous mental illness and abuse of adolescents in his file, and after Fr. Mulholland had complained to Msgr. Lynn that his pastor at Saint Francis Assisi had removed him from supervising altar boys, Cardinal Bevilacqua nevertheless in May 1996 assigned Fr. Mulholland to be associate pastor at Immaculate Conception Church in Levittown. As with all his other assignments, this one afforded Fr. Mulholland easy access to the parish school's children. And there is no indication that his new pastor was told of his problems. Without such notice, he could not know what the previous pastor apparently discovered for himself – the need to keep Fr. Mulholland away from altar boys.

Had he been informed about Fr. Mulholland, the pastor, Joseph L. Logrip, surely would not have put the priest in charge of the parish CYO – a post that Fr. Mulholland had held and abused in other parishes. Father Mulholland remained at Immaculate Conception until June 2002, when, in response to the pastor's request, he was removed. Father Logrip by then had discovered for himself that Fr. Mulholland was a problem. In addition to complaining that the associate pastor was rarely present, Fr. Logrip told Msgr. Lynn: "Father Mulholland is supposed to be in charge of the CYO. He does attend meetings, but it might be better if he did not." The pastor, according to Msgr. Lynn's notes, had also noticed what was a pattern in Fr. Mulholland's abusive behavior – he had a "small following in the parish."

On June 17, 2002, Cardinal Bevilacqua named Fr. Mulholland Chaplain at Immaculate Mary Nursing Home in Philadelphia, and assigned him to live at the rectory of Saint Dominic, a North Philadelphia parish with a grade school. Archdiocese documents do not indicate where the priest has resided since December 2, 2002, when the pastor at Saint Dominic, Fr. John D. Gabin, wrote Msgr. Lynn a one-sentence letter: "Father John H. Mulholland does not live at St. Dominic rectory."

### **The Archdiocesan Review Board investigates.**

On March 10, 2004, the Archdiocesan Review Board concluded that Fr. Mulholland's was "not in violation of the *Essential Norms* defining sexual abuse of a minor contained in *The Charter for Protection of Children and Young People* adopted by the United States Conference of Catholic Bishops." The board made that determination despite finding that "Reverend Mulholland's letter to a young boy in his parish indicates that he is a disturbed individual in need of mental health intervention."

That letter included explicit language describing sexual abuse, such as the priest's promise "never to jump or molest" the boy so long as he continued his "daily punishments" of the priest. In addition, the boy, according to a memo written by Fr. Walsh in 1970s Archdiocese-style language, "confessed a relationship with Father." The Review Board investigator reported that one suspected victim "declined to discuss the nature of his relationship with Reverend Mulholland . . . stating that the only other person who knew what happened between him and Reverend Mulholland was his wife." And finally, Msgr. Lynn reported to therapists in June 2004 that many of the victims admitted to the investigator that, "in retrospect," Fr. Mulholland's behavior with them would have to be considered "sexual."

Although it did not find sexual abuse, the Review Board did not treat the reports of Fr. Mulholland's dangerous behavior as Cardinal Bevilacqua had. Having labeled the behavior as something other than sexual abuse, the Review Board did not simply ignore it. Board members were troubled by the fact that Fr. Mulholland had never received a mental health evaluation or treatment. The board's recommendations stated: "This raises concern in that the letter gives evidence of serious mental health problems that have gone undiagnosed and untreated for many years. As a result, the vulnerable populations with whom Reverend Mulholland comes in contact may be at risk."

The Review Board called for "prompt mental health intervention." It recommended that Fr. Mulholland's ministry not include youth. Board members also recognized that one does not have to be diagnosed a pedophile to be dangerous to children and other vulnerable

populations. In Fr. Mulholland's case, they recommended that his evaluation "should address risk related factors in Reverend Mulholland's continued ministry with the elderly."

As of the Archdiocese's last report to the Grand Jury, Fr. Mulholland was still a priest with full faculties, still ministering to the elderly at Immaculate Mary Nursing Home. His residence was unrecorded.

Father Mulholland appeared before the Grand Jury and was given an opportunity to answer questions concerning the allegations against him. He chose not to do so.

Communication - Memo #3 Dept. of Manpower Mobilization  
Bureau of Slaves

General Proclamation - To All

**We  
don't  
ransom  
captives.**



WE  
ENSLAVE  
THEM.  
For the Service  
of the mighty  
Prince

Most infamous and notorious of all captives taken in the War Between  
THE Emperor and the Sadistic Duke the property  
having been permanently entrusted to the care of Serf Sadistic Prince  
Man of Steel, is about to be subjected to a two week torture  
treatment to purge him of all resistance and break him into complete  
nothingness, thereby rendering him a perfect slave.

ADD 002387

**WHY  
ARE WE  
PURSUING,  
TORTURING**

Because he deserves it. At the time  
as Dungeon Master to the  
Emperor subsequently people to Apeirizing  
torture & these same people were  
occasionally being...  
him pay with... TEARS  
Thru the agency of the... Prince

A letter, describing sadomasochistic rituals, written by Fr. Mulholland in July 1968 to a St. Joseph parish teenager while the boy is at summer camp. Several other boys from the parish also are named in the letter, which discusses an upcoming outing as a "two week torture treatment." GJ-1359

# captives.



We  
ENslave  
Them.  
In the name  
of the mighty  
Prince

Most infamous and notorious of all captives taken in the War Between  
The Emperor and the Sadistic Duke the quality  
having been permanently entrusted to the care of some sadistic Prince  
man of Steel, is about to be subjected to a two week torture  
treatment to purge him of all resistance and break him into complete  
nothingness, thereby rendering him a perfect slave.

**WHY  
ARE WE  
BURNING,  
TORTURING,  
KILLING**

Because he deserves it. At one time  
As Duke of the Emperor  
Engaged in a war against the  
torture & there were people who  
felt that they were being  
tortured & there were tears  
than the agony of the Duke Prince

enrichment and guarantee that  
off the debt to Duke  
See both and  
before in October and if conditions have been fulfilled  
will not be much more - OVER

ADD 002388



Duke is now most interested in the money he will get and has agreed to as Judge can award money to or more torture to is interested in finishing but with (two weeks of torture should do this). At trial will ask Prince how much suffered from it.

Sadistic but is interested in money but only in making suffer + especially punishment of humiliation which he himself once grievously suffered from has ego. WANTS REVENGE AND will be a strict Judge.

Therefore assumes that you accept the agreement put in earlier letter - for 1. no public humiliation - shave + haircut. 2- list of tortures or routine punishments to be drawn up by both so that when makes concession in torture on list is also given so will not give in to enemy + Judge will be satisfied.

This was explained before

still will receive financial rewards to offset costs of trip + also promise for future aid like go allowance for school (copy)

If is harmed from lack of tortures or is not chained or tied at night

Prince may also become prisoner at home

Prisoner since to jump or defect Prince. As long as daily punishment continues EXCEPT - A PROMISE - NEVER LET PRINCE BE UNCHAINED - UNTIED - OR UNCHAINED OR PRINCE WILL DIE AT NIGHT AS ABOVE

ADD 002389

Seriously - wishes to get out of original obligations to

war. how honor + some money are no value. 2: for so, is free from - Not from but who OK at trial how



MAKING suffer + especially punishment of humiliation  
which he himself once grievously suffered from has age  
wants REVENGE AND will be a strict Judge.

Therefore assumes that you accept the agreement put in  
earlier letter - for it: no public humiliation - shave + lock up  
2- list of tortures or routine punishments to be drawn up by both of  
that when makes concession - a torture on list is also given  
so will not give in to easy + Judge will be satisfied.

This was explained before

in return is at [unclear] of [unclear]  
it will receive financial rewards to defray  
costs of trip + also promise for future  
aid like go allowance for school (or pay)  
If is bored from lack of torture  
or is not chained or tied AT NIGHT



PRINCE MAY ALSO become PRISONER AS shown  
Promises never to Jump or molest Prince as long as  
Daily punishments continue EXCEPT - A PROMISE - NEVER LET  
STEP UNFETTERED - UNTIED - OR UNCHAINED OR  
PRINCE WILL die AT NIGHT AS ABOVE -

Seriously wishes to get out of original obligations to  
WAR. Now honor + some money are AT STAKE. If says  
OK at trial when is free from - Not from but who  
will keep a slave for years until revenge satisfied - so if PRINCE  
is Sadistic, Cruel + Strict, will do well in getting free from  
and satisfying revenge for punishment of Also a challenge - the bet  
was originally meant to make know what slavery was like - that is  
complete dependence on another and fear of torture. ever had  
so Broken from constant punishment that would kiss  
or signal had nearly succeeded challenges Prince to succeed  
and outdo - Also out of curiosity to see what it is like  
Not to be able to do what you want but only SERVE + suffer  
Pour it on - Barney will write soon to explain

**PURPLE JELLY BEANS, ANYONE?**

ADD 002390

Department of Mortgage Mobilization  
Bureau of Slaves

Memo #4 To His Supreme High Magnificence  
Princeliness - Big Man of Steel.

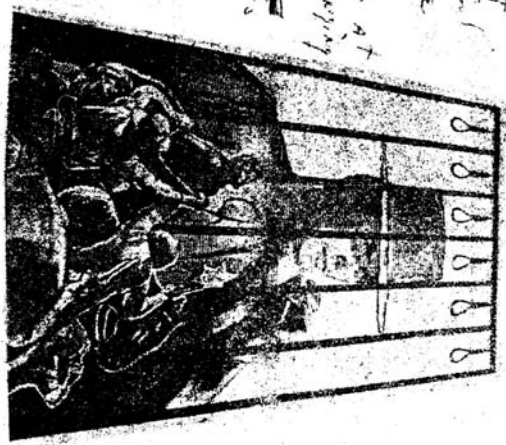
The "Invisible" communication is the last sent before the agony of the death trap.



series  
week

When questioned about  
next week's trip west  
Rince - Man of Steel  
insisted he was in full control  
I've fact steel insisted that  
The trap will be a surface agony  
- who has been underestimate  
Many  
Days

for space  
- in fact it is **the** **steel** **trap** **will**  
be very much to  
the trap will be a surface agony  
- who has been underestimate  
Many  
Days



It is reported from the illustration opposite that  
is expect at hanging and steel is expect at  
hanging has stated that **the hanging** **was** **the** **best** **show** **in** **town**.  
Especially the Cigarette packed occasionally in the air nor was that the witness's recognition?  
Many would like to witness the evening actual of tomorrow but the cowardly  
tooth of is necessary  
Many say to steel because  
More massive than a Prince and more material than a structure  
To which look, weak-steel. Prince  
definitely says

Some Prince  
Communist asks you what and O.R.S. is for them about the camp in Delaware  
I want saving airplanes for them about the camp in Delaware  
I  
I  
I

**BRUTE**

ADD 002391

Many would like to witness the upcoming trial of Tomasz but the availability will be such that the GREY PRINCE - STEEL says  
Textures of is necessary  
Many say to steel for  
ADD ONLY  
ADD 002392

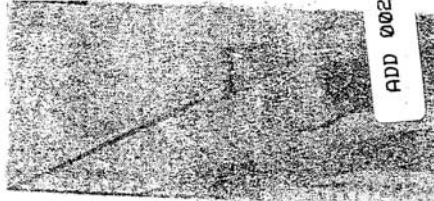
More massive than Prince and more material than a structure  
To which Lundy, Wreck-Steel. Prince  
definitely says → CRUTE

Some Prince - I was having clipper for you about the camp in Delaware where  
Cannellone like you (Gato) ruled but I lost them. This out of eight ten Tomasz were  
found. It seems they ran one big Cannellone with younger kids and used long  
technology. One day 15 year old was taken naked to the woods and had  
spreadsheet on the ground and used as a toilet from anger. I'd soon not day + my  
kid in the Cannellone that did not go on him was to be treated abusive - all night.  
A kid was forced to practice to the Big Boys a Barack assemble + those  
who gave them he did not sleep that night - they were staying up by their thumb  
with light candle until they were up on the edge of the forest. 15 year old  
was hanging by one ankle - spread one - the kid who were fighting were hung  
up by their animals. But the rope was tied from one's up over his right and  
then down to the other, and so about that both were on their toes, so if one pulled  
down for relief - the other went up. - Mostly though they just lost the side  
- pillows were piled and the kid tied naked - even the Cannellone had photographs  
on the wall applied - the idea was to make sure that the kids gave no trouble.  
- I met some kids I know from this week - three brothers 18, 17 + 15 years  
old - the 15 year old is strong and can kick sides of the Biggie's brother  
apart - but not together - and he did at Texas win when something, so  
they went on a four day camping trip and little brother was jumped  
DUSA

and tied with his arms stretched out on a pole and all equipment tied on his back and the pole. He was led by one with a long rope around his neck with the other pulling behind with a short switch. Poor Boy!! He was stopped by the loving brother, hung by his ankles with his hands tied up tight with a light rope or heavy cord going from his wrists + under his crooked + ending in a loop around his well-known private (struggling could be painful) He was pulled up high and a low charcoal fire was shoveled under him, then wet leaves put on the fire - heat and smoke right up his body - an old Apache torturer.

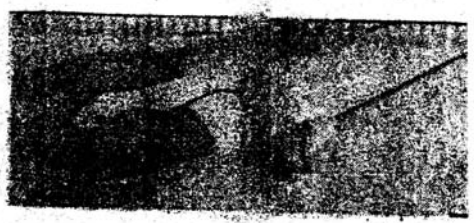
He spent several more hours sacked spread-eagle on the ground with legs and ~~arms~~ <sup>hands</sup> stretched out. You called our names then but they dared not to salute to you the Mike's Master - a desert. no humiliations all day unless absolutely necessary. no breakfast but about 10:00 a few dry saltines or perhaps a package of peanuts - little crackers; then in mid-afternoon a candy bar or apple or grapefruit. Their stomachs growled greatly and men began or else nothing before bed but oatmeal without sugar or the like. Little brother, now oblige.

Since you have accepted the terms of the challenge I will appear next in public and suffer no public humiliation but in private I expect you to break me; that in private my complete and willing submission by performing the following ~~act~~ <sup>remember that really prove submission as: kneeling next to toilet when Mestis craps then wiping me with paper then with tongue. Also being forced to lick master's ear and kiss it frequently.</sup> There is a T. D. A. B. - - - D. Thunders Howell. T. D.



ADD 002393

Since you have accepted the terms of the challenge I will appear next in public and suffer no public humiliation but in private I expect you to break me: that is prove my might and dignity submission by performing the feat of



Remember that really prove submission me: kneeling not to tell when  
Mets says this signing are with paper then with tongue. Also  
being forced to lick master's ear and kiss it frequently.  
There are tough, I know, and therefore I will strongly resist  
if something like this is the punishment. Also completely  
with shaking cream, water lather with cream long and fully  
please buckle, being tied and nailed inside plastic bag  
to waist but worst of all THE PURPLE TELLY BEARS  
Sometimes at bedtime in tuckin (I know this) when in striped  
and hand tied behind then he is forced to pick up jelly beans or  
cocolate covered candy with one cheek and carry to a little and  
place in little, if dropped - licks and licks again. Then also rolled  
on candle cut and blow must eat that number of beans when all  
by mouth between known as shake. Beans can be all light and dark.  
This is a true ordeal of humiliations.

may give in temporarily but will never break. I defy the  
Prize - get to say "Please magnificent one let me lick  
your ass - or beat me again" NEVER  
Atlantic Keep your  
one on the go.

ADD 002394

MEMORANDUM

Re: Reverend John H. Mulholland

A group of adult advisers of the CYO called me last evening asking if they could come to the Chancery. They came this morning. They stated that in all there are about 15 adult advisers; 8 of them were here today. They stated they had come in order to put things in proper perspective because they feel that the picture at Saint Anastasia's has been put out of perspective by the group that had previously come to the Chancery.

They had gone to Father Kane concerning this problem and Father told them to come to the Chancery. It was the feeling of the group that a small handful of people were vindictive and tried to level charges against Father Mulholland; they feel he is upright in every respect.

1. stated that he has a son 16 years old who took a summer trip with Father for 21 days. He said Father did an exceptional job of showing the boys a good time. He did not ask for any money from the parents or the kids. He claims Father's character is above board. There was Mass every morning and much was taught about the Catholic religion. He claimed there was defamation of character concerning Father and sex.
2. has been chief adult adviser for the past 2½ years. He stated that he would never have given any thought to Father's actions; that he noticed nothing out of order and the accusations came as a surprise. He states that he has been working close to Father for two years.
3. A has a son who two years ago took a trip to the west with Father. When he came back he spoke highly of Father, who was instrumental in getting him into the priory. Father does spend a lot of time at the home.
4. has three girls in CYO. All of them are very active. He states that these three have been crushed by the news. He states that Father Mulholland gives his whole time to the parish and to the youth.
5. states that his wife took over as chief adviser. His son is the president.
6. Next a girl spoke whose name I did not get. She outlined the many activities of the CYO. It included community action, recreation programs, religious discussions, and other activities during the year. There is a paper drive each month to defray the expenses of the CYO. At this Father spent much of his time.

The group stated that there are about 73 members of the CYO; about 50 are active. They used some names of people whom they thought were here. They claimed that is easily swayed and is used as a pawn, and that there is an adult behind this.

Next there is a 19 years old, and currently in the priory.  
Also a The group feels that is the backbone of this movement.

ADD 002418

A November 5, 1970 memo by Assistant Chancellor Vincent Walsh recording a meeting with CYO advisers from St. Anastasia. Fr. Walsh does not share his knowledge of Fr. Mulholland's history with parents of possible victims when they ask that the priest be allowed to stay in their parish. GJ-1366

D-23a

They did not feel that Father was a dictator but that he left many of the decisions to the group. Another man spoke up who stated that he had only been with the CYO since the summer but it did not take him long to feel that was trying to exercise control over the CYO. She attempted to dip her fingers into the pie. He felt that there was great disrespect from and therefore the adults got together and removed him. There was a special adult meeting because had been on a telephone campaign, whipping up agitation against Father.

Finally, there was a young man named a sophomore at Drexel. He stated that this summer the boys who were going along with Father were being harassed by phone by those boys who came to us.

---

Vincent M. Walsh  
Assistant Chancellor

November 3, 1970

ADD 002419



Background on the Reverend John H. Mulholland

Dear Doctor:

The following is the background on the testimony which is enclosed in the folder. Father Mulholland has had three appointments--June 1965 to June 1966 at Saint Patrick Church, Kennett Square; June 1966 to June 1968 at Saint Joseph Church, Hatboro; and June 1968 until the present at Saint Anastasia, Newtown Square.

The first series of problems was terminated in September 1968 when Father Mulholland was called to the Chancery to speak with Bishop McDevitt. The memorandum of that interview is enclosed. It concerned certain boys from the Hatboro parish and the discovery of certain letters by . . . . . Although the date of the interview was September 1968, and by this time Father Mulholland was serving in Saint Anastasia, Newtown Square, he was still returning to the Hatboro parish for meetings with these boys. Part of the interview with Bishop McDevitt was a promise that he would stop going back to the parish. We had some reports later on that he was still returning to Hatboro. In Hatboro, besides the activity with boys, there is also the phenomenon of his attempting to split the parish into factions.

The second group of problems takes place in Saint Anastasia parish, Newtown Square. It centers around a totally new group of boys; in fact, a different group of boys in the second year than in the first year in the parish.

Enclosed is the testimony of Father Joseph Kane, pastor of Saint Anastasia parish, who was called in concerning the credibility of the people whom we had interviewed. Father Kane stated that his mother, and his sister were very credible people. He also stated the same for the other boys involved in the CYO who would offer testimony.

Concerning my interview with Father Mulholland

On Monday, October 26, after having finished all of the interviews, I called Father Mulholland and asked him to come to the office. He came at two o'clock that afternoon. Over the telephone he himself mentioned that I probably wanted to see him about the CYO. When he came to the office I let him speak for the first ten minutes. He was explaining the problem that he thought I was going to bring up--namely, the different personality clashes that had taken place in the CYO and the arguments which ensued. After about ten minutes I explained to Father Mulholland that that was not the chief problem I wanted to discuss with him. I mentioned his previous interview in the office with Bishop McDevitt and the promises he had made. He claimed he had kept all of the promises and had had no problems since then. He felt he had matured much since that time.

ADD 002409

An October 27, 1970 letter from Assistant Chancellor Walsh to Dr. Anthony Zanni. The letter states that Fr. Mulholland would have to be transferred from St. Anastasia because of a "certain amount of scandal." GJ-1365

D-24a

I then questioned him about wrestling with boys and he eventually did admit that there were some occasions when he did that. I then told him that we had the testimony which amounted to bizarre behavior. I mentioned to him that this behavior caused us to have real doubts concerning the problem of homosexuality. He asked what the behavior was. I mentioned the trips that he took with boys, the change in the relationship when they returned from these trips, the wrestling matches at CYO meetings, running his hand up and down the leg of one of his favorite boys, the incident of having one of these boys with his head in Father's lap with Father stroking his hair, the intimate names that he uses for his friends, having boys in his room, picking up and taking home the president of the CYO who was one of the boys on the trip, and the saying of Mass in the basement at a strange hour when only his few friends are present. At no time did Father deny any of the things which were brought up to him. He merely stayed silent and accepted them as true.

I then told him, as an accomplished fact, that we wanted him to go to you for an evaluation with the distinct possibility that after talking to him you would want him to go to Downingtown. It was only after awhile that it got through to Father what I was trying to say. He then turned to me and said, "I guess you mean you want me to be a patient for a period of time." I explained that that was exactly what we wanted.

All of this consumed only about twenty minutes since I knew that Father would never admit anything on his own but sort of had to be confronted with the facts. After this twenty minutes, when it came home to him what was going to be expected of him, he sat back and asked if I had a few minutes. I told him I did. He then began to talk about his feelings. He stated that he felt bitter at the whole human race and had difficulty accepting different people in authority, although he felt differently toward this office especially after the very nice interview he had with Bishop McDevitt. He said that he felt often that no one thought of him. I told him that our whole concern was his happiness and the fact that he would work through this problem. It is for this reason that we are asking him to accept professional help. I told him that we did not expect him to be totally open with us, who were his superiors, but hoped that he would be able to open up to someone whose only task was to help him with his problem. I told him that all that we could see was very strange behavior which brought about a certain amount of scandal in the parish which caused us to have to move on him. Just what the problems are, how deeply they are rooted, or in what way they will be cured or at least treated, is beyond our competence. This is why we are helping him to seek professional help.

At the end of the interview I explained to him that all of the records which we have concerning his behavior would have to be forwarded to you before he would see you so that you would understand some of the background, Father Mulholland, "surely the doctor cannot be working in the dark, he has to know what happened."

ADD 002410

I also made it clear to Father that there was no possibility of his remaining in the parish. I mentioned to him that in a couple of weeks there would be a series of changes and that this difficulty would be taken care of at that time. Just what we do with him in a couple of weeks would be very much determined by your evaluation of him and the degree of his co-operation.

I tried to make it clear to him that the purpose of this evaluation was to see if he would have to go to Downingtown or not. I explained that we would have to be guided by your evaluation.

Reverend Vincent M. Walsh  
Assistant Chancellor

October 27, 1970

ADD 002411

D-24c

D-53

MEMORANDUM

Re: Reverend John H. Mulholland, Assistant Pastor  
St. Anastasia, Newtown Square, Pa.

Father Mulholland came to the Chancery today to discuss his case. He explained some of the ramifications which had not been brought to light. However, these were very minor. In light of the group of people that came to the Chancery on November 3, I told him that we would have no difficulty allowing him to stay at St. Anastasia, since the amount of scandal given seemed to lie only with a very small minority. I further told him that, as far as we were concerned, it was merely a matter between himself and Dr. Zanni as to what the future will hold. Father seemed very grateful for the support and stated that he might want to leave the parish in May, anyway, but that it meant a whole lot to him not to be changed at an odd time in the year.

I then called Dr. Zanni to state what had happened and to fill him in on the information received by the group which came to the Chancery. Dr. Zanni, with this new information, decided that he would probably not ask Father Mulholland to go to Downingtown. Father Mulholland's final appointment with Dr. Zanni is Thursday, November 12.

Vincent M. Walsh  
Assistant Chancellor

November 5, 1970

ADD 002417

A November 5, 1970 memo by Assistant Chancellor Walsh after he learns that the parents of possible victims are ignorant of Fr. Mulholland's sadomasochistic history. The memo says Fr. Mulholland can stay at St. Anastasia because the "scandal" is limited to "a very small minority." GJ-1367