

NAME: Fr. George D. Koharchik
DATE OF BIRTH: November 28, 1948
STATUS: Suspended from active ministry
ORDINATION: May 4, 1974

ASSIGNMENTS:

05/1974-02/1984 St. Clement Church, Johnstown, PA
02/1984-06/1986 St. Joseph's Church, Portage, PA
06/1986-09/1987 St. John the Evangelist, Bellefonte, PA
09/1987-06/1995 St. Casimir Church, Johnstown, PA
10/1987-06/1995 St. Emerich Church & St. Casimir Church, Johnstown, PA
*1994 Dr. Reis and Dr. Pecoe for evaluation
06/1995-06/1999 St. Joseph's Church, Portage, PA
06/1999-06/2006 St. Mary's Church, SCI Huntingdon (St. Dismas)
06/2006-11/2012 St. Catherine of Siena, Mt. Union, PA
08/2012 Placed on restrictive ministry
*09/2012-10/12 Saint John Vianney Institute
11/2012 Resigned as pastor

The Grand Jury has concluded Father George Koharchik is certainly a child predator. Koharchik's victims allege he would grope children during travel in his vehicle while listening to Bill Cosby comedy albums. Molesting children entrusted to him after desensitizing them to sexual discussion by Bill Cosby tapes in which a "penis" is discussed appears to be Koharchik's *modus operandi*. Koharchik testified before the Grand Jury on March 17, 2015. During his questioning Koharchik indicated the latest time period he would have had sexual contact with a minor was 1994. Koharchik estimated he was "close to" 12 children. A portion of his testimony is as follows (the names of identified victims have been REDACTED):

Mr. Dye: Was it more confidence or comfort in the fact that the children would not report that behavior?

Mr. Koharchik: I don't know whether or not comfort or confidence would be the right word for it, but certainly the hope perhaps that it hadn't affected them.

Mr. Dye: So then is it safe to say then that you did not view your interaction with these minors as predation? In other words, you did not view these as predatory acts; you viewed these as acts of love, acts of emotional connection?

Mr. Koharchik: Emotional connection. I didn't think of it certainly as predatory. I don't know that I would speak of it as acts of love.

Mr. Dye: In terms of, you know, the names we went through here today, the (REDACTED) brothers -- what were their names again?

Mr. Koharchik: (REDACTED) and (REDACTED).

Mr. Dye: Okay, in terms of (REDACTED) and (REDACTED) and (REDACTED) and (REDACTED) and (REDACTED), certainly when these individuals say that there was some contact with their intimate parts, with their privates or some intimate part, that was true, and that was done with some sense of sexual gratification, correct?

Mr. Koharchik: I guess, yes.

Mr. Dye: You guess or yes?

Mr. Koharchik: Yes.

During a contentious exchange regarding Koharchik's indecent contact with minors, Koharchik admitted to sleeping, showering, wrestling, having children sit on his lap and "patting" the buttocks of young boys. While Koharchik denied any sexual contact with minors since 1994, he admitted to continuing to spend time alone with minors in the course of his pastoral duties. The following exchange was typical of Koharchik's telling responses to more aggressive questioning:

Mr. Dye: Did you have any of them sit on your lap in those scenarios?

Mr. Koharchik: Probably, yes.

Mr. Dye: Did you obtain an erection in any of those scenarios?

Mr. Koharchik: I don't think so.

In a twist of perverse irony, the Grand Jury learned that Father George Koharchik served on the presbytery council during the period of the Luddy trial. At the time the presbytery council was concerned that efforts were not being made to treat Luddy with the fraternal love he was due as a fellow priest.

C. Father George Koharchik

The FBI designated Father George Koharchik as a preferential child sex offender. Koharchik was able to use the trust and authority of the priesthood to secretly engage in molestation, digital penetration and anal sex with children.

Koharchik began to normalize contact by “tickling” altar boys in hallways of his parish. Though seemingly innocuous this process begins to create seemingly “legitimate” ways to have physical contact with a child prior to offending on them.

Koharchik also had boys sit on his lap and steer his vehicle. This was done in the presence of other boys, this helped him normalize the conduct and normalize close physical contact. Koharchik also introduced the concept of special privileges by allowing boys to engage in an act they would normally not be permitted, in this case driving, by

sitting on his lap. Koharchik utilized other special privilege methods of grooming such as gifts, trips to McDonald's restaurant and event tickets.

Koharchik showered with boys and applied soap to their bodies. The FBI agent found this to be yet another example of normalizing both nudity and contact to confuse and condition the boys for sexually assault. In addition to showering with the boys, Koharchik would play Bill Cosby comedy tapes while traveling with the boys in which Cosby referred to the penis by a nick-name. This normalized discussion about sexual organs and permitted Koharchik to lower inhibitions with other peoples' children.

The FBI expert also found that Koharchik effectively groomed the community and family by engaging in activities the community supported such as coaching sports and being very active in the church and school. This resulted in community support when allegations were levied against Koharchik which the Grand Jury now knows chilled at least one additional victim from coming forward at that time.

Supervisory Special Agent Isom noted that Father Koharchik's role on the presbytery council within the Diocese would likely have emboldened Koharchik and permitted him to engage in dangerous cognitive distortions. By sitting on the council and being involved in discussions related to the Luddy case, Koharchik likely thought "these people must not suspect I'm doing anything wrong or they wouldn't let me do this." The Grand Jury finds this to be yet another of one of the many ways Diocesan leaders knowingly or unknowingly endangered the community.