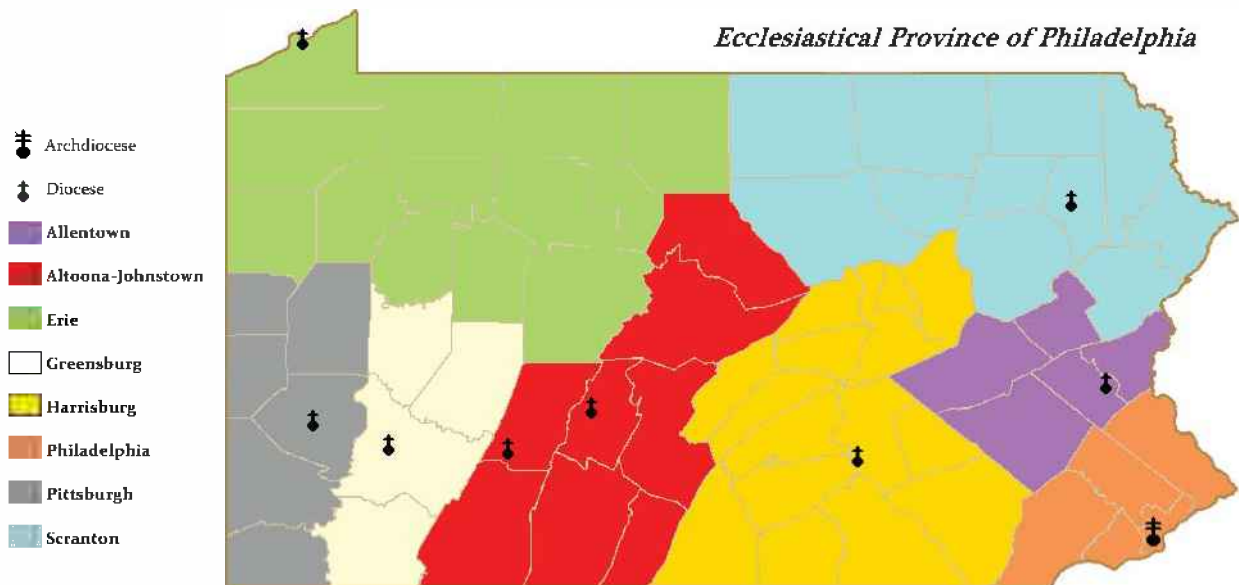


II. The Dioceses

Roman Catholic Diocese of Allentown



I. General Overview of the Diocese of Allentown, Pennsylvania

The Diocese of Allentown originated as part of the Archdiocese of Philadelphia. In 1961, portions of the Archdiocese of Philadelphia were broken off to create the Diocese of Allentown. As of 2015, the Diocese had a Catholic population of 258,997, which was 20.04% of the total population within the five counties. The Diocese maintains approximately eighty-nine parishes, thirty-four elementary schools, six high schools, and two colleges, and has approximately two hundred forty priests. The Diocese encompasses the Counties of Schuylkill, Berks, Carbon, Lehigh, and Northampton.

II. History of Bishops of the Diocese of Allentown

- 1) Bishop Joseph Mark McShea (2/11/1961 through 2/3/1983)
- 2) Bishop Thomas Jerome Welsh (2/3/1983 through 12/15/1997)
- 3) Bishop Edward Peter Cullen (12/16/1997 through 5/27/2009)

- 4) Bishop John Oliver Barres (5/27/2009 through 12/9/2016)
- 5) Bishop Alfred Andrew Schlert (8/31/2017 to present)

III. Additional Church Leadership within the Diocese of Allentown Relevant to the Grand Jury's Investigation

The following Church leaders, while not bishops, played an important role in the Diocese of Allentown's handling of child sexual abuse complaints.

- 1) Monsignor Anthony Muntone
- 2) Monsignor Gerald Gobitas
- 3) Monsignor Alfred Schlert - (Note: Schlert went on to become Bishop of Allentown.)

IV. Findings of the Grand Jury

The Grand Jury uncovered evidence of child sexual abuse committed by Roman Catholic priests of the Diocese of Allentown. Evidence showed that priests engaged in sexual contact with minors, including grooming and fondling of genitals and/or intimate body parts as well as penetration of the vagina, mouth, or anus. The evidence also showed that Diocesan administrators, including the Bishops, had knowledge of this conduct and that priests were regularly placed in ministry after the Diocese was on notice that a complaint of child sexual abuse had been made. This conduct was enabling to offenders and endangered the welfare of children.

Evidence also showed that the Diocese had discussions with lawyers regarding the sexual conduct of priests with children and made settlements with victims. Further, these settlements contained confidentiality agreements forbidding victims from speaking about the abuse under threat of some penalty, such as legal action to recover previously paid settlement monies.

Finally, the Grand Jury received evidence that several Diocesan administrators, including the Bishops, often dissuaded victims from reporting to police or conducted their own deficient, biased investigations without reporting crimes against children to the proper authorities.

V. Offenders Identified by the Grand Jury


- 1) Thomas J. Bender
- 2) Thomas J. Benestad
- 3) Robert G. Cofenas
- 4) Francis J. Fromholzer
- 5) James Gaffney
- 6) Joseph Galko
- 7) Edward George Ganster
- 8) Francis T. Gillespie
- 9) Edward R. Graff
- 10) Richard J. Guiliani
- 11) Joseph D. Hulko
- 12) Joseph H. Kean
- 13) Thomas J. Kerestus
- 14) Francis Joseph McNelis
- 15) Gabriel Patil
- 16) Henry Paul
- 17) Paul G. Puza
- 18) Dennis A. Rigney
- 19) Joseph A. Rock

- 20) Gerald Royer
- 21) Charles J. Ruffenach
- 22) J. Pascal Sabas
- 23) William J. Shields
- 24) Stephen F. Shigo
- 25) David A. Soderlund
- 26) Henry E. Strassner
- 27) Bruno M. Tucci
- 28) A. Gregory Uhrig
- 29) Andrew Aloysius Ulincy
- 30) Ronald Yarrosh
- 31) Joseph A. Zmijewski

Carmelites

- 32) David Connell
- 33) Timothy Johnson
- 34) Jim Gross

Single Victim Group

- 35) 
- 36) Michael S. Lawrence
- 37) William E. Jones

VI. Examples of Institutional Failure: Fathers Frank Fromholzer, Edward Graff, and Michael Lawrence

The Grand Jury notes the following examples of child sexual abuse perpetrated by priests within the Diocese of Allentown. These examples further highlight the wholesale institutional failure that endangered the welfare of children throughout the Pennsylvania Dioceses, including the Diocese of Allentown. These examples are not meant to be exhaustive; rather, they provide a window into the conduct of past Pennsylvania Bishops and the crimes they permitted to occur on their watch.

The Case of Father Francis J. Fromholzer

Known Assignments

05/1958 – 09/1959	Holy Ghost, Bethlehem
06/1959 – 06/1965	Allentown Central Catholic High School
06/1962 – 09/1962	Holy Ghost (summer assignment)
03/1963 – 06/1965	Mary, Queen of Peace, Pottsville
06/1965 – 10/1970	St. Paul, Reading
10/1970 – 08/1975	St. Mary, Hamburg
08/1975 – 04/1980	St. Paul, Reading
04/1980 – 07/1980	Sick leave
07/1980 – 09/1980	Holy Family Manner, Bethlehem
11/1982 – 06/1992	St. Paul, Allentown
06/1992 – 06/1995	St. Peter, Coplay
06/1995 – 09/2002	St. Paul, Allentown
10/2002	Retired

The case of Father Francis “Frank” Fromholzer highlights the immense challenges faced by victims when seeking redress from a Diocese that chose to take a position hostile to the victim. The influence of the institution is evident in many cases. In the case of Frank Fromholzer, it is particularly evident.

Fromholzer sexually abused at least two students while serving as a religion teacher at Allentown Central Catholic High School. On June 12, 2016, the victims testified under oath before the Grand Jury that they were sexually abused by Fromholzer in 1965 when they were approximately 13 or 14 years old. One victim was Julianne, now 68 years old.

Julianne recalled that, during a trip to the Poconos in approximately 1964, Fromholzer took Julianne and at least one other girl for a ride in his car. The trip was unsupervised and Julianne’s family was comfortable with the trip since Fromholzer was a trusted priest. Fromholzer groped the girls as he encouraged them to take turns sitting next to him. Fromholzer’s conduct escalated and he touched Julianne under her clothes.

Once at their destination, Fromholzer retrieved a blanket and radio from the car and took his collar off. Fromholzer told the girls that, while they were on the trip, they were not to call him Father but to call him Frank. Julianne testified, “Then we went – he laid out a blanket and he started kissing, feeling, put his finger in me. That hurt. It was confusing because – you were always told you were going to Hell if you let anybody touch you. But then you’ve got Father doing it.”

Julianne described to the Grand Jury the position of power that priests hold within the Catholic faith. She testified, “They – there wasn’t anybody that was more important than, not just him, but any priest. They were – and to some degree still are, but they are much above anybody else in your family or they are God in the flesh.”

Julianne went on to describe other incidents after the trip to the Poconos in which Fromholzer had sexual or inappropriate contact with her. She testified that there was a gym in the basement of the ninth grade building at Central Catholic. Fromholzer would follow her into the basement and make comments that she gained a little weight and needed to get on a scale. Fromholzer would then lift her onto the scale from behind, holding her breast to get her on the scale. Fromholzer would constantly nuzzle and kiss her neck as well as “kiss and touch.” After the trip to the Poconos, the touching occurred on top of her clothing and panties.

Julianne told the Grand Jury of an incident in which Fromholzer humiliated her in front of her religion class. She was participating in a reading of the Passion of Christ around Easter season. Fromholzer had her read aloud the portion of the story where the words “the cock crows three times” appear. Fromholzer had her repeat the words several times, which evoked laughter from Fromholzer and the boys in the class. As Julianne left class that day, Fromholzer leaned in and nuzzled her neck and asked the victim if she knew what a cock was.

The victim testified that the abuse stopped only when she moved on to tenth grade and was no longer in the same building as Fromholzer.

Julianne's friend also testified in front of the Grand Jury about being abused by Fromholzer. The second victim was taken to the Poconos by Fromholzer with Julianne. She was in ninth grade and approximately 14 years old when the abuse occurred. On the way to the Poconos, she observed Fromholzer rubbing his elbow against Julianne's breasts. Once at the location in the Poconos, the second victim was also sexually abused by Fromholzer. Fromholzer began kissing her on the lips and touching her breasts. Reluctantly, she laid down on a blanket where Fromholzer, using his hands, proceeded to touch her on her vaginal area, inside her clothing.

The second victim reported the abuse to her principal at the time, Father Robert M. Forst. She told Forst about the trip to the Poconos and how Fromholzer touched her and her friend inappropriately. Forst responded by indicating to the second victim that the discussion they were having had "ended." Forst told her that she was expelled from school and indicated she needed to bring her father to the school. The second victim came from a single-parent home in which her mother had left after no longer being able to live with her father. Both parents were alcoholics and her father was physically abusive. When her father arrived at the school, there was a meeting between the second victim, her father, and Forst. The second victim recalled Forst telling her, "Now, I want you to tell that story that you said – the made-up story that you said about the priest to your father – with your father here." She again told them about how she was abused by Fromholzer. Her father did not believe her and proceeded to drag her home, yelling at her and slapping her along the way. When they finally got home, she was beaten more by her father, this time with a belt so that the belt buckle would strike her.

The second victim told the Grand Jury that the school then failed her in English and Algebra, two courses that she loved. She expressed to the Grand Jury how hard it was to talk of the abuse since she had not told anyone most of her life. The abuse haunted the second victim her entire life, resulting in two marriages that ended in divorce. Talking about the abuse she endured at the hands of Fromholzer, she testified, “You can’t get rid of it. You don’t talk about it. It is always there.” Coming from a broken home, she had counted on the understanding of priests and nuns. The second victim said that, after being expelled for reporting being sexually abused by Fromholzer, she felt “worthless.”

The second victim broke years of silence when she testified before the Grand Jury. Her friend, Julianne, told the Grand Jury that it took her until she was in her thirties, nearly twenty years later, to find the courage to try to report the abuse to someone in the Diocese. Unfortunately for Julianne, she tried to report the abuse to another priest, Father Weasel. Weasel was considered a family friend. When the victim began to tell Weasel of the abuse, he stopped her and told her, “No, I don’t want to hear it. You go to confession and you pray for him.” As a result, Julianne said nothing more about the abuse until she was unable to stay silent any longer.

Julianne reported Fromholzer’s conduct to Monsignor John Murphy of St. Thomas Moore Parish. As she tried to confess the abuse, Murphy told her, “Don’t say the name.” At the time Julianne tried to report the abuse to Murphy in the 1980’s, Fromholzer was continuing to practice as a priest at St. Paul’s Church in Allentown.

It was not until approximately August 2002, after the *Boston Globe* broke the story of child sexual abuse within the Archdiocese of Boston, that Julianne was ready to pursue reporting Fromholzer’s criminal conduct to law enforcement. She contacted the Allentown Police Department to file a police report and informed the police that Fromholzer was still working at a

church that had a grade school. Julianne also personally reported the abuse to the District Attorney and informed him that Fromholzer was still working at a church with a grade school. The District Attorney elected not to pursue the matter and cited the statute of limitations.

Julianne told the Grand Jury that, if it were not for the clergy abuse being revealed in the Boston Archdiocese, she would not have come forward to report the abuse she endured. She also indicated how grateful she was, having been able to tell the Grand Jury about the abuse and Fromholzer.

Julianne subsequently became involved with a clergy abuse victim's network. She testified that she is aware from fielding phone calls that there are hundreds of victims who have not yet come forward. She described calls in the middle of the night with full-grown men weeping into the phone as they recounted their sexual abuse at the hands of Roman Catholic priests. This is a volunteer effort on Julianne's part, motivated by her own victimization and a desire to help others. At the close of her testimony, Julianne thanked the Grand Jury for listening to her story and providing her the opportunity to express their pain. Julianne stated, "... so what does it mean to have somebody care? It means a lot. So I thank you."

On September 1, 2016, the Grand Jury issued a subpoena to the Diocese for any and all records related to clergy or church officials against whom complaints of child sexual abuse had been made. Records received by the Office of Attorney General from the Diocese numbered into the thousands. The testimony of the victims was cross-referenced with the records of the Diocese. Internal Diocesan records do not contain any information from Julianne's reports to Weasel or Murphy. However, it is evident that, once Julianne made contact with the Diocese in 2002, the Diocese and its attorney, Thomas Traud, attempted to undermine and discredit Julianne and her family.

In 2002, the Diocese was made aware of reports of child sexual abuse against Fromholzer by Julianne and her friend, Victim Two. Fromholzer was still in active ministry. Internal Diocesan records show that the Diocese immediately disregarded these complaints as false. However, Fromholzer “volunteered” to retire.

On September 3, 2002, a fax was sent to Monsignors Schlert and Gobitas. The fax bore the timestamp of 09:55 A.M. from the Traud Law Offices. After some discussion regarding an attempt to schedule a meeting with Julianne, Traud reported that he had received information from a relative of Monsignor Leo Fink. This informant told the Diocese that she had been the closest of friends with Julianne in high school and that they shared every secret. She reported that Julianne had once danced as a go-go dancer in the 1960’s and that she believed her to be sexually active. Traud’s informant stated that she believed it possible that Julianne was one of the girls who had an affair with a coach at Central Catholic. The informant reported that Julianne also had a family member once go to prison. Traud reported all of this to the Diocese, specifically to Schlert and Gobitas. He went on to note that he knew his informant well and that she had been “so candid and honest.”

Having received a report that one of their priests had violated children, the Diocese and its attorney immediately began to exchange information meant to discredit the victim with unrelated and irrelevant attacks on her and her family. Moreover, the fact that information that a Central Catholic coach may have been sexually abusing students was used as evidence against the victim. In reality, it is the report of yet another crime not reported to the police.

A memorandum dated September 11, 2002, by Gobitas, recorded a meeting of September 10 between Julianne, her attorney, Gobitas, Schlert, and Traud. In that memorandum, Julianne’s account of abuse is recorded. Julianne stated that there was a witness to at least one assault. The

Diocese recorded the meeting as positive and amicable. The next day a memo was generated by Gobitas that recorded his interview of that witness. The witness recalled that she observed Fromholzer rub his arm on Julianne's breasts on one occasion in a car in front of Allentown Catholic High School. The witness identified another, possibly a third, victim by first name.

FILE



DIocese OF ALLENTOWN
SECRETARIAT FOR CLERGY

MEMORANDUM

TO: THE REVEREND FRANCIS FROMHOLZER FILE
FROM: MONSIGNOR GERALD E. GOBITAS *N&N*
DATE: 13 SEPTEMBER 2002
RE: [REDACTED]

I met with [REDACTED] by myself on Friday, 13 September 2002 at 9:00 a.m. in the Chancery. [REDACTED] said that she was never sexually assaulted by Father Fromholzer but she alleged to have witnessed him inappropriately rubbing his arm over Juliann [REDACTED] breasts on one occasion in a car in front of Allentown Central Catholic High School when she and [REDACTED] were both freshmen. [REDACTED] was seated in the back seat of the car. Juliann was in the middle in the front seat. [REDACTED] stated the Father Fromholzer's hands never went underneath Juliann's clothing.

[REDACTED] said she knows of another girl named [REDACTED] who may have been assaulted by Father Fromholzer. She said that she still has some contact with [REDACTED]. I gave her my card and encouraged her to have [REDACTED] call me.

[REDACTED] stated that she does not need any counseling she just wanted to confirm the truth of Juliann's allegations.



The Witness Interview Memo

On September 16, 2002, at 2:48 p.m., a fax was sent from Traud Law Offices to Schlert and Gobitas. The message contained impressions of the meeting on September 10th. Among other things, the memo noted that Tom Traud found Julianne to be “overly dramatic in that there were some times she was crying in the meeting” and that “this woman made an awful amount of assumptions that just were unwarranted.”

This pattern of investigating the victim continued through 2004 in letters from Traud dated January 22, 2004, and April 12, 2002. In the first letter to Gobitas and Schlert, Traud noted that Julianne was recently in the news and was pursuing her lawsuit and that he received information from a local attorney. The attorney told Traud that Julianne’s daughter was a witness for the Commonwealth in a murder case. Traud noted that, because Julianne became involved, she could either be “a mother looking out for her child; or, maybe this is a woman who repeatedly wants her fifteen minutes of fame.” In the second letter, Traud informed the Diocese that Julianne’s husband was associated with the Christian Motorcyclists Association which Traud labeled the husband’s brainchild.

In contrast to the efforts to investigate and discredit the victims of child sexual abuse who dared to report their abuse to the Diocese and/or report to civil authorities, the internal documentation regarding the diocesan investigation of Fromholzer is starkly different. The Diocese asked Fromholzer if he did it. Fromholzer said no. Fromholzer then suggested it might be a good time for him to retire.

The report of abuse and subsequent investigation of the victim all occurred on the watch of Cullen. In 2009, Barres took command of the Diocese. In an effort to comply with Diocesan policy and state law, the Diocese formally reported the complaints against Fromholzer to the

District Attorney. Similarly, Julianne's lawsuit against the Diocese was dismissed due to the civil statute of limitations. She has received no recovery or recompense for her suffering.

The Grand Jury finds that the Diocese of Allentown and the Allentown Central Catholic High School knew full well the criminal conduct of Fromholzer. Yet, knowing that Fromholzer was preying on young girls, the Diocese and School took no action. The victims were told to let it go. When these victims came forward again years later, they were met with disbelief and scorn. Ultimately, internal records show that the Diocese itself deemed Julianne's complaint against Fromholzer to be credible.

Victims are reluctant to report to law enforcement or take any action for fear of retaliation from the Dioceses. That retaliation and intimidation takes many forms. Originally Julianne did not seek any legal action against the Diocese. She simply wished to inform Weasel and Murphy of her concerns and for the Diocese to take action. Action only occurred when Julianne began to speak to parties empowered to scrutinize the conduct of the Diocese: her own attorneys, law enforcement, and the press.

The Case of Father Edward R. Graff

Known Assignments

06/1955 - 04/1957	Annunciation B.V.M., Shenandoah
04/1957 - 05/1958	St. Anthony of Padua, Easton
05/1958 – 09/1958	St. Elizabeth’s, Pen Argyl
09/1958 – 09/1959	Pius X High School, Roseto
09/1959 – 06/1962	Residence, St. Anthony, Easton
06/1962 – 09/1963	University of Notre Dame
09/1963 – 03/1964	Our Lady Help of Christians, Allentown
03/1964 – 07/1964	St. Elizabeth, Pen Argyl
07/1964 – 02/1965	Pius X High School, Roseto
02/1965 – 11/1966	Holy Rosary, Reading Central Catholic High School, Reading
11/1966 – 08/1968	Holy Name High School, reading
08/1968 – 10/1969	St. Margaret, Reading
10/1969 – 04/1971	St Peter, Coplay
04/1971 – 04/1974	Annunciation B.V.M., Catasauqua,
04/1974 – 11/1979	Director, Thanksgiving Clothing Drive
11/1979 – 07/1980	Sick Leave
07/1980 – 06/1983	St. Margaret, Reading
06/1983 – 02/1992	Holy Guardian Angels, Reading
02/1992	Departed Diocese of Allentown
1992 – 2002	Served in various capacities in Dioceses in New Mexico and Texas

Father Edward R. Graff served as a priest in the Roman Catholic Church for approximately forty-five years, approximately thirty-five years in the Diocese of Allentown and ten years in the Dioceses of Santa Fe, New Mexico, and Amarillo, Texas. During his years in ministry, Graff raped scores of children. The Grand Jury investigated not only Graff’s conduct but the knowledge of the relevant Dioceses.

The case of Graff is an example of dioceses that minimized the criminal conduct of one of their priests, while secretly noting the significant danger the priest posed to the public. The Grand Jury notes that the use of euphemisms was constant throughout the Dioceses of Pennsylvania, but particularly apparent in the case of Graff. Terms such as “sick leave” or “health leave” were often used to reference an absence from ministry related to child sexual abuse. In Graff’s case, it was

coded as sick leave and retirement. Additionally, child sexual abuse was often minimized with terms such as familiarity, boundary issues, or inappropriate contact. In Graff's case, internal records and correspondence referred to it as difficulties. Finally, it was common to see collateral issues highlighted as the primary underlying problem, while the sexual abuse of children was deemed a collateral and lesser, related form of misconduct. Known child abusers were regularly referred to as having alcohol problems or classified as naïve. In the case of Graff, his primary problem was documented as being an alcoholic. A review of the documents obtained by the Grand Jury stands in stark contrast to the acts described by Graff's victims.

The Grand Jury obtained internal Diocesan records after the Diocese was served with a subpoena on September 1, 2016. Those records were maintained in the secret or confidential archives of the Diocese as well as personnel records. In August 1986, Graff entered the Neumann Center in Reading for what was reported as chemical dependency. The Grand Jury concluded that this was not solely a case of chemical dependency but that the Diocese was aware of some type of sexual conduct with a minor.

After almost thirty years of service in school and parishes in the Diocese, Graff was sent to New Mexico for treatment of undefined but "serious" conduct on the part of Graff. On November 28, 1989, there was an exchange of letters between Welsh and Archbishop Robert Sanchez of the Catholic Center, Santa Fe, New Mexico. The subject of the letters was whether Sanchez was "aware of the seriousness of these cases." The context of the letter reflected more than a mere problem with alcohol. However, no further details were provided in the letters.

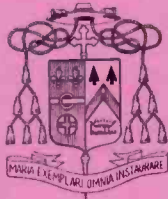
By February 1992, Welsh authorized Graff to retire from active ministry in the Diocese. However, Welsh also authorized Graff to begin ministry to the needy in the Archdiocese of Santa Fe, New Mexico. On February 25, 1992, three letters were dispatched by Welsh. Welsh wrote to

Graff authorizing him to “continue your ministry to the various needy persons you are already serving.” Welsh noted that this was done by agreement with Sanchez. Welsh reminded Graff that he was accountable to the Servants of the Paraclete¹ in Albuquerque as his supervision was continued. Welsh also made arrangements to provide Graff with a monthly pension, living allowance, medical and life insurance, and automobile insurance.

Welsh’s second letter was sent to Sanchez. In this letter, Welsh explained that he had granted Graff faculties from the Diocese of Allentown and understood that Sanchez had permitted Graff limited faculties within the Archdiocese of Santa Fe under the supervision of the Servants of the Paraclete. Welsh’s third letter thanked the clinical director of the Albuquerque Villa for the care provided to Graff and informed him of the aforementioned arrangement between the Dioceses of Allentown and Santa Fe.

¹ The Servants of the Paraclete was a treatment center regularly used by Pennsylvania Dioceses for the evaluation and treatment of sexual offenders.

6894W



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

February 25, 1992

202 NORTH SEVENTEENTH STREET
(215) 437-0755

The Reverend Edward R. Graff
Albuquerque Villa
Post Office Box 72151
Albuquerque, New Mexico 87195

Dear Father Graff,

After consultation with Archbishop Sanchez, I have decided to accede to your desire to retire from active service to the Diocese of Allentown and to continue your ministry to the various needy persons you are already serving.

With this letter I hereby grant you faculties of the Diocese of Allentown. It is my understanding that Archbishop Sanchez, following the recommendation of the Archdiocesan Personnel Board, will also grant you limited faculties for the Archdiocese of Santa Fe.

I shall also arrange with the Finance Office to provide you with the monthly pension and living allowance as stipulated in Diocesan policy. In addition, your medical and life insurance premiums will also be covered, as will one half of your automobile insurance.

I feel it is important to remind you that you must continue to be supervised by the Paracletes to whom you will remain accountable.

Finally, I extend my prayers and best wishes as you begin this phase of your priestly ministry.

Sincerely yours in Our Lord,

Bishop of Allentown

6896W



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

February 25, 1992

202 NORTH SEVENTEENTH STREET
(215) 437-0755

His Excellency
The Most Reverend Robert F. Sanchez, D.D.
Archbishop of Santa Fe
4000 Saint Joseph Place, N.W.
Albuquerque, New Mexico 87120

Dear Archbishop Sanchez,

You will recall my letter of December 18, 1991 regarding the Reverend Edward R. Graff, a priest of the Diocese of Allentown currently under the care and supervision of the Servants of the Paraclete in Albuquerque.

In view of the consistently positive reports I have received concerning Father Graff, I intend to allow him to retire from active service to this Diocese and to continue his ministry to the various needy persons he has been serving under the supervision of the Paracletes.

I had my Chancellor contact Father Richard Olona about the recommendations of your Archdiocesan Personnel Board. It is my understanding that, provided Father Graff has faculties from the Diocese of Allentown, you are willing to grant him limited faculties to carry out the ministry referred to above. It is further understood that the Servants of the Paraclete will continue to supervise his activities and pastoral ministry.

I shall grant faculties of this Diocese to Father Graff and arrange with our Finance Office for his pension and living allowance.

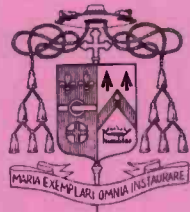
Permit me to take this opportunity to express my sincere thanks for your solicitude towards Father Graff.

If you have any questions in regard to this matter, please feel free to get in touch with me.

Sincerely yours in Our Lord,

Bishop of Allentown

6895 u



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

February 25, 1992

202 NORTH SEVENTEENTH STREET
(215) 437-0755

The Reverend P. Roberto L. Martinez, M.Div.
Clinical Director
The Albuquerque Villa
2348 Pajarito Road, S.W.
Albuquerque, New Mexico 87105

Dear Father Martinez,

I have today written to Father Edward R. Graff to inform him that I intend to allow him to retire from active ministry to the Diocese of Allentown in order to pursue the ministry to the needy in the Archdiocese of Santa Fe in which he has already been engaged.

Archbishop Sanchez, as well as the Personnel Board, is in agreement with this arrangement and will grant limited faculties to Father Graff who enjoys the faculties of the Diocese of Allentown.

Knowing that you and the staff at Albuquerque Villa support this request made by Father Graff, I have decided to permit retirement provided that supervision of his activity and ministry by the Servants of the Paraclete will continue.

I take this opportunity to thank you for the care you have given to Father Graff and the other priests of Allentown.

Sincerely yours in Our Lord,

Thomas J. Welsh

Bishop of Allentown

The February 25, 1992 Letters

In 1993, correspondence between Welsh and Bishop Leroy Matthiesen of Amarillo, Texas, detailed an alarming development. Welsh expressed his concern that Graff had been transferred within Matthiesen's Diocese without prior consultation of Welsh. Welsh was also concerned about Graff's living arrangements. Welsh wrote, "It had been my understanding that he was residing in a rectory, but it has now come to light that he has purchased a house. Because of his past history in this Diocese, this development raises additional concerns about the potential risk surrounding Father Graff's activity in your Diocese."



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

29 October 1993

202 NORTH SEVENTEENTH STREET
(215) 437-0755
Fax (215) 433-7822

His Excellency
The Most Rev. Leroy T. Matthiesen
Bishop of Amarillo
1800 North Spring Street
Amarillo, Texas 79117-5644

Dear Bishop Matthiesen,

I am writing in regard to the Reverend Edward R. Graff, a priest of this Diocese who is currently located in Silverton within your Diocese.

After Father Graff completed his therapy with the Servants of the Paraclete at The Albuquerque Villa, he presented a request to me that he be allowed to retire from active service to the Allentown Diocese and remain in Albuquerque to continue with the ministry he had been engaged in with the homeless and Aids patients. I granted his request after determining that the Archbishop of Santa Fe agreed to give limited priestly faculties of that Archdiocese to Father Graff. It was understood, however, that he would continue to be supervised by the Paracletes.

Subsequently it came as a surprise to learn that Father Graff had transferred to Silverton in your Diocese since this was done without any prior consultation with me. This move, I was later told, was prompted by the fact that faculties of priests not incardinated in the Archdiocese of Santa Fe had been withdrawn by the then Archbishop. On the suggestion of Father Liam Hoare, s.P., Father Graff sought and obtained permission from you to assist at Our Lady of Loreto parish in Silverton.

Only recently have I been made aware of Father Graff's living arrangements. It had been my understanding that he was residing in a rectory, but it has now come to light that he has purchased a house. Because of his past history in this Diocese, this development raises additional concerns about the potential risk surrounding Father Graff's activity in your Diocese. I can only hope that he continues to maintain close contact with the Paracletes and with you as well.

Bishop Matthiesen / 2

October 29, 1993

I shall greatly appreciate any update you can provide me about
Father Graff.

With every good wish, I am

Sincerely yours in Our Lord,

+ Thomas J. Welsh

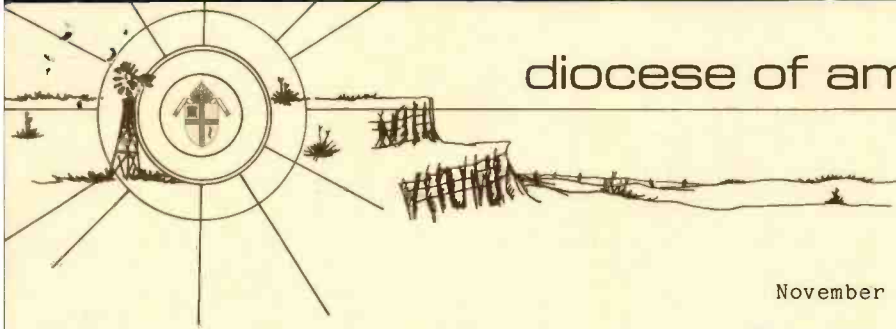
Bishop of Allentown

Matthiesen responded on November 2, 1993, that Graff tended to be a “loner” and thanked Welsh for “alerting me to the risk I may be taking.” Matthiesen indicated he planned “to be even more vigilant and to supervise him even more closely.” On November 11, 1994, Welsh wrote Reverend Liam Hoare, Servant General, Servants of the Paraclete, and wanted to know whether Graff was being monitored. Welsh sought a description of the precise nature of the monitoring. Welsh wrote, “While this is not a new concern, I am prompted to express it anew at this time because an individual came forward recently and reported that he had had some difficulties with Father Graff in the past.” Welsh closed his letter stating:

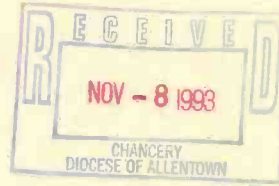
I know that you will appreciate the reasons for my concern, since the matter presents both your Congregation and the Diocese of Allentown with the potential of legal liability for anything untoward which may occur in the course of Father Graff’s ministry in Amarillo.

9700W

diocese of amarillo



November 2, 1993



Most Rev. Thomas J. Welsh
 Bishop of Allentown
 P.O. Box F
 Allentown PA 18105

Dear Bishop Welsh:

Grace and peace!

I am in receipt of your letter of Oct. 29 sharing your concerns about Father Ed Graff's ministry in the Diocese of Amarillo.

I accepted Father Graff on the recommendation of Father Liam Hoare, s.P., Servant General of the Servants of the Paraclete, who stated that he would take personal responsibility for him. I was unaware that you had not been consulted. In hindsight, I should have contacted you and apologize to you for that oversight. I had simply taken it for granted. I was told that he is a recovering alcoholic, and my subsequent inquiry confirmed that.

I assigned Father Graff to Our Lady of Loreto Church, a mission of Holy Spirit Parish, Tulia, and placed him under the care of the pastor. For a while he lived in a small, rundown house made available to us at no cost by a member of the mission Church. Subsequently, a better house near the church was offered to us for \$12,000 and I approved the purchase as a rectory.

An after-care program, directed by Father Peter Lechner, s.P., is in place. Father Graff is a member of a support group comprised of himself and two other priests that meets monthly. Every six weeks he returns to Albuquerque to touch base with his program directors. My Vicar of Clergy is on the road each week visiting our priests, including Father Graff. I require him to attend our clergy gatherings, the next of which will be four Priests' Study Days concentrating on personal development, relationships, boundaries, clergy misconduct, etc.

DIOCESAN PASTORAL CENTER AMARILLO, TX 79117-5644
 P.O. BOX 5644 806-383-2243
 FAX 806-383-8452

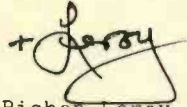
November 2, 1993

Father Graff, with his pastoral sensitivity and ability to speak Spanish, is much loved by the people, almost 100 per cent of whom are Mexicans and Mexican-Americans. In addition to the care of Our Lady of Loreto in Silverton I have given him the care of St. Elizabeth's Church in Turkey as well, another poor mission community that is totally Hispanic.

My one concern about Father Graff is that he tends to be a loner. I have spoken to him about that and shared my concern with Father Liam, who will be with us on one of the Study Days (Thursday, Nov. 11).

Thank you for alerting me to the risk I may be taking. I am in frequent touch with Father Liam and have confidence in his judgment in present circumstances. Nevertheless, I plan to be even more vigilant and to supervise him even more closely.

Faternally yours in Christ,

A handwritten signature in black ink, appearing to read "Leroy", with a cross symbol to its left. The signature is written in a cursive style.

Bishop Leroy T. Matthiesen

Matthiesen's Letter to Welsh



BISHOP'S OFFICE
Bishop's Office
1001 NORTH 5TH STREET
ALLENTOWN, PENNSYLVANIA
18106

1001 NORTH 5TH STREET
ALLENTOWN, PA 18106
TEL: 610-485-1234

11 November 2004

The Very Reverend Liam Moore, S.P.
Servant General
Foundation House
James Springs, MN 57025-0010

Dear Father Liam,

I have for some time had some concern about the advisability of Father De Graff's exercising priestly ministry in the Diocese of Allentown.

My concern centers principally upon the issue of Father Graff's accountability. I would like to know whether he is, in fact, being monitored by anyone, and, if he is, what the precise nature of that monitoring may be.

While this is not a new concern, I am prompted to express it anew at this time because an individual came forward recently and reported that he had had some difficulties with Father Graff in the past.

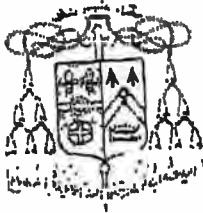
I know that you will appreciate the reasons for my concern, since the matter presents both your Congregation and the Diocese of Allentown with the potential of legal liability for anything untoward which may occur in the course of Father Graff's ministry in Allentown.

I would be very appreciative of any information which could help address this concern.

Sincerely yours in Our Lord,

Thomas J. Walsh

Bishop of Allentown



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

November 19, 1993

202 NORTH SEVENTH STREET
(215) 437-0765
Fax (215) 433 7822

His Excellency
The Most Reverend Leroy T. Matthiesen, D.D.
Bishop of Amarillo
Diocesan Pastoral Center
Post office Box 5644
Amarillo, Texas 79117-5644

Dear Bishop Matthiesen,

Thank you very kindly for your letter of
November 2, 1993 concerning Father Edward R. Graff's ministry in the
Diocese of Amarillo.

I appreciate very much the information you have furnished as
well as your willingness to be even more vigilant in your super-
vision of Father Graff.

Thank you for your interest in this matter.

Sincerely yours in Our Lord,

Thomas J. Welsh

Bishop of Allentown

Welsh had the power to remove Graff's faculties to minister in light of Graff's known risk, concern, and legal liability. However, Welsh left Graff in ministry by agreement with Matthiesen. On January 5, 1995, Matthiesen wrote to Welsh, "Bishop, I am happy to report to you that Father Graff is carrying out a wonderful ministry in Silverton, Turkey, and Quitaque. He is well received and loved by the people who are almost totally Hispanic and among the poorest of the poor."

In 1997, Cullen took command of the Diocese of Allentown. Diocesan records do not show any indication that Cullen took any action against Graff. In fact, Graff appears to have continued in ministry outside of Pennsylvania with no real attempt to understand where he was or what he was doing.

On October 4, 2002, Graff was arrested in Briscoe County, Texas, for sexually abusing a 15-year-old boy. Several news articles were written about the incident. Graff died on November 25, 2002, due to injuries from an accident while in a Texas prison awaiting trial.

A news article written in the Allentown Morning Call, dated November 27, 2002, reported that the boy Graff abused in Texas was hired by Graff to work at the church rectory where Graff was assigned. It was reported that the victim stated that he watched pornographic movies with Graff and Graff performed oral sex on the victim. The news article quoted investigator Jay Foster as saying Graff would hire mostly Hispanic boys in their early teens to clean the rectory and mow the lawn. Foster went on to say Graff "always had things to attract kids, like video games, Cokes, candy." The article cited to Texas criminal records related to his arrest.

On October 10, 2002, a victim reported to the Diocese of Allentown that he was sexually abused by Graff between 1983 and 1984 at the Holy Guardian Angels, Reading. The abuse involved a series of incidents such as showering together, masturbation, and fondling.

On June 28, 2003, a second known victim wrote a statement detailing the sexual abuse committed by Graff on him. The second known victim indicated the abuse occurred in the rectory of the Holy Guardian Angels Elementary/Middle School when the second victim was in seventh grade. The second victim detailed the grooming techniques of Graff. After the grooming period, Graff had him take his pants down and sit down. Graff then fondled the second victim's penis as Graff masturbated. According to the second victim, when he questioned Graff about the abuse, Graff responded by telling the second victim that it was "OK" because he was "an instrument of God." The second victim indicated the abuse occurred over the next six months as Graff would have the second victim come to his room, where Graff would masturbate both himself and the second victim. The second victim believed his friend and other boys were also abused by Graff during this same period.

In July 2003, after these complaints, the Diocese notified Catholic Mutual Insurance Group of potential liability.

On January 13, 2005, the Diocese received insurance paperwork regarding coverage for several sexual abuse allegations, including a claim by a third victim who asserted sexual abuse by Graff between 1971 and 1978, when the third victim was between twelve and thirteen years old. The third victim was a parishioner at Annunciation BVM located in Catasauqua when the abuse occurred. In the suit the third victim stated Graff repeatedly took pictures of him while he was naked, masturbated the third victim until he ejaculated, and performed oral sex on the third victim. Graff forced the third victim to masturbate and on one occasion Graff attempted to perform anal intercourse on the third victim, stopping only after objection. For many years the abuse occurred on a daily basis. The abuse occurred in Graff's bedroom or living room of the rectory. Often,

before Graff abused the third victim, Graff would force the third victim to drink alcohol until he was intoxicated.

On January 25, 2007, a fourth victim reported to the Diocese that he was sexually assaulted by Graff in 1986, within the Holy Guardian Angels Rectory, when he was 17 years old. The fourth victim died in April of 2015. The Diocese paid for his funeral.

The Grand Jury heard testimony from some of Graff's victims. In addition, the Grand Jury learned of Joey from his grandmother, mother, and sister in August 2016.

Some years after his abuse, Joey disclosed his secret to his grandmother, Kitty. Kitty and Joey had a special relationship. They would go on walks together. They would discuss their life and the future together. They were best friends.

Kitty recalled that, after years of a downward spiral, Joey finally told her what had happened to him as a child attending his home parish within the Diocese. Graff had raped Joey. During the violent assault, Graff had borne down on Joey's back with such force it had damaged his back. Kitty believed Joey had tried to tell her this years earlier when he had asked if priests molest children. Kitty thought then it was just the gossip of children.

Joey eventually told his mother, Judy, and his sister. Suddenly, the changes they noticed in this happy, out-going, science-fiction-loving boy made sense. He was dealing with trauma and conflict.

Joey wrote the Diocese on July 31, 2007. Joey described how Graff befriended him and then violently violated him. Joey wrote, "Father Graff did more than rape me. He killed my potential and in so doing killed the man I should have become."

In August 2016, Joey's mother testified before the Grand Jury. Judy explained that, in spite of his victimization, Joey had kept the faith. She stated:

He stayed with the church. And he asked me if anything ever happened to him to have a Catholic mass and I didn't want to do it and he made me promise and I did. I did what he wanted, but it was the hardest thing to go into that church and being counseled with by a priest. I listened to him and tried to help him out a little bit but I was against it. But he -- the religion was very important to him and he was so afraid of going to hell that I think that is why he stuck with it.

Judy testified that the Diocese did provide some support to Joey before his death. However, Judy said that financial support was never the thing they most desired. Judy noted, "They never admitted anything happened. It was like he was trying to prove his entire life what had happened and that he was telling the truth. They never admitted -- they never said there was abuse."

Joey wrote a letter to Cullen before his death. Joey spoke for all victims of child sexual abuse who suffered at the hands of Roman Catholic Priests. Joey noted that the Church's resistance to providing victims their day in court was inconsistent with supporting victims. Joey wrote:

Pennsylvania law does not, for one moment, bar the Diocese of Allentown from making financial settlements with persons who were abused as minors, even though they might not report the abuse until they become adults. Pennsylvania's so-called statute of limitations is merely a defense, a legalistic prescription which the Diocese of Allentown may choose to invoke in civil litigation when it wishes to have an allegation of abuse dismissed without a hearing on the merits.

Joey did not live to have his day in court. He passed away due to an addiction to painkillers. Joey became addicted to these pain killers after his back was injured during a particularly violent attack by Graff.

Joey's account is but one account of many victims who were harmed by Graff as children. After Graff's arrest in Texas, public scrutiny turned on the Diocese. On October 14, 2002, the Allentown *Morning Call* broke the news that four individuals in Pennsylvania had come forward with reports of child sexual abuse perpetrated by Graff. The article stated that a Diocesan spokesman, Matt Kerr, responded that he was "surprised" by the reports and explained that "We communicated to the Amarillo Diocese rumors that had surfaced, but we never had any contact

with actual victims," Kerr said, "This is all new to us." These were the same four victims described above, who reported their abuse to the Diocese after reporting it to the *Morning Call*.

However, the Diocesan statement stands in stark contrast to the evidence held within the records of the Diocese. While the Diocese stated they were "surprised," internal records documenting the opinion of the Bishops showed constant references to Graff as being a "risk," a "concern," and a "legal liability." This language was much more consistent with language used in relation to predatory priests than a priest with a drinking problem.

Other victims continued to speak out after 2002. One of Graff's victims testified before the Grand Jury and provided a compelling and detailed account of a violent assault by Graff. In particularly graphic testimony, this victim explained how, as Graff prepared to anally penetrate him, he decided that he could either let the rape happen or run. He explained how he fled into the street, mostly nude, rather than allow the assault by the formidable and imposing Graff. He further explained the lasting effect of the assault and its continuing impact on his daily life. This victim's mother testified before the Grand Jury as well. She stated that her son immediately reported the abuse to her after it occurred in 1984. She reported the abuse to Father John A. Krivak and her son's school principal. In spite of this report, Graff continued in ministry as a priest.

The Grand Jury heard from still more victims who reported Graff was particularly violent in his assaults and seemed to take as much pleasure in causing pain as in the criminal sexual acts themselves. All of Graff's victims have struggled to move forward, and many question why so little has been done to hold the institution accountable for enabling the commission of such heinous crimes by their leaders.

The Case of Father Michael S. Lawrence

Known Assignments

06/1973 - 06/1974	St. Catharine of Siena, Reading
06/1974 - 11/1974	Notre Dame High School, Easton Sacred Heart, Miller Heights
11/1974 - 12/1974	Coordinator of Adult Religious Education, North Hampton
12/1974 - 06/1975	St. Jane Frances de Chantal, Easton
06/1975 - 12/1975	St. Jane Frances de Chantal, Easton
12/1975 - 06/1977	St. Anne, Bethlehem
06/1977 - 06/1978	Central Catholic High School, Allentown St. Lawrence, Catasauqua
06/1978 - 08/1978	Diocesan Tribunal
08/1978 - 03/1980	Holy Trinity, Whitehall
03/1980 - 11/1982	St. Catharine of Siena, Reading
11/1982 - 03/1984	St. Anthony, Easton
03/1984 - 06/1984	Notre Dame High School, Easton St. Anthony, Easton
06/1984 - 08/1984	St. Joseph, Easton Notre Dame High School, Easton
08/1984 - 01/1987	Immaculate Conception, Jim Thorpe
01/1987 - 06/1987	Sick Leave
06/1987 - 03/1994	St. Paul, Allentown Diocesan Tribunal Ministry to the Aging
03/1994 - 06/1998	Diocesan Tribunal
06/1998 - 01/2000	Catholic University of America Divine Word College
01/2000 - 03/2002	Courage
03/2002 - 04/2015	Retired

Father Michael Lawrence was ordained on May 19, 1973. Suspicions of Lawrence's pedophilic behavior were brought to the attention of the Church as early as 1970 while Lawrence was attending St. Charles Borromeo Seminary. A student evaluation found within the records of the Diocese and obtained by the Grand Jury indicate that Lawrence was "a mysterious type who craves the attention of younger students" and that Lawrence showed "a little too much interest in younger students." Regardless of these observations, in 1981, Bishop Joseph McShea wished Lawrence well and noted that Lawrence "and a group of young people from Saint Catherine's

Parish will be making a retreat on the weekend of November 20th-22nd." The Bishop's salutations are contained within his November 5, 1981, letter to Lawrence on the subject.



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

202 NORTH SEVENTEENTH STREET
(215) 437-0755

November 5, 1981

The Reverend Michael S. Lawrence, M. Div.
Saint Catharine of Siena Parish Center
2427 Perkiomen Avenue
Mount Penn
Reading, Pennsylvania 19606

Dear Father Lawrence,

It was recently brought to my attention that you and a group of young people from Saint Catharine's Parish will be making a retreat on the weekend of November 20th-22nd.

I would like you and all those who will be on retreat with you to know that you will be very much in my thoughts and prayers during the weekend.

I pray that the weekend will be a time of special graces which will draw all of you closer to our Lord and His Church.

I ask that you remember my intentions during the weekend, and that you pray in a special way for an increase of vocations to the priesthood and the religious life.

With every blessing and good wish, I remain

Cordially yours,

Bishop of Allentown

The Bishop's Letter

Less than a year later, a 12-year-old boy told his father that Lawrence had sexually abused him. A report written by Monsignor Anthony Muntone, dated August 18, 1982, indicated that Father Fred Loeper called the Chancery to report an “unfortunate incident.” Lawrence, then a priest at St. Catharine’s of Siena, Reading, had sexually abused a 12-year-old boy. The father of the victim called Loeper to report the details of the incident. The victim told his father that he had been in Lawrence’s room for a tutoring session. At the end of the session, the talk between Lawrence and the victim turned to sex. Lawrence then began to touch his genitals, had the victim take down his pants, and began to fondle the victim’s genitals. The victim’s father reported that his son had told him there had been “a lot of fondling, so much that he felt pain.” Additionally, Lawrence made the victim urinate. The victim’s father also reported the victim was having a hard time sleeping.

Muntone called Lawrence into his office and asked what had happened between Lawrence and the reporting victim. Lawrence responded “Please help me. I sexually molested a young boy.” Lawrence then admitted he had the victim come to his room for an English lesson. Lawrence had the victim remove his pants and underwear and Lawrence touched the boy’s genitals. He then drove the victim home.

Records indicate that Lawrence was sent to “Downingtown” (St. John Vianney Center) the same day he confessed to Muntone. Muntone wrote in his report that he spoke to “the doctor” at Downingtown, who informed him that the family of the victim should be given time to “ventilate” and what the victim experienced may not “be a horrendous trauma for the boy.”

August 18, 1982

Father Fred Loeper called the Chancery to report an unfortunate incident involving Father Michael Lawrence, assistant pastor at St. Catherine's, Mount Penn.

Father Lawrence had a twelve year old boy, [redacted] in his room last evening for a tutoring session. At the end of the session, the talk turned to sex. Father Lawrence demonstrated certain things on himself. He then had [redacted] drop his pants and he demonstrated on the boy. [redacted] upon returning home was very confused and upset. He told his father what had happened.

Father Loeper then reported that Mr. [redacted] had attempted to call him but Father Lawrence took the call and said Father Loeper would not be available until the next day.

The next day, Father Lawrence had a day off. Mr. [redacted] called Father Loeper. In relating this incident, Father Loeper also said that Father Lawrence always associates with families who have boys and that he is always making physical contact with the altar boys.

Father Loeper concluded by saying that

Mr. [redacted] and [redacted] two older brothers were waiting to see what action the Diocese would take. If something isn't done, they will take legal action.

I then called Father Lawrence to the office. I simply asked him what had happened between [redacted] and himself the night before. He responded, "Please help me. I sexually molested a young boy."

I asked him to tell me exactly what had happened. He said [redacted] had come to his room for an English lesson. At a certain point, he asked [redacted] to remove his pants and underwear. The boy did. He reported that he touched [redacted] twice on the genitals. He then drove him home.

He insists that he did not expose himself and that nothing more than that took place.

I informed him he was to be at Downingtown between three and four that afternoon and that he was not to leave the campus until he heard from me.

When I called Downingtown, the doctor informed me that it would be most

important to give the family an opportunity to ventilate. She said they should be assured that the matter is being taken very seriously. She also said that the experience will not necessarily be a horrendous trauma for the boy, but he should be given the opportunity to talk it out with Father Loeper.

The following day, Father Loeper called to report that [redacted] told his father there had been a lot of fondling, so much so that he felt pain. [redacted] also said that Father Lawrence had him urinate.

Mr. [redacted] was described as much more upset. [redacted] was having a hard time sleeping. There was more talk of legal action.

A. J. M.

Less than two years later, Lawrence was assigned to a high school to teach religion classes. A handwritten note to Bishop Thomas Welsh, dated April 9, 1984, reported that things were “going well” since Lawrence had taken over Bill Baker’s religion classes. The note went on to state that Lawrence would like to be “reassigned to the school with the spring appointments.” The note is signed Tony, for Anthony Muntone.

Tony
see
+ Tgw

any idea of using Bill Baker
e.g. Trenton

April 9, 1984

Bishop,

Mike Lawrence called today and said that things have been going so well since he took over Bill Baker's religion classes at Notre Dame High School that he would like to be reassigned to the school with the Spring appointments.

He also reported that Bill Baker is like a new man since being relieved of the teaching assignment. He said Bill is doing very well as a curate and seems very happy.

I will check with Bob Fort to find out how things are going from his point of view.

Tony

Lawrence continued in ministry as a Roman Catholic priest in the Diocese of Allentown in different parishes, schools, and other assignments. However, he was removed from parish ministry in 1987 and placed on “sick leave.” A letter from Welsh to Lawrence dated October 20, 1987, stated:

On the advice of legal counsel, I write to inform you that effective immediately your faculties to celebrate Mass and otherwise function as a priest of the Diocese of Allentown are limited to the confines of the Convent at Bethlehem Catholic High School. I would ask you to make an appointment to see Monsignor Muntone at the chancery at your earliest opportunity.

The Grand Jury learned that the father of the boy who reported his abuse in 1982 had continued to complain to the Diocese regarding Lawrence’s continued role in active ministry. The Diocese found itself, albeit temporarily, unable to maintain the secret of Lawrence’s conduct. On the advice of legal counsel, they removed Lawrence from ministry.

Lawrence met with Welsh on November 5, 1987. The following day, Lawrence memorialized his thoughts in a letter. Lawrence admitted that the possibility of legal action and his removal from ministry had caused him anxiety. He wrote, “I find myself in a very dangerous position. The deep sense of frustration and anger have led me to act-out sexually in the past and if my present situation continues it becomes a possibility again.” Lawrence referenced another known predatory priest, Joseph Rock, and opined that perhaps they could be a source of support for one another. Lawrence requested a compromise in which he could celebrate the liturgy at the Manor. Ultimately, Lawrence continued to serve as an active priest on the Diocesan Tribunal without a documented parish assignment.

But for the perseverance of the victim’s father, the Diocese would have returned Lawrence to active parish ministry as they had done time and time again, as documented within Diocesan records reviewed by the Grand Jury. Although hiding Lawrence in ministry within the Diocesan

Tribunal was a poor substitute for actual removal from all ministries and titles, the efforts of this concerned parent kept Lawrence out of parish ministry.

The frustration this devoted father caused the Diocese of Allentown was documented in a confidential memorandum written by Muntone to Bishop Edward Cullen on May 5, 1998. Father Alfred Schlert was carbon copied. Muntone wrote:

Something of a sticky situation has arisen with regard to Mike Lawrence who serves as secretary at the Tribunal. Back in 1987, it has come to light that Mike had been involved in some very indecent behavior with a young boy about ten or twelve years old, some five years earlier when he had been serving at St. Catherine of Siena Parish in Reading. The father of the boy was about as angry as I have ever seen anyone, and I have the feeling that he was just short of resorting to physical violence. He was almost irrational and it was very difficult to deal with him.

Muntone noted that once or twice the father of the boy came into the Diocesan offices and vented his anger. Muntone added, "It was pretty terrible." Muntone stated that Welsh renewed Lawrence's faculties on the Tribunal and that a new appointment for Lawrence was announced in the Diocesan newspaper. Muntone described the father of the victim as going "ballistic" and reported that he came to the Chancery once again, where he "complained bitterly that someone as evil as Mike was now being honored by the Church." Muntone noted that the Diocese created a list of priests whose ministry assignments should not be made public without consultation with Diocesan administrators as a result of this incident. Muntone concluded his memo by highlighting "the problem" of the twenty-fifth anniversary of Lawrence's ordination being at hand. Muntone asked for advice as to how to handle the normal process whereby Diocesan publications highlighted priest jubilarians of the Diocese under the circumstances. Muntone noted that, if the regular fanfare was provided for Lawrence's anniversary, it could be problematic and result in the victim's father "banging on the door once again." Regardless, Lawrence continued in his priestly duties on the Diocesan Tribunal until 2002.

MEMORANDUM

DATE: May 5, 1998
TO: Bishop Cullen
FROM: Msgr. Muntone *C. M.*
RE: Fr. Michael Lawrence
CC: Fr. Schlerf ✓

Something of a "sticky" situation has arisen with regard to Mike Lawrence who serves as secretary at the Tribunal.

Back in 1987, it had come to light that Mike had been involved in some very indecent behavior with a young boy about ten or twelve years old, some five years earlier, when he had been serving at St. Catherine of Siena Parish in Reading. The father of the boy was about as angry as I have ever seen anyone, and I have the feeling that he was just short of resorting to physical violence. He was almost irrational and it was very difficult to deal with him.

Michael was sent to Downingtown, where he remained for about six months. After his discharge he was appointed secretary to the Tribunal, and he has remained there ever since. Once or twice since then, the father of the boy came in to the Office and vented his anger. It was pretty terrible.

A few years ago, Bishop Welsh applied to Rome for the renewal of the faculties of those who serve at the Tribunal without the necessary canonical degrees. Among them was Michael. When the faculties were renewed, the Bishop reappointed the tribunal staff. There was an arrangement, at the time, whereby the Chancery secretaries informed the AD Times of all appointments made by the Bishop. The list of appointments, including Michael's, appeared in the next issue of the paper. As you might imagine, the father went ballistic. He came to the Chancery once again. He was accompanied by his pastor, Joe Smith, and two of his sons, one of whom had been involved in the incident. He complained bitterly that someone as evil as Mike was now being honored by the Church. There was no way to convince him that the renewal of the faculties was hardly an honor.

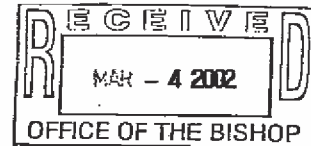
After the meeting I gave Deacon John Murphy a list of priests whose names or pictures should not appear in the paper without his calling the office first to discuss it.

Now comes the problem. Michael is observing the twenty-fifth anniversary of his ordination this year. The AD Times does a special feature each year on the priest jubilarians of the Diocese. If Michael's picture and biography appear, it's a sure thing that Mr. [REDACTED] will be banging on the door once again. On the other hand, if no mention of Michael is made in the paper, it creates another problem.

Do you have any advice for handling the matter.

On January 6, 2002, the *Boston Globe* generated national publicity on the issue of child sexual abuse within the Archdiocese of Boston. In February 2002, Lawrence wrote to Cullen. Lawrence stated that, "in light of recent events and at the suggestion of Monsignor Alfred Schlert," he wished to retire. Lawrence was granted a retirement and received a pension and healthcare benefits.

Rev. Michael S. Lawrence
Holy Family Villa
1325 Prospect Ave.
Bethlehem, Pa. 18018



February 27, 2002

Most Rev. Edward P. Cullen, D.D.
Bishop of Allentown
4029 W. Tilghman St.
P. O. Box F
Allentown, Pa. 18105

Dear Bishop,

In light of recent events and at the suggestion of Monsignor Alfred Schlert and Monsignor John McCann I am writing to formally request retirement.

Both the Vicar General and the Chancellor have expressed a real concern for me in this matter and conveyed to me your compassion as well. For this I am truly grateful. You can be assured of my prayers for you as you strive to be a good shepherd to your flock. I ask that you would remember me in your prayers as well.

Yours in Christ Jesus,

A handwritten signature in cursive script that reads "Rev. Michael S. Lawrence".

Rev. Michael S. Lawrence

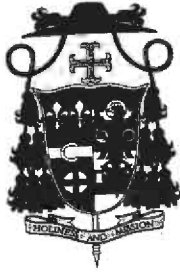


The "In Light of Recent Events" Letter

In spite of a documented confession to child molestation, Bishops Joseph McShea, Thomas Welsh, and Edward Cullen permitted Lawrence to remain in active ministry within the Diocese with all of the authority and trust of a priest serving on the Tribunal. The Diocese took no action to warn parents or parishioners of the Diocese that a predator was in their midst.

The 12-year-old boy who reported his abuse to his father in 1982 was not Lawrence's only victim. In November 2009, the Diocese received another report of abuse at the hands of Lawrence. A victim called to report that he had been sexually assaulted on one occasion by Lawrence. He reported that Lawrence fondled his genitals when he was approximately 13 years of age. Lawrence was confronted with the complaint by the Diocese. He contested the age of the boy at the time and indicated that he believed he was 16 or older. Lawrence also indicated that he often helped the children dress in costumes for parish productions. To the degree contact occurred, Lawrence claimed it was accidental. There is no indication that the Diocese notified the victim of Lawrence's earlier confession to molesting a child in 1982. Moreover, there is no indication that Barres told the Vatican of Lawrence's earlier crime or his related confession when the matter was brought to the attention of the Holy See.

In December 2014, Barres notified the Vatican by letter that he would not seek the removal of Lawrence from the priesthood. He recommended that he remain in retired status. Lawrence died in April 2015.



OFFICE OF THE BISHOP

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16 December 2014

Archbishop J. Augustine DiNoia, O.P.
Titular Archbishop of Oregon City
Adjunct Secretary
Congregation for the Doctrine of the Faith
Pallazzo del S. Uffizio
00120 Vatican City State

Re: Prot. No. 486/2004-45204
Prot. No. 486/2004-36902

Your Excellency:

I write in response to your letter of 14 January 2014 requesting further documentation, including the priest's written response to the more recent allegations made against him.

By mandate of Father Michael Lawrence dated April 3, 2014, the Reverend David Szatkowski, SCJ, was appointed his canonical Procurator and Advocate and accepted by me on April 22, 2014. From the 26th to the 28th of May 2014, Father Szatkowski interviewed Father Lawrence in order to receive his response to the additional accusations which were made against him and communicated to the Congregation for the Doctrine of the Faith on 22 September 2011 (cf. Prot. No. 486/2004-36902). Father Szatkowski wrote a thirty-two (32) page response on June 17, 2014 and received on June 23, 2014, which I enclose in Appendix A.

Father Michael Lawrence does not dispute the general circumstances under which the accuser "JM" claimed that an act of sexual abuse occurred more than twenty-eight years ago. He does dispute factual details, such as the age of the accuser and the presence or absence of others when the alleged act was to have occurred. He does confirm the detail that he was to assist in the costuming of the children involved in the parish play, confirms his presence in the sacristy for this purpose, and "realizes that physical contact with JM could have happened." He denies any accusation of fondling or inappropriate touch. This admission ties into a 2008 psychological report, hereafter referred to as the "Anodos Report." One relevant page of this report, concerning this accusation, was submitted in 2011. At that time, the entire report was not submitted, prompting your Dicastery's request for more information.

On page 13 of his "Advocate Brief," Reverend Szatkowski cites this "Anodos Report." His citation concerns the doctor's observation that "he had arranged a situation in which he was able to be with boys in a dressing room for a play where he could surreptitiously observe and touch them." Father Lawrence contests this part of the report- made three years before the allegation was made- in disputing the doctor's observation that he lacks remorse.

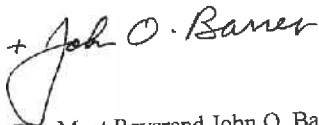
The Advocate's Brief then turns its attention to Father Lawrence's "second time of therapy" at Saint John Vianney Center which he wishes to emphasize "did not relate in any way to sexual misconduct... but to resolve problems with anger directed at parish staff."

Also enclosed with my Votum, in Appendix B, is a Psychological Assessment of Father Lawrence, written to his Advocate on June 10, 2014, and a statement by the Director of the permanent residence where Father Michael Lawrence lives a permanent life of prayer and penance.

Having prayed over the matter, and having studied the Brief of his Advocate and the current assessment of the psychologist, I have concluded that it is best that the Reverend Michael Lawrence remain under this supervised way of life.

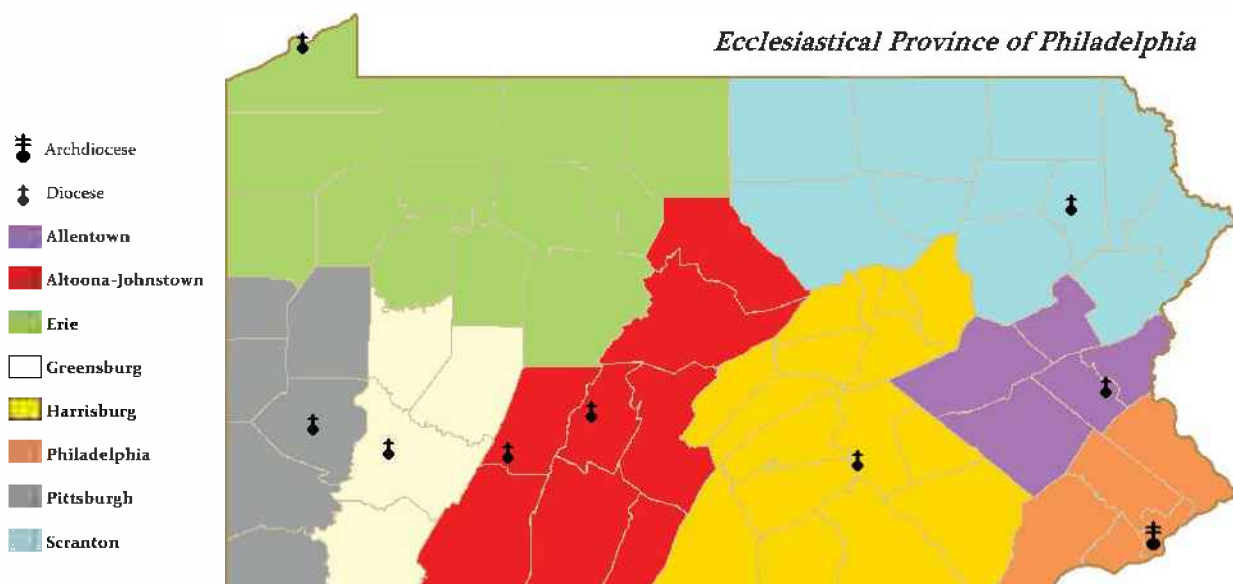
It is my hope that my opinion offered herein will serve to alleviate your Congregation from further action in this matter.

Sincerely yours in Christ,

A handwritten signature in cursive script that reads "John O. Barres". The signature is written in dark ink and includes a small cross symbol at the beginning.

The Most Reverend John O. Barres, D.D.
Bishop of Allentown

Roman Catholic Diocese of Erie



I. General Overview of the Diocese of Erie Pennsylvania

The Diocese of Erie was founded on July 29, 1853 and includes thirteen counties in northwestern Pennsylvania. These counties are Erie, Crawford, Mercer, Venango, Warren, Forest, Clarion, Jefferson, Elk, McKean, Clearfield, Cameron and Potter Counties. This is the largest geographical diocese in the state of Pennsylvania. Due to its large size the Diocese of Erie is divided into three sections known as Vicariates: Eastern, Northern and Western. Each of these Vicariates is run by a priest or Monsignor who takes their direction from, and is answerable to, the Bishop of Erie. The Diocese serves the roughly 221,508 Catholics of the region or approximately 25.7% of the regional population. The Bishop is the chief authority within the Diocese of Erie.

II. History of Bishops of the Diocese of Erie

- 1) Bishop John M. Gannon (1920 – 1966)
- 2) Bishop John F. Whealon (1966 – 1968)

- 3) Bishop Alfred M. Watson (1969 – 1982)
- 4) Bishop Michael J. Murphy (1982 – 1990)
- 5) Bishop Donald W. Trautman (1990 – 2012)
- 6) Bishop Lawrence T. Persico (2012 – Present)

III. Additional Church Leadership within the Diocese of Erie Relevant to the Grand Jury's Investigation

The Grand Jury finds that that the following Church leaders, while not Bishops, played an important role in the Diocese of Erie's handling of allegations of priest sexual abuse.

- 1) Monsignor Mark Bartchak
- 2) Father Glen Whitman

IV. Findings of the Grand Jury

The Grand Jury uncovered evidence of child sexual abuse committed by priests in the Diocese of Erie. Evidence showed that Roman Catholic priests engaged in sexual contact with minors, including grooming and fondling of genitals and/or intimate body parts, as well as penetration of the vagina, mouth, or anus. The evidence also showed that Diocesan administrators, including the Bishops, had knowledge of this conduct and yet priests were regularly placed in ministry after the Diocese was on notice that a complaint of child sexual abuse had been made. This conduct enabled offenders and endangered the welfare of children.

Evidence also showed that the Diocese made settlements with victims and had discussions with lawyers regarding the sexual conduct of priests with children. Further, these settlements contained confidentiality agreements forbidding victims from speaking about such abuse under threat of some penalty, such as legal action to recover previously paid settlement monies.

Finally, the Grand Jury received evidence that several Diocesan administrators, including the Bishops, often dissuaded victims from reporting abuse to police, pressured law enforcement to terminate or avoid an investigation, or conducted their own deficient, biased investigating without reporting crimes against children to the proper authorities.

V. Offenders Identified by the Grand Jury

- 1) Michael J. Amy
- 2) Michael G. Barletta
- 3) Donald C. Bolton
- 4) Robert F. Bower
- 5) Dennis Chludzinski
- 6) Donald Cooper
- 7) Michael R. Freeman
- 8) Gregory P. Furjanic
- 9) Chester “Chet” Gawronski
- 10) Herbert G. Gloeker
- 11) Robert E. Hannon
- 12) James P. Hopkins
- 13) Barry M. Hudock
- 14) Joseph W. Jerge
- 15) Stephen E. Jeselnick
- 16) Thomas C. Kelley
- 17) Gary L. Ketcham
- 18) Thaddeus Kondzielski

VI. Examples of Institutional Failure: Fathers Chester “Chet” Gawronski, William Presley, and Thomas Smith

The Grand Jury notes the following examples of child sexual abuse perpetrated by priests within the Diocese of Erie. These examples further highlight the wholesale institutional failure that endangered the welfare of children throughout the Pennsylvania Dioceses, including the Diocese of Erie. These examples are not meant to be exhaustive; rather, they provide a window into the conduct of past Pennsylvania Bishops and the crimes they permitted to occur on their watch.

The Case of Father Chester Gawronski

Known Assignments

06/1976 – 09/1978	St. Joseph, Oil City
09/1978 – 07/1979	St Bernard, Bradford
07/1979 – 02/1987	St. Agatha and St. Bernadette Mission, Saegertown
02/1987 – 01/1988	Health Leave
01/1988 – 05/1989	Holy Family Monastery, Erie
01/1988 – 05/1989	St Patrick, Erie
05/1989 – 12/1989	Health Leave
12/1989 – 08/2001	Pleasant Ridge Manor, Girard
06/1992 – 11/1992	Hamot Hospital, Erie
08/1995	St Ann, Erie
09/2001	St Mary's Asbury Ridge, Erie

Father Chester Gawronski became a priest in the Diocese of Erie in 1976. In August 1986, Bishop Michael Murphy was notified that Gawronski had fondled and masturbated a 13-to-14-year-old boy on multiple occasions from 1976 to 1977 under the pretext of showing the victim how to check for cancer. Complaints continued to be received for decades.

In early 1987, the complaints were commonly made by parents who reported similar conduct with their sons. An internal Diocesan memorandum was obtained by the Grand Jury and indicated that the number of victims could be as high as twenty.

So many of the parents know about the skinny dipping and the cancer check. That as one parent said - How many boys were involved? The same number that he took to camp; my guess we would be counting fifteen or twenty over the years.

Diocesan Records Attempt to Tally the Abuse

Diocesan administrators, concerned about negative publicity and potential legal liability, attempted to assure the families of the victims that action would be taken. Internally the Diocese worked to compile data on the number of families affected and how to keep the matter secret.

On January 7, 1987, Father Glenn Whitman, head of the Diocese's Clergy Personnel Office, wrote a letter addressed to a parent of one of Gawronski's 13-year-old victims. Whitman wrote, among other things, "My only caution to you ... is to refrain from probing for any more information about past events as it may raise undue concern and attention on the part of people who aren't involved." That same day, Whitman documented the need for "discretion" in another Diocesan communication to an interested party. Among other things, Whitman wrote:

I can't stress enough the necessity for discretion in this matter. It is obvious at this time that legal action isn't pending, or being considered. Undue attention or publication of this information to other families, or other priests would be harmful and certainly unnecessary."



Diocese of Erie
Caring Roman Catholics
of Northwestern Pennsylvania

Clergy Personnel
St. Ignace, Erie, PA
St. Mary's, Erie, PA
St. Peter's, Erie, PA

1-7 59

Dear Henry,

Thanks again for your understanding and insight into the issues we discussed the other day. I'm sure everything will work out for the best, for St. Agatha/St. Bernadette, for Clark and the family involved as the weeks unfold.

I can't stress enough the necessity for discretion in this matter. It is obvious at this time that legal action isn't pending, or being considered. undue attention or publication of this information to other families, or other priests would be harmful and certainly unnecessary. I hope I can rely on you and your wisdom to avoid the dissemination of this information.

I am planning to share the information with Andy Clark at the end of this week, as it is within the realm of his responsibility and pastoral concern.

Thanks again, for your thoughtfulness.

000000000000000000

Diocesan records, obtained by the Grand Jury through a subpoena served on September 1, 2016, recorded the ever-growing list of affected and traumatized parishioners. A summary of potential families affected noted that the mother of a group of brothers that were molested continued “to be very angry about this whole thing” and is in conversation with at least one other family on this list. She stated that “going public would be a distinct possibility should (Gawronski) ever be assigned to parish work.” On February 9, 1987, Gawronski provided the Diocese with a list of forty-one possible victims. He confirmed at least twelve children as victims on whom he had performed the “cancer check.”

February 9, 1987

Frank:

Here is a list of any young man that I had some contact with in the Meadville and Saegertown area. (Played racquetball with, took to the cottage, friends of their family, friends of some of the boys, etc.) Since [REDACTED] says that I was with so many kids, he think I have done something with all of them. I have put a asterisk next to the names of the boys I had taught how to check for cancer.

MEADVILLE: (ST. AGATHA PARISHIONERS)

[REDACTED] *
[REDACTED] *
[REDACTED] *
[REDACTED] *
[REDACTED] *
[REDACTED] *

FRIENDS OF SOME OF THE BOYS ABOVE:

[REDACTED]
[REDACTED]
[REDACTED]

SAEGERTOWN: (ST. BERNADETTE PARISHIONERS)

[REDACTED] *
[REDACTED] *
[REDACTED] *
[REDACTED] *
[REDACTED] *

RCDErie 0001970

1. A few days before Christmas, 1986, Family A called the Pastor asking why Diocese wasn't doing anything about Fr. Chet. Pastor unaware of her meaning...she explained about camp owned by a Doctor in/near Oil City. Her son was asked to go skinny dipping in pool and felt that CW was going for "those parts of his body forbidden to touch". Son got out, went to shower, CW insisted on showering together and boy was masturbated. Pastor believes boy was 12 then; he told his siblings about it but not his parents until fall of 1986.

Family A still angry about this and threatened to come forward - go public - if CW assigned to parish.

2. Family B (also from Saegertown as is Family A) Son also touched by CW. Family went to previous parish administrator about the incident. Boy about 14 when CW arrived on scene. He went with CW to camp three or four times, always with other boys. He resisted stripping for the skinny dipping. In summer of 1980 (boy 15 at time), with two other boys, CW put all in circle and CW told them all to "get it up". CW helped this boy as he was having trouble getting an erection. Once this was accomplished, the "cancer check" proceeded.

This boy continued going to confession to CW, who told him to "keep it in your pants".

Boy has since married at 19 to emotionally immature girl, possibly to prove his sexuality...since broke up. Mother expressed concern that priests shouldn't be treated any differently than others in these cases (jail? trial?)

3. Family C Two boys, mother feels certain that CW propositioned them both, if not actually did "the check" on them. They often went to the camp, but like the others, mysteriously and suddenly stopped accompanying CW.

(Also Saegertown)

4. Strong suspicions from the parents of three other families in Saegertown the CW molested or at least propositioned their boys. Also a family in Cambridge Springs through his ministry at Alliance College.

5. Family D (Meadville) Two sons, mother says that the oldest was molested. Constant presence of CW in house, "rub downs", racquetball, wrestling in livingroom. Mother not sure about second son's possible molestation - pretty sure of proposition.

6. Family E Mother feels that of her several boys, the oldest was molested. Continues to be very angry about this whole thing and is in conversation with at least one other family on this list. She has said that "going public" would be a distinct possibility should CW ever be assigned to parish work.

RCDErie 0001968

-
7. Suspicions about two other families - nothing more than that, however.

Comment at Parish council meeting in Saegertown. Discussion was centered on apparent waning of interest/activity. Reasons were cited. One parent spoke up "Don't forget what happened here 3-4 years ago (reference to CW); there's hardly anyone around this table who hasn't been hurt."

RCDErie 0001969

A 1987 List of Families Affected

Additional records, obtained from the secret or confidential archives of the Diocese, noted that, in April 1987, Gawronski freely confessed to numerous instances of sexual abuse. He was sent to Chicago for psychological evaluations but denied any problems with boys. He was placed on a temporary leave of absence. In some instances, entire families of young boys were molested by Gawronski. Regardless, Gawronski was still permitted to wear the collar of the priesthood as he engaged the public.

In addition to this information, more victims reported Gawronski for criminal sexual acts with children to the Diocese in 1988. In 1990, Bishop Donald Trautman took command of the Diocese. Trautman also received additional complaints in 1995 from a victim who had been molested at the age of 15 in 1986. The victim reported he had fallen prey to Gawronski's "cancer checks."

By 1996, there was no possible doubt that Gawronski had spent most of his priesthood preying on the vulnerable. However, even as complaints continued, on November 6, 1996, Gawronski was notified that Trautman had approved his request to hear confessions for persons with disabilities. On May 19, 1997, Trautman sent a letter to Gawronski and thanked him for "all that you have done for God's people during those twenty-one years of ordination. Only the Lord knows the many acts of kindnesses on your part and the deep faith that you have shown. The Lord, who sees in private, will reward."

For approximately fifteen years, from 1987 to 2002, Murphy and Trautman allowed Gawronski to remain in active ministry by reassigning him multiple times. As late as 2001, Trautman assigned Gawronski to a new five-year term as a chaplain for St. Mary's Home in Erie.

In January 2002, the *Boston Globe* broke national news by publishing an article detailing child sexual abuse by clergy in the Archdiocese of Boston. Located within records provided by

the Diocese was a petition for “withdrawal from priestly ministry” signed by Gawronski with the handwritten notation, “EFFECTIVE FEB. 27, 2002.”

On June 2, 2002, one of Gawronski’s 13-year-old victims wrote a letter to Trautman. Among other things, the victim requested that the Church: 1) stop aiding and abetting priests; 2) ensure collections were not used to compensate priests; 3) publicize the names of pedophile priests; 4) identify any priest who has molested a child; and 5) establish a policy to ensure offending priests were reported to law enforcement. The victim also advised that Trautman had never contacted him since the *Erie Times* ran an article identifying potential offenders within the Diocese in April 2002. The victim specifically cited that his dealings with his molestation recently resurfaced when learning of Trautman’s “libelous statement that there were no pedophiles in the Erie Diocese.”

Trautman responded to this victim by letter dated June 21, 2002. Trautman stated that he was shocked the victim would “go to the press directly rather than to contact me regarding the past” and argued that the victim was 14 years old when the abuse occurred, not 11 as stated in the article. Trautman explained that the Diocese had a “zero level tolerance for any abuse situation”; that he knew of no priest with a pedophile background in any form of ministry; and that he had never transferred an accused priest from parish to parish as had occurred in other dioceses.

On November 12, 2004, Trautman wrote a ten-page letter to Joseph Cardinal Ratzinger of the Congregation for the Doctrine of the Faith in Rome. The letter was accompanied by a twelve-page directory of Gawronski’s victims and crimes. In total, forty-four identified children were identified in the documents. In providing a basis for Gawronski’s removal from the priesthood, Trautman stated, “Gawronski identified, pursued, groomed, and then abused his victims. The classic use of manipulations of the parents, siblings, and friends of the victims in order to get to

those victims or cultivate other potential victims is consistently evident throughout.” Trautman went on to write:

I now see in its totality that his conduct has been deeply harmful to several individual persons, to the faith communities of St. Joseph Parish, Oil City, PA, St. Agatha Parish, Meadville, PA and St. Bernadette Mission, Saegertown, PA, and the common good of the Church. He has gravely offended the dignity of the priesthood, the Sacrament of Penance, and the dignity of marriage, as well as against good morals in general. As long as Gawronski exercises priestly ministry and that is publically known, the effects of scandal among the people of the Diocese of Erie will continue. Justice has yet to be restored, given the number and kind of his offenses.

Trautman’s scorching indictment of Gawronski’s decades of child sexual abuse was necessary to convince Rome to remove Gawronski from ministry. It was also the only full and fair accounting of Gawronski’s crimes that either Trautman or the Diocese has provided to date. Unfortunately, it was contained within a private letter to Rome rather than through a public acknowledgment to Gawronski’s victims or the public. Additionally, it occurred fifteen years after the Diocese received the first report of child sexual abuse and only occurred after immense external pressure was placed on the Diocese by press accounts and litigation.

The Case of Father William Presley

Known Assignments

05/1956 - 06/1965	St. Cosmas and Damian, Punxsutawney
06/1965 - 08/1970	Elk County Christian High School, St. Marys
05/1971 - 08/1971	Immaculate Conception, Brookville
05/1972 - 08/1971	Our Lady Queen of the Americas, Conneaut Lake
08/1970 - 06/1976	Leave of Absence, Graduate and Student Counselor, Notre Dame, Indiana
06/1976 - 06/1977	Leave of Absence, St. Joseph University, Philadelphia
06/1977 - 06/1978	Leave of Absence, Campus Minister, University of Maryland, Baltimore, Maryland
06/1978 - 08/1981	St. Therese, Shinglehouse
06/1971 - 08/1981	Sacred Heart Mission, Genesee
08/1981 - 03/1983	Leave of Absence, Parish Ministry in Raleigh, North Carolina
03/1983 - 03/1988	St. Agnes, Morrisdale (three separate assignments)
03/1988 - 04/1990	Leave of Absence, Outside the Diocese
04/1990 - 07/2000	Assumption of the Blessed Virgin Mary, Sykesville (three separate assignments)
07/2000	Retired in Lancaster (Diocese of Harrisburg)

The Diocese of Erie was first apprised of Father William Presley's sexual abuses as early as November 1987, during his assignment as Pastor of St. Agnes. These sexual abuses, as reported to the Diocese, involved two victims and spanned nearly sixteen years. One of the victims had been abused as recently as 1986; the second victim was abused prior to 1971 when he was a high school student in another parish.

Between February and May 1988, various meetings or discussions were held between Presley and Diocesan officials. Fathers John Rosenhamer, A. Joseph Book, Joseph Bobal, Glen Whitman, John Beal, and Bishop Michael Murphy participated in the review of the complaints. The Diocese noted that Presley did not directly deny the allegations. However, Diocesan memoranda obtained by the Grand Jury recorded the Diocese's negative view of the complaining victims. Documents regularly referred to the victims as "troubled" or having psychological

“problems.” Indeed, it was noted that one victim may have been the victim of a previous sexual assault by a family member.

During the course of the counseling, Bill learns that she has read over 400 of these trashy, romantic novels, and that she fantasises about everything. The girl, obviously, to me, Fr. Book, has psychological problems. That's one element of the story.

An Excerpt of a Diocesan Memo Regarding a Victim

There was a consensus amongst diocesan officials that Presley was extremely violent and predisposed to assaultive behavior. On May 16, 1988, Bobal wrote a letter to Murphy containing his recollection of a meeting with Presley. He confirmed that Presley had given the teenaged female victim a job and had obtained other items for her, including clothing and money. He also noted the possibility that Presley would become violent. The meeting concluded with a request that Presley undergo a psychological evaluation. Presley ultimately refused the evaluation but agreed to see another doctor at the recommendation of the Diocese.

Immaculate Conception Church

408 Stone Street
Oscar Mills, PA 16666

May 16, 1988

Most Rev. Michael J. Murphy, P.D., S.T.L.
Bishop of Erie
205 W. 9th St.
Erie, Pa. 16501

Dear Bishop Murphy,

In response to a request made by Father A. Joseph Beck I am writing my recollections of a meeting held at Immaculate Conception rectory on Thursday, Feb. 18, 1988 at 11:00am. Present at the meeting were Fathers John Rosenhamer, William Ptasley and myself. Father Rosenhamer and Father Ptasley did all of the talking. I was there mainly because we knew of Bill's propensity toward anger and we were concerned about the possibility of his becoming violent.

As we sat down, Father Rosenhamer began by telling Bill of his talks with [redacted] and he (Fr. Ro.) read through a list of things she had accused Bill of. These accusations were about sexual conduct with her. Bill sat there listening to Fr. Rosenhamer until he was finished with occasional comment on his part. Then he said something to the effect of -- "Do you want to hear my side now" and I believe John said "yes".

Bill then began to describe his association with [redacted]

- a- How she came to him for money.
- b- How he offered her part time work as a secretary.
- c- How she always seemed to want or need more money.
- d- How he increased her hours of work.
- e- How he worked to get her a scholarship at St Francis College.
- f- How he went shopping for clothes for her.
- g- about her dating some fellow now who was the possible cause of her dropping out of school.

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RCDERIE0052267

Immaculate Conception Church

408 Stone Street

Osceola Mills, PA 16866

He denied having sexual intercourse with her and also denied several times the accusation of any sexual involvement of [REDACTED] with her. There may have been other comments made which I can't remember now.

After this, Bill asked John what he wanted him to do and John said he wanted him to go up to Saint Georges for the weekend and then he would be taken to St. Louis - I think - for evaluation. Then at this point, I believe, Bill said "Do I get to see the Bishop" and I believe that John's response was not until after the evaluation. There was some discussion on the length of time required for the evaluation and Bill kind of balked at the amount of time that he would be away but then he said that he would go - that he owed it to Bishop Murphy to go thru the evaluation.

I am not sure of the sequence here but it seemed that they began to cover the same ground over again but this time Bill gave a detailed and graphic history of [REDACTED] life as he knew it - how she was mistreated and abused by her grandfather. After this I think John restated what he wanted Bill to do and Bill said something about the possible outcome of the evaluation and then said "I've worked too hard for what I have and I won't give it up. I'll get a lawyer." and John said that he thought that he should. Bill also talked about his dogs. He said that he wouldn't give them up since they were a sort of therapy for him. I believe that somewhere along here Bill said, "I want to see the Bishop" and I believe that John said we want you to go for evaluation first. Somewhere in this dialogue Bill said that he respected his vow of celibacy and that the whole conversation was extremely embarrassing to him. (146)

In the end he did promise to go back to the parish and get things lined up for him to go up to St. George's and then on to St. Louis for evaluation. Father Rosenhamer said that he would be at St Agnes and St Severin churches for the weekend.

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Immaculate Conception Church
408 Stone Street
Osceola Mills, PA 16666

He said that he would simply tell them that Father Presley was on a health leave. As he was leaving, I told Bill to either let me know or write down what his weekday schedule for Masses was and any other details he might want to leave for us so that Father Mastrian and I could maintain things for him until he got back. Bill left and then called me that afternoon or the next day to check out Mass schedules for the bulletin.

Again, Bishop, I have to admit that I am not at all positive about the sequence of everything written here and that there were other things said that I could not recall but what is here are my recollections of that afternoon's meeting.

Respectfully Yours in Christ,

Joseph K. Bobal

c. -Very Rev. A. Joseph Book E.V.

c. - Rev. John P. Beal, J.C.D. Judicial Vicar

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RCDERIE0052269

The Bobal Letter

Following an evaluation in April 1990, Murphy placed Presley in a temporary assignment. That assignment was made permanent in June 1990. Shortly thereafter, Trautman allowed Presley to remain in his position as Pastor and Administrator at the Assumption of the Blessed Virgin Mary Church in Sykesville, Jefferson County. In April 1996, Trautman appointed Presley to a new six-year term as Administrator of this Church, where Father Presley remained until his retirement in 2000.

In January 2002, an article detailing the practice of reassigning priests accused of sexual abuse of children was published in the *Boston Globe*. In April 2002, three separate victims notified Trautman of sexual abuse perpetrated upon them by Presley from 1963 to 1974. One of the victims was as young as 13 years old when it occurred. The abuse of these individuals consisted of “choking, slapping, punching, rape, sodomy, fellatio, anal intercourse,” and other acts according to Diocesan records reviewed by the Grand Jury. On April 18, 2002, Trautman contacted Presley by telephone. Trautman recorded that, during that call, Presley admitted the sexual abuse of the victims. Trautman revoked Presley’s priestly faculties later that year.

In April 2003, and in response to media inquiries about Presley, the Diocese of Erie issued a press release stating, among other things, that Presley’s priestly faculties were removed in July 2002 shortly after the allegations prompted the Diocese to conduct an internal investigation. The Diocese stated that Trautman’s understanding of the alleged incidents was that the crimes had occurred 28 years ago during the time of the late Bishop Watson. The Diocese explained that the individual making the allegation was twenty years old at the time and enrolled at a college in another state where the incidents were reported to have occurred. The Diocese told the public that it had “no information to provide on other possible allegations against the priest.”

This press release was false and misleading. Trautman had personal knowledge of at least three victims, one as young as 13, who reported their abuse to him in 2002. Only one victim was an out-of-state college student. Moreover, the Diocese was aware of sexual abuse complaints against Presley as early as 1987 but permitted him to stay in active ministry for another thirteen years. Additionally, Diocesan records showed that Presley was so violent that priests who interacted with him were concerned for their safety.

Later that year, Trautman communicated with the Vatican and outlined additional details with respect to sexual abuse committed by Presley. Trautman cited information provided by a doctor who was counseling one of Presley's victims, the same doctor who counseled Presley in 1988. Trautman reported that the information "...confirms my suspicion that there are even more victims of the sexual abuse and exploitation perpetrated by Presley."

By 2005, the Diocese was actively engaged in an attempt to formally remove Presley from the priesthood. In the course of that effort, personnel for the Diocese interviewed other witnesses or associates of Presley and identified numerous additional victims or potential victims. Monsignor Mark Bartchak led the investigation. Several of these individuals stated that they informed the Diocese of their concerns in the 1980's, including a report to a parish council member, who stated that Presley would not allow anyone else inside the rectory when certain children were present and that some of these children spent the night with him on multiple occasions.

Bartchak also re-interviewed the male victim who had previously disclosed his abuse to the Diocese in 1982, 1987, and 2002. He explained that Presley invited him to his rectory after befriending him. Presley then tried to hypnotize him before assaulting him. Presley took him on trips to New York and Yosemite. Presley brought other children on some of these trips, including

one occasion when he tried to abuse both the victim and another high school student at the same time. Presley taught the victim how to have sexual intercourse by bringing in a female high school student and using index cards to show them where to touch each other. On more than one occasion, Presley gave him some type of a sedative to relax him prior to abusing him. Presley stated that it was okay “because he was a priest” and used his position as a spiritual guide to further the abuse.

On August 25, 2005, Bartchak sent a confidential memo to Trautman that detailed the results of his interviews to date. Bartchak stated the following: “I was not surprised to learn from other witnesses from the Elk County area, that there are likely to be other victims” and that “... several more witnesses who could attest to the brutality that they were subjected to by Father Presley.” Bartchak asked, “It is likely that there may be others who were also of the age for the offenses to be considered delicts, but to what end is it necessary to follow every lead?” He sought Trautman’s opinion, asking:

Is it worth the further harm and scandal that might occur if this is all brought up again? I am asking you how you want me to proceed. With due regard for the potential for more harm to individuals and for more scandal, should I continue to follow up on potential leads?

Four days later Bartchak documented a meeting earlier that day with Trautman, in which he stated:

Bishop Trautman decided that in order to preclude further scandal, these additional witnesses should not be contacted, especially given the fact that is not likely that they will lead to information concerning delicts involving minors under 16 years of age.

In 2006, Trautman made a confidential, formal request to the Vatican in support of Presley’s laicization. The Grand Jury reviewed similar requests in Dioceses throughout Pennsylvania. Often called “The Acts” of the subject priest, the summaries were often the most detailed documents within Diocesan records and contained decades of long-held secrets only

disclosed in an effort finally to remove an offending priest from the priesthood. The “Acts” of Presley stated, in part:

Presley is a violent man....He managed to work his will and way by fear, intimidation, charm and deception, all the classic signs of a hardcore predator. How he managed to escape for so many years defies reason and understanding.

His behavior was carefully planned behavior....Victimization didn't happen spontaneously; it was programmed, masterfully designed, almost perfectly executed.

Given the pattern of behavior over his years in ministry, I believe that Presley constitutes a threat to others.

Presley's abuse has had a rippling effect on the spiritual, mental and emotional lives of his victims.....Presley's case has been made public by way of the printed media – causing scandal among the Christian Faithful.

He manipulated families to welcome him into their homes and worked to garner the approval of parents. He then used this privileged position to solicit sexual acts with the children.

Father Presley's behaviors of manipulating families into giving him their trust and grooming their children for engaging in sexual acts continued and improved as he moved to other assignments.

In the course of these proceedings to remove Presley, the Bishop of Harrisburg, Kevin Rhoades, provided a statement. He acknowledged that Presley had moved to Lancaster, Pennsylvania after his retirement in 2000. Rhoades wrote that his predecessor, Bishop Nicholas Dattilo, was personally aware of this matter and that more information regarding the violent behavior of Presley had come to light since Presley moved to the Diocese of Harrisburg. Further, the letter stated that “were this information to become known, especially in the light of his offers of public assistance at Mass in several parishes, great public scandal would arise within this diocese.”

On July 13, 2006, Trautman wrote to the Lancaster County District Attorney. His letter stated that Presley was now defrocked and that the Diocese had received “credible allegations

regarding sexual misconduct with a minor which allegedly occurred many years ago.” Trautman falsely wrote, “We were unaware of these allegations until they came to light only a few years ago. As a result, no criminal charges were ever brought forward because the statute of limitations had expired.” The truth was that Murphy, Trautman, and the Diocese of Erie intentionally waited out the statute of limitations and curbed their own investigation to prevent finding additional victims.

The Grand Jury finds that the failure of the Diocese of Erie and of Murphy and Trautman to aggressively pursue the removal of Presley in a timely fashion had left Presley cloaked in the authority and respect of the priesthood. Moreover, the lack of transparency and candor with respect to the concerns surrounding Presley only aided seamless insertion into another Catholic community. Presley, a priest Trautman would eventually describe as a “hardcore predator,” had escaped to a new region of Pennsylvania.



DIOCESE OF HARRISBURG — Office of the Bishop

4800 Union Deposit Road — Box 2153 • Harrisburg, Pennsylvania 17105-2153
(717) 657-4804

Votum of the Bishop of Harrisburg

Prot. N. 242/2003
Rev. William F. Presley

Your Eminence, Cardinal William Levada:

Permit me this opportunity to offer an opinion in the matter of Rev. William F. Presley, a priest of the Diocese of Erie, in a case concerning the commission of a *gravius delictus*, namely the sexual abuse of a minor.

I was ordained and installed as Bishop of Harrisburg on December 9, 2004. My predecessor, Bishop Nicholas C. Dattilo, was personally aware of and directly involved in this matter.

Following his admission of the sexual abuse of a minor, Father Presley moved to the area of Lancaster, Pennsylvania, within the Diocese of Harrisburg. This occurred in the Summer of the year 2000. My predecessor learned of this from priests of the area, because of Father Presley's assistance to the parishes of the Lancaster area.

Upon inquiry, it was learned that Father Presley left his diocese of incardination following an admission of sexual abuse of a minor, and the sexual abuse with force and threats of multiple other persons. At the time, Bishop Donald Trautman of the Diocese of Erie was under the impression that Father Presley had voluntarily assumed a life of prayer and penance, refraining from public ministry or the public celebration of the sacraments.

Bishop Trautman wrote the following to Bishop Dattilo on May 6, 2002:

Dear Bishop Dattilo,

I wish to inform you that Rev. William F. Presley, a 73 year old retired priest of the Diocese of Erie who is currently residing at 1606 Sunset Avenue, Lancaster, PA 16701, no longer enjoys the faculties of the Diocese of Erie. In view of recent conversations with him, he has voluntarily decided not to assist in the public celebration of the sacraments or in preaching in the Lancaster area. Nevertheless, I want you to be informed that he does not have the faculties of the Diocese of Erie any longer. I am fully confident that he will not attempt to exercise any ministry in your diocese.

Sincerely yours in Christ,

*Most Rev. Donald W. Trautman
Bishop of Erie*

RCDERIE0052124

Conversations between curial officials of this diocese with members of the curia of the Diocese of Erie confirmed the history of sexual abuse which Father Presley exhibited, and also that he was not to exercise ministry in any public forum.

It is a source of grave concern to me, as it was to my predecessor, that Father Presley misrepresented to his own diocesan bishop that he had voluntarily assumed a life of prayer and penance, and had voluntarily withdrawn from public ministry.

More information regarding the violent behavior of Father William F. Presley toward many victims of his disordered sexual appetite has come to light since he moved to the Diocese of Harrisburg. Were this information to become known, especially in light of his offers of public assistance at Mass in several parishes, great public scandal would arise within this diocese.

It is also of grave concern to me that Father Presley has not only prevaricated to his diocesan bishop regarding his lifestyle past and present, but in so doing has obviously not withdrawn from contumacy. His lengthy history of sexual misconduct in violation of his promise of clerical celibacy and perpetual continence, his deliberate misrepresentation of the truth to the bishop to whom he promised respect and obedience, and the grisly nature of his many sexual acts even beyond the one known *gravius delictus* committed with a minor, all combine to suggest to me as the ordinary of the place where he now resides, that Bishop Trautman's request is reasonable and necessary. Dismissal from the clerical state may be the only means of removing a sexual predator from the ranks of the priesthood. His age is not necessarily an obstacle to his sexual misconduct, given his history.

As long as Father William F. Presley remains in the clerical state, I harbor fear for the People of God within the Diocese of Harrisburg. I fear that his possession of the clerical state will allow him a means of continuing his pattern of carefully insinuating himself into the lives of others as a prelude to violence and sexual misconduct. Further, I believe that his own contumacy, and his denial of the seriousness of his behavior, may be intransigent until an action as serious as dismissal from the clerical state awakens within him a semblance of repentance.

Given in Harrisburg, Pennsylvania, this fifth day of April 2006.

+ *Kevin C. Rhoades*

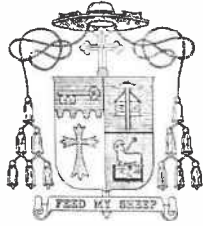
Bishop of Harrisburg

In testimony whereof...

Carol J. Houghton
Chancellor

RCDERIE0052125

The Statement of Bishop Rhoades



Office of the Bishop

*Diocese of Erie
P.O. Box 10397
Erie, Pennsylvania 16514-0397*

July 13, 2006

County of Lancaster
District Attorney's Office
50 N. Duke Street
P.O. Box 83480
Lancaster, PA 17608-3480

Dear District Attorney Totaro,

I am writing to you to confirm the information which you received in a letter from the Diocese of Harrisburg dated June 23, 2006 concerning William F. Presley. He is a priest of the Diocese of Erie who recently moved to Lancaster County, Pennsylvania. Our records indicate that Mr. Presley currently resides at 1606 Sunset Avenue in Lancaster.

Mr. Presley was suspended by me several years ago for credible allegations regarding sexual misconduct with a minor which allegedly occurred many years ago. We were unaware of these allegations until they came to light only a few years ago. As a result, no criminal charges were ever brought forward because the statute of limitations had expired. I would also like to update you to that fact that by means of an administrative decree dated June 10, 2006, Pope Benedict XVI has ordered that the penalty of dismissal from the clerical state be imposed upon William F. Presley. Consequently, we now consider Mr. Presley to be defrocked.

If you have any questions or if I can be of any help to you, please do not hesitate to let me know. In the meantime, be assured of my prayers.

Sincerely yours,

The Most Rev. Donald W. Trautman, S.T.D., S.S.L.
Bishop of Erie

cc: The Most Reverend Kevin C. Rhoades
Bishop of Harrisburg

/eml

RCDErie 0022730

Trautman's Letter to the Lancaster County District Attorney

The Case of Father Thomas Smith

Known Assignments

06/16/1967 – 08/15/1967	Our Lady of Peace, Erie
09/15/1967 – 06/03/1970	Sacred Heart, Erie
06/03/1970 - 02/12/1971	St. Patrick, Franklin
02/12/1971 – 07/16/1972	Notre Dame, Hermitage
07/16/1972 – 06/23/1978	St John the Baptist, Erie
06/23/1978 – 06/01/1981	St. Cosmas and St. Damian, Punxsutawney
06/01/1981 – 10/23/1984	St. Mary of the Assumption, Frenchville
02/01/1984 – 10/01/1984	Health Leave
03/08/1984 – 03/08/1989	Presbyterian Council, Erie
10/23/1984 – 02/05/1985	St. Joseph, DuBois
02/05/1985 - 03/12/1985	St. Hippolyte, Guys Mills
08/08/1985 – 09/16/1985	St. Joseph, Mt. Jewett
09/16/1985 – 12/12/1986	St. Teresa, Union City
12/12/1986 – 04/22/1987	Health Leave, Girard, Ecclesia Center
04/22/1987 – 11/30/1987	Health Leave, Suitland, Maryland, St. Luke's Institute
12/01/1987 – 09/01/1992	St. Joseph, Warren
09/01/1992 – 05/01/1994	Holy Rosary, Erie
05/01/1994 -	Pleasant Ridge Manor, East Mercy Motherhouse
05/01/1994 -	Sisters of Mercy Motherhouse, Erie
05/01/1994 -	St. Patrick's, Erie, St. Hedwig Cluster

Father Thomas Smith was ordained in 1967. In 1981 he was assigned to Saint Mary of the Assumption. Bishop Michael Murphy was first told of child sexual abuse perpetrated by Smith against a 17-year-old boy in January 1984 while at Saint Mary's. Smith resigned on January 20, 1984.

From February 1984 to October 1984, Smith was placed on "health leave." In reality, he was in residential psychological therapy. In October, Smith was released and reassigned by Murphy to Saint Joseph's in DuBois, Pennsylvania until February 1985. In February 1985, Smith was transferred to Saint Hippolyte in Guys Mills, Pennsylvania for approximately one month. From March 1985 to August 1985, Murphy sent Smith to residential psychological therapy once again. Official Diocesan records obtained by the Grand Jury show this was designated as a leave

of absence. Upon his release, Smith was sent to Saint Joseph's in Mount Jewett in August 1985. After about one month at Saint Joseph's, Smith was transferred to Saint Teresa in Union City, Pennsylvania where he remained for approximately 10 months. In spite of Smith's history of child abuse, and his need for continued treatment, Murphy continued to permit Smith's contact with children. While at St. Teresa's, Smith sent a letter to Murphy describing his gifts and accomplishments in "working with young people."

In December 1986, Smith was placed on a leave of absence yet again. This leave of absence continued for almost a year while Smith was returned to residential psychological therapy. In January 1987, Diocesan records indicated that the treatment facility informed Murphy that Smith suffered from a "driven, compulsive, and long standing" obsession with sexually assaulting children. The facility warned that since his first treatment in 1984, Smith had not stopped sexually assaulting children and that interdiction was needed.

These secret Diocesan records obtained by the Grand Jury pursuant to a subpoena showed that, while in treatment, Smith admitted to sexually molesting at least fifteen children. Smith stated that all of his victims were boys, some as young as seven. Smith had raped them anally and orally. This information was provided to Murphy in November 1987. That same month, Smith was discharged from the facility.

In spite of Smith's confession to sexually violating at least fifteen prepubescent boys, Murphy assigned Smith to the parish of Saint Joseph's in Warren on December 7, 1987. Approximately three months later, in March 1988, Father Glenn Whitman wrote a letter to Smith and advised him of recent conduct that placed him in violation of his aftercare agreement with St. Luke's Institute. Regardless, Smith continued in ministry at Saint Joseph's with the approval of Murphy, and, beginning in 1990, Trautman.

On July 25, 1990, Whitman wrote a memo to Trautman and noted two known parishes affected by Smith's abuse. He also wrote that "The number of victims is not clearly known." The same day, Trautman wrote his own memo regarding Smith. In this document, Trautman wrote that he had met with Smith about his problems and that Smith was a person of "candor and sincerity." Trautman noted that after another year and a half he would consider a new assignment for Smith because he wanted Smith to complete his aftercare and was fearful of future litigation.

Diocese of Erie

Office of Clergy Personnel

Bishop Trautman

I was mistaken about the known occurrences of misbehavior on Tom's part. 2 parishes were affected:

- (1) ST. MARYS – FRENCHVILLE
from which he went to therapy
in Pittsburgh at Bethel Park
- (2) ST. TERESA – UNION CITY
from which he went to
therapy at St. Luke Institute

The number of victims is not clearly known.

Rev. Glenn R. Whitman
Clergy Personnel Director

July 25, 1990

RCDErie 0008565



Office of the Bishop

*Diocese of Erie
P.O. Box 10897
Erie, Pennsylvania 16514-0897*

TO: Personnel File
FROM: Most Rev. Donald W. Trautman, STD, SSL
RE: Confidential (Rev. Thomas E. Smith)
DATE: July 25, 1990

Today I met with Father Smith and discussed in detail past problems. I found him to be a person of candor and sincerity. I commended him for the progress he has made during the past two and one-half years in controlling his addiction. Our meeting was friendly.

In reference to the future, I told him that I would prefer that he would wait another year and one-half which would mark the end of his Aftercare program before he applied for a new assignment. He concurred with my thinking that since he is doing so well in Warren --- is happy, fulfilled, satisfied -- that we should continue in that same direction and not take a chance by trying a new assignment at this time.

I wanted to give him courage for the future, but at the same time, I clearly indicated that I would prefer him to wait another year and one-half and then have an evaluation at the end of the Aftercare program.

He asked for my blessing at the end of the meeting. We both recognized that there are serious difficulties and limitations regarding future ministry. There is also the fear of future litigation. Nevertheless, this man has made peace with God and has demonstrated for two and one-half years his ability to handle his addiction.

I carefully reviewed with him the steps that he takes on a daily and weekly basis to enforce his self-discipline. He will continue to meet with Father Glenn Whitman who will monitor his progress.

+D.W.T.

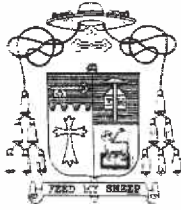
DWT/eg
cc: Fr. Glenn Whitman

RCDErie 0008567

The July 25, 1990 Memos of Whitman and Trautman

Smith was so relieved to find a refuge in Trautman that he wrote to him on July 17, 1990 with respect to the aforementioned meeting. He thanked Trautman for truly caring about him. In reference to his desire to stay in active ministry, Smith wrote, "And so why did I worry?"

On July 20, 1992, Smith was transferred to the Holy Rosary Parish in Erie, Pennsylvania by Trautman. Smith was very active in the "Isaiah 43" ministry program, a program for Catholic children.



Office of the Bishop

*Diocese of Erie
P.O. Box 10897
Erie, Pennsylvania 16514-0897*

July 20, 1992

Reverend Thomas E. Smith
Saint Joseph Church
600 Pennsylvania Avenue, W.
Warren, Pennsylvania 16365

Dear Father Smith:

Acting on the recommendation of the Personnel Board, and in response to your own request, I am pleased to appoint you Parochial Vicar at Holy Rosary Parish in Erie, effective September 1, 1992. The limitations placed on your ministry, as mutually understood, are to be observed with absolute fidelity. This assignment will continue as long as it is mutually agreeable and productive, as evaluated by yourself, myself and the Pastor, Very Reverend Richard D. Lynch, V.F.

I have been most pleased by the progress you have made in your continuing care program, in the contributions you have made at Saint Joseph Parish in Warren and in the interest you have shown in the Isaiah 43 program. I know I join you in profound gratitude to Very Reverend Sal Luzzi, V.F., Pastor of Saint Joseph for his generous and characteristic hospitality and fraternity extended to you after your discharge from Saint Luke Institute. It is just such a warm and supportive environment I am sure you will find at Holy Rosary Parish.

Continue to adhere to your aftercare plan, your support groups, the Jesus Caritas Fraternity and the enthusiasm you bring to the ministry. I am confident you will continue to make progress...progress in the Lord.

With every best wish, I remain

Fraternally yours in Christ,

Most Rev. Donald W. Trautman, STD, SSL
Bishop of Erie

/nh

RCDErie 0008635

Trautman's Letter of Appointment to Holy Rosary

A little over a year after Smith was transferred to Holy Rosary, Trautman received a letter. Dated September 20, 1993, the letter was from the parents of one of Smith's victims. They described the abuse suffered by their son when he was only nine years old. Trautman wrote to St. Luke's Institute, one of Smith's treatment providers, and requested information as to the future ministry of Smith. Among other things, Trautman noted that he was "worried about appearances" and that "Father Smith does participate in the Isaiah 43 Program which takes him outside of the Diocese. I have no supervision of his activity away from the Diocese; it is an act of trust in him." Trautman explained his sudden interest in Smith's activities, stating, "The mother of this individual has raised concerns about Father Smith's involvement in Isaiah 43 since there are youth present for this type of retreat."

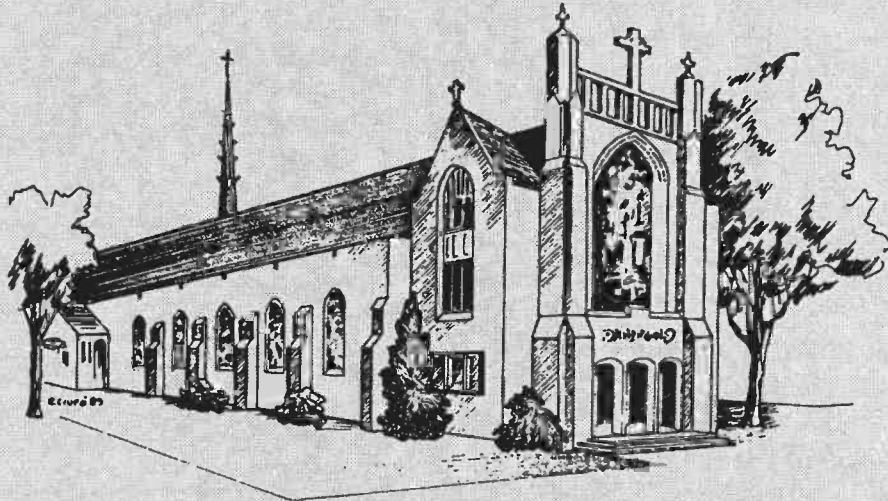
St. Luke's Institute responded on December 28, 1993. Trautman was informed that Smith had failed to report his involvement with the Isaiah 43 program as part of his continued aftercare. Trautman sent a letter to Smith and informed him that his duties at Holy Rosary would be altered. However, Trautman permitted Smith to remain in the Isaiah 43 program until he completed his duties there in March 1994.

The church bulletin for the Holy Rosary Parish, January 1994, announced the assignment of Father Thomas Smith, Parochial Vicar, to several chaplaincy positions in the Erie area beginning at the end of March 1994 and noted that Smith would remain in residence at Holy Rosary with the title of Resident and Weekend Assistant. This assignment permitted Smith to roam freely about the Diocese, serving as a chaplain with all the authority and power of the priesthood. Moreover, he continued to be a friendly face in residence at the parish and a weekend assistant. Nowhere in the bulletin was it indicated that Trautman notified the parishioners that Smith had been in treatment since 1984 due to sexually abusing children, nor was it noted that Smith admitted

to such conduct with as many as fifteen boys in 1987. Nowhere did it warn that the Diocese was aware that he had re-offended and that the offenses included anal and oral sex with prepubescent boys. These warnings were conspicuously absent because Trautman failed to warn his own parishioners of the danger Smith posed to their children.

January 9, 1994

Holy Rosary Church



2701 East Avenue, Erie, Pennsylvania 16504

PARISH STAFF:

Rev. Richard D. Lynch, V.F. *Pastor*
Rev. Thomas Smith, *Parochial Vicar*
Rev. Jeffery J. Noble, *Parochial Vicar*
Msgr. James J. Gannon, *Weekend Celebrant*
Pat Marshall, *Director of Elementary Rel. Ed. - RCIA*
Jan Nicolla, *Director of High School Rel. Ed.*

RECTORY OFFICE:

Telephone - 456-4254

SUNDAY LITURGY:

Saturday Vigil 5:00 p.m.
Sunday 7:30, 9:30, 11:30 a.m.

SACRAMENT OF RECONCILIATION:

Saturday 3:30-4:30 and by appointment

BAPTISMS:

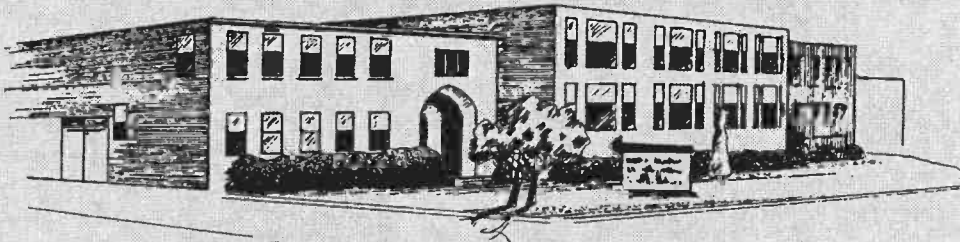
Parent sessions monthly

MARRIAGES:

Contact priest six months prior to wedding

PRAYERLINE:

Call Veronica 456-0989 or Mary 456-9788



HOLY ROSARY SCHOOL
Pre-School through Eighth Grade
1012 East 28th Street
Telephone: 456-7212
Mrs. Mary Lee Cook, *Principal*

RCDErie 0008648

School News

Wed., Jan. 12 - Hot Lunch
 Mon., Jan. 17 - NO SCHOOL - Martin Luther King

Campbells Labels, Quality & Giant Eagle Tapes

Please save for benefit of Holy Rosary School students. Leave in boxes at church.

January Confirmation Schedule

Sun., Jan. 9 - NO CLASSES
 Sun., Jan. 16 - 11th Gr. - 6-8p.m.; Saints Summary Due; Sacramental Sheets due for those who did not bring them in as yet.
 Sun., Jan. 23 - Large Group Meeting - 9th, 10th and 11th - 6-8p.m. - in the Gym.
 Sun., Jan. 30 - NO CLASSES - Superbowl Sunday.

Rel. Ed. Resumes TODAY

K-8 Religious Education resumes today, January 9 at regular times. Laura Drapcho, our new coordinator, invites any parent in to say hello. She is looking forward to meeting and knowing as many of you as possible. Let's welcome her warmly.

Ham & Cheese Pretzels

Sandwich Sale benefits the Boy Scouts, Pack 40. \$1.25 ea. - Delivery on Thursday, Jan. 27. Please call Liz at 456-7476 or Patty at 825-6314. Thank you for your support.

H. R. Knights of Columbus**FREE THROW CHAMPIONSHIP**

ALL boys and girls ages 10 - 14 are invited to participate in this local level of competition, which will be held on Saturday, January 22, 1994 in the Holy Rosary Gym. Sign-ups for the event will be held on Sundays: Jan. 2, 9, and 16 in the new school section of the school from 10:30am to 1:00pm. For additional information contact: Matt Killion at 459-7107 or Bruce Eicher at 825-0061.

Altar Rosary Society

There will not be any meetings during January or February. See you in March.

BAPTISMS:

As a general rule, the season of Lent is a time to prepare for the Feast of Easter, when the Sacraments of Initiation are celebrated. Therefore, we are asking parents to schedule their Baptism before or after Lent...January 23, February 13 or at Eastertime.

ANNOUNCEMENT:

Bishop Donald Trautman is announcing the assignment of Fr. Thomas Smith, our Parochial Vicar, to several chaplaincy positions in the Erie area beginning at the end of March. Fr. Smith will remain in residence here at Holy Rosary with the title of Resident and Weekend Sacramental Assistant.

Food Pantry

REMINDER: The Pantry will be distributing every other Tuesday morning to any parishioner in need. Please call Irene (455-9467) or Charlotte (456-9556) if you have this need or with questions.

Family Perspective

Parents can sometimes focus on the wrong things children do that they begin to think that they are bad kids. Take a tip from heaven in today's Gospel—be sure to tell your children that you love them and that you are well pleased with them—and do it OFTEN!!!

Pro-Life Media Campaign

This weekend our church will participate in the Annual Pro-Life Media Campaign conducted by People for Life. By your donation you will be contributing to positive pro-life messages on television, radio and newspaper, as well as other areas of the media. Thank you for helping to spread the pro-life message throughout the community.

PLEASE JOIN US: The 16th Annual Greater Erie Area Ecumenical Prayer Breakfast & March/Motorcade for Life on Saturday, January 15 at 9:00am at Cauley Auditorium, 4th & Holland. Janet Folger, from the Ohio Right to Life Society, will be our featured speaker. Reservation requested by TODAY, Jan. 9. The March/Motorcade will begin at 12:00 noon and proceed to Perry Square. Bring your children, your banners and signs.

The 21st Annual National March for Life in Washington, D.C. will be on Friday, Jan. 21st. Friday allows us to visit our elected representatives. Buses leave St. George's parking lot at 11:45pm Thursday night, Jan 20. Cost: \$30. Reservations requested by Jan. 15 by calling Fran (833-7012), Mary (456-7364) or Carol (833-7105).

Parish Appreciation Dinner

An Appreciation Dinner Invitation went out to all the workers and volunteers of the parish. Sometimes someone is missed. If you or someone you know has been overlooked, PLEASE, call Fr. Smith right away. Thanks

Some people received invitation addressed to Mr. & Mrs. because both parties volunteer. Others were addressed to only one. If your spouse is not a volunteer and wishes to join you, they may do so. We ask that you cover the cost of \$10 for them. Please note it on the R.S.V.P. and pay that night.

RING LOST

At Christmas Midnight Mass: A man's gold ring with 5 diamonds inset. If you know the whereabouts of this item, please call the Rectory or drop off the item there. Thanks.

RCDErie 0008649

Snowflakes

Snowflakes are one of nature's most fragile things, one not like the other, but look what they can do when they stick together!

Christmas Cleanup

HELP NEEDED!!

We will be removing the Christmas Tree and other decorations from the church TODAY, Sun., Jan. 9th at 2:00pm. PLEASE COME AND HELP! The more hands we have the sooner we will get done. Anyone still need service hours?

MINISTRY WORKSHOP

Holy Rosary Parish has planned an afternoon for all its ministers on Sunday, February 5th. Bishop Murphy will be the Keynote Speaker, plus others. More information will follow next week. The following groups should reserve the date of Feb. 5th from 2 til 6pm: Lectors, Eucharistic Ministers, Ushers, Choir & Music Ministry, Coaches and anyone working with the youth, Religious Education Teachers, School Teachers, Long Range Planning Committee, Parish Council and Liturgical Committees. If anyone else in the parish is interested in coming, you are welcome. Perhaps you would like to join one of the above groups. This would be a good opportunity to do this.

Workshop for Rite of Christian Initiation

The Diocese is offering a three-session workshop on January 13, 20, and 27 for those wishing to learn the basic skills of Breaking Open the Word, which follows the Rite of Dismissal, and for those interested in becoming parish sponsors for catechumens and candidates. The sessions will be held in the rectory basement at Blessed Sacrament Church from 7 to 8:30pm. Register by Jan. 10 by calling 454-0171 or 824-1272. No charge except for a workbook. Anyone from Holy Rosary who has any questions or is interested, please call Fr. Jeff at the rectory (456-4254).

Thought for the New Year

Take time to work... It is the price of success.
Take time to think...It is the source of power.
Take time to play...It is the secret of perpetual youth.
Take time to read...It is the fountain of wisdom.
Take time to be friendly...It is the road to happiness.
Take time to be to laugh...It is the music of the soul.
Take time to dream...It is the road to greater vision.
Take time to give...The day is too short to be selfish.
Take time to love and be loved...It is the privilege of all God's children.
Take time to pray...It is the road to God.

January 9, 1994 The Baptism of the Lord



"Then a voice came from the heavens: 'You are my beloved Son. On you my favor rests.'"

Mark 1:11

Monday, January 10

7:00am Luigi Sansone (Laura & Michael DeSanctis)
8:00am Henry Konapka (Family)

Tuesday, January 11

7:00am Marion Anthony (Family)
8:00am Kathleen Lynch (Helen Kloecker)

Wednesday, January 12

7:00am Peter Krizmanick (Helen Krizmanick)
8:00am Stephen Nemerget (Judith Kirk)

Thursday, January 13

7:00am Charles Clark (Estate)
8:00am Shirley Ann Hanlin (Ellen Rainey)

Friday, January 14

7:00am Edward Nowak, Death Anniv.
(Andrew Savindi)
8:00am Marie Tenace (M/M Joseph Mikowski)

Saturday, January 15

8:00am Mary Torelli, Birth Anniv.
(Harrick Grandchildren)
5:00pm VIGIL Paul Lipinski, Anniv.
(Wife & Family)

SUNDAY, January 16

7:30am Parishioners of Holy Rosary
9:30am Patricia Bargielski (Fred & Kathy Weaver)
11:30am Ann Bernardini (Children)

Sanctuary Candle

The candle in the Mother's Chapel will be lit the week of January 9 in memory of the birth of Avellino Duchini. If anyone wishes intentions for the Sanctuary candle in the Mothers Chapel please call the Rectory at (456-4254). Feb. 6 & 27 open.

Readings for Sunday, January 16

1st Reading - 1 Sm 3:3-10, 19
2nd Reading - 1 Cor 6:13-15, 17-20
Gospel - John 1:35-42

RCDErie 0008650

That same month, all Pennsylvania Bishops received a confidential letter from the Most Reverend Joseph V. Adamec, Bishop of the Diocese of Altoona-Johnstown. Adamec and the Diocese of Altoona-Johnstown were involved in the high profile litigation of child sexual abuse offenses perpetrated by Father Francis Luddy. As discovered by the Thirty-Seventh Statewide Investigating Grand Jury in their investigation of the Diocese of Altoona-Johnstown, Adamec and the Diocese were aware of sexual offenses committed by Luddy. Documentation within their secret archives contained incriminating information regarding numerous priests who had molested children. In Adamec's letter to the other Bishops, he explained the steps he had taken to protect the secret archives from litigation. Notations on the document appear to indicate that Trautman took note of Diocesan records which Adamec was forced to disclose, and that the Diocese's motions in the case, such as seeking bifurcation, jury sequestration, and to dismiss based on a "time bar," were being denied.



Diocese of Altoona-Johnstown

Office of The Bishop
Box 126 Logan Boulevard
Hollidaysburg, PA 16648

January 31, 1994

CONFIDENTIAL

His Excellency
The Most Reverend Donald W. Trautman
Bishop of Erie
205 W. 9th Street
Erie, PA 16501

Dear Don:

I write to inform you that jury selection begins today in the civil case of Michael Hutchison versus Francis Luddy, Bishop James Hogan, et al (which includes the Diocese of Altoona-Johnstown). The case is being heard by Judge Hiram Carpenter in Blair County. The allegation is that the Reverend Francis Luddy sexually molested the plaintiff (which he denies) and that the Diocese was negligent in protecting potential victims in this and other cases of alleged pedophilic behavior on the part of its priests (which we deny).

The court has ordered (and, we have complied) that the Diocese produce documents and information of any and all allegations of pedophilia relating to our priests between 1967 and 1984. This includes documentation which was in the Secret Archives. I refused to comply in the latter matter until it became evident that the Diocese could suffer sanctions and would lose its insurance coverage for non-compliance.

We have placed a number of motions before the Judge. These include the following: a - bifurcation (requiring plaintiff to first prove its case against Luddy and receive jury's verdict before expanding its litigation to other priests), b - sequestering of the jury (due to expected publicity), c - motion in limine (to exclude from trial allegations of child molestation against any other priest), and d - motion to time bar (given the statutes of limitations). However, all of these motions have been denied.

Defense for the Diocese continues to be provided by our underwriter insurance companies through the Pittsburgh firm of Meyer, Darragh, Buckler, Bebeneck and Eck; - being represented by Attorney Carl Eck and Attorney Julie Sweeney. Attorneys of both the United States Catholic Conference and the Pennsylvania Catholic Conference have been kept informed.

A "gag order" continues to be in place, preventing plaintiffs or defendants from speaking with the mass media. However, this was recently

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RCDErie 0002044

[Pennsylvania Bishops RE Luddy Case; 1/31/94]

breached; even though, not by us. This may or may not change when the trial begins.

The Presbyteral Council is unanimously supportive of the Diocesan position that no offer of settlement should even be considered. It is our position that the Diocese and its Bishop acted appropriately and thoroughly in each case of alleged pedophilia. Last Thursday, I met with the Presbyterate and Diaconate of this Diocesan Church in order to bring them up-to-date. I sensed the same support there, as well.

It would appear to me, given the facts of this case and the procedures allowed the attorney for the plaintiff, that this is another effort to discredit the Church. We have been viewing our situation within the context of our faith journey and are putting forth every effort to approach the matter in a positive way.

Please remember us in your conversations with the Lord.

May the gift of the Holy Spirit be a source of strength for you during 1994, bringing with it peace and joy for your journey to the Kingdom.

Fraternally yours in the Lord,


(Most Rev.) Joseph V. Adamec
Bishop of Altoona-Johnstown

SAME: Apostolic Pro-Nuncio
Pennsylvania Bishops

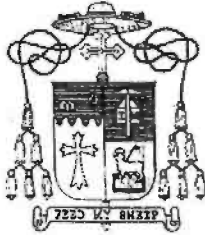
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RCDErie 0002045

CONFIDENTIAL

Adamec's Letter Regarding Child Sexual Abuse Litigation

Meanwhile, Smith was unhappy with his new assignment and sought a reprieve from Murphy, his first enabler. Murphy, now retired, reached out to Trautman on behalf of Smith and another priest seeking greater leniency. Trautman responded by letter on May 6, 1994. Trautman explained that he had not been overly restrictive but that the Diocese could not adopt a “posture” less than what Pittsburgh had done. The Grand Jury noted that Trautman did not cite to the evils of child sexual abuse as the external pressure which warranted the restriction of offending priests. Rather, Trautman provided Murphy a copy of an article from Time Magazine on “this problem” and stated that “[t]he article is vicious and demonstrates, once again, the need for vigilance on the part of the church.”



Office of the Bishop

*Diocese of Erie
P.O. Box 10897
Erie, Pennsylvania 16514-0897*

May 6, 1994

Most Rev. Michael J. Murphy, DD, STL
Retired Bishop of Erie
St. Patrick Rectory
130 East 4 Street
Erie, Pennsylvania 16507

Dear Mike,

As a follow-up to our conversation regarding two of our brother priests with a past problem of sexual misconduct, may I share with you guidelines that are operative in the Diocese of Pittsburgh. I cite these only to demonstrate that the Diocese of Erie is not overly restrictive. I could cite other dioceses, Chicago, for example, which has a much more restrictive policy than even Pittsburgh. I believe it important for us to see what other Bishops have done to supervise priests in this predicament. I believe, also, these guidelines can be a model for us in forming a written policy. When that written policy has been composed, I would like, then, to present it to our two priests in question. I do not believe it will come as any surprise to them since we have already verbally discussed it. I emphasize, again, the Diocese of Erie is simply following the practice in other dioceses. Permit me to cite some of the guidelines from the Diocese of Pittsburgh:

"Ordinarily, a cleric against whom a serious accusation of sexual misconduct has been substantiated, will not be permitted to return to public ministry. If an exception were to be made, at least the following criteria must be met: 1. He has undergone extensive treatment; 2. He receives ongoing professional counseling and participates in a therapy group or life management support group on an ongoing basis, both such activities being subject to termination only with the written permission of the diocesan bishop; 3. It is possible to supervise adequately and monitor his contact with the public; 4. He is subject to special placement in a situation in which he will be monitored by an on-site supervisor, and appropriate diocesan official; 5. The cleric must be willing to disclose the nature of his problem with his coworkers; 6. He must demonstrate a spirit of repentance and goodwill.

RCDErie 0002033

Diocese of Erie
Office of the Bishop

- 2 - May 6, 1994

Most Rev. Michael J. Murphy, DD, STL


Pittsburgh further states "the diocesan bishop reserves the right to modify or supplement these procedures to meet the needs of a particular case and commits himself to review them periodically for adequacy." In Pittsburgh, there is a full-time person called the 'process manager' who oversees these cases. The responsibilities of the 'process manager' are the following: review the actions taken in each case to insure that all diocesan policies and procedures are being followed; maintain regular contact with clerics with whom the diocese must exercise some degree of supervision; update the priest's personnel files of these same clerics noting particularly what steps the diocese has taken relative to allegations of sexual misconduct; administer the supervisory program; prepare reports for the clergy task force and serve as a liaison to the Assessment Board.

I do not believe the Diocese of Erie can adopt a posture less than what Pittsburgh has done or other dioceses. Therefore, I am suggesting that for our two priests to be in residence at St. Patrick's Rectory, that there be clearly defined in writing, guidelines, procedures, expectations. We've already discussed some of these with them, namely, reporting to the Diocesan Review Board, limitation of public ministry to the Nursing Home Apostolate, restriction of diocesan faculties to exclusively the Nursing Home Apostolate, and on-site supervision.

I am also enclosing a copy of this week's article in Time Magazine on this problem. The article is vicious and demonstrates, once again, the need for vigilance on the part of the Church. After Monsignor Smith and Monsignor Brugger have had a chance to come up with specific guidelines, perhaps we can all get together and discuss them. I certainly want to balance these guidelines with a reach-out in love and fraternal support. However, there is an obligation at this point to protect the flock as well as to go in search of those who have strayed.

Best wishes.

Faternally yours in Christ,


Most Rev. Donald W. Trautman, STD, SSL
Bishop of Erie

DWT/nh

Enclosure

cc: Monsignor Robert J. Smith
Monsignor Robert L. Brugger

RCDErie 0002034

Trautman Responds to Murphy

Ultimately, Smith served as a chaplain as described in the Holy Rosary church bulletin until his retirement in March 2002. In April 1996, Smith wrote to Trautman and asked to be appointed to the board of the local YMCA, as well as to be returned to the Isaiah 43 program. Trautman was aware that Smith continued to seek contact with children and elected not to warn anyone.

Due to the national coverage following the article about the Archdiocese of Boston, Trautman was forced to field letters from concerned parishioners and answer inquiries from the local press. On January 31, 2002, Trautman wrote to parents of one of Smith's victims and stated, "I believe appropriate action has been taken in the fact that there is no parish assignment and there is a definite curtailing of his ministry." On March 15, 2002, Trautman gave an interview to a news reporter and stated, "we have no priest or deacon or layperson that I know of that has, in any way, a pedophile background." Smith retired that same month and was still a Roman Catholic priest.

By April 2002, some victims had begun litigation in connection with their past abuse. In a letter dated April 24, 2002, from counsel for the Diocese to the attorney for one of Smith's victims, the following statement was made:

... it must be understood that we cannot simply write checks because an event occurred 20, 30, or 40 years ago, but we must limit our assistance to rehabilitation and encourage people such as your client to attempt to put the past behind them and move on with their lives.

By February 2003, it appeared that Smith had moved on with his own life. A February 26, 2003, memo by Trautman documented that Smith had obtained employment as a counselor at "Turning Point" and that Trautman had relied on Smith's word that he disclosed his past abuses to them.

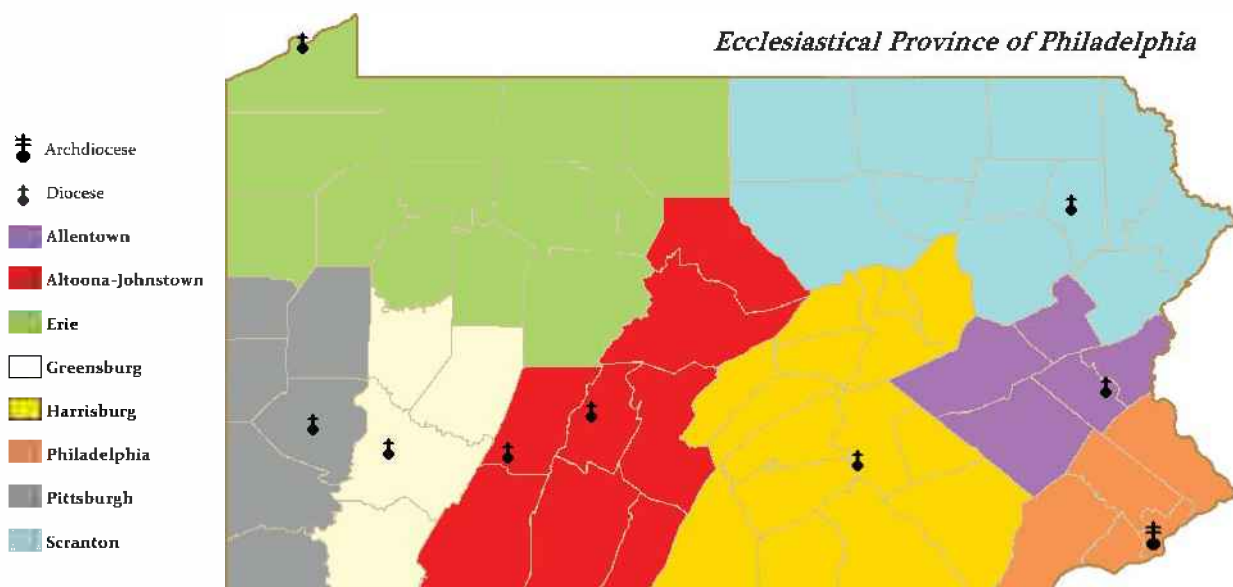
Trautman wrote a memo on July 22, 2003, documenting that Turning Point had made a complaint. Smith had never disclosed his history of child sexual abuse offenses to them. Trautman documented that "I felt he had made a complete recovery from alcoholism and sexual abuse. He

had been faithful to his treatment program and gives every indication of having taken full responsibility for his actions.”

Under public pressure, Trautman submitted a formal request to the Vatican on November 10, 2004, and requested the laicization of Smith. Now that Trautman needed a basis to remove Smith from the priesthood he acted with candor. Contrary to nearly every one of Trautman’s previous statements regarding Smith, Trautman now disclosed his knowledge to the Vatican in a confidential letter. Trautman admitted that the Diocese of Erie had been aware of Smith’s abuses since at least 1987. Trautman disclosed that Smith abused boys between 7 and 12 years of age. He described Smith’s acts as chilling and noted that Smith used physical force to bring about the offenses and threats to secure the secrecy of his crimes. Trautman wrote that Smith invoked the name of God to justify his actions against his victims while using their faith and the priesthood to manipulate them and secure their silence. Trautman noted that, even after Smith was told to avoid any and all occasions that would place him in the company of minors, he continued to do so in a public manner. For example, he was photographed assisting high school students in the collection of food for the poor and the photograph was published in the local newspaper. Trautman summarized Smith’s worldview and stated that he saw his victims as objects rather than people.

The Vatican finally acted in 2006 and removed Smith from the priesthood. Smith’s former flock was never told the reason for his removal. On August 3, 2006, Trautman directed the pastor of St. Hippolyte to make the following notation in the record of the parish with respect to Smith: “Dismissed from the clerical state on June 10, 2006 by Pope Benedict XVI. Nothing else need be noted.”


Roman Catholic Diocese of Greensburg



I. General Overview of the Diocese of Greensburg, Pennsylvania

The Roman Catholic Diocese of Greensburg was canonically erected on March 10, 1951, by Pope Pius XII. The Diocese oversees Armstrong, Fayette, Indiana, and Westmoreland counties, Pennsylvania. As of 2017, the population of Catholics living within the Diocese of Greensburg was 137,641, which constituted approximately 21% of the total population in the Diocese's geographic region. The Greensburg Diocese consists of 78 parishes, 14 elementary schools, two junior/senior high schools, and a school for children of all ages with intellectual and/or developmental disabilities, and has approximately 100 clergy members (including active, retired, and international priests, as well as permanent deacons).

II. History of Bishops of the Diocese of Greensburg

- a) Bishop Hugh L. Lamb (1/16/1952 through 12/06/1959)
- b) Bishop William G. Connare (5/04/1960 through 1/20/1987)
- c) Auxiliary Bishop Norbert F. Gaughan (6/26/1977 through 7/09/1984)
- d) Bishop Anthony G. Bosco (6/30/1987 through 3/04/2004)
- e) 
- f) Bishop Edward C. Malesic (7/13/2015 to Present)

III. Additional Church Leadership within the Diocese of Greensburg Relevant to the Grand Jury's Investigation

The Grand Jury finds that the following Church leaders, while not Bishops, played an important role in the Diocese of Greensburg's handling of allegations of priest sexual abuse.

- 1) Father Roger Statnick
- 2) Father Lawrence Persico (later Bishop of the Diocese of Erie)
- 3) Monsignor Thomas Klinzing

IV. Findings of the Grand Jury

The Grand Jury uncovered evidence of child sexual abuse committed by a number of priests of the Diocese of Greensburg. The forms of abuse discovered included grooming and the fondling of genitals and/or intimate body parts, as well as penetration of the vagina, mouth, and/or anus. The evidence also showed that Diocesan administrators, including bishops, had knowledge of this conduct and regularly permitted priests to continue in ministry after becoming aware that a complaint of child sexual abuse had been made against them. This conduct enabled the offenders and endangered the welfare of children.

Evidence also showed that the Diocese made settlements with victims and had discussions with lawyers regarding the sexual abuse of children by its priests. These settlements often contained confidentiality agreements forbidding victims from speaking about such abuse under threat of some penalty, such as legal action to recover previously paid settlement funds.

Finally, the Grand Jury received evidence that Diocesan administrators, including Bishops, dissuaded victims from reporting abuse to law enforcement. Meanwhile, the Diocese regularly failed to independently investigate allegations of child sexual abuse in order to avoid scandal and possible civil and criminal liability on behalf of the Diocese, accused priests, and Diocesan leadership. To the extent an investigation was conducted by the Diocese, it was too often deficient or biased and did not result in reporting credible allegations of crimes against children to the proper authorities or otherwise faithfully respond to the abuse which was uncovered.

V. Offenders Identified by the Grand Jury

- 1) Father Dennis Dellamalva
- 2) Father Greg Flohr
- 3) Father Charles B. Guth
- 4) Father Francis Lesniak
- 5) Father Raymond Lukac
- 6) Father Henry J. Marcinek
- 7) "Greensburg Priest #1"
- 8) Father Robert Moslener
- 9) Father Fabian G. Oris
- 10) Edmond A. Parrakow
- 11) Father George R. Pierce

- 12) Father Gregory F. Premoshis
- 13) Father Thomas W. Rogers
- 14) Father Leonard Sanesi
- 15) Father Roger A. Sinclair
- 16) Reverend Joseph L. Sredzinski
- 17) Father John T. Sweeney
- 18) Reverend Joseph Anthony Tamikowski
- 19) Father Roger J. Trott
- 20) Father Charles Weber, OSB

VI. Examples of Institutional Failure: Fathers Edmond A. Parrakow, Raymond Lukac and Robert Moslener

The Grand Jury notes the following examples of child sexual abuse perpetrated by priests within the Diocese of Greensburg. These examples further highlight the wholesale institutional failure that endangered the welfare of children throughout the Pennsylvania Dioceses, including the Diocese of Greensburg. These examples are not meant to be exhaustive; rather, they provide a window into the conduct of past Pennsylvania bishops and the crimes they permitted to occur on their watch.

The Case of Father Edmond A. Parrakow

Known Assignments

1968 (summer)	Catholic University Ponce, Puerto Rico
1968-1969	Assumption Catholic Church, Tuckahoe, New York
1969-1973	St. Peter, Yonkers, New York
1973-1984	St. Martin of Tours, Bronx, New York (St. Thomas Aquinas H.S., Faculty)
1985	Servants of the Paraclete, Jemez Springs, New México
December 1985	Accepted into Greensburg Diocese
1985-1986	Holy Family Catholic Church, Latrobe
1986-1989	St. Pius X Catholic Church, Mount Pleasant
Leave	(Return to Archdiocese of New York)
2004	Request for Laicization

Father Edmond Parrakow was born and raised in New York City and ordained on June 1, 1968, at St. Patrick's Cathedral in New York City at the age of 28. Parrakow thereafter spent seventeen years serving in various parishes within the Archdiocese of New York. At some point during his assignment to the parish of St. Martin of Tours, Bronx, New York, and St. Thomas Aquinas High School, complaints related to the sexual abuse of children were made against Parrakow.

While records within the Diocese of Greensburg regarding Parrakow's alleged misconduct in the Archdiocese of New York were somewhat limited, Parrakow's Greensburg Diocesan file indicated a complaint was made against him around the beginning of 1985 by a man alleging he was sexually abused by Parrakow fifteen years prior when he was a teenage boy (Victim One). This abuse allegation appears to have prompted the Archdiocese of New York to arrange for Parrakow to receive counseling with a Father Benedict during the first months of 1985. Parrakow underwent an intensive "evaluation" at the St. Bernardine Clinic in Suitland, Maryland, in May 1985, which resulted in his referral for in-patient treatment at the Foundation House operated by the Servants of the Paraclete in Jemez Springs, New Mexico ("Foundation House") in July 1985.

Foundation House was a facility that provided evaluations and treatment for priests accused of sexual abuse of children or other improper acts.

According to a memorandum dated February 20, 1985, from Monsignor Thomas Klinzing of the Diocese of Greenburg to Bishop William Connare, an inquiry was received from the Archdiocese of New York asking if Parrakow could be accepted into the Diocese of Greensburg “for the next three or four months.” This initial request from the New York Archdiocese included information that Parrakow was undergoing counseling at the time, but assured the Greensburg diocese “that there were no unusual psychological problems but that Father Parrakow needs time to sort out his problems.”

Parrakow underwent a series of interviews and tests upon his arrival at Foundation House. During one such interview on July 22, 1985, Parrakow admitted to having molested approximately thirty-five male children over the previous seventeen years he had served as a priest (he was 45 years old at the time). Parrakow indicated he preferred his victims around the age of 15 or 16 and admitted to having engaged in sexual touching, mutual masturbation, mutual fellatio, and mutual anal intercourse. Parrakow further stated that he “thought that sex with a girl was sinful and that sex with a child was not violating them—it was doing something to them externally.”

The doctor who conducted the July 22, 1985, interview with Parrakow reached the following conclusion:

My impression is that he [Parrakow] certainly has pedophilia. There is absolutely no doubt in my mind. The real issue with treating him is going to be giving him insight and helping to motivate him to change his behavior. I am not sure the level of motivation that is within him right now [sic]. Basically if he had not got caught he would be continuing the behavior without really thinking that it was really not that harmful [sic].

While Parrakow was undergoing “treatment” at Foundation House, letters were exchanged between the Archdiocese of New York and Connare, confirming that Parrakow would be granted

a ministry within the Diocese of Greensburg. On October 7, 1985, Connare wrote to Reverend Henry Mansell, Vice Chancellor for Priest Personnel for the Archdiocese of New York, and indicated he would “be happy to help Father [Parrakow] with an assignment” after his release from Foundation House. On October 11, 1985, Mansell responded with a letter of gratitude and agreed to facilitate an exchange of information regarding Parrakow’s time in New Mexico. Specifically, in his October 7 letter, Connare requested “a complete report on that treatment and his needs so that we can consider his needs when the time for an appointment draws near.” Mansell later assured Connare that the Greensburg Diocese would “be provided with a complete report on his treatment and needs.”

While Parrakow’s complete records from Foundation House, including those pertaining to his interview when he confessed to having sexually abused thirty-five boys, were sent from Foundation House to the Archdiocese of New York on August 6, 1985, the records of the Diocese of Greensburg do not reflect whether this information was provided by New York to Greensburg at that time. For instance, according to a letter sent by Parrakow to Connare on December 9, 1985, Parrakow was including with the letter several “progress reports” pertaining to his treatment at Foundation House. These progress reports only addressed his general participation in various programs at Foundation House and did not include any details of his prior sexual abuse.

In a confidential memorandum dated December 11, 1985, prepared by Connare that was held within the secret archives of the Diocese of Greensburg, Connare acknowledged receipt of the progress reports sent with Parrakow's December 9, 1985, letter. In this confidential memorandum, Connare documented that although the official reason offered for Parrakow's stay at Foundation House was “‘burn out’ due to his teaching experience,” he was informed during a telephone conversation with a Father Isaias that the reason Parrakow was dispatched to New

Mexico was a complaint of sexual abuse committed by Parrakow on a teenage boy fifteen years prior. Connare noted that the victim was “older and unbalanced” and had been contacting the Archdiocese of New York about Parrakow.

Connare further remarked in his confidential memorandum that he spoke with Parrakow about the matter and that Parrakow confirmed he was sent to Foundation House because of the accusation of abuse made against him. There is no indication, however, that Parrakow revealed to Connare his complete history of sexual abuse. In response to learning about the complaint against Parrakow, Connare wrote the following:

From my interview with Father Ed, it would seem that his problem is in the past. It would also seem that from the program at Foundation House, he has come a long way in discovering his own nature and personality, including implications of sexuality. He realizes he must limit contacts with young people and work on developing patterns of mature conduct.

In a letter dated November 4, 1985, sent by the Director of Foundation House, Connare was directly warned not to assign Parrakow to a parish that had a school and recommended he be assigned with at least one other priest.

I would like to offer some suggestions concerning possible assignments for Father Parrakow:
1) We recommend that Father Parrakow be assigned with at least one other priest in a parish setting that does not have a school.
2) In addition, we recommend that Father Parrakow continue in therapy with a competent therapist, psychologist or psychiatrist.
3) He should also be seeing a qualified Spiritual Director on a regular basis and belong to a priests's support group of some type.

A Selection from the Letter of Warning received by Connare
from the Director of Foundation House

On November 20, 1985, Klinzing responded to the Director's letter of warning and advised that the Diocese of Greenburg would not be able to abide by his recommendations:

As Bishop Connare has previously stated, he is more than willing to have Father Parrakow serve in the Diocese of Greensburg in the pastoral ministry while on leave from the Archdiocese of New York. However, the Bishop does not feel he can comply with your suggestion that Father Parrakow be assigned in a parish setting that does not have a school. The Diocese of Greensburg is made up of many parishes with between 600 and 900 families and these parishes usually have a small parochial school attached. The Parish school usually has under 200 students. The Bishop feels that in asking Father Parrakow to accept an assignment, he would have to place him in such a parish.

Klinzing further stated, “If you have a problem with any of the above, please feel free to call me or Bishop Connare.”

Thomas J. Klinzing

November 20, 1985

Reverend William D. Perri, s.P.
Director, Foundation House
Servants of the Paraclete
Jemez Springs, New Mexico 87025

Dear Father Perri:

Bishop Connare asked me to respond to your letter of November 4, 1985, concerning the possible assignment of Father Edmond Parrakow of the Archdiocese of New York.

As Bishop Connare has previously stated, he is more than willing to have Father Parrakow serve in the Diocese of Greensburg in the pastoral ministry while on leave from the Archdiocese of New York. However, the Bishop does not feel that he can comply with your suggestion that Father Parrakow be assigned in a parish setting that does not have a school. The Diocese of Greensburg is made up of many parishes with between 600 and 900 families and these parishes usually have a small parochial school attached. The parish school usually has under 200 students. The Bishop feels that in asking Father Parrakow to accept an assignment, he would have to place him in such a parish.

Concerning the other suggestions, the Bishop is more than willing to cooperate in any way he can to make the six months prior to his return to the Foundation House in June, an experience that will be beneficial to Father Parrakow and the people he will serve.

If you have a problem with any of the above, please feel free to call me or Bishop Connare to discuss the matter. Our phone number is [412] 837-0901.

With every best wish, I am

Sincerely yours in Christ,

Reverend Thomas J. Klinzing, J.C.L.
Vicar General/Chancellor

DG0004412

Monsignor Klinzing's Letter of Response

Shortly after Connare's interview with Parrakow in December 1985, Parrakow completed his tenure at Foundation House and with the consent of the Archdiocese of New York and approval of Connare, entered into ministry in the Diocese of Greensburg.

Between December 11, 1985, and July 1, 1986, Parrakow was not assigned to a single parish, but rather aided various parishes in the Diocese. On May 14, 1986, Parrakow wrote a letter from St. Procopius Parish in New Salem, Fayette County, thanking Connare for his acceptance and expressing his satisfaction with his involvement in parish ministry. Parrakow also spent a short time at Holy Family Catholic Church in Latrobe, Westmoreland County, in the early months of 1986. On July 1, 1986, Parrakow received his first formal appointment in the Diocese when he was appointed Parochial Vicar of St. Pius X Catholic Church in Mount Pleasant, Westmoreland County. Throughout his assignments, Parrakow regularly had contact with Catholic schools.



Bishop's Office
Greensburg, Penna.

July 1, 1986

Reverend Edmond Parrakow

Reverend and dear Father:

We hereby appoint you

Parochial Vicar at the

Church of Saint Pius X

in Mount Pleasant, Pennsylvania.

You will please take your place

Tuesday, July 15, 1986.

Faithfully yours in Christ,

Bishop of Greensburg

Chancellor

DG0004404

Parrakow's First Assignment in Pennsylvania

Parrakow served in the Diocese until early 1989, when a complaint was made against him regarding inappropriate contact he had with a seventh grader at Holy Trinity Catholic School located in Mount Pleasant (Victim Two). Parrakow had been tasked with instructing Victim Two in the faith and his upcoming sacraments. According to internal Diocesan records, on February 13, 1989, Klinzing met with the child's parents and was informed that, from the outset of their son's involvement with Parrakow, Parrakow was verbally abusive towards them and accused them of abusing and harming their son. They stated that Parrakow was “overprotective of [their] child and interfering with [their] child's life” and that, since his involvement with Parrakow, Victim Two's performance in school had suffered. They described that Victim Two's experience with Parrakow had “been extremely bad for him.”

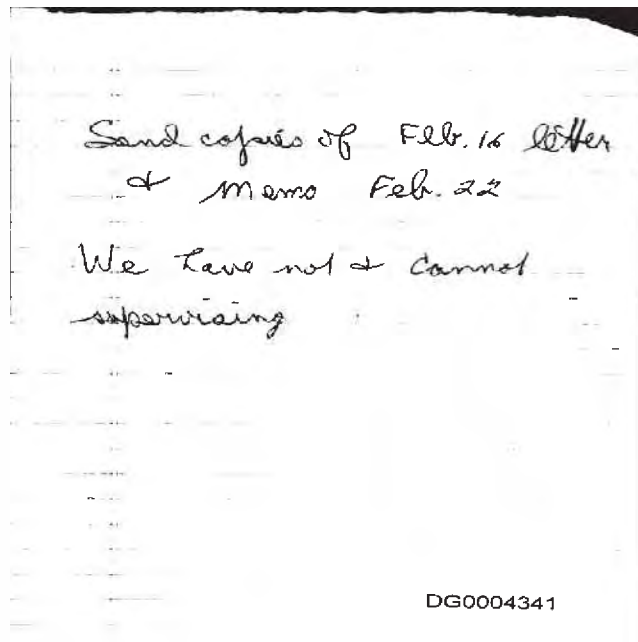
The situation escalated during an incident in which Victim Two was taken to the emergency room because of an illness. While Victim Two's parents were with him at the hospital, Parrakow entered the treatment room, insulted the parents, and “began to touch [Victim Two] on his face and hands and chest while he lay on the emergency room bed.” A violent argument ensued with the boy's father. Parrakow called Victim Two's home that evening inquiring about the boy and appeared at the hospital the next day, which “terrified and petrified” Victim Two.

Meanwhile, in January of 1989, Parrakow requested incardination with the Diocese of Greensburg, meaning that he would be formally transferred from the Archdiocese of New York to the Diocese of Greensburg. The request prompted the disclosure of Parrakow's full records from the Archdiocese of New York. This included his complete records from Foundation House, which included his admission to having molested approximately thirty-five male children while he served as a priest. At the same time these records were being disclosed in the first weeks of February, 1989, the complaint involving Victim Two was received by the Diocese.

On February 16, 1989, Bishop Anthony Bosco of the Diocese of Greensburg notified Lawrence M. Connaughton, Vice-Chancellor for Priest Personnel of the Archdiocese of New York, of his concern over the incident with Victim Two and his parents. Bosco stated that he had relieved Parrakow of his assignment in the Diocese of Greensburg on February 10, 1989, and would not provide him any further assignments.

On February 22, 1989, Klinzing wrote a memorandum to Bosco stating, "Father Connaughton asked if there were any incidents because he's worried about legal ramifications. I told him that we have suspicions but no hard evidence."

Significantly, an undated note in Parrakow's Diocesan file appeared to confirm that the Diocese of Greensburg had engaged in no meaningful supervision of Parrakow since his arrival in 1986. The note stated, "We have not & cannot supervising."



Sand copies of Febr. 16 letter
& memo Feb. 22
We have not & cannot
supervising

DG0004341

The File Note

According to correspondence between the Archdiocese of New York and the Diocese of Greensburg in 2003, Parrakow resided in the Greensburg Diocese but did not engage in any priestly

activities between 1989 and 2003. In 2004, Parrakow consented to laicization and was formally removed from the priesthood of the Roman Catholic Church.

Pursuant to the Grand Jury's investigation, Victim Two was contacted and later interviewed by Special Agents of the Office of Attorney General (OAG) on April 12, 2017. Victim Two confirmed the details of the incident as documented within Diocesan records and stated that Parrakow was "a pervert" and that "he always made me feel uncomfortable and intimidated." Victim Two further expressed his firm belief that, had his father not intervened that day at the hospital, Parrakow would have gone much further than rubbing his body and face. Victim Two identified a boyhood neighbor of his as another possible victim of Parrakow. This young man had served as an altar boy before abruptly withdrawing from that role in his local parish. On May 4, 2017, this additional victim (Victim Three) was interviewed by OAG Special Agents.

Victim Three explained that, for approximately one year when he was 10 or 11 years old and in fourth or fifth grade, he served as an altar boy at St. Pius X Catholic Church in Mount Pleasant. He stopped being an altar boy due to Parrakow. Victim Three reported that, while he was an altar boy, Father Ed, as the boys called Parrakow, told the altar boys not to wear any clothing under their cassocks because God did not want any man-made clothes to be worn next to their skin while they were serving Mass. Parrakow also told the boys their cassocks had been blessed and were meant to be worn next to the skin. Victim Three stated he never felt comfortable about this and that it did not seem right not to wear any clothing under his cassock.

Victim Three also reported that Parrakow took the altar boys into a private room and told them he had to do a physical examination on them because there had been a report of abuse at the school. Parrakow told the boys he was checking them for any signs of abuse and further stated that the school did not want this to be common knowledge because they might never find out which

student was being abused. Parrakow told the altar boys not to say anything to their parents, teachers, or other students. Victim Three further added that Parrakow would touch the children “all over” during these “examinations,” including their genitals and buttocks. Victim Three specifically recalled Parrakow breathing on his neck when he was behind him checking his buttocks.

On December 11, 2017, Parrakow appeared before the Grand Jury pursuant to a subpoena. During his testimony, Parrakow admitted that he had molested children as a priest, many of whom were altar boys. When asked if he had abused numerous children, Parrakow stated, “... I don’t – well, I didn’t keep contact – contact with them, and I didn’t count them. So whatever the Diocese is saying is probably correct.” Although Parrakow could not recall the names of all the children he had molested, he did recall that he had sexual contact with the child of a youth minister in Bethlehem, Lehigh and Northampton Counties, during drives between New York and Greensburg. Parrakow explained that he had developed a friendship with the youth minister and was invited to stay at their home as a point of respite on the long drive.

Parrakow further testified that the Diocese never placed any restrictions on his ministry and never limited his contact with schools, despite the warning and recommendations of the Director of Foundation House. Parrakow stated he was unaware of any such recommendation and did, in fact, have frequent contact with school children.

Parrakow testified that he confessed his crimes to his fellow priests, but admitted he would offend again after he received absolution. During a particular exchange with the attorney for the Commonwealth, Parrakow conceded that he could not be cured of his desires and indicated that he was unaware of the “serious effects” of his criminal actions. The prosecutor challenged his assertion regarding the seriousness of his offenses in the following exchange:

Q: Okay. You didn't know that Scripture itself says it is better to put a millstone around your neck and be cast into the sea than harm a child?

A: That, I knew.

Neither Edmund Parrakow nor William Connare can be prosecuted for their crimes. The statute of limitations has expired for the multiple indecent assaults Parrakow committed in Pennsylvania. Parrakow is currently employed in a shopping mall in Westmoreland County.

Connare died in 1995. The Bishop Connare Center, the Diocese of Greensburg's ecumenical retreat, social, and educational conference facility, was named in his honor.

The Case of Father Raymond Lukac

Known Assignments

06/21/1954	Saints Cyril & Methodius, Fairchance
06/29/1955	Holy Trinity, Ford City
1957	Servants of the Paraclete, New Mexico
08/01/1961	Diocese of Gary, Indiana
07/03/1963	St. Stanislaus, Posen, Illinois
01/16/1964	Immaculate Conception, Clarksburg, West Virginia
Various	Veterans Administration Service

Father Raymond Lukac was ordained within the Diocese of Greensburg in 1954. According to records in Lukac's Diocesan file, his ordination in 1954 was preceded by considerable resistance by Church officials to Lukac joining the priesthood. This resistance was in response to his refusal to conform his conduct to that expected of a priest and resulted in Lukac being briefly dropped as a seminary student, before being readmitted under strict conditions. Lukac's refusal or inability to follow the rules of the priesthood, despite the consistent consternation and discipline of Church officials, was a trend that continued throughout his tenure as a priest.

In April 1955, soon after Lukac's ordination, the Chancellor of the Diocese of Greensburg, Cyril Vogel, met with Lukac regarding a "serious matter." According to numerous handwritten letters from parishioners of Saints Cyril & Methodius appearing in Lukac's Diocesan file, members of Lukac's parish were complaining that he appeared to have been romantically involved with the 18-year-old organist for the parish (Victim One). Several parishioners expressed concern over having seen Lukac with the teen late at night, including one writing that Lukac was observed in Victim One's company while "driving away with the lights off." Father Anthony Hardy, head pastor at Saints Cyril and Methodius's, complained to the Diocese that "he is the talk of the parish and the community everywhere."

Diocesan records showed that, in order to distance Lukac from the brewing scandal, he was transferred to Holy Trinity in June 1955. In July 1955, Lukac signed a pledge that he would no longer see Victim One or have any communication with her whatsoever.

Approximately one year later, Father Matthew Yanosek, the head pastor of the Holy Trinity parish, discovered that Lukac was involved with a 17-year-old girl (Victim Two). Yanosek made a verbal report to the Diocese in the summer of 1956 about the matter and, by December 1956, Yanosek had learned that the relationship between Lukac and Victim Two had continued. Concerned of possible scandal, Yanosek wrote a three-page letter, dated December 13, 1956, that the Grand Jury obtained from Diocesan files. The letter, addressed to Bishop Hugh Lamb, stated, in part:

This past summer I made a verbal report on a scandal in our community which involved Father Lukac... Your Excellency's advice at that time was for me to give him a canonical warning and then if he failed to put it in writing and make it a matter for the Chancery Office. Father Lukac was advised of this and the rules set down for him were 1. No social visiting 2. No driving girls in his car. He has violated these rules. Many times and I have warned him many times.

Yanosek further explained that, upon his return from a trip to Detroit, the housekeeper for the rectory reported witnessing Lukac enter the rectory with Victim Two and observed the teen in Lukac's bed. Yanosek wrote that he "called the father of this child and reported the situation."

Yanosek also told Bishop Lamb that he had found a wedding ring and a marriage certificate in Lukac's room. The marriage certificate indicated Lukac had married Victim Two on November 20, 1956, at Holy Trinity Church and included the seal of the Church and Yanosek's forged signature. It did not appear that this forged marriage certificate was associated with a formal, legal marriage.

The Grand Jury determined that the date of the marriage certificate was not coincidental; November 20 was the date Victim Two turned 18 years old. Yanosek concluded his letter by

stating, "(Lukac) has lied to me so many times and I suspect him of thievery. For the best of all concerned, I beg your Excellency, please replace him."

In response to Yanosek's letter, Lamb wrote a letter to the Archbishop of Philadelphia, John O'Hara, on January 12, 1957, requesting his assistance in the matter. Lamb explained that there "is a danger of scandal" and that the Diocese felt Lukac should be removed "for the good of his own soul and for the welfare of the church." Despite having the marriage certificate as proof of a relationship between Lukac and a minor, Lamb told O'Hara, "there is no conclusive proof that he has gone the limit in the three cases brought to our attention of the two parishes to which he has been assigned." Additionally, the Grand Jury's review of Yanosek's Diocesan file found various letters from parishioners complaining of Lukac's contact with teens. Specific details regarding the third case Bishop Lamb referenced were not contained within Diocesan records.

Lamb asked O'Hara to send Lukac to Padua Retreat House in Pocopson, Chester County. Lamb wrote that "the other two young priests of this diocese who were given hospitality there profited much by the experience." It is unclear who these other two priests were or why they were sent to Padua House. However, Diocesan records revealed that, before Lamb made final arrangements to send Lukac on the planned retreat, Lukac eloped with Victim Two to Virginia. By January 18, 1957, the date of the marriage, Victim Two was over 18 and a legal marriage was recorded on that date.

Despite his elopement, Lukac returned to the Church and, in July 1957, was sent for treatment and repentance at Foundation House operated by the Servants of the Paraclete in Jemez Springs, New Mexico. Foundation House was a facility that provided evaluations and treatment for priests accused of sexual abuse of children or other improper acts. Father Lukac thereafter

divorced Victim Two in December 1957. According to several documents in Lukac's file, Victim Two bore Lukac a child.

Lukac remained in New Mexico until August 1, 1961. Upon his departure from Foundation House, he did not return to the Diocese. Rather, while still under the authority of the Diocese, Lukac was granted the necessary permission to serve within the Diocese of Gary, Indiana. In a letter dated June 30, 1961, the Bishop of Gary, Andrew Grutka, accepted Lukac into his Diocese on “a trial basis.” Lukac was given all faculties of the priesthood in the Diocese of Gary, with the exception of the ability to hear confessions.

While the Grand Jury did not locate any documentation formally assigning Lukac to serve at schools within the Gary Diocese, it is clear from references in various letters and documents appearing in Lukac's Diocesan file that he served as a high school teacher at Bishop Noll Institute in Hammond, Indiana.

In a letter from Grutka to Connare dated June 13, 1963, Grutka directed that Lukac was “to leave the Diocese of Gary” on June 30, 1963. While Grutka explained that the Diocese no longer had a need for Lukac, he ended his letter with the following: “He is also troubled with impetuosity with a tendency toward indiscreetness. In my humble opinion an assignment in a Boys’ school would be in the best interest of Father Lukac.”

On June 15, 1963, a letter was dispatched from Brother I. Conrad, the Superintendent of Bishop Noll Institute, to Connare. Conrad’s letter offered the following assessment of Lukac:

Father Lukac’s besetting fault seems to be a lack of prudence. This has been noticed in his dealings with some of the students, particularly the girls... However, I am not aware of any scandals in this regard, although his conduct at times gave me a few moments of uneasiness and apprehension.

On June 19, 1963, Connare responded by letter thanking Conrad for the “confidential” information he had provided.

Lukac's removal from the Diocese of Gary resulted in Connare endeavoring to find him a new ministry. On June 17, 1963, Connare wrote a memorandum to Monsignor Norbert Gaughan of the Diocese of Greensburg in which he sought to move Lukac while instructing Gaughan to "[w]atch and carefully guard secrecy of this."

MEMORANDUM

FROM: BISHOP CONNARE
TO: *Mssgr. Gaughan*
DATE: *6-17-63*
RE:
MESSAGE:

*Watch and carefully guard
secrecy of this.
My thought is to move through
Via Coeli —
before or after reply to this
letter?
They might be able to make
better contacts than I.*

DG0022823

Memorandum of Bishop Connare

In numerous letters contained within the secret archives of the Diocese of Greensburg, Connare attempted to find Lukac a "benevolent bishop" to accept him into another diocese.

On June 21, 1963, the Bishop of Fort Wayne-South Bend, Indiana, Leo Pursley, wrote a letter to Connare stating, "the truth is that I have taken in quite a number of problem priests without

much success, but I will certainly give Father Lukac every possible consideration.” Ultimately, Lukac was not accepted into the Diocese of Fort Wayne-South Bend.

Lukac moved to St. Stanislaus in Posen, Illinois, in July 1963, although he did not live there under an official capacity. Rather, according to a July 23, 1963, memorandum written by Chancellor F. W. Byrne of the Archdiocese of Chicago, Lukac arrived at St. Stanislaus through his friendship with Father Stanley Dopek, the pastor of St. Stanislaus, who had invited Lukac to live with him in the parish. Byrne noted that the Archdiocese of Chicago would not accept Lukac as a priest and instructed him to find a different “benevolent bishop,” while permitting Lukac to live with Dopek until he found other arrangements.

On August 12, 1963, Dopek wrote to inform Connare that Lukac was serving within his parish. That same day, Lukac dispatched a letter to Connare asking that Connare petition Rome for the return of his capacity to hear confessions. In October 1963, Connare granted Lukac's request and petitioned the Vatican for a full restoration of priestly faculties on behalf of Lukac.

Connare noted his success in returning Lukac's ability to hear confession in a January 9, 1964, letter to the Bishop of Toledo, George Rehring. At that time, Connare was still working to place Lukac in ministry in another diocese. Connare stated the following to Bishop Rehring: “This past fall, however, while in Rome, I reviewed the details of his case with the Holy Office, and obtained these faculties for Father Lukac. Their use is contingent upon his getting a benevolent bishop, and limited, for the present, to one year.” Diocesan records showed that Connare and Lukac continued to write to various bishops asking that he be accepted into ministry within their respective dioceses.

On January 10, 1964, Joseph Hodges, the Bishop of Wheeling, West Virginia, wrote a letter to Connare stating that Lukac “is most welcome here, that I know something of his background,

and we will be happy to cooperate in helping him serve as a real priest.” Connare responded by thanking Bishop Hodges, noting that “obviously he [Lukac] is a risk... but who can pre-judge the workings of divine grace.” Connare then reminded Hodges about his reservations regarding “assignment in the northern end of the Diocese,” since such a placement may be too close to the Diocese of Greensburg.

January 16, 1964

Most Rev. Joseph H. Hodges, D.D.
Bishop of Wheeling
Bishop's Residence
14 Thirteenth Street
Wheeling, West Virginia

Dear Bishop Hodges,

I am deeply grateful to you for your willingness to give Father Raymond Lukac a chance. Obviously he is a risk, as I indicated in my previous letter; but, who can pre-judge the workings of divine grace?

I have seen Father Lukac on his way to his assignment. I have carefully gone over the past with him, as I know it, and especially his difficulties in Gary. I hope that he has learned from experience, and that in the opportunity you have so graciously given him he will prove himself to be the priest I think he truly wants to be.

I note that you remembered my reservations about an assignment in the northern end of the Diocese. His appointments, while he was with us, included a place deep in Fayette County, relatively near the Morgantown area.

For your file I am enclosing a copy of the latest rescript covering Father Lukac's case. You will note the grant of confession privileges on an "ad experimentum" basis for one year. Needless to say I will be delighted to petition the Holy Office for a review of the matter upon your request and advice as the expiration date approaches.

I It was good to see you, and to speak with you in Philadelphia last week. May your fondest dreams for 1964 be fully realized.

With all the best for you, Dear Bishop Hodges, I am

Devotedly yours in Christ,

Bishop of Greensburg

DG0022872

Bishop Connare's Letter to Bishop Hodges

On August 1, 1964, soon after Lukac joined the Wheeling Diocese, Hodges wrote to Connare informing him “He [Lukac] was rather strong in his language in a talk to some of the high school students earlier this year.” Hodges wrote that he did not want to lose Lukac, but felt it might be better for him to be moved and that such a change would be preferable before “classes” resumed.

Subsequently, Lukac was assigned a position as a part-time chaplain for the Veterans Administration Service, a position in which he served for two years. In 1967, Lukac requested permission to take a full time chaplaincy in the Veterans Administration Service.

In 1993, the Diocese of Greensburg was contacted by an individual claiming to be the daughter of Lukac. This individual wanted to make contact with him and stated in her letter to the Diocese that she thought he had remarried. The Diocese contacted the Archdiocese for Military Services for assistance, but they claimed to have no record of Lukac.

In August 2006, the Archdiocese of Chicago requested information regarding Lukac from the Diocese of Greensburg because they had received a complaint that Lukac had sexually abused a minor while residing in the Chicago Archdiocese (Victim Three). Victim Three stated that, in approximately 1962 to 1964, Lukac abused her when she was around 11 years old in the St. Stanislaus rectory. Lukac was at St. Stanislaus between 1963 and 1964. Victim Three reported that she felt good when Lukac paid attention to her because she was always picked on and that her contact with Lukac ended when he left for the Navy.

On April 11, 2012, Kelly Venegas, the Bishop’s Delegate for the Diocese of Gary, Indiana, called to speak with Father Lawrence Persico of the Diocese of Greenberg regarding an allegation of sexual misconduct involving Lukac alleged to have occurred while Lukac was serving in the

Diocese of Gary. The only note appearing in Lukac's Diocesan file regarding this matter stated the following: "Woman approx. 1961 – 1964 teenage sex relation" (Victim Four).

The Grand Jury finds that the Diocese of Greensburg was aware from the outset of Father Lukac's ordination that he posed a serious risk of sexual misconduct to minor females. Despite this known risk, the Diocese failed to properly address the serious complaints against him and thereafter enabled his sexual misconduct. After being confronted by parishioners of the Diocese with Lukac's abusive acts, Connare doggedly sought to keep him active in his ministry and persisted in his efforts to have Lukac assigned to another diocese and have his priestly faculties fully restored. These assignments included Catholic high schools, where Lukac would be in regular contact with teenage girls, to whom he posed a known, immediate threat. The Grand Jury finds that the bishops who collaborated to keep Lukac active in the priesthood did so knowing he posed a risk to the public and were, therefore, complicit in the abuse he committed.

The Case of Father Robert Moslener

Known Assignments

1976 – 1978	St. John the Baptist, Scottsdale
1978 – 1979	St. Agnes, North Huntingdon
1979 – 1985	St. Joseph, New Kensington
1985 – 1986	St. Pius X, Mt. Pleasant
1986 – 1986	St. Cajetan, Monesson
1986 – 1987	Saints Simon and Jude, Blairsville
10/1987	St. Luke Institute, Suitland, Maryland
1987 – 1988	Holy Cross, Iselin
1988 – 1992	Assumption Hall, Sisters of Charity Retirement Home, Greensburg
1992 – 1996	St. Patrick, Brady's Bend
1996 – 2002	St. Mary Church and Sacred Heart Church, Yatesboro
06/2002	The Anodos Center

Father Robert Moslener was ordained into the Diocese of Greensburg in May of 1976. He thereafter served in a variety of capacities within the Diocese through 2002, including as a school teacher in the 1980's. His tenure in the Diocese was marred by the sexual abuse of children nearly from its outset when, in 1979 and 1980, he acknowledged engaging in "inappropriate behavior" with a 15-year-old victim (Victim One) and was sent for an evaluation. While information regarding this incident in Moslener's Diocesan file was limited, it is clear that William Connare was notified of Moslener's contact with the 15-year-old boy but nevertheless permitted him to return to his ministry. According to internal Diocesan documents associated with this incident, the Diocese viewed Moslener's abuse of Victim One in the following manner: "incident with the 15-year-old boy may well have represented an unacceptable yet understandable waystation on his path to more adult sexual integration."

Numerous allegations of child sexual abuse were levied against Moslener six years later. Diocesan records indicated that, in 1986, several elementary to middle school aged children provided statements to the Diocese regarding what Moslener had been teaching in his religion class. The children advised that, among other things, Moslener asked them if they masturbated

and described how Mary had to “bite off the cord” and “lick” Jesus after he was born to clean him off. One letter made clear that Moslener was discussing the physical effects of masturbation with a child.

On May 26, 1986, Klinzing sent a confidential memorandum to Connare. In this memorandum, Klinzing recommended that Moslener be put “on ice” due to the complaints made by these children. In May 1986, Connare dispatched Moslener to a psychologist for the purpose of an evaluation.

FATHER Bob, is talking about sex in religion class. He said about you playing with yourself. and women having sex with each other. Shannon asked a question and Father bob said well, I hope you are going to have sex with your own husband. And Father Bob asked Doug, what it feels like about plovng with your self, and Father said it feels good doesn't it.

DG0001908

An Example of a Child's Statement

In April 1986, the North Huntingdon Township Police Department advised the Diocese that Moslener had been investigated for committing sexual acts against male juveniles and that they had "records on file to substantiate the charges." Diocesan records make reference to sexual contact with a 16-year-old boy (Victim Two) around this time. There are no records indicating Moslener was prosecuted for his conduct.



The Township of North Huntingdon
Police Dept.

11279 Center Highway
North Huntingdon, Pa. 15642



William J. Brkovich
Director of Public Safety

(412) 863-8800

April 10, 1986


Attorney Vincent J. Morocco
101 N. Main Street
Greensburg, Pa. 15601

Dear Sir,

As per our conversation on April 9, 1986 this letter is to inform you that the Rev. Robert Moslener has been investigated by this department concerning homo-sexual acts involving Rev. Moslener and male juveniles.

We do have records on file to substantiate the charges.

Sincerely yours,


William J. Brkovich
Director of Public Safety

DG0001918

The Police Department's Letter

In 1987, Moslener was sent, over his objection, to St. Luke's Institute for an evaluation. Klinzing notified Connare via a confidential internal memorandum dated March 24, 1987, that Moslener "was involved in an inordinate way with a 16-year-old boy in the North Huntingdon area and there is a police record verifying this." Klinzing also noted that "Father Moslener was involved

with another individual at the St. Joseph Parish in New Kensington.” In this memorandum, Klinzing explicitly asked Connare whether Moslener was a risk to children.

Moslener was subsequently assigned as Chaplain of a retirement home from 1988 to 1992. From 1992 to 2002, however, he served as an active pastor in parishes in the Diocese. He was assigned as pastor of St. Patrick’s Church in Brady’s Bend, Clarion County, from 1992 to 1996 and at St. Mary Church and Sacred Heart Church in Yatesboro, Armstrong County, from 1996 to 2002.

An internal Diocesan document detailing the timeline of Moslener’s career indicated that, in 1999, another victim (Victim Four) contacted the Diocese and disclosed sexual abuse perpetrated by Moslener. The next entry or event appearing in Moslener’s file was his removal from the priesthood in 2002. Thus, despite Victim Four’s complaint and the numerous complaints of child sexual abuse levied against Moslener over the years, he was permitted to remain in active ministry.

In March 2002, two months after the January 2002 publication of a *Boston Globe* article detailing accounts of clergy sexual abuse in the Archdiocese of Boston, Bosco placed Moslener on administrative leave. On August 1, 2002, Bosco resigned as Bishop of the Diocese of Greensburg.

In 2003, yet another victim came forward with an allegation of sexual abuse by Moslener (Victim Five). Finally, in 2004, newly-installed ██████████ requested that the Vatican dismiss Moslener from the clerical state.

In 2013, the Diocese received an email from an individual (Victim Six) reporting that he and his siblings had been sexually abused by Moslener when they were children. Victim Six became concerned when he saw Moslener featured in various photos on the St. Joseph’s parish

website, despite his dismissal from the Church approximately a decade earlier. Victim Six referenced the “irreversible damage” Moslener caused and noted, “His name doesn’t appear on any sex offender registry. His victims continue to struggle to this day.”

See Case VI

The Bishop's Delegate received the following e-mail which was forwarded from [REDACTED] by Father John Chesney pastor of St. Joseph In New Kensington on April 3, 2013:

I am contacting you concerning some offensive photos discovered on your parish website. My siblings and I grew up in the 70's attending St. Joseph's School. We all received the sacraments of reconciliation, communion, confirmation and marriage at St. Joseph's Parish. My brothers were regular altar servers for many years. Our parents were extremely active within the community and made very generous financial as well as social contributions to the school/parish.

During our years at St. Josephs, a former "priest", Robert Moslener, befriended our family. He embedded himself deeply into our lives often attending family gatherings and events. He portrayed himself as not only a religious man but a teacher, mentor, and friend to especially the youth of the parish. As a young child, I had a strong uneasiness about Mr. Moslener made stronger by the fact that he most often only liked to associate with male youth and seemed disinterested in female youth. Unfortunately, my age prevented me from fully understanding the harm he was inflicting upon our family. Due to the access of social media, technological advances, and decades of strong suspicion, I can now after 35 years piece together and attest to the irreversible damage Mr. Moslener has caused.

My siblings and I suffered horrible abuses at the hands of not only Mr. Moslener but Sister Victor and Sister Marie Corday both now deceased. My siblings and I all suffered physical and mental assaults at the hands of these three monsters. For some reason, I was stronger or perhaps more intuitive for my age and therefore somewhat spared from the more horrible assaults. I made it my childhood "mission" to explore why I just simply did not like Mr. Moslener. I watched his every move and am positive to this day he knew I was keeping a close eye on him at school, church, and in our family home.

At that time, Father Higgins was also a priest in the parish. It is unclear if he knew. I plan to ask him what he knew. I hope nothing but am realistic in that the truth probably won't be told to anyone. We know that Mr. Moslener was "moved" from parish to parish prior to his "unemployment" as a priest. It leaves me to question just how many children the Catholic faith is willing to use as human sacrifice. Mr. Moslener now resides in Pittsburgh enjoying his golden years unscathed. His name doesn't appear on any sex offender registry. His victims continue to struggle to this day. I plan to check on his employment status to make sure he isn't having any private "lunches" with young boys. Needless to say, my beliefs about Catholicism are in question, my wedding day somewhat less special, and my childhood and that of my siblings a huge lie.

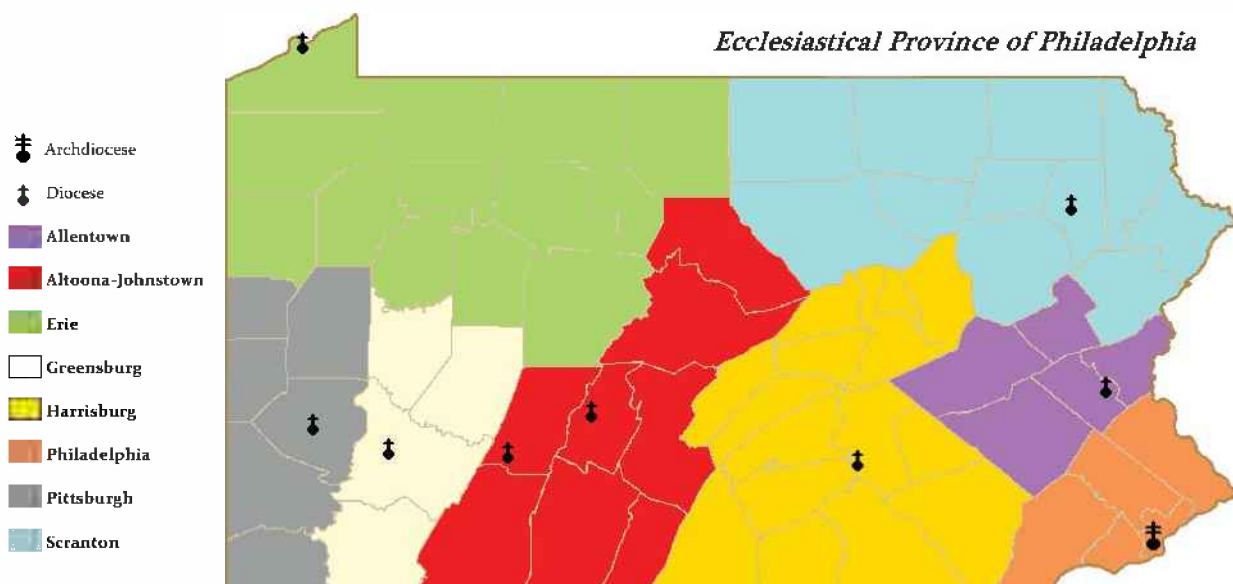
I will be checking back on the church website hoping not to see Mr. Moslener in any photos. Please pay particular attention to the photo including a young child. It disgusts me the most. I wonder who that little boy is and if he is okay. I would pray for him but sadly don't really know if a God exists.

The parish web site was immediately accessed by the Diocese and the offending pictures were immediately taken down. The site was made active again and there was no further contact with [REDACTED].

DG0001855

Connare and Bosco permitted Moslener to continue in ministry for 22 years after the initial complaint of child sexual abuse against him and the numerous reports of child sexual assault which followed. During that time, Moslener continued to prey on innocent children within the Diocese of Greensburg.

Roman Catholic Diocese of Harrisburg



I. General Overview of the Diocese of Harrisburg, Pennsylvania

The Roman Catholic Diocese of Harrisburg covers fifteen counties of Central Pennsylvania: Adams, Columbia, Cumberland, Dauphin, Franklin, Juniata, Lancaster, Lebanon, Mifflin, Montour, Northumberland, Perry, Snyder, Union and York. Pope Blessed Pius IX established the Diocese on March 3, 1868. There are 89 parishes in the Diocese of Harrisburg, including one Cathedral and two Basilicas. The bishop's seat is in St. Patrick's Cathedral.

The Diocese of Harrisburg reported on its website as of January, 2018, that it has 92 Diocesan priests; 38 retired Diocesan priests; 34 religious order priests; 67 permanent deacons; one religious brother; 274 women religious; and 33 seminarians serving the Catholic population.


II. History of Bishops of the Diocese of Harrisburg

- 1) Bishop George L. Leech (1935 through 1971)

- 2) Bishop Joseph T. Daley (1963 through 1967)
- 3) Bishop Joseph T. Daley (1971 through 1983)
- 4) Bishop William H. Keeler (1983 through 1989)
- 5) Bishop Nicholas C. Dattilo (1990 through 2004)
- 6) Bishop Kevin C. Rhoades (2004 through 2010)
- 7) Bishop Joseph P. McFadden (2010 through 2013)
- 8) Bishop Ronald William Gainer (2014 through Present)

III. Additional Church Leadership within the Diocese of Harrisburg Relevant to the Grand Jury's Investigation

The Grand Jury finds that that the following Church leaders, while not bishops, played an important role in the Diocese of Harrisburg's handling of allegations of priest sexual abuse.

- 1) Monsignor Hugh Overbaugh
- 2) Father Paul Helwig
- 3) Chancellor Carol Houghton
- 4) 

IV. Findings of the Grand Jury

The Grand Jury uncovered evidence of child sexual abuse committed by priests of the Diocese of Harrisburg. Evidence established that priests engaged in sexual contact with minors, including grooming and fondling of genitals and/or intimate body parts, as well as penetration of the vagina, mouth, or anus. The evidence also revealed that Diocesan administrators, including bishops, had knowledge of this conduct and that priests were regularly placed in ministry after the


Diocese was on notice that a complaint of child sexual abuse had been made. The Diocese's actions enabled the offenders and endangered the welfare of children.

Evidence also showed that the Diocese entered into settlements with victims and discussed with lawyers the sexual conduct of priests with children. Further, these settlements contained confidentiality agreements forbidding victims from speaking about the abuse they suffered under threat of some penalty, such as legal action to recover previously paid settlement monies.

Finally, the Grand Jury received evidence that several Diocesan administrators, including bishops, often dissuaded victims from reporting to police, or conducted their own deficient, biased investigating without reporting crimes against children to the proper authorities.

V. Offenders Identified by the Grand Jury

- 1) Francis J. Allen
- 2) John G. Allen
- 3) Francis A. Bach
- 4) Jesus Barajas
- 5) Richard J. Barry
- 6) James Beeman
- 7) John Bostwick
- 8) Donald Cramer
- 9) Walter Emala
- 10) Paul R. Fisher
- 11) Harrisburg Priest #1
- 12) Augustine Giella
- 13) Harrisburg Priest #2

- 14) Donald "Tim" Hackman
- 15) T. Ronald Haney
- 16) John Herber
- 17) Philip Hower
- 18) Kevin Kayda
- 19) Edward Konat
- 20) George Koychick
- 21) Thomas Kujovsky
- 22) Thomas Lawler
- 23) Robert Logue
- 24) Arthur Long
- 25) David H. Luck
- 26) Robert Maher
- 27) Daniel Mahoney
- 28) Guy Marsico
- 29) John M. McDevitt
- 30) Anthony McGinley
- 31) James McLucas
- 32) Ibarra Mercado
- 33) 
- 34) Joseph Pease
- 35) Charles Procopio
- 36) Guido Miguel Quiroz Reyes

37) James Rush

38) [REDACTED]

39) Bryan Schlager

40) Herbert Shank

41) Patrick Shannon

42) Timothy Sperber

43) Carl J. Steffen

44) Frederick Vaughn

45) Salvatore V. Zangari

VI. Examples of Institutional Failure: Fathers Augustine Giella, Arthur Long and Joseph Pease

The Grand Jury notes the following examples of child sexual abuse perpetrated by priests within the Diocese of Harrisburg. These examples further highlight the wholesale institutional failure that endangered the welfare of children throughout the Pennsylvania Dioceses, including the Diocese of Harrisburg. These examples are not meant to be exhaustive; rather, they provide a window into the conduct of past Pennsylvania bishops and the crimes they permitted to occur on their watch.

The Case of Father Augustine Giella

Known Assignments

06/1950 — 06/1969	Holy Trinity Church, Hackensack, New Jersey
06/1969 — 06/1970	Our Lady of Sorrows, Jersey City, New Jersey
06/1970 — 03/1976	Church of the Epiphany, Cliffside Park, New Jersey
03/1976 — 02/1980	St. Catherine's, Glen Rock, New Jersey
03/1980 — 10/1982	St. Joseph's Church, Hanover
10/1982 — 04/1988	St. John the Evangelist, Enhaut

Father Augustine Giella was ordained in the Archdiocese of Newark, New Jersey on June 3, 1950. After twenty-nine years of ministry in New Jersey, Giella suddenly decided to seek ministry elsewhere. In November 1979, Giella wrote Bishop Joseph Daley of the Diocese of Harrisburg to request an assignment. On December 7, 1979, Archbishop Peter Gerety of the Archdiocese of Newark wrote a letter to confirm that Giella was a priest in good standing and stated that Giella “has always shown himself to be [an] excellent priest giving himself only for the greater honor and glory of God and the people of the Catholic Church.” Gerety gave Giella full permission to seek service outside of the Archdiocese. Though Giella was still an incardinated priest of the Diocese of Newark, an agreement to serve in another diocese was permissible with the concession of his home Bishop and the approval of the Bishop of the receiving diocese.

During the interview process with the Diocese of Harrisburg, Giella told Father William H. Keeler that he sought to have his own parish, which was unlikely to occur in the Archdiocese of Newark due to an abundance of priests. Keeler conducted the interview because he was acting in his capacity as Auxiliary Bishop. This interview was recorded in a memorandum prepared by Keeler and sent to Bishop Daley and Monsignor Hugh Overbaugh. The Diocese of Harrisburg accepted Giella and assigned him to St. Joseph's in Hanover, York County, in 1980.

Thereafter, Giella was assigned to St. John the Evangelist Church in Enhaut, Swatara Township, Dauphin County, in 1982. In 1983, Bishop Daley died and Keeler was appointed Bishop of the Diocese of Harrisburg.

At St. John the Evangelist Church, Giella met a family who warmly embraced him as their parish priest. The family included eight girls and one boy. Giella began sexually abusing the girls almost immediately upon his appointment to the parish. Giella sexually abused five of the eight girls. Giella also abused other relatives of the family. His conduct included a wide array of crimes cognizable as misdemeanors or felonies under Pennsylvania law.

In August 2016, the sisters that Giella abused testified before the Grand Jury to the criminal sexual acts Giella perpetrated upon them. The Grand Jury learned that Giella regularly collected samples of the girls' urine, pubic hair, and menstrual blood. Giella utilized a device he would apply to the toilet to collect some of these samples. Giella would ingest some of the samples he collected. The abuse occurred in Pennsylvania and New Jersey, where Giella invited the family for visits.

Giella's abuse had a lasting effect on the sisters. The sisters testified to the challenges they have faced in overcoming Giella's sexual abuse. The emotional, psychological, and interpersonal damage to the sisters is incalculable. Most of the sisters refrained from sharing any details of their own abuse with their siblings for fear of what they might learn. The Grand Jury learned that Giella's tragic abuse of these girls could have been stopped much earlier if the Diocese of Harrisburg had acted on a complaint in the 1980's.

In approximately April 1987, a teacher at Bishop McDevitt High School received a complaint that Giella was insisting on watching a girl as she used the bathroom. The girl stated that Giella insisted on watching her go to the bathroom and that he did "wrong things" with

children. The teacher reported the complaint to Father Joseph Coyne, who in turn made an immediate report to the Diocese.

This former teacher testified before the Grand Jury on January 24, 2017. The former teacher's testimony is corroborated by an internal memorandum from the secret archives of the Diocese of Harrisburg. In that memorandum, dated April 14, 1987, Overbaugh recorded the complaint, as well as an allegation that Giella engaged in similar conduct with one of the above mentioned sisters. The witness, the reporting victim, and the family of the sisters are all recorded and identified by name. Overbaugh wrote:

(REDACTED), a teacher for the Intermediate Unit, was informed by one of her students, (REDACTED), that while she was a student last year at Bishop Neumann School in Steelton, she was in Saint John's rectory, Enhaut, and expressed to Father Giella, the pastor, her need to go to the restroom. Father Giella is reported to have said that he would like to go with her and watch, that he does this whenever the (REDACTED) girl goes to the restroom.²

Overbaugh noted at least one other complaint by a girl who reported to her teacher that Giella had "acted improperly towards her." Overbaugh concluded his memo, "Father Coyne was instructed to do nothing in the case until the matter had been discussed with diocesan legal counsel. [REDACTED] [REDACTED] was present for this entire discussion between Father Coyne and Msgr. Overbaugh."

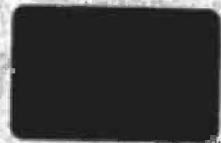
² The Grand Jury has withheld names otherwise identified within the document for the privacy of the witnesses and victims.



THE CHANCERY

DIocese OF HARRISBURG

4800 Union Deposit Road — Box 3143 • Harrisburg, Pennsylvania 17105-2143
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April 14, 1987

MEMORANDUM

Re: Rev. Augustine M. Giella

Father Joseph Coyne, Principal of Bishop McDevitt High School, Harrisburg, telephoned today and expressed an urgent need to speak with me. He came to the Chancery immediately and related the following information:

Mrs. [redacted] a teacher for the Intermediate Unit, was informed by one of her students, [redacted] that while she was a student last year at Bishop Neumann School in Steelton, she was in Saint John's rectory, Ennaut, and expressed to Father Giella, the pastor, her need to go to the restroom. Father Giella is reported to have said that he would like to go with her and watch, that he does this whenever the [redacted] girl goes to the restroom. (Having been pastor at St. John's myself for about three years and from my knowledge of the parishioners, I suspect that the correct surname of this latter girl is [redacted] rather than [redacted]. I am aware of the close friendship between Father Giella and the members of the [redacted] family. There are at least seven girls in this family and I know that they are in the rectory rather frequently.)

Mrs. [redacted] also confided that another former student at Bishop Neumann School and now, like [redacted], a Freshman at Bishop McDevitt High School, had registered to [redacted] complaints that Father Giella had acted improperly towards her. This girl's name is [redacted]. She indicated that Father Giella had wrestled with her.

Mrs. [redacted], the former [redacted] and former member of Saint John's parish, Ennaut, had also experienced in her childhood some bad encounters with a priest.

Father Coyne was instructed to do nothing in the case until the matter had been discussed with our diocesan legal counsel. * [redacted] was present for this entire discussion by [redacted] Father Coyne and Mgr. Overbaugh.

DOH000049

This complaint was consistent with the type of deviant interests Giella pursued with the sisters he victimized. The Grand Jury uncovered another document related to this report in the secret or confidential archives of the Diocese of Harrisburg. An undated document addressed to Keeler regarding “Report on Gus Giella” noted: “I spoke with Father Coyne on the pastoral concerns: A.) Approaching Fr. Giella B.) welfare of the student C.) satisfying the ire of the teacher. I said we would consult you on these matters. [REDACTED]”

In spite of the detailed memorandum and this note, Giella remained in ministry and neither Keeler nor the Diocese attempted to remove Giella from ministry. Giella voluntarily retired in 1988. However, in the approximately five years that followed the Overbaugh memorandum, Giella continued to sexually abuse the girls identified in the Overbaugh memorandum, which included a reference to the family of girls.

Keeler left the Diocese in 1989 to become Archbishop of the Archdiocese of Baltimore. Nicholas C. Dattilo became Bishop of the Diocese in 1990. Giella continued to steal the innocence of children. In 1992, one of the victims came forward and disclosed what Giella had been doing. The family initially reported the conduct to the Diocese. Father Paul Helwig wrote a memorandum to Dattilo dated July 18, 1992, regarding the complaint against Giella. Helwig documented the information he received from the reporting victim’s family at various meetings in attached supplemental memoranda. The documents detailed the events leading up to the 12-year-old girl’s disclosure, and described the event believed to have finally triggered the girl to disclose her abuse, the discovery of nude or partially nude photos of the girl in Giella’s residence.

Helwig wrote that he interviewed Giella on July 30, 1992. Among other admissions, Giella stated that he began having contact with the girl in the bath and that “as time went on they became more comfortable with each other the embraces became more intense and involved some fondling

on his part.” Giella also confessed that he took pictures of the girl. The July 1992 Helwig memoranda are set forth below.



DIocese OF HARRISBURG - SECRETARIAT FOR CLERGY AND RELIGIOUS LIFE

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MEMORANDUM

To: Most Reverend Nicholas C. Dattilo
From: Very Reverend Paul C. Helwig *och*
Date: July 18, 1992
Re: Father Augustine M. Giella

This afternoon upon my return to St. Lawrence Rectory Monsignor Hugh Overbaugh informed me that earlier in the afternoon he met with Mrs. [REDACTED] Mrs. [REDACTED], and her daughter. The conversation centered on a report of sexual misconduct involving Father Augustine Giella, a priest of the Archdiocese of Newark who was granted permission to work in the Diocese of Harrisburg, and Mrs. [REDACTED] youngest daughter, [REDACTED] while he was pastor of St. John the Evangelist Church in Enhaut. The meeting was requested by Mrs. [REDACTED]. Both mothers knew Monsignor Overbaugh from his time as pastor of St. John's, Enhaut. [REDACTED] presently is 12 years old.

Mrs. [REDACTED] reported that by nature [REDACTED] is quiet and somewhat withdrawn, but recently she seemed to be moreso. In asking her if there was anything wrong, [REDACTED] revealed that Father Giella, while he was stationed at St. John's made inappropriate advances to her. Not wanting to upset her daughter anymore, Mrs. [REDACTED] did not ask more questions about details of the situations.

She feels that her daughter is telling the truth and is in need of some kind of counseling. She reported to me in a later phone call that [REDACTED] seems to be doing a little better already now that she knows someone else knows.

In the course of the meeting it was also reported that another daughter repelled an advance made by Father Giella.

With a family wedding approaching on August 1st, in which [REDACTED] is to participate, Mrs. [REDACTED] is not interested in disturbing [REDACTED] life right now, but is interested in helping her daughter in the near future.

July 18, 1992 (memo #2)

In order to make a personal contact with Mrs. [REDACTED] to notify her that I was aware of her conversation with Msgr. Overbaugh and to assure her of the gravity with which he consider such happenings I phoned her in the evening and spoke with her at her home.

I told her that the diocese would be willing to assist her in obtaining counseling for her daughter. No details were discussed except to temporize on the situation until after the family wedding on August 1st.

Mrs. [REDACTED] was informed that in cases such as this the priest is presented with the report shortly after it is received. Therefore, since Father is a priest of the Archdiocese of Newark I would contact those diocesan officials and that most probably within the week Father would be approached about the allegations.

In order to speak knowledgeably with Father about the incidents I asked Mrs. [REDACTED] if she would meet with me to review the information she received from [REDACTED] Mrs. [REDACTED] and her husband will meet with me on Tuesday evening, July 21 at the Diocesan Center.

Mrs. [REDACTED] asked that these proceedings be kept in the strictest of confidence for her daughter's sake. I assured her that on our part it is our practice to do so.

Mrs. [REDACTED] also mentioned that Father Giella has pornographic literature and photographs in his possession that should be confiscated and destroyed. She is concerned that if he is alerted to these developments he may take the material and put it some place to keep it from being found.

When Father Giella arrived in Ennaut the [REDACTED] family befriended him. The daughters would go to the rectory to do chores for him. They have maintained contact to this day. Most recently (prior to [REDACTED] revelation) the family visited with Father at his new residence in Whiting, N.J.

DOH0000668

July 21, 1992

This evening I had a meeting scheduled with Mr. and Mrs. [redacted]. Mr. [redacted] arrived with his son, [redacted]. He (Mr. [redacted]) said that he and his wife had a spat before they left the house and she refused to come along. She wanted to bring Mrs. [redacted] (the woman who made the first appointment for Mrs. [redacted] with Msgr. Overbaugh) along and Mr. [redacted] did not want her to accompany them. He said the matter is a family affair and he did not want others from outside the immediate family to know all the details.

In the course of the conversation Mr. [redacted] said that he really did not know any of the details of the story, except that Father Giella did improper things to [redacted]. He referred me to his wife for any more details.

He said that the family consists of he [redacted] and his wife [redacted] and nine children (in order of ages oldest to youngest):

[redacted]
[redacted]
[redacted]
[redacted]
[redacted]

Mr. [redacted] said that [redacted] and some of her sisters would go to the rectory to help count the Sunday collection and help out around the rectory. Father would give them each \$5.00 for counting. [redacted] attended St. John's School also.

[redacted] and Mr. [redacted] were very interested in the confidentiality of the case. I assured them that beyond the Bishop, Msgr. Overbaugh, myself, two other priests ([redacted] and Father Haney), and the diocesan lawyer would know about the matter. Mr. [redacted] said that they were not interested in pursuing the matter with the law nor were they interested in creating any kind of scandal. Mr. [redacted] said there is nothing to be gained by that. The matter has been reported by Mrs. [redacted] to the Children's Services Office. She was told that it was good that she did it herself. Had the officials received the report from someone else they could have come into the home and removed [redacted]. (This would probably be done to protect the child from further abuse, however, since the perpetrator is not in the area this may not have happened.)

Earlier in the day I made an initial contact with Bishop Michael Saltarelli, Vicar for Priests in the Archdiocese of Newark. I will give him more details when they are available and make arrangements to go to Whiting, NJ, to talk with Father Giella.

DOH0000669

July 25, 1992

Today I met with Mr. [REDACTED], Mrs. [REDACTED], and Mrs. [REDACTED] at St. Lawrence Rectory.

Mrs. [REDACTED] described for me the relationship she and her family had with Father Giella. She said that after he arrived at St. John Church in Enhaut as pastor he asked one of the girls to help count the Sunday collection. Then a second daughter began to help and eventually [REDACTED], the youngest daughter in the family, was going along with her sisters. She would play in the rectory while her sisters were working. At this time [REDACTED] was two years old at the time.

As time went on [REDACTED] continued to grow closer to Father Giella. He became like a grandfather figure in the family. He would visit the [REDACTED] home and join in family celebrations. He bought [REDACTED] toys and gifts and would take her and her sisters on trips and outings. [REDACTED] seemed to be his favorite.

After he returned to New Jersey the family continued to keep in touch with him and would visit him at his beach house. Mrs. [REDACTED] and the girls would go to the house and clean it up for him. He did not take care of it himself. They were the ones who moved him from Enhaut to the beach house in New Jersey and then a second time from the beach house to Whiting.

At the time of the second move before he moved from the beach house Mrs. [REDACTED] and some of the children (which included [REDACTED] and Mrs. [REDACTED] granddaughter, [REDACTED] who is only two years younger than [REDACTED] went to Father's place and were unable to get in when they arrived. It was very early in the morning, but still with several attempts they were not able to get him to come to the door. They slept in the car. The next morning they went to a neighbor's house and called, but no answer. So Mrs. [REDACTED] found a window open and lifted [REDACTED] through the window and had her open the door. When they entered they found Father in very bad physical condition (he was dehydrated probably from the heat because he kept everything closed tight). They called the ambulance and he spent about a week in the hospital. Had they not found him, the medical personnel said he would have died.

Mrs. [REDACTED] saw Father's hospitalization as a fortuitous happening. She was helping him pack for the move to Whiting and he was hindering the packing process because he wanted

DOH0000670

to take everything along. She thought a lot of stuff should be thrown away. With Father in the hospital, Mrs. [REDACTED] felt she could make great headway.

In the process of packing Mrs. [REDACTED] said she came across some things that she thought were unusual for a priest to have, but she did not want to question Father's integrity. There were Playboy magazines. She thought perhaps he confiscated them from someone else and would eventually dispose of them later.

Once on a visit when picking up Father's dirty clothes to launder them (he would wear T-shirts once and then throw them in a pile and by new ones) Mrs. [REDACTED] found girls' underwear mixed in with his. She thought that the girls must have left them there on a previous visit or that time around and they got mixed in with his things.

On her last trip to Father's house in Whiting [REDACTED] said that while she was taking a shower Father wanted to take pictures of her. She refused to cooperate. She said that the bathroom door would not lock and she was not able to keep him out. (Mrs. [REDACTED] said that he must have jammed it because it did work before.) He persisted to ask to be allowed to take pictures, but [REDACTED] continued to refuse. Father got angry and yelled at her. Mrs. [REDACTED] said that this is one thing [REDACTED] cannot handle. She always does what people ask for fear of them getting upset with her. She consistently gets "outstanding" on her report cards for conduct. Mrs. [REDACTED] believes not because she wants to be so good, but out of fear of being yelled at. As far as I know, no photos were taken.

Mrs. [REDACTED] thinks that this may have been the event that drove [REDACTED] into an even more withdrawn state for the past several months.

[REDACTED] began to tell her story after [REDACTED] told her mother [REDACTED] ([REDACTED] sister) that she saw a picture at Father Giella's place of [REDACTED] naked. (Actually it was a photo of [REDACTED] in younger year from the waist up without the top of a swimming suit on. Mrs. [REDACTED] said that [REDACTED] had a habit of doing this when she was little.) [REDACTED] mother in turn told [REDACTED] another sister, who, while driving [REDACTED] one day noticed again that [REDACTED] was very withdrawn. She asked her what was wrong and if it had anything to do with the photo. [REDACTED] began to cry and told her what had been happening with Father Giella.

This led to the realization that [REDACTED] would need the services of a counselor (who has been contacted) and the

DOH0000671

subsequent reporting of the incidents to the Child and Youth Services Office. A person from that office is scheduled to come to the [redacted] home on Wednesday evening to interview [redacted]. No one is certain of the purpose or possible outcome of that visit.

I once again assured Mr. and Mrs. [redacted] that the diocese wants to be as supportive as we can to [redacted] (and other members of the family since they said there may have been other advances made to some of the other daughters) and that we would offer our assistance.

I also told them that I would be contacting Father to present their report to him and to instruct him that he is not to attend the August 1st family wedding nor is he to contact the family again. All communication is to cease.

July 30, 1992

Yesterday I visited with Father Giella at his home in Whiting, N.J. to apprise him of the report I received regarding [redacted]

Father was concerned when he heard the report, at least on the face of it, not so much for himself, but for what it has done for [redacted]. He said that they were affectionate and grew emotionally close to one another as well as physically close. (Mrs. [redacted] mentioned that he had become like a grandfather to the family.) He was bewildered that his activity should cause [redacted] so much trouble now. He said that he had just seen her about 2 or 3 weeks ago when members of the family came to his place to celebrate a birthday party for [redacted] and she seemed fine then.

I asked that he recount the history of his relationship with [redacted]. He mentioned that two of the [redacted] girls used to come to the rectory to count the collection on Sundays and that [redacted] eventually began to tag along. One day between the Masses when the girls had a break [redacted] went into the bathroom to put on some make-up and [redacted] went in to use the toilet. [redacted] called him into the bathroom and said that [redacted] wanted a hug. She [redacted] was on the toilet with her arms raised and he allowed her to give him a hug. This was the beginning. It later on became a frequent happening and eventually was not unusual for Father and [redacted] to hug one another. She became his favorite of all the sisters.

Father said that as time went on and they became more comfortable with each other the embraces became more intense and involved some fondling on his part. Father also said that

DOH000672

also took pictures of [REDACTED] but has since destroyed them.

I asked Father not to call the family again and that he was not to plan on attending the family wedding this weekend. He said that he would not have been able to go anyway due to his health. I also explained to him that [REDACTED] has begun counseling (her first session was Tues. evening) and that the Office of Child and Youth Services has been notified. A case-worker from that office was to visit last evening to talk with [REDACTED] in order to ascertain exactly what happened between her and Father Giella. I told Father that I informed Bishop Sartorelli in Newark of the situation and that he would probably be hearing from him after he returns from his retreat.

Father is very remorseful that his affection for [REDACTED] has affected her in this way and said that he would be willing to help in any way that he can. He expects that the family will be "sore" with him and readily agreed to refrain from contacting the family.

DOH0000673

The family also reported Giella's abuse to police in Pennsylvania and New Jersey. Police in Pennsylvania contacted the Office of the Prosecutor in New Jersey and law enforcement began an investigation. Upon serving a search warrant at Giella's residence in New Jersey, New Jersey police confiscated the following: young girl's panties; plastic containers containing pubic hairs identified by initials; twelve vials of urine; soiled panties; sex books; feminine sanitary products (used); numerous photographs of girls in sexually explicit positions; and some photos depicting children in the act of urination. Giella was arrested in August 1992.

Diocesan records do not indicate if Overbaugh, Helwig, Dattilo, or any Diocesan personnel ever reported the prior complaints against Giella or his confession to the police. The victims told the Grand Jury that this information was never relayed to them.

Giella admitted his actions to the police. According to the police report, after Giella was charged and arrested for child pornography and sexual abuse, numerous calls were received from women reporting that Giella fondled and abused them in Hackensack, New Jersey. These women stated they had been afraid to come forward given Giella's position in the church. Additionally, the reporting victim's sisters began to disclose Giella's sexual abuse of them.

Having learned that her child had been sexually abused by a priest, the mother of the family of child victims confronted Overbaugh. The family considered Overbaugh a friend and highly respected his role in the church. At the time of the confrontation, the family did not know that Giella's conduct had ever been reported to Overbaugh or the Diocese. However, further evidence of Diocesan officials' knowledge of the danger Giella posed to children was demonstrated to the Grand Jury when the victim's mother described the confrontation. Overbaugh stated, "I wondered why you were letting them go to the rectory." The victims' mother stated that she later received a phone call from Helwig. Helwig stated, "You can relax. Father said that (REDACTED) just took

his intentions towards her wrong,” and “that he loved her, and he would never hurt her.” This account bears some semblance to Helwig’s July 1993 memorandum, where he wrote, “Father is very remorseful that his affection for (REDACTED) has affected her in this way and that he would be willing to help in any way that he can. He expects that the family will be ‘sore’ with him and readily agreed to refrain from contacting the family.” Lost in this characterization is the reality that child sexual abuse is not affection or care, but the criminal violation of innocent children.

On October 12, 1992, an attorney for the family engaged the Diocese of Harrisburg in civil litigation via a letter of notice sent to the Diocese. Prior to reaching settlement terms, aggressive litigation resulted in the release of the victims’ psychological and academic records to Diocesan lawyers, the exchange of offers and counter-offers, the execution of confidentiality agreements, and prevention of a Harrisburg newspaper from obtaining information about the case. Letters between attorneys for the family and the Diocese haggled over whether the victim actually had a diagnosed condition as a result of the abuse. Diocesan lawyers argued that the Diocese was not responsible for the conduct of its agents.

On October 27, 1992, Dattilo wrote the family, and stated in part, “I share your shock, anger and hurt, and pledge full cooperation by the diocese in this unfortunate situation.” However, while Dattilo promised full cooperation, the diocesan lawyers continued to litigate and attempted to negotiate the family down from their approximately \$900,000.00 demand to \$225,000.00.³ The Grand Jury notes this is a familiar pattern.

In October 2017, Chancellor Carol Houghton testified before the Grand Jury. Houghton was the long-time Chancellor for the Diocese; Dattilo appointed her to that position. As Chancellor

³ The final settlement figure was nearly one million dollars. However, it does not appear that the 1987 Overbaugh memorandum uncovered by the Grand Jury was ever disclosed during that litigation.

and a canon lawyer, Houghton maintained many Diocesan records. Houghton is not a member of the clergy. Houghton had been tasked with a file review and was extremely knowledgeable as she maintained notes of her work. Houghton was shown the 1987 Overbaugh memorandum and questioned regarding the Diocese of Harrisburg's failure to inform the family or law enforcement of its contents. Houghton testified she had never seen the 1987 Overbaugh memorandum concerning Giella. She had no prior knowledge that the Diocese of Harrisburg had warnings about Giella's behavior in 1987. Houghton did not have access to the secret archives; only the Bishop had access pursuant to the Canon Law of the Church. The Grand Jury observed this in numerous flawed Diocesan investigations across Pennsylvania. The Dioceses' focus on secrecy often left even the Dioceses' own investigators in the dark.

Ultimately, Giella never faced a jury concerning his alleged criminal conduct. He died while awaiting trial. His criminal actions, and the criminal inaction of Keeler, resulted in continued victimization and trauma for the family of girls described earlier. The trauma was so fresh that the youngest sister, the one who finally reported Giella's criminal conduct, suffered a panic attack while in the Grand Jury suite after seeing an older gentlemen who bore some resemblance to Giella. In explaining why she came forward, she testified:

Because it doesn't have to happen to anybody. They don't have to live a life like I have to. I continually have to battle. The man out there is a very nice man. He is old like Giella and I can't -- it makes me -- it makes me think about what happened and he is nice and he doesn't deserve me to think that. But I can't -- I can't walk through there and see him because it makes me feel uncomfortable. I don't -- I don't know. I believe in God. I don't go to church. My son is the only reason I'm alive. Thank God I had him because, if I didn't have him -- I probably would have killed myself a long time ago.

This survivor of sexual assault attempted to take her own life in the months after her testimony before the Grand Jury. In recovery, she requested to speak with the attorney for the Commonwealth and special agent involved in this investigation. Even though she had almost lost

her own life, the victim's primary concern was a fear that in the intervening months since her testimony, the Grand Jury's investigation may have stopped and that the truth would never be told to the public. She was assured it was still an active investigation.

The Case of Father Arthur Long

Known Pennsylvania Assignments

11/1974 Appointed Chaplain Harrisburg Polyclinic Hospital
09/1975 Chaplain for Sacred Heart Villa and Geisinger Medical Center

Father Arthur Long was a Jesuit Priest assigned to ministry within the Diocese of Harrisburg. Long was ordained in 1955 as a member of a Catholic religious order, the Maryland Province Society of Jesus. The Grand Jury highlights Long’s case as an example of another common observation in the course of its investigation—misconduct by religious order priests.

There are over one hundred Catholic religious orders and related sub-groups throughout the world. Many operate within the United States. In the Roman Catholic Church, these entities are often referred to as “religious institutes.” A religious institute is “a society or group which commit to and pronounce public vows which they share in common with the members of their order or group.” These organizations are often founded upon the teachings of a particular individual. By way of example, the Franciscan Friars are followers of Saint Francis of Assisi whereas the Ordo Sancti Benedicti, or the Benedictines, follow the teachings of Saint Benedict. There is a lengthy list of similar organizations.

The vows of a religious order priest often include things such as a commitment to living a life of poverty, a promise of chastity, or service within the mission of the order. The headquarters of an order may be within the United States or in another location. The head of the religious order is often called the Superior. With the permission of the Superior and the acquiescence of a Diocesan bishop, an order friar or priest is assigned ministry within a particular diocese. In any case, an individual can be removed from ministry by his superior for any reason or a bishop may rescind authorization to minister within his respective diocese.

The Grand Jury finds that record-keeping regarding order members was sporadic, often lacked detail, and was inconsistently maintained. Records related to an order's priests are usually maintained by the religious order. However, in some cases a diocese may create their own additional records relative to the order priest's service within their diocese. This was the case of the Diocese of Harrisburg and Arthur Long, where the Diocese maintained some records primarily related to a specific complaint against Long.

Long obtained the permission of his superior, as well as the approval of Harrisburg Bishop Joseph T. Daley, to serve within the Diocese at some point prior to November 27, 1974. Diocesan records indicated that Long's service within the Diocese included a November 1974 assignment as chaplain at the Harrisburg Polyclinic Hospital.

The Diocese recorded complaints against Long in a letter from Overbaugh to Long's superior, Frank A. Nugent, on August 11, 1987. Overbaugh noted that "while this documentation contains numerous complaints, we seldom if ever receive word of all the good which Father Long accomplished during his years at the Geisinger Medical Center and for which we in the Diocese of Harrisburg are grateful." Overbaugh was vague in detailing the complaints but noted that, since Long's time in Danville, he had been doing little more than saying Mass at the Motherhouse of the Sisters of Saints Cyril and Methodius. Overbaugh's letter indicated that "Sister Raymund," the General Superior of the Sisters of Saints Cyril and Methodius, was displeased with Long's presence there. Overbaugh wrote, "Sister Raymund wishes Father Long to be out of the home, certainly before the high school girls return to the Academy in the near future."



DIocese OF HARRISBURG

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(717) 657-4804/652-3920

THE CHANCERY

August 11, 1987

Rev. Frank A. Nugent, S.J.
5704 Roland Avenue
Baltimore, MD 21210

Dear Father Nugent:

In keeping with your recent request, I am sending herewith certain information which was received at this office concerning Father Arthur Long and his ministry to the Catholic patients at Geisinger Medical Center in Danville, Pennsylvania.

Let me state that, while this documentation contains numerous complaints, we seldom if ever receive word of all the good which Father Long accomplished during his years at the Geisinger Medical Center and for which we in the Diocese of Harrisburg are grateful.

When I spoke with Father Long in Danville several weeks ago, he admitted that he was probably "burned-out," which I can readily believe, because he rarely took time off or went away for vacations.

It seemed expedient that Father Long be replaced and this happened when Father James Muthuplakal, a priest from India, who has had considerable experience in hospital work, offered his services to the Diocese of Harrisburg.

Meanwhile, Father Long remains in Danville, doing little more than saying Mass at the Motherhouse of the Sisters of Saints Cyril and Methodius. Sister Raymund, the Superior General, telephoned me on Friday to express her concern for Father Long and inquiring when the Society would be reassigning him. The Sisters would like to use the home which Father Long is now occupying and which will need a thorough cleaning, because of the presence in the house these many years of Father Long's two dogs. Sister Raymund wishes Father Long to be out of the home, certainly before the high school girls return to the Academy in the near future.

DOH0009622

Should you wish any additional information, please do not hesitate to contact me.

Begging your kind understanding in this matter and reaffirming the gratitude we in the Diocese of Harrisburg bear for all the help afforded us by the Maryland Province of the Jesuits, I remain

Sincerely yours in Christ,

Hugh A. Overbaugh

Rev. Msgr. Hugh A. Overbaugh
Vicar General

Enclosures

cc: Sister Raymund, SS.C.M.
Rev. Msgr. Walter H. Shaull

DOH0009623

Overbaugh's "Complaints" Letter

The Motherhouse of the Sisters of Saints Cyril and Methodius was associated with an academy for school-aged girls. Father David McAndrew of St. Joseph Church in Danville wrote a statement in November 1987 to Diocesan officials. McAndrew reported that a 21-year-old female and an 18-year-old female had approached him with concerns regarding Long. McAndrew wrote, "(REDACTED) said Father Long sought to have sex with her four years ago when she was 17 years old. (REDACTED) refused his advances." McAndrew continued, "In conversation Father Long admitted to (REDACTED) that he has had sexual relationships with 'four or five' girls since he was stationed in Baltimore. Father Long told (REDACTED) 'God wants us to express our love for each other in this [sexual] way.' When, in response, (REDACTED) told him the Bible warns that such conduct will be punished by God, Father Long said, 'there is no hell.'"

McAndrew's letter noted that the victim had been warned when she was six or seven years old to "never play in Father Long's yard." The conclusion of McAndrew's letter identified another victim who is believed to have come into contact with Long when she was 13 years old. His statement recorded, "they were involved sexually." Attached to McAndrew's two-page letter is an "assessment" of the women who reported Long's conduct. McAndrew concluded that he had "no doubt" that the victim was telling the truth and believed her companion was "telling the truth" in regards to the additional 13-year-old victim. He noted that neither victim was in need of professional counseling since he had surmised that the "process of healing" had begun.

ST. JOSEPH CHURCH
513 FERRY STREET
DANVILLE, PA 17821

STATEMENT

On Saturday evening, November 28, 1987, I met with [redacted] 21, and [redacted] 18. Both [redacted] and [redacted] had been to Confession earlier in the day and had been persuaded by their Confessor to meet with me outside of the Sacrament and to inform me about certain serious moral failings on the part of Father Arthur Long, S.J.

[redacted] lives with her grandfather, [redacted] at [redacted] Danville (Father Long's residence is in the 800 block of Railroad Street). She told me she had been warned, even at the age of 6 or 7, "never to play in Father Long's yard" in a tone which implied that something bad would happen to her there. She later learned that the reason for the warning was Father Long's tendency to seek sexual contact with young girls. [redacted] and [redacted] are friends and have shared their knowledge concerning Father Long.

[redacted] said Father Long sought to have sex with her four years ago when she was 17 years old. [redacted] refused his advances.

In conversation Father Long admitted to [redacted] that he has had sexual relationships with "four or five" girls since he was stationed in Baltimore. Father Long told [redacted] "God wants us to express our love for each other in this [sexual] way". When, in response, [redacted] told him the Bible warns that such conduct will be punished by God, Father Long said, "there is no hell".

Father Long admitted to [redacted] that he had an affair with a woman from Baltimore named [redacted]. She is a divorcee with two children. He spent a weekend alone with Father Long at his home in the summer of 1985 during the annual festival the Sisters hold at Villa Sacred Heart. During the weekend Father introduced [redacted] to the Sisters and staff of the Villa and she had dinner at the Villa.

[redacted] and [redacted] spoke in detail of one instance with which they are both very familiar because the situation continues to this day. This concerns [redacted] who lives in Michigan. [redacted] is 25 years old. She was a student at St. Cyril's Academy, 13 years of age, when she became friends with Father Long. They were involved sexually. After leaving St. Cyril's, [redacted] has continued to come to live with Father Long at his residence and their sexual relationship has been maintained up to the present. [redacted] is wealthy and independent so she is free to come to Danville to spend long periods of time with Father Long. [redacted] and [redacted]

██████████ state that ██████████ told them "she will not marry until Father Long is dead". ██████████ is planning to come to Danville in February and live here.

I asked ██████████ and ██████████ about alcohol abuse on the part of Father Long. They said Father Long drinks daily ("mixed drinks, the hard stuff") until he cannot walk. They said this happens "every day, every night".

When I asked how this sexual misconduct and alcohol abuse could continue over so long a period without my hearing about it and without the Sisters learning about it, they stated: "The Sisters do not know what's going on at Father Long's house".

I told ██████████ and ██████████ I would compose this summary of our conversation so that they could review it and offer any necessary changes at a meeting on Sunday, November 29, at the rectory. This statement was read by them and met with their approval.

David T. McAndrew

Very Rev. David T. McAndrew
Dean

ASSESSMENT

[REDACTED]

I have known [REDACTED] for about four years. I advised her when she was trying to decide whether to enter the U.S. Armed Forces. I advised her to do so because I consider her overly dependent upon her parents. The parents, for their part, dominate their adult children in a way which is not healthy. Her parents persuaded her not to take my advice.

I have no doubt that [REDACTED] is telling the truth. I do not think she could bear to live with the thought that she falsely accused a priest of religious. She is a bit naive and has suffered spiritual injury because of the experience she described to me. However, I do not feel she needs professional counseling. The process of healing has begun. She has ample opportunity to receive spiritual direction within the parish setting.

[REDACTED]

I had trouble locating [REDACTED] in our parish records. She is the daughter of [REDACTED] the divorced daughter of [REDACTED] with whom [REDACTED] has lived for a number of years. [REDACTED] is not known to me.

[REDACTED] demeanor during our conversation leads me to believe she is telling the truth. [REDACTED] tells me that she has never been solicited for sex by Father Long. Her knowledge comes from living in the neighborhood and visiting with Father Long. Much of her knowledge comes from her friendship with [REDACTED]. However, she has firsthand knowledge of the facts which are related concerning [REDACTED]. I do not think she needs professional counseling. She is receiving the Sacraments and seems to be able to accept the failings of Father Long as something she must learn to live with.

As part of my counsel to [REDACTED] in Confession, I assured her that her name would not be revealed to Father Long. I also warned her that there is every possibility he would figure out who it was who reported these facts. And so, I feel certain she knows that her decision to reveal what she revealed can lead to additional inconvenience for her. I also explained these realities to [REDACTED].

David T. McAndrew

Very Rev. David T. McAndrew
Dean

November 29, 1987

Overbaugh notified Harrisburg Diocesan Bishop William Keeler of the complaints and forwarded McAndrew's report to the superior-in-charge of Long's religious order in Maryland on December 1, 1987. Overbaugh reported that he and ██████████ had met with Long. Long admitted he had a "relationship" with the girl, whom he identified by name. He stated the relationship was over. He had gone to confession and was receiving spiritual counseling. Long claimed that, while she may have been a girl, there was no sexual involvement while she was a student at the school. Overbaugh noted, "Thus eliminating the possibility later of a pedophilia suit." Near the conclusion of his letter, Overbaugh wrote that Keeler preferred that Long be "reassigned by his Religious Community," and then memorialized the following: "I told Father Long that the report of his misconduct and the prudent decision concerning his transfer from Danville would have to be given to his Superiors in Baltimore. He understood this."

On January 6, 1988, McAndrew wrote a note to Overbaugh that the Grand Jury obtained from Diocesan records through a subpoena. The note stated:

Hughie, This is a private communication separate from the foregoing official letter. My real fear is that (victim) may reach the point where she will seek to embarrass all her 'enemies' by one rash step. By exposing Father Long's misdoings she would succeed in hurting him, the Sisters, and (especially) her parents whom she considers hypocrites. This is not so far-fetched. Remember her brother publically lifted the Offertory collection at St. Joseph's to (I think) embarrass his parents. I do not like to play amateur psychiatrist, but these are my fears. Dave



St. Joseph Church

513 FERRY STREET, DANVILLE, PENNSYLVANIA 17821

Jan. 6, 1988

Hughie,

This is a private communication separate from the foregoing official letter.

My real fear is that [redacted] may reach the point where she will seek to embarrass all her "enemies" by one rash step. By exposing Father Long's misdoings she would succeed in hurting him, the sisters, and (especially) her parents whom she considers hypocrites.

This is not so far-fetched. Remember her brother publicly lifted the Offertory collection at St. Joseph's to (I think) embarrass his parents.

I do not like to play amateur psychiatrist, but these are my fears.

Dave

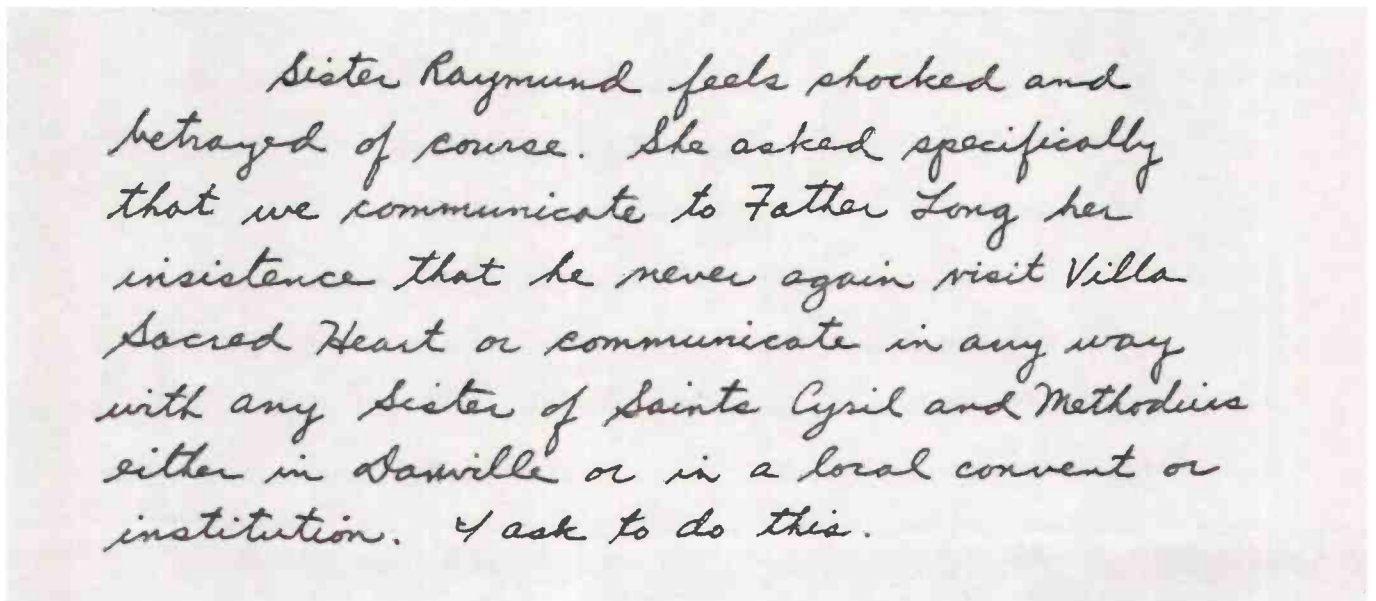
DOH0009644

Another letter bearing the same date was sent by McAndrew to Overbaugh. This letter referenced the above mentioned victim of sexual solicitation. McAndrew reported that the victim met with him and disclosed that more than solicitation had occurred. The victim reported that she was angry and was discussing the details of what occurred for the first time. The victim reported that she had been forced to have sex with Long. For support, the victim had again brought the 18-year-old girl with her. That victim also elaborated and stated that both victims felt “intense anger and hatred toward Father Long.” McAndrew wrote that he had advised her against “public protest” and stated, “Her anger is not merely internal but taking a form of public protest which will cause her trouble and eventually lead to public scandal as she is forced to reveal the reasons for her anger.” Overbaugh responded to McAndrew and stated that the Jesuits were apprised of the developments.

On January 17, 1988, McAndrew reported to Overbaugh that the victim smashed the lower windows of Long’s former residence, which was part of the Sister’s Convent. He wrote, “The Sister’s called the police and the police are seeking the perpetrator. If the police learn (victim) did the vandalism and arrest her for it, she will probably tell her attorney her reason. This could lead to a chain of legal actions far more damaging to the Sisters than a few broken windows. I think the time has arrived when it may be advisable to brief the Sisters as regards this entire situation. Otherwise, they may unknowingly take steps they may later regret.” Shortly thereafter, Long’s Superior transferred him to another location.

On January 15, 1988, McAndrew wrote to Overbaugh again. This time, McAndrew had learned the victim saw Long in Danville. The victim learned he was asking about her. McAndrew wrote to Overbaugh, “Please use every effort to assure that Father Long will not come to Danville again. If he does, everything will fall apart.”

On January 18, 1988, the Sisters of Saints Cyril and Methodius were finally briefed on the situation and allegations against Long by McAndrew at Overbaugh's direction. They were upset and felt betrayed. They asked why Long was allowed to stay at the Villa until Christmas instead of being withdrawn when the allegations were made. In his letter detailing this interaction, McAndrew noted that the superior of the order, Sister Raymond, demanded that Long "never again visit the Villa Sacred Heart" or communicate in any way with the Sisters of St. Cyril and Methodius.



Sister Raymond feels shocked and betrayed of course. She asked specifically that we communicate to Father Long her insistence that he never again visit Villa Sacred Heart or communicate in any way with any Sister of Saints Cyril and Methodius either in Danville or in a local convent or institution. I ask to do this.

McAndrew's Report Regarding the Sisters of Saints Cyril and Methodius

In July 1988, the victim reported that Long had visited Danville. Long was seen visiting with a nun at the convent, even though the head Sister forbade any such contact. McAndrew wrote this to Overbaugh and noted: "Such a prohibition would be difficult to enforce without revealing to the entire community the reasons for the boycott."

In August 1988, Monsignor William Richardson wrote a memorandum to Keeler, which stated that Long had asked to leave the Jesuits after he refused to receive therapy. Long's superior

had written to Rome requesting dispensation from the priesthood. That same month, Overbaugh wrote a memorandum to Keeler that stated the Sisters of Saints Cyril and Methodius received wedding invitations from one of Long's child victims. The wedding was between Long and his child victim. However, Long called off the engagement in September 1988.

On February 12, 1990, the Diocese was informed that Long had been appointed a co-pastor at St. James Church in Jessup, Lackawanna County. The nun who reported this information stated that she had reported it to a priest, who advised that he would inform Diocese of Scranton Bishop James Timlin of the situation with Long. This information was located in a handwritten memorandum from McAndrew to Overbaugh. McAndrew noted that the reporting nun was concerned that, if news of Long's assignment made it back to the victim, "the whole matter could explode again." It was noted that she had been promised by Long's order that he would never "be placed in an assignment where he could again prey upon young women."

In a memorandum dated June 30, 1995, Helwig wrote to Dattilo that, in 1988, Long applied for laicization and was granted dispensation. However, Long refused to sign the necessary documents. Thus, Long was still a religious order priest.

Long was eventually reassigned by the Society's superior and continued in ministry until Father Glynn, Long's superior in 1995, removed Long from ministry when he learned of Long's history. Long was sent to St. Luke's Institute for five months.

Near the close of this memorandum, Helwig noted that, in 1991-1992, "Cardinal Keeler granted Long permission to work in the Archdiocese of Baltimore. Shortly after his assignment reports were again received of inappropriate behavior on his part." Long went on vacation and never returned to his community.



DIOCESE OF HARRISBURG – SECRETARIAT FOR CLERGY AND RELIGIOUS LIFE

4800 Union Deposit Road – Box 2161 • Harrisburg, Pennsylvania 17105-2161
(717) 657-4804

MEMORANDUM

To: Most Reverend Nicholas C. Dattilo, D.D.
From: Very Reverend Paul C. helwig
Date: June 30, 1995
Re: Father Arthur Long, S.J. Update

In 1988 Father Long applied for laicization and was granted the dispensation; however, he refused to sign the necessary papers and eventually was reassigned by the Society's Superior.

When Father Glynn, the present Superior, became aware of Father Long's history, he removed him from ministry and refused to give him an assignment.

He went to Guesthouse for 5 months and St. Luke Institute for 6 months more.

When he came out in 1991-92 Cardinal Keeler granted him permission to work in the Archdiocese of Baltimore. Shortly after his assignment reports were again received of inappropriate behavior on his part.

He said he was going on vacation and never returned to his assignment or community.

P.C.H.
P.C.H.

The Grand Jury finds that Keeler presided over the Diocese of Harrisburg when it received complaints that Long had sexually abused children. Keeler was informed that Long had admitted to the conduct. In spite of such knowledge, Keeler, now in his capacity as Cardinal of the Archdiocese of Baltimore, returned Long to ministry in a Roman Catholic Archdiocese.

The Grand Jury finds that this practice of transferring dangerous priests to other locations only expanded the pool of unknowing potential victims on which these offenders could re-offend. Often the priest was simply transferred to another parish within a diocese. Sometimes, the priest was transferred to another diocese with a “benevolent bishop” or without notice to that bishop of the priest’s past crimes. This practice occurred throughout Pennsylvania and, as in this case, even included transfers to other states or countries. Such conduct endangered the welfare of children, Catholic parishioners, and the public.

The Case of Father Joseph M. Pease

Known Assignments

02/1961 — 10/1962	St. Joseph, Hanover
10/1962 — 08/1963	St. Peter Church, Mount Carmel
08/1963 — 05/1966	St. Patrick, York
05/1966	Diocesan Director of Vocations; Diocesan Director of Youth; St. Theresa, New Cumberland
05/1966 — 06/1971	St. Theresa, New Cumberland
05/1970	Temporarily assigned Our Lady of Lourdes, Enola
06/1971 — 11/1973	Our Lady of Mt. Carmel, Mt. Carmel
11/1973 — 04/1978	St. John the Baptist, New Freedom
04/1978 — 06/1995	St. Joseph, Mechanicsburg
09/1995	Anodos Center, Downingtown
06/1995 — 12/2002	Divine Redeemer, Mt. Carmel
12/2002	Retires; admits to allegations

Father Joseph M. Pease was ordained on May 20, 1961. From 1961 through June 1995, Pease continued in ministry in various parishes throughout the Diocese of Harrisburg. At some point prior to May 16, 1995, the Diocese received a letter alleging Pease was a danger to the Church. The letter made accusations against Pease, another priest, and one former bishop. The writer interchanged the designations of “pedophile,” “homosexual,” and “transvestite” as part of a complaint that Dattilo had failed to “clean up” the Diocese from “sexual crimes.” The letter concluded by addressing the allegations against the two priests, stating, “If you don’t want more trouble on your hands along with old scandals and revelations, you better keep those 2 out. What I say is true, why don’t you do some investigation before you act. You have done enough harm to the good people of the coal regions.” The Grand Jury reviewed this letter as one of thousands of documents the Diocese of Harrisburg relinquished to the Grand Jury upon service of a subpoena for records related to child sexual abuse in September 2016.

Bishop D'Elia:

I taught high school in Mount Carmel for 10 years and lived in that community for almost 10 years before moving to Philadelphia. Recently, I returned to Mount Carmel for a visit and I saw the destruction of faith that your policies have done to the people.

To make matters worse you have assigned two priests who had been in Mount Carmel when I was there. [REDACTED] is a known pedophile and a transvestite. He was bailed out by Bishop [REDACTED] who was also a pedophile. Friends of mine in Harrisburg have told me that [REDACTED] was arrested also in Harrisburg. Don't you people keep records on these things?

Pease is a known homosexual, when he was in Mount Carmel, the boys in high school used to call him "the fairy-nice Father Pease."

What are you trying to do to the coal regions? I thought you were going to clean up the diocese from these sexual crimes, now you send these two in the same town.

If you don't want more trouble on your hands along with old scandals and revelations, you better keep those 2 out. What I say is true, why don't you do some investigation before you act. You have done enough harm to the good people of the coal regions.

[REDACTED] and concerned parents
and grandparents of the region.

DOH0001630

On May 16, 1995, Helwig wrote a memorandum to Dattilo stating that he had reviewed the “private” files and found nothing on Pease. He indicated that the review was triggered by the above letter and that the accusations were damaging and disturbing. He noted, “She has lobbed a huge ball into our court which I don’t think we can ignore. If we throw it back to her side of the net we may be able to find out if there is any substance to her allegations or if it is simply coming out of small town gossip and, for whatever reason, a vindictive or malicious spirit.”

On June 27, 1995, a 36-year-old victim contacted Helwig at the direction of Father John Dorff. The man sought to report that Pease sexually abused him when Pease was Pastor at St. Paul’s Church in Atlas, Pennsylvania. As a result, Helwig wrote another memorandum to Dattilo outlining the sexual abuse perpetrated by Pease. The victim reported that the sexual abuse occurred between 1971 and 1973, when the victim was between 13 and 15 years old. The victim stated Pease asked him, “Have you ever come yet?,” placed his hand in the victim’s pants, and began to fondle the victim’s genitals. Pease took the victim’s hand and placed it inside his pants, placing the victim’s hand on his genitals. The victim stated that Pease co-owned a boat with Father Francis Bach. The boat was located in the Chesapeake Bay. While on this boat with the victim and some other boys, Pease performed oral sex on the child victim.

The victim explained that he was prompted to report at that time because he saw an article in *The Catholic Witness* that noted the names and pictures of the pastors of the new parishes. Until that moment, the victim had not realized that Pease was still in ministry. The victim wrote that he was concerned about his 12-year-old nephew who was, at the time, an altar server in the parish where Pease was assigned. Helwig wrote regarding the victim and stated, “He has felt some guilt over his cowardice at not being able to report these incidents to someone in authority, but he always hoped that someone else would come forward first.”

The Diocese received more than one complaint about Pease. Pease had been in ministry since 1961. A thoughtful consideration of these facts, and a real concern for the welfare of children, should have resulted in a report to law enforcement, notice to Pease's past parishes, and a meaningful investigation into the existence of additional potential victims. Instead, the Diocese began plans to utilize a "treatment facility" to treat priests, such as Pease, who were accused of sexual abuse. These facilities were observed throughout the Grand Jury's investigation. Commonly used facilities were St. John Vianney Center in Downingtown, Pennsylvania, St. Luke's in Suitland, Maryland, and the Servants of the Paraclete in Jemez Springs, New Mexico. These entities relied almost entirely on the priests self-reporting their request for treatment. When a priest denied allegations of sexual abuse, he usually avoided any diagnosis related to the sexual abuse of children. Moreover, these institutions focused on a clinical diagnosis over actual behavior as reported by the victims. Put plainly, these institutions laundered accused priests, provided plausible deniability to the bishops, and permitted hundreds of known offenders to return to ministry.



DIOCESE OF HARRISBURG - SECRETARIAT FOR CLERGY AND RELIGIOUS LIFE

4800 Union Deposit Road - Box 2161 • Harrisburg, Pennsylvania 17105-2161
(717) 657-4804

MEMORANDUM

To: Most Reverend Nicholas C. Dattilo, D.D.

From: Very Reverend Paul C. Helwig *SOX*

Date: June 27, 1995

Re: [REDACTED] / Father Joseph Pease Report

This afternoon, I received a call from [REDACTED] of Ephrata. This is the man, asked Father John Dorff for the name and phone number the person to whom he should report clergy sexual misconduct. Father Dorff gave him my name and phone number.

[REDACTED] said it took him a week and a half to muster the courage and energy to make the call and present the report. He is 36 years old and works as an X-ray technician at the Ephrata Hospital. For years he has been able to push these events back in his mind and, with the help of a therapist, has been able to live a fairly stable life, although he has been diagnosed with clinical depression.

The priest who is involved is Father Joseph Pease.

He said that he has felt some guilt over his cowardice at not being able to report these incidents to someone in authority, but he always hoped that someone else would come forward first. He is not sure whether Father became involved with other boys. His brother is two years older than he and at one point began some sexual experimenting with him, but he does not know if his brother got the ideas from Fr. Pease or not.

The thing that prompted him to come forward now was the article in The Catholic Witness in which the names and pictures of the pastors of the new parishes were published. Up to this time he lost track of Fr. Pease, not knowing if he had been reported and relieved of ministry, moved to another diocese, or died, but when he saw his picture in the paper he realized that he was still around, active in ministry, and now had been assigned as pastor of the merged parish in Mount Carmel to which his brother and family belong. His 12 year old nephew is an altar server in the parish.

The incidents he reported happened over 20 years ago when Father Pease was pastor at St. Paul Church in Atlas. [REDACTED] lived in Atlas near the rectory and became friendly with Fr. Pease. Coming from what he described as a dysfunctional family in which

there were no strong male role models, [redacted] thought that this relationship was a good thing.

He said that he used to go a lot of places with Father. When they would be riding in the car at night Father would put his hand over and hold [redacted] hand. He did not resist. As a matter of fact he liked the attention and the idea that Father liked him.

On one occasion when [redacted] was at the rectory Father asked him to take venetian blinds to a basement shower and to wash them off. Father accompanied him to the basement and suggested that he take his clothes off and wash the blinds in the shower. This way he would not get his clothing wet. Now he knows that all Father wanted was to see his naked.

On another occasion about 10:00 p.m. Father called him to the rectory. They talked for a while and Father again held his hand. Then, he said, the experience "turned into a nightmare". The talk turned sexual. "Have you ever come yet?", Father asked. [redacted] said he didn't even know what the term meant yet. Then Father took [redacted] hand and put it inside his (Father Pease's) pants and likewise took his own hand and put it inside [redacted] pants and began to fondle his genitals.

There were several other incidents.

Father Pease and [redacted] (another priest) [redacted] co-owned a boat on the Chesapeake Bay. On one occasion [redacted] the two priests, and two other boys were on the boat together. At one point Fr. Pease and [redacted] were topside (the others were below) and Fr. began to perform oral sex on him, but was interrupted when the others came up from below. Later when it was time to go to sleep [redacted] ended up sleeping on the deck closest to the stairway with the other boys. After everyone bedded down, Father came up the stairway and attempted to engage in activity with [redacted] again. The boy refused to be turned over (he was lying on his stomach), so Father took his (the boy's) hand and proceeded to masturbate himself using the boy's hand.

[redacted] has lived with these memories all his life. He said they are not repressed memories that he is just now recalling. They have been with him all these years.

I told him that I would have to present this report to Father Pease in order to investigate the matter and that normally we tell the priest who made the report. He agreed to this. We have no other reports of this nature in our files. [redacted] asked

DOH0001662

if I could get back to him and let him know what happened when I spoke with Father and what course of action may be taken. He was not pressing for publicity or any legal involvement. He sounded genuinely concerned about his own experiences and the possible endangerment of his nephew.

P.C.H.

DOH0001663

The June 1995 Helwig Memorandum to Dattilo

On July 19, 1995, [REDACTED] [REDACTED] and Monsignor Overbaugh met with Pease to discuss the allegations. Pease denied engaging in any sexual misconduct with the victim. He acknowledged that the victim spent time at the rectory and that there was “horse play” but claimed that “nothing sexual occurred.” He remembered the victim and he went to the boat “...belonging to Father Bach.” Pease recalled an incident in which the victim was riding in the car with him and the victim laid his head on his right leg. He also recalled an incident in which he and the victim were at the rectory and he found the victim upstairs naked. The report indicates, “Father Pease admits to saying what are you doing or some sort of comment like that and pushing him over towards the bed and then leaving immediately.” In spite of these bizarre statements by Pease, Dattilo took no immediate action to remove Pease from ministry. Moreover, the Grand Jury learned that Pease was co-owner of the aforementioned boat with Bach. Bach and Pease were members of a group of predators who shared information regarding their victims and utilized that intelligence to share victims between each other. This group consisted entirely of priests from the Diocese of Harrisburg.

On July 20, 1995, [REDACTED] called Pease to check on him. Pease questioned the status of the inquiry regarding the victim’s complaint and asked what would happen if the victim “really pushed this, would there be a ‘compromise?’” [REDACTED] generated an internal report that recorded, “Pease then said that if anything happened ‘it was not my intention of how he [the victim] interpreted it.’” [REDACTED] asked him if he could deny that any of the victim’s accusations occurred, to which Pease replied, “No, I don’t remember.” Pease explained that, twenty to twenty-five years before, he was drinking heavily but that he was now in control. [REDACTED] asked if sexual behavior with young boys could have happened, to which Pease replied, “I don’t know,” with nervous laughter. Pease further stated, “I hate to go on record accusing myself. You know when you are drinking you are not in

control as much, not thinking correctly. With kids I was usually a little more discreet.” Pease again addressed the reported sexual assault involving a naked child upstairs in the rectory. In this second account, Pease said he remembered that incident and that the victim “must have gotten excited. I must have turned him on more than I thought.”



DIOCESE OF HARRISBURG - OFFICE OF THE GENERAL SECRETARY

4800 Union Deposit Road - Box 2153 - Harrisburg, Pennsylvania 17105-2153
(717) 657-4804



MEMORANDUM

TO: Most Rev. Nicholas C. Dattilo

FROM: [REDACTED] *

DATE: July 20, 1995

RE: **FATHER JOSEPH PEASE**

I called Father Pease this evening to see how his day had been since speaking with him yesterday. He said he had not slept well. He sounded tired, his voice was flat and low.

He asked if anything had happened. I told him I spoke to the Bishop and to Father Helwig, that we were relieved he denied any sexual contact, that we would be conferring with legal counsel and Father Helwig and I would be speaking with [REDACTED] to let him know of his response - that Joe had denied everything.

Father Pease asked what would happen if [REDACTED] really pushed this, would there be a 'compromise?' I told him we would have to see what happens as we go along.

Father Pease then said that if anything happened "it was not my intention of how he [REDACTED] interpreted it." I asked Father Pease what he meant, "if anything happened" or "whatever happened." He said "I have no memory of it. I can't remember it." I asked him if he could deny that any of [REDACTED] accusations occurred. He said "no, I don't remember." I asked "why can't you deny it?" He said twenty - twenty-five years ago he was "drinking heavily." He is in control now. He admitted to "a lot of drinking on the boat" and he was sure the boys were on the boat and that the boys might have stayed overnight, but "I have no memory of it."

DOH0001666

Most Rev. Nicholas C. Dattilo

June 20, 1995

Page - 2

I asked Father Pease about the shower and the venetian blinds and he said he had no memory of it. He denied any memory of any of these incidents. I asked if he had any sexual contact with any of these kids. He said - no. I asked about any sexual contact with any kids anywhere. He said no he had not.

I asked if sexual behavior with young boys "could have happened?" He said "I don't know." (nervous laughter) I hate to go on record accusing myself. You know when you are drinking you are not in control as much, not thinking correctly. With kids I was usually a little more discreet."

I said this was different than what he had told Monsignor Overbaugh and I yesterday. He said yesterday it "hit me like a ton of bricks."

I asked him about his (Father Pease's) allegation that [redacted] went upstairs and was naked when Father Pease came up? He denied anything happening, because he could remember that - no alcohol involved. He said [redacted] must have gotten excited. I must have turned him on more than I thought."

Father Pease leaves for vacation on Sunday or Monday, July 23/24. From July 24-28 he is in Cincinnati, Ohio at the Weston Hotel, (513) 621-7700. The following week he will be at the shore - location unknown - with [redacted] * Divine Redeemer parish will know his location once he is at the shore.

DOH0001667

Pease Can't Remember if he Molested Children

On September 7, 1995, Helwig sent a completed “Assessment Referral Information” form to the Anodos Center. In response to the question, “Disciplinary or legal action pending,” the Diocesan response was, “None at this time.” The response to the question, “Future ministry placement” was, “The purpose of this assessment is to find out if there are any reasons the diocese should be concerned about present or future ministry. At the present time he is in an active assignment as a pastor.”

On September 11, 1995, Helwig wrote a memorandum, labelled “CONFIDENTIAL,” to Dr. Ronald Karney at the Anodos Center regarding the complaint made against Father Pease. The purpose of the memorandum was to refer Pease for a psychological assessment at the Anodos Center. Helwig detailed information about the victim’s complaints, including an incident in which Pease requested that a boy wash some venetian blinds and stated, “Rather than getting his clothes wet, the boy [took] them off.” Additionally, Helwig discussed the occasion in which the complaining victim and two companions were “treated to a boating trip on the Chesapeake Bay” and there was an attempt to grope the boy’s genitals by Pease. Helwig wrote that Pease “has no recollection of the first two events happening.” He also provided information about an incident that Pease recalled in which Pease happened upon the victim naked while upstairs in the rectory. Helwig also noted at least one instance where Pease suggested that the victim met with him. Helwig closed the letter with, “At this point we are at an impasse – allegations and no admission. What we are hoping to accomplish through this assessment and other inquiries is to establish a foundation on which to stand should reports begin to circulate about the alleged misconduct and questions are asked as to why Father has been retained in ministry.” In September 1995, The Anodos Center informed the Diocese that no diagnosis of Pease had been issued based on the information provided to the Center.

On December 4, 1995, Helwig and ██████ met with the victim and obtained further details regarding abusive incidents. Helwig and ██████ also informed the victim that Pease underwent a psychological assessment and the professionals “could find no reason to recommend that Father [Pease] not be active in ministry [sic] at this time.” Dattilo dispatched a one page letter on January 11, 1996, and reminded Pease that it was “inappropriate” for minors to be in any place other than the public areas of the rectory and that minors should not be employed in parish offices. Dattilo closed the letter by stating, “Parish settings offer priests a variety of opportunities to interact with young people....” With Dattilo’s approval, Pease continued in active ministry at Divine Redeemer in Mr. Carmel until December 2002.



DIocese OF HARRISBURG – SECRETARIAT FOR CLERGY AND RELIGIOUS LIFE

4800 Union Deposit Road – Box 2161 • Harrisburg, Pennsylvania 17105-2161
(717) 657-4804



January 11, 1996

COPY

Reverend Joseph M. Pease
Divine Redeemer Church
438 West Avenue
Mount Carmel, PA 17851-2012

Dear Father Pease,

In light of a recent report that was presented to the diocese regarding your association with a young man in a past assignment, permit me to bring to your attention those parts of the Program for Priestly Life which pertain to priests and young people.

In the section titled Priestly Life it states:

"It is entirely inappropriate for minors to be in any place other than in public areas of the rectory and is not to be permitted." (A. para.9)

"The practice of employing or engaging minors (18 years or younger) to answer telephones and doors in rectories or parish offices is unsafe and potentially a serious liability, and is not permitted." (A. para.10)

These and other prudent personal boundaries regarding associations and activities with young people should be diligently observed by every priest so as to avoid misunderstanding and even the appearance of inappropriateness.

Parish settings offer priests a variety of opportunities to interact with young people to their benefit; however, priests must always act with prudence and good common sense.

I pray that your new year will be a good and peaceful one.

Sincerely yours in Christ,

Very Reverend Paul C. Helwig
Secretary for Clergy
and Religious Life

On January 6, 2002, the *Boston Globe* brought national attention to clergy abuse cases after uncovering child sexual abuse and a cover-up within the Archdiocese of Boston. On September 13, 2002, an attorney representing a sexual abuse victim wrote a letter to Carol Houghton of the Diocese and requested an investigation into incidents of alleged sexual abuse by Pease committed in approximately 1972. About one week later, Dattilo issued a decree ordering an investigation. The decree indicated, “To safeguard the reputation of all persons involved, all acts of this investigation, including this Decree, are to be kept in the secret archives of the Diocesan curia unless they become necessary for penal process (canon 1719).”

On December 13, 2002, exactly three months after receiving the letter from the victim’s attorney, Dattilo issued a decree announcing the conclusion of the investigation based on Pease’s admission of guilt when confronted with the allegations. Dattilo indicated that a temporary penal precept had been issued pending arrangements for permanent removal from active ministry. Pease wrote a letter which requested retirement, effective immediately. The letter contained a note reading “Accepted” and dated December 17, 2002, initialed by Dattilo.

On December 21, 2002, Dattilo personally delivered a prepared statement to the Divine Redeemer Parish, Mount Carmel, and subsequently read this same statement at St. Joseph’s Parish. In his statement, Dattilo explained that Pease had admitted to “inappropriate sexual contact with an adolescent.” He stated:

Initially, this report came to the attention of the diocese in June of 1995. Following the diocesan policy in force at that time, Father Pease was confronted immediately with the allegation. Because of serious discrepancies in the accounts, and in the absence of an admission of guilt, Father Pease was asked to undergo a professional assessment. The results of that evaluation, which included medical, spiritual and psychiatric examinations, provided insufficient basis to resolve the discrepancies and to determine guilt.

Following this announcement, three other victims came forward and reported that Pease sexually abused them.

In January 2003, Pease officially retired as a priest. On January 10, 2003, Carol Houghton and Father Edward Malesic were engaged in an investigation regarding alleged sex abuse committed by another priest, Father John Allen. As part of that investigation, Houghton and Malesic interviewed [REDACTED]. [REDACTED]

[REDACTED] The Grand Jury [REDACTED] heard from Houghton in her live testimony before the Grand Jury.

[REDACTED] recalled that Pease told him that he had been asked to go for an evaluation in 1995. Pease disclosed that he had been accused of sexual misconduct with a child.

[REDACTED] also reported that he and Pease were out [REDACTED] one day and encountered an adult male. Pease told [REDACTED] that he had “fondled” the man when the man was a child. [REDACTED]

██████ also disclosed he was aware of another predatory priest named David Luck. ██████ told Houghton that Pease was very concerned that he might be brought up in a 2002 investigation regarding Luck's contact with two brothers.

MEMO

Today, January 10, 2003, Fr. Malesic and I met with [REDACTED] to depose him regarding his knowledge of [REDACTED] interaction with young adolescent males.

[REDACTED]

Following his deposition regarding [REDACTED], I asked [REDACTED] if he had anything he wanted to tell us regarding Fr. Joe Pease.

[REDACTED]

[REDACTED] recalled that in 1995, when the first accusation had come forward involving Joe Pease, Joe had gone to see [REDACTED]. He told [REDACTED] that he had been asked to go to Downingtown for an evaluation. [REDACTED]

[REDACTED]

[REDACTED] Of course, we know that at Downingtown, Joe Pease gave a clear denial of any sexual activity with a minor, and it was on that basis (his denial) that Bishop decided he did not have enough reason at that time to remove Joe from ministry.

[REDACTED] then recounted two instances of Joe Pease's sexual involvement with minors that Joe told [REDACTED] about, sometime around 1993.

[REDACTED]

[REDACTED]

DOHe0003313

The second instance was more vague. [REDACTED] stated that he and Joe Pease were out [REDACTED] and they ran across a man working here that Joe had known years ago. Joe admitted to [REDACTED] that he had "fondled" this man when he was a minor. Again, [REDACTED] had no name to offer us.

[REDACTED]

[REDACTED]

Carol L. Houghton, STD, JCD
Rev. Edward C. Malesic, JCL

DQHe0003314

[REDACTED] Knew Pease was Molesting Children

Pease was no longer in active ministry in 2014, but a determination had not been made as to whether he should remain a suspended priest or be removed from the priesthood. On September 2, 2014, Bishop Ronald Gainer wrote a letter to the Congregation for Doctrine of the Faith in Rome and explained the history of allegations and responses by the Diocese of Harrisburg. He detailed the initial report of sexual abuse in June of 1995 regarding conduct that occurred between 1971 and 1973. Gainer detailed the various statements of Pease and his statements regarding his inability to recall if he committed the offenses and the possibility that he “turned on” the victim. He then documented that this same victim raised the sexual abuse complaint a second time in 2002 and Diocesan staff again confronted Pease. During the second confrontation, he noted that, Pease admitted multiple inappropriate sexual contacts with the victim. Gainer noted that Dattilo had issued a Penal Precept and that three additional victims came forward after Pease was removed from ministry.

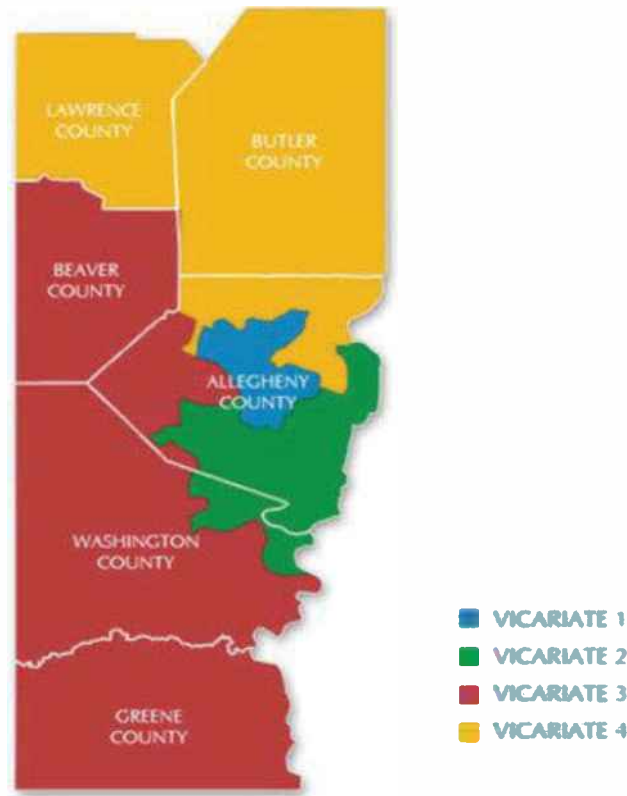
In Gainer’s letter to the Vatican he stated that the “scandal caused by his [Pease’s] admission of the sexual abuse of a minor has been sufficiently repaired by his acceptance of the December 2002 Penal Precept...” He wrote, “I am not certain that Joseph Pease fully understands the gravity of his actions (he kept wanting to deny the accusation, kept going back to not remembering, but saying if the accuser had such clear recollections, then it had to be true).” In the next paragraph, Gainer stated “...I believe that the harm done by his past sexual misconduct is being sufficiently repaired. Therefore, before God, Your Eminence, and in all good conscience, I am not requesting at this time, that any judicial trial or administrative process be initiated that may lead to his dismissal from the clerical state.” As he closed his letter, Gainer wrote:

I am not seeking the initiation of a trial, nor dismissal from the clerical state. Instead, I request from the Congregation for Doctrine of the Faith that Joseph Michael Pease be permitted to live out his remaining years in prayer and penance, without adding further anxiety or suffering to his situation, and without risking

public knowledge of his crimes. Allow him, Your Eminence, to live out his life peacefully, in prayer and penance, recognizing the harm he has caused in the lives of others, and making amends for it.

The Grand Jury disagrees. While removing Pease from ministry was a start, he was clearly unfit to carry the title of priest. Moreover, public knowledge of Pease's crime is exactly what was required in service to the public and Pease's victims. Therefore, the Grand Jury details the case of Father Pease, as permitted by law, in service to the victims and the Commonwealth of Pennsylvania.

Roman Catholic Diocese of Pittsburgh



I. General Overview of the Diocese of Pittsburgh, Pennsylvania

The Diocese of Pittsburgh was canonically erected on August 11, 1843, by Pope Gregory XVI. This Diocese covers Allegheny, Beaver, Butler, Greene, Lawrence and Washington counties. As of 2017, the population of Catholics living within the Diocese of Pittsburgh was 632,138, which constitutes approximately 33% of the total population in the geographic region. There are approximately 211 Diocesan priests in active ministry, and a total of 188 parishes. The Diocese of Pittsburgh is also comprised of four regional vicariates, which includes parishes, schools and Catholic institutions. Each regional vicariate is led by a full-

time regional vicar to assist the bishop in carrying out his responsibilities, and is a representative of the bishop in his given region.⁴

Vicariate 1 is currently led by Vicar General William Waltersheid. This region is composed of 43 parishes and 21 elementary and high schools in the city neighborhoods and some east and north suburbs of Pittsburgh.

Vicariate 2 is currently led by Regional Vicar Frederick Cain. This region is composed of 56 parishes and 17 elementary and high schools in some east and north suburbs of Pittsburgh and northeast Washington County areas.

Vicariate 3 is currently led by Regional Vicar Howard Campbell. This region is composed of 39 parishes and 12 elementary and high schools in the west suburbs of Pittsburgh, Beaver, and Greene counties and west and southeast Washington County areas.

Vicariate 4 is currently led by Regional Vicar Philip Farrell. This region is composed of 50 parishes and 14 elementary and high schools in the north suburbs of Pittsburgh, Butler and Lawrence Counties.

II. History of Bishops of the Diocese of Pittsburgh

- a) Bishop Hugh C. Boyle (6/16/1921 through 2/22/1950)
- b) John Cardinal Dearden (12/22/1950 through 12/18/1958)
- c) John Cardinal Wright (1/23/1959 through 4/28/1969)
- d) Bishop Vincent M. Leonard (6/1/1969 through 6/30/1983)
- e) Anthony Cardinal Bevilacqua (10/10/1983 through 02/10/1988)

⁴ As of April 2018, the Diocese of Pittsburgh is implementing a plan to reorganize the regional vicariates.

f) Donald Cardinal Wuerl (2/12/1988 through 5/15/2006)

g) Bishop David Zubik (Appointed September 28, 2007)

III. Additional Church Leadership within the Diocese of Pittsburgh Relevant to the Grand Jury's Investigation

The following Church leaders, while not bishops, played an important role in the Diocese of Pittsburgh's handling of child sexual abuse complaints.

- 1) Father Robert Guay, Secretary for Clergy and Pastoral Life
- 2) Father Anthony Bosco, Chancellor of the Diocese of Pittsburgh
- 3) Rita Flaherty, Diocesan Assistance Coordinator
- 4) Father Ronald Lengwin
- 5) Father James Young

IV. Findings of the Grand Jury

The Grand Jury uncovered evidence of sexual abuse of minors committed by dozens of priests and, in one case, an aspiring priest, in the Diocese of Pittsburgh. This sexual abuse included grooming and fondling of genitals and/or intimate body parts, as well as penetration of the vagina, mouth, or anus. The evidence also showed that Diocesan administrators, including the bishops, had knowledge of this conduct yet regularly placed the priests in ministry after the Diocese was on notice that a complaint of child sexual abuse had been made. This conduct was enabling to the offenders and endangered the welfare of children.

The evidence demonstrated that the Diocese had discussions with lawyers regarding the sexual conduct of priests with children and made settlements with the victims. These settlements



contained confidentiality agreements forbidding victims from speaking out about their abuse under threat of some penalty, such as legal action to recover previously paid settlement monies.


Finally, the Grand Jury received evidence that several Diocesan administrators, including the bishops, often dissuaded victims from reporting to police or conducted their own deficient, biased investigation without reporting crimes against children to the proper authorities.

V. Offenders Identified by the Grand Jury

- 1) [REDACTED]
- 2) James R. Adams
- 3) James L. Armstrong
- 4) John M. Bauer
- 5) John E. Brueckner
- 6) Leo Burchianti
- 7) Robert Castelucci
- 8) Mauro James Cautela
- 9) Charles J. Chatt
- 10) Anthony J. Cipolla
- 11) John P. Connor
- 12) John David Crowley
- 13) Richard Deakin
- 14) Ferdinand B. Demsher
- 15) Myles Eric Diskin
- 16) Richard J. Dorsch
- 17) David F. Dzermejko

- 18) [REDACTED]
- 19) John P. Fitzgerald
- 20) Joseph M. Ganter
- 21) John A. Genizer
- 22) Charles R. Ginder
- 23) James G. Graham
- 24) William Hildebrand
- 25) John S. Hoehl
- 26) James Hopkins
- 27) John J. Huber
- 28) Edward G. Huff
- 29) Edward Joyce
- 30) Marvin Justi
- 31) Bernard J. Kaczmarczyk
- 32) Joseph D. Karabin
- 33) John Keegan
- 34) [REDACTED]
- 35) Henry Krawczyk
- 36) [REDACTED]
- 37) Edward L. Kryston
- 38) Anujit Kumar
- 39) George Kurutz
- 40) Fidelis Lazar

- 41) Richard Lelonis
- 42) Albert Leonard
- 43) Casimir F. Lewandowski
- 44) John P. Maloney
- 45) Julius May
- 46) Dominic McGee
- 47) Donald W. McIlvane
- 48) Thomas McKenna
- 49) Albert McMahan
- 50) John H. McMahan
- 51) Frank Meder
- 52) 
- 53) Arthur R. Merrell
- 54) 
- 55) Joseph Mueller
- 56) Lawrence O'Connell
- 57) Thomas M. O'Donnell
- 58) William P. O'Malley, III
- 59) Ernest Paone
- 60) George Parme
- 61) Paul E. Pindel
- 62) Pittsburgh Priest #1
- 63) Francis Pucci

- 64) John W. Rebel
- 65) Raymond R. Rhoden
- 66) Carl Roemele
- 67) Michael C. Romero
- 68) Oswald E. Romero
- 69) David Scharf
- 70) Richard Scherer
- 71) Raymond T. Schultz
- 72) Francis Siler
- 73) Rudolph M. Silvers
- 74) Edward P. Smith
- 75) James E. Somma
- 76) Bartley A. Sorensen
- 77) Robert E. Spangenberg
- 78) Paul G. Spisak
- 79) Lawrence F. Stebler
- 80) Richard Gerard Terdine
- 81) 
- 82) Charles Thomas
- 83) John William Wellinger
- 84) Joseph S. Wichmanowski
- 85) George A. Wilt
- 86) Robert G. Wolk

87) William B. Yockey

88) Theodore P. Zabowski

89) George Zirwas

90) Richard Zula

91-99) Pittsburgh Priests #2-10

V. Examples of Institutional Failure: Fathers Ernest Paone, George Zirwas and Richard Zula

The Grand Jury notes the following examples of child sexual abuse perpetrated by priests within the Diocese of Pittsburgh. These examples further highlight the wholesale institutional failure that endangered the welfare of children throughout the Pennsylvania Dioceses including the Diocese of Pittsburgh. These examples are not meant to be exhaustive; rather, they provide a window into the conduct of past Pennsylvania Bishops and the crimes they permitted to occur on their watch. In the Diocese of Pittsburgh, the acts of Ernest Paone, George Zirwas, and Richard Zula speak for themselves.

The Case of Father Ernest Paone

Known Assignments

06/1957 - 12/1960	St. Titus, Aliquippa
12/1960 - 05/1961	Epiphany, Uptown
05/1961 - 10/1961	Mother of Sorrows, McKees Rocks
10/1961 - 05/1962	St. Monica, Wampum/ St. Theresa, Koppel
05/1962 - 05/1966	Madonna of Jerusalem, Sharpsburg
05/1966 - 02/2001	Leave of Absence/ Health Reasons
09/1966 - 02/2001	Ministry in Los Angeles & San Diego, California and Las Vegas, Nevada
02/19/2001	Retired from Active Ministry

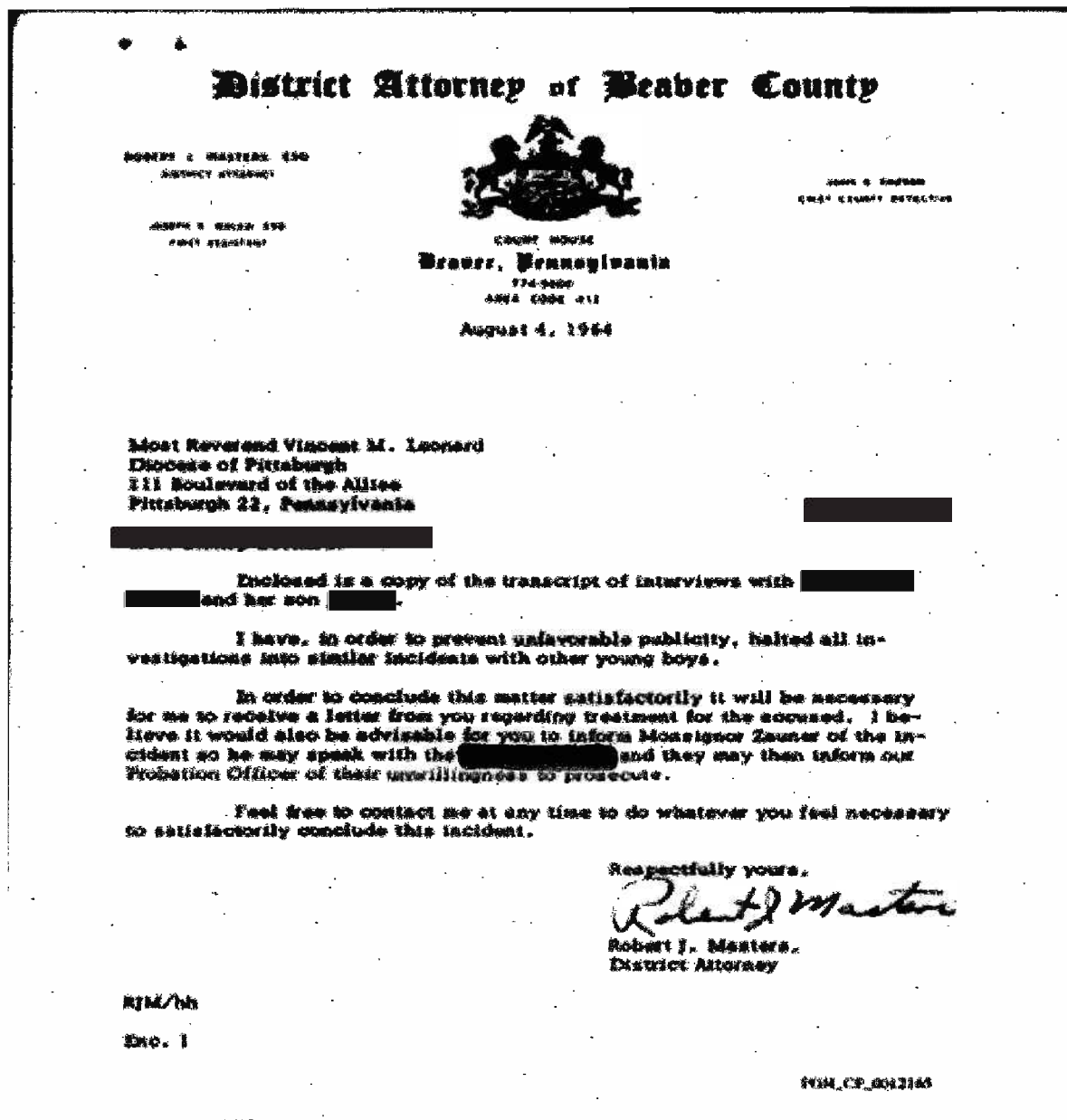
Father Ernest Paone was ordained in 1957 and was assigned to five separate parishes within the first nine years of his ministry.

On May 1, 1962, Father Edmund Sheedy, the Pastor of St. Monica where Paone was serving as Parochial Vicar, notified Bishop John Wright that he had interceded to prevent Paone from being arrested for “molesting young boys of the parish and the illegal use of guns with even younger parishioners.” Sheedy advised Wright that Paone was involved in “conduct degrading to the priesthood” and “scandalous to the parishioners.” In response, the Diocese reassigned Paone to Madonna of Jerusalem, in Sharpsburg.

On August 4, 1964, Robert Masters, the District Attorney of Beaver County, sent a letter to Bishop Vincent Leonard of the Diocese of Pittsburgh with respect to a sexual abuse investigation of Paone. The District Attorney advised the Diocese that “in order to prevent unfavorable publicity,” he had “halted all investigations into similar incidents involving young boys.” No further action was taken against Paone.

On September 15, 2017, Masters testified before the Grand Jury. Masters was confronted with his letter which the Grand Jury obtained from Diocesan files. When asked by the attorney for the Commonwealth why he would defer to the Bishop on a criminal matter, Master replied,

“Probably respect for the Bishop. I really have no proper answer.” Masters also admitted he was desirous of support from the Diocese for his political career.



The District Attorney's Letter to Bishop Leonard

For approximately one year, Paone was without a clear assignment within the Diocese. On May 20, 1966, Wright granted Paone an indefinite leave of absence “for reasons bound up with your psychological and physical health as well as spiritual well-being.” Following this leave of absence, Paone relocated to the Archdiocese of Los Angeles. In 1967, he relocated again to the Diocese of San Diego.

Paone’s home Diocese remained the Diocese of Pittsburgh. The ability to remove Paone from ministry or permit him to continue in ministry resided in the Bishop of Pittsburgh. In the subsequent years, Paone would require continued authorization from the Diocese of Pittsburgh to remain in active ministry among the Catholic faithful and their children. This was demonstrated in documents obtained by the Grand Jury from the secret or confidential archives of the Diocese of Pittsburgh.

On August 14, 1968, Paone requested that the Diocese recommend him for faculties within the Archdiocese of Los Angeles. Paone indicated that he had spoken with Wright and had obtained his approval. On August 27, 1968, the Diocese complied with this request by letter. Father Anthony Bosco, Chancellor of the Diocese of Pittsburgh, wrote Monsignor Benjamin Hawkes of the Archdiocese of Los Angeles and informed him that Paone was living in California with the knowledge and approval of Wright. Bosco stated, “There would, therefore, be no objection to Father being granted the faculties of the Archdiocese of Los Angeles.”

3630-29 Vista Campana S.
Oceanside, Ca. 92054
August 14, 1968

Dear Father:

In order to satisfy certain requirements of the Los Angeles Chancery regarding occasional Sunday "helpouts", I have been directed to obtain a letter from you which indicates that 1) you are aware that I am residing here with my brother, and 2) that you recommend me for the faculties of this Archdiocese. During our several meetings, Bishop Wright indicated to me that he approves of both points and had offered to arrange a meeting between Cardinal McIntyre and myself. At the time, I mentioned that I felt that such a meeting would not be necessary. I would appreciate it if you would send the letter to me personally or to Monsignor Benjamin G. Hawkes --1530 West Ninth Street--Los Angeles 90015 California.

Thanking you in advance for your kind cooperation and with every good wish, I am,

Sincerely,



Father E. Paone

PGH_CF_0012160

Paone Requests a Letter of Good Standing

August 27, 1968

Dear Monsignor Hawkes:

Father Ernest Paone has written this office with a request that I inform you of his status with the Diocese of Pittsburgh. Father Paone is on a legitimate leave of absence from the Diocese of Pittsburgh and is residing in California with the knowledge and approval of Bishop Wright. There would, therefore, be no objections to Father being granted the faculties of the Archdiocese of Los Angeles.

With every best wish, I am

Sincerely yours in Christ,

(Rt. Rev. Msgr.) Anthony G. Bosco
Chancellor

Rt. Rev. Msgr. Benjamin G. Hawkes
1530 West Ninth Street
Los Angeles, California 90015

mjb

PGH_CF_0012159

Again in 1975, a similar request was made for a letter of good standing. On March 3, 1975, the Diocese complied. Bosco provided a letter “to certify that the Reverend Ernest C. Paone is a priest of the Diocese of Pittsburgh on leave of absence, but in good standing. He has permission of his Ordinary to offer Mass.”

During the decades between Paone’s departure from Pennsylvania in 1966 and 1991, Paone served as pastor of a parish in Diamond Bar, California.⁵ Paone reported to the Diocese that his service included hearing “many confessions in that parish.” Paone also served in two parishes in the Diocese of San Diego. Paone taught in public schools, and attended at least one course at Catholic University in San Diego, while maintaining all priestly faculties through the Diocese of Pittsburgh. There is no indication that the Diocese provided any interested parties information that Paone had sexually abused children or that the Diocese had played a role in preventing his prosecution for that conduct.

⁵ Diocesan records note that during this time Paone was “supplying assistance on Sundays and Holy Days in a parish for 21 years.”

March 3, 1975

TO WHOM IT MAY CONCERN:

This is to certify that the Reverend Ernest C. Paone is a priest of the Diocese of Pittsburgh on leave of absence, but in good standing. He has the permission of his Ordinary to offer Mass.

With every best wish, I am

Sincerely yours in Christ,

+ Most Reverend Anthony G. Bosco
Vicar General - Chancellor
Auxiliary Bishop of Pittsburgh

lac

PGH_CF_0012156

Another Letter of Good Standing From the Diocese

As Paone continued in ministry, he did so with approval from the Diocese in spite of the Diocese's knowledge that Paone was a child molester. The aforementioned period of time encompassed the entire tenure of Bishop Anthony Bevilacqua from October 1983 to February 1988. Diocesan records, obtained by the Grand Jury, show the least amount of internal correspondence regarding Paone during that time. The Grand Jury concluded that Bevilacqua left Paone to his ministries and provided little to no oversight. While the lack of meaningful supervision is consistent with the conduct of other Bishops of Pittsburgh and detailed herein, a relevant observation specific to Bevilacqua himself is the apparent lack of documentation of any of Paone's activities in contrast to the internal documentation executed by the other Bishops.

On June 30, 1989, Bishop Donald Wuerl sent a letter to the Vatican with respect to several diocesan priests who had recently been accused of sexually abusing children and whose cases had generated significant publicity. In the letter, Wuerl documented his diocesan policies for sexual abuse and stated his responsibility as Bishop was to determine the course of action in these cases. Wuerl wrote that Catholic parishioners had a right to know whether a priest accused of such crimes had been reassigned to their parish. Further, Wuerl advised that due to the scandal caused by these priests, he initiated a review of any previous cases of diocesan priests who had been accused of "pedophilic activities" with minors.

Wuerl warned the Vatican that Catholic bishops and dioceses could become liable once they are made aware of sexual abuse complaints and that priests who deny the "crime" of pedophilic activity with minors is "common in pedophiles" and that pedophilia is "incurable." Wuerl noted his exclusive role and stated that the "unassignability" of a priest must rest solely with the bishop due to the potential victims' parents "who have a moral right to expect chaste

conduct from the priest” and the parishioners who “would be gravely unsettled and scandalized in the knowledge that a priest pedophile has been assigned in their midst.”

However, despite Wuerl’s summary of the serious and criminal nature of the problem to the Vatican, Diocesan records revealed that Wuerl granted Paone’s request to be reassigned again on October 22, 1991. This time, Paone was permitted to transfer to the Diocese of Reno – Las Vegas to serve as the Parochial Vicar at a local parish. Wuerl wrote that he had been updated on Paone’s recent meeting with Father Robert Guay, Secretary for Clergy and Pastoral Life, and Father David Zubik, Director of the Office of Clergy. Wuerl noted that Paone has most recently served on a high school faculty in the Archdiocese of Los Angeles. Wuerl’s continued approval permitted Paone to enjoy all the faculties of the Diocese. On November 20, 1991, Zubik wrote to Paone to confirm that Wuerl had approved his new assignment.



COPY

DIOCESE OF PITTSBURGH

OFFICE OF THE BISHOP

111 BOULEVARD OF ALLIES
PITTSBURGH, PENNSYLVANIA 15222-1698
(412) 456-3010
FAX: (412) 456-3185

September 6, 1991

Dear Father Paone:

Your letter of August 16, 1991 arrived and with it your request for permission to exercise priestly ministry in the Diocese of Reno, Nevada. For the past twenty-five years, you have been offering priestly service to the faithful of the Archdiocese of Los Angeles with the permission granted you at that time by Bishop John J. Wright. I am grateful for your sharing this request with me.

To assure that every consideration is given to your request, I have given your letter to the Priest Personnel Board for our review at a future meeting. After I have received the observations and recommendations from the Board, I will be in a better position to respond to you.

Grateful for your ministry and with every best wish, I am

Faithfully in Christ,

Bishop of Pittsburgh

Reverend Ernest C. Paone
Faculty - Oceanside, CA
234 Vista Montana Way
Ocean Side, CA 92054

PGH_CF_0012152

Bishop Wuerl Receives Paone's Request to Transfer

In March, 1992, Paone took a leave of absence from the Archdiocese of Los Angeles for “reasons of health.” On July 25, 1994, the Diocese of Pittsburgh received another complaint of child sexual abuse committed by Paone in the 1960’s. The victim’s sister came forward and reported that after becoming aware of the abuse, her father “went to the rectory with a shotgun and told Father Paone that he better leave town.” The Diocese sent him to St. Luke’s Institute for an evaluation.

In a confidential letter sent to St. Luke’s, the Diocese acknowledged that Paone had been teaching seventh and eighth grade students in the Diocese of San Diego for 19 years. Further, in another confidential memorandum sent from Zubik to Wuerl, Paone’s various assignments and sexual abuse complaints were again listed in detail. The Grand Jury noted that this process showed no concern for public safety or the victims of child sexual abuse. The handling of these matters was commonplace. In spite of the complaint, Paone continued in active ministry following his brief evaluation at a church-based treatment facility.

The Grand Jury discovered that this 1994 complaint resulted in the generation of Diocesan records that noted an even greater extent of knowledge regarding Paone’s sexual conduct with children. An August 5, 1994 confidential memorandum sent from Zubik to Wuerl advised him of this new complaint against Paone and that due to this complaint, his file was reviewed “with great care.” Among other things, Zubik advised Wuerl that questions about Paone’s emotional and physical health were raised as early as the 1950’s, while he was still in seminary. Zubik further advised of Paone’s various assignments and correspondence over the years, before also describing the multiple records documenting the Diocese’s knowledge of his sexual abuse of children as early as 1962. Zubik then noted that with respect to these latter records, “You should know that these last three pieces of correspondence were placed in the confidential files.”

Wuerl responded by dispatching letters notifying the relevant California and Nevada Dioceses of the 1994 complaint. However, Wuerl did not report the more detailed information contained within Diocesan records. The Diocese did not recall Paone; nor did it suspend his faculties as a priest. To the contrary, Paone continued to have the support of the Diocese. On July 29, 1996, Wuerl was informed by the Chancellor of the Diocese of San Diego that Paone had continued with his ministry, but, “acting on the advice of our insurance carrier,” he was requesting that Wuerl complete the enclosed affidavit, which stated, among other things, that Paone has “not had any problems involving sexual abuse, any history of sexual involvement with minors or others, or any other inappropriate sexual behavior.”



Office of the Chancellor

July 25, 1996

JUL 29 1996

BISHOP'S OFFICE

Most Rev. Donald W. Vuerl
111 Boulevard of the Allies
Pittsburgh, PA 15222

Your Excellency:

Father Ernest Payne, a priest of the Diocese of Pittsburgh, is providing priestly ministry in the Diocese of San Diego at this time. Acting on the advice of our insurance carrier, we are reviewing our personnel files of diocesan and religious order priests working in our diocese and seeking the information requested on the enclosed affidavit. This request is in no way meant to indicate that there has been in the past, or exists in the present, any reason to question the behavior of Father Ernest Payne.

I would be grateful if you would complete the form and return it to this office at your convenience.

Sincerely yours in Christ,

Rev. Msgr. Daniel J. Dillsbough, STD, JCL
Chancellor

DJD:rs
Enclosure

KORLAT_063136

On August 12, 1996, Wuerl directed Father Kozar, Secretary for Clergy and Religious, to respond to the request. Kozar then sent a confidential letter to the Diocese of San Diego and advised, among other things, that:

Father Paone has not had an assignment in this diocese for over thirty years. Thus, the only appropriate information about him has already been communicated to you in a letter from Father Robert Guay, Secretary for Clergy and Religious, dated January 30, 1996.

Paone again continued in ministry.

On January 6, 2002, an article which detailed the Catholic Church's practice of reassigning priests accused of sexual abuse of children was published in the *Boston Globe* newspaper. In response, a letter was dispatched in May 2002, by Father James Young, Episcopal Vicar for Clergy and Religious, to Father Michael Murphy of the Diocese of San Diego, advising him that due to the "recent difficulties in the Church and having raised the bar on allegations brought against our priests," the Diocese of Pittsburgh was removing the faculties of Paone and placing him on administrative leave. The Grand Jury noted that only this external force generated the action which should have occurred decades earlier.

In June, 2002, another victim advised the Diocese of Pittsburgh that he was sexually abused by Paone in the 1960's. The abuse included fondling, oral sex, and anal sex. It occurred at the victim's house, at a hunting camp to which Paone had access to in the woods, and, in Paone's car. Paone also provided the victim with alcohol, pornographic magazines, and cash. In July, the Diocese notified Paone about this new complaint. Then, on July 9, 2002, the Diocese of Pittsburgh notified the Allegheny County District Attorney's Office of "inappropriate touching that occurred around 1962-63 when the alleged victim was age 15. Incidents occurred in a cabin owned by Father Paone but alleged victim does not know where it was located." It does not appear any information

regarding Paone's history was provided to the District Attorney and this notice was sent long after the statute of limitations had expired.

In February, 2003, Wuerl accepted Paone's resignation from ministry. Wuerl wrote a letter acknowledging Paone's request while providing assurance that "sustenance needs and benefits will continue according to the norms of law." Approximately 41 years after the Diocese learned that Paone was sexually assaulting children, he was finally retired from active ministry. In spite of Wuerl's statements to the Vatican, the clear and present threat that Paone posed to children was hidden and kept secret from parishioners in three states. Wuerl's statements had been meaningless without any action.

Three years after Paone's retirement, the Diocese received an update. A February 2006 confidential memorandum from Father John Rushofsky, Clergy Personnel, was obtained by the Grand Jury and revealed that Paone had been "assisting with confessions for confirmation-age children, apparently asking inappropriate questions of the young penitents." When questioned about this, Paone told local Diocesan officials that he had received permission from the Diocese. The Diocese dispatched a letter to Paone to remind him that his faculties had been revoked.

On May 10, 2012, Paone died.

The Case of Father George Zirwas

Known Assignments

10/1979 - 05/18/1980	Resurrection, Brookline
05/1980 - 04/1981	St. Adalbert, South Side
04/1981 - 02/1982	St. Joseph the Worker, New Castle
02/1982 - 06/1989	St. Michael, Elizabeth
06/1989 - 12/1991	St. Bartholomew, Penn Hills
12/1991 - 05/1994	St. Scholastica, Aspinwall
05/1994 - 12/1994	St. Joseph, Verona
12/1994 - 07/1995	Leave of Absence, Personal Reasons
07/1995 - 11/2/1995	St. Maurice, Forest Hills
11/1995 - 05/2001	Leave of Absence, Personal Reasons

Father George Zirwas was ordained in September 1979. Zirwas was assigned to eight different parishes as Parochial Vicar until 1995 when he was placed on a leave of absence. He appeared to have remained in this status until his death in May 2001.

On September 1, 2016, the Pennsylvania Office of Attorney General served the Diocese of Pittsburgh with a Grand Jury subpoena requesting any and all documents related to clergy members or diocesan leadership personnel who had been accused of sexually abusing children. In response, the Diocese produced thousands of documents. In the course of this investigation, the Grand Jury took testimony from live witnesses, reviewed Diocesan records, and consulted with experts from the Federal Bureau of Investigation in the field of behavioral analysis. However, the Grand Jury learned that some original documents related to deceased priests were intentionally destroyed by the Diocese. Fortunately, Canon 489 of the Canon Law governing the operations of the Roman Catholic Church requires the maintenance of a summary of the facts and any text of a definitive judgement. In the case of Zirwas, while many original records were destroyed, the

summary of meetings, memoranda, and Diocesan actions remained.⁶ The Grand Jury learned that the Diocese was aware of complaints against Zirwas for sexually abusing children as early as 1987. Additional complaints were received between 1987 and 1995. However, Zirwas continued to function as a priest during this period and was reassigned to several parishes.

Documents obtained by the Grand Jury from the secret or confidential files of the Diocese recorded that in October, 1987, Father Garbin met with a little boy and his family about an “incident of inappropriate touch” by Zirwas at St. Joseph the Worker parish. No action was taken by Bishop Anthony Bevilacqua, nor the Diocese, and Zirwas remained in ministry.

In February, 1988, another internal memorandum recorded that Father Ted Rutkowski met with Zirwas. The meeting was arranged after Zirwas was accused of unwanted sexual contact with a young man. Zirwas admitted to having contact with the young man in multiple parish rectories and explained that the young man had asked Zirwas to massage his legs. Zirwas stated that he massaged his legs, but did nothing more. He noted that sometime after the contact, the “boy left, then the allegation came.” Zirwas was thereafter sent to St. Francis Hospital for an evaluation in March, 1988. Upon his release, he continued in ministry.

In November, 1988, Diocesan officials met with a mother who reported that her 16-year-old son was given alcohol by Zirwas and that Zirwas fondled the boy’s genitals. That same month, the Diocese received another report from a victim who revealed that he was groped by Zirwas when he was 17 years old. Zirwas was sent to St. Luke’s Institute for an evaluation in December, 1988. Upon his release he once again continued in ministry.

⁶ The Grand Jury notes that where any institution or individual destroys evidence of a crime when an investigation is about to be instituted, such conduct could be pursued as a criminal offense in Pennsylvania under 18 Pa. C.S.A. §4910, Tampering with or Fabricating Physical Evidence.

Internal assignment records documented that from January, 1989 until June, 1989 Zirwas served as Parochial Vicar of St. Michael. From June, 1989 to December, 1991, he served at St. Bartholomew as Parochial Vicar. In June, 1991, a meeting was held between Father David Zubick, Father Downs, and Father Robert Guay with respect to a victim's complaint regarding his contact with Zirwas. Among other things, this victim reported that Zirwas massaged his feet, calves, thighs, and then groped his penis. The victim informed the Diocese that he was too embarrassed to speak publically regarding the abuse or go to court.

In December, 1991, Zirwas was reassigned to St. Scholastica as Parochial Vicar. Then, in May, 1994, Zirwas was again reassigned to St. Joseph as Parochial Vicar. Diocesan records, obtained by the Grand Jury, revealed that Zirwas was then placed on a leave of absence for "personal reasons" in December, 1994.

In July, 1995, Zirwas met with Zubik and requested permission to take an assignment in Miami, Florida. Zirwas stated that his desire to leave the Diocese was due to "false rumors about him." Zirwas threatened to pursue legal action against other Diocesan personnel for "raising the consciousness of some of the people at St. Joseph Parish concerning his relationship to the public scandals which surfaced in 1988." This meeting was memorialized in a confidential internal memorandum obtained by the Grand Jury.

Within days, Zirwas was returned to ministry by Bishop Donald Wuerl. In 1995, Zirwas was assigned as Parochial Vicar of St. Maurice. In November, 1995, the Diocese received another complaint from a victim who reported that Zirwas fondled him and performed oral sex on him when he was approximately 15 years old. In response, Zirwas was again placed on a leave of absence for "personal reasons." A status he would keep until the time of his death.

In January, 1996, a mother of a victim demanded a meeting with the Diocese. That meeting was granted. Diocesan records noted the mother's outrage and disappointment. She stated that she had originally reported her son's abuse in 1988 and believed that proper action would be taken to remove Zirwas from ministry. However, she learned that this did not occur. She noted that she had written at least one letter and received no response. Moreover, when she pursued the matter, she was told by Father Ted Rutkowski that it was "a one-time occurrence and that it had been handled."

After being placed on a leave of absence in 1995, Zirwas relocated to Florida before ultimately moving to Cuba. Zirwas's activities in Florida and Cuba are largely unknown and no detailed Diocesan records were provided to the Grand Jury. However, in 1996, Zirwas informed the Diocese that he had knowledge of other Pittsburgh Diocese priests' involvement in illegal sexual activity. In exchange for this information, he demanded that his sustenance payments be increased.

In response to this request, Wuerl instructed him to document in writing the names of the priests involved, or, state that he had no knowledge of what he had previously claimed. Wuerl advised that this action had to be undertaken before Zirwas could receive any additional assistance. After Zirwas disavowed any knowledge of priest involvement in illegal sexual activity in a letter to the Diocese, he was granted an additional financial stipend and his sustenance payments were continued. Zirwas continued to work with the poor and needy in Cuba until May 2001, when he was murdered inside his Havana apartment.

During the course of this investigation, the Grand Jury uncovered a ring of predatory priests operating within the Diocese who shared intelligence or information regarding victims as well as exchanging the victims amongst themselves. This ring also manufactured child pornography on

Diocesan property, including parishes and rectories. This group included: Zirwas, Francis Pucci, Robert Wolk, and Richard Zula. This group of priests used whips, violence and sadism in raping their victims.

On December 17, 2017, a victim (hereinafter identified as “George”) appeared before the Grand Jury to provide information regarding his sexual abuse as a child by priests in the Diocese. George’s experience is not only a personal tragedy but an institutional tragedy. His testimony corroborated evidence found within Diocesan records that predatory priests existed; that these predators shared information; and, that these men sexually offended on children.

George was raised as a Catholic and attended Catholic School from first through twelfth grade. While at St. Adalbert’s on the South Side of Pittsburgh, George served as an altar boy.

George became friends with Zirwas in the mid-1970’s. Zirwas would spend time at George’s home and take George to lunch or dinner on occasion. George’s family encouraged the contact with Zirwas based upon the belief that Zirwas would be a good influence on George. George noted that that his Catholic family looked at priests as “very truth worthy, very elevated.” As George was transitioning from middle school to high school, Zirwas took him on trips, took him to see St. Paul Seminary, and, even taught him how to drive. Over time, Zirwas began to take George with him as he carried out priestly duties and on his visits with parishioners.

Zirwas started introducing George to his “friends” who were priests who seemed to share similar interests. On one occasion, Zirwas took George to a parish rectory in Munhall where the following priests were present: Father Francis L. Pucci, Father Richard Zula, and Father Francis Luddy of the Diocese of Altoona-Johnstown. The priests began a conversation about religious statues and asked George to get up on a bed. As the priests watched, they asked George to remove his shirt. They then drew an analogy to the image of Christ on the cross, and told George to remove

his pants so that his pose would be more consistent with the image of Christ in a loincloth. At that point, the priests began taking Polaroid pictures of George. As the picture taking continued, the priests directed George to take off his underwear. George was nervous and complied.

George recalled that either Zula or Pucci operated the camera. He stated that all of the men giggled and stated that the pictures would be used as a reference for new religious statues for the parishes. George testified that this occurred before he turned 18-years-old and that his genitals were exposed in the photographs. George stated that his photographs were added to a collection of similar photographs depicting other teenage boys.

George recalled that each of these priests had a group of favored boys who they would take on trips. The boys received gifts; specifically, gold cross necklaces. George stated, “He [Zirwas] had told me that they, the priests, would give their boys, their altar boys or their favorite boys these crosses. So he gave me a big gold cross to wear.” The Grand Jury observed that these crosses served another purpose beyond the grooming of the victims: They were a visible designation that these children were victims of sexual abuse. They were a signal to other predators that the children had been desensitized to sexual abuse and were optimal targets for further victimization.⁷

⁷ George still has the cross and it was shown to the Grand Jury.



The Cross that Zirwas Gave to Altar Boys

The Grand Jury noted that George's testimony revealed how a group of priests, all offenders in their own right, collaborated together to manufacture child pornography within the

Diocese of Pittsburgh. George's last contact with Zirwas occurred prior to his departure to join the United States military. However, other boys became victims of abuse.

In 1988, the Allegheny County District Attorney's Office charged Zula, Pucci and Wolk with sexually assaulting two altar boys. Zula pled guilty and was sentenced to up to five years in prison. Wolk was sentenced to up to ten years in prison. Pucci's charges were dropped because the criminal statute of limitations had expired.

Zula was a pastor at Saints Mary and Ann Church in Marianna. Wolk had been a pastor of St. Thomas Church in Bethel Park.

George testified that he looks back now with disdain. He questions how this activity could occur, involve multiple priests, and not have created suspicion on the part of Diocesan administrators. George stated,

To me, between going to St. Paul Seminary, Father Zula, Father Pucci, that there was just an insidious pedophile community that permeated through at least the Pittsburgh Diocese. And you know, my assumption as I grow older is that this was something that was happening all over the United States and it just – you know, it is very disappointing.

George went on to explain his reluctance to come forward, stating,

I don't think there was anybody I could trust to tell, number 1. There was never – who do you tell? Like, at the time, I was a tough kid from the South Side. It didn't like – I just kind of – I was a survivor at the time. So that was just part of the lifestyle, I guess, and you know, I just kind of moved on... as a man, you know, who do you want to tell that other priests took pictures of you. It was pretty degrading. It is humiliating. I know some people it went further than that. I'm lucky it hasn't. It is still really hard to get it out there that you were in a room when you were 14 or 15 and getting naked pictures taken from priests.

George's testimony to the Grand Jury was one of the first times he had ever disclosed his abuse. The Grand Jury's review of records revealed that the Diocese was aware of the conduct of these predatory priests and the records corroborated George's testimony. It does not appear that the Diocese disclosed any information to the police during the prosecution of some of these

offenders in the late 1980's. Moreover, it does not appear that the Diocese shared with the police Zirwas's statement that he had information on other priests' criminal activity.

After Zirwas' death in 2001, the spokesman for the Diocese was interviewed by the Pittsburgh Post-Gazette. Among other things, the Diocese refused to disclose any of the reasons why Zirwas was placed on a leave of absence, citing the confidentiality of his personnel files. However, when Wuerl presided over Zirwas' funeral, he stated, among other things, that "a priest is a priest. Once he is ordained, he is a priest forever."

The Case of Father Richard Zula

Known Assignments

06/1966 – 06/1971	St. Cyril of Alexandria, North Side, Pittsburgh
06/1971 - 12/1973	Most Blessed Sacrament, Natrona Heights
12/1973 - 06/1980	Our Lady of Czestochowa, New Castle
06/1980 - 05/1984	St. Michael Archangel, Munhall
05/1984 - 06/1986	Sisters of St. Mary & Ann, Marianna
06/1986 - 09/1987	St. Clement, Tarentum (Resigned)
09/1987	Leave of Absence (Withdrawn); Zula is admitted to the Institute of Living, Hartford, Connecticut
04/1996	Withdrawn from Ministry

Father Richard Zula was ordained in 1966 and assigned to six different parishes through 1987. In 1987, the Diocese was under the command of Bishop Anthony Bevilacqua. In September of that year, the Diocese received a complaint that Zula had engaged in violent sexual activity with a minor at a rectory. This conduct involved three other adult males who were not priests.

On September 25, 1987, a meeting was held between Zula, Father Ted Rutkowski, Secretary for Clergy and Pastoral Life, and Father Robert Guay. Documentation of the meeting consisted of handwritten notes that included the name of the child victim at the top of the page, followed by three additional names and another notation of the victim's name. Among other things, this document listed "parties at Marianna rectory (assigned May 1984)⁸" "alcohol, marijuana;" "oral sex, attempt anal sex, whips, rectory bedroom, offer to pay private room fee at St. V., present activity." This was followed by the notation, "Institute of Living Tues Sept 29" and the following notes: "No public celebration of mass, No return to parish once out, No communication with [victim] or family, No communication with others involved, Resignation

⁸ 1987 was the year when Zula became pastor at St. Clement.

from parish." Zula was subsequently sent to the Institute of Living, in Hartford, Connecticut on September 29, 1987.

Receiving
by U.S. Post Office
9/25/87

9-25-87
Zula-Grey
TR

[REDACTED]

- parties at Maryanna rectory (assigned May 1984)
- alcohol, marijuana

[REDACTED]

[REDACTED]

[REDACTED]

- oral sex attempt and sex
- whips
- rectory bedroom
- offer to pay private room fee at St J
- present activity

St Paul Retreat House
Institute of Living Tues Sept 29

- No public celebration of Mass
- No return to parish one out
- No communication with Douglas or family
- No communication with others involved
- Resignation from parish

PGH_CP_0014160

The Handwritten Notes

On December 9, 1987, Rutkowski documented his thoughts that Zula was a “mama’s boy” who was “pursued” by the victim. He also described the victim as being “16 – 17 years of age.”

A confidential memorandum from Father Farmer to Rutkowski dated December 29, 1987, outlined three proposed scenarios for placing Zula back into ministry. Among other things, these proposals included assigning him as Chaplain at various parishes or assigning him to provide pastoral care at nursing homes.

Zula was discharged on January 13, 1988. The Diocese was advised that Zula again confessed his criminal conduct. He stated, “I got involved in some inappropriate sexual behavior and my bishop has sent me here for an evaluation.” The summary further noted this other “individual” was “very sexually promiscuous and needy.” The Grand Jury’s review of these materials compels the conclusion that the Diocese was prepared to return yet another admitted child molester to ministry. Indeed, notes in Zula’s personnel file indicated that “re Zula” the “sooner reassigned the better.” However, intervening and external factors changed that judgment.

361-2121

Stanko 2-10-88 (re Zula)

- former resigned the better
- sitting around doing nothing not helping
- will see Zula periodically. Doesn't need regular sessions
- I told Stanko we are still awaiting written summary from
Institute of Living

Planning Zula's Return to Ministry

In May, 1988, a summary of facts was prepared in connection with a lawsuit filed on behalf of victim against the Diocese of Pittsburgh. Among other things, the summary documented the victim's abuse, and the abuse of the victim's brother, by Fr. Robert Wolk. However, the summary also stated that at some point Wolk himself had criticized Zula for "having wild parties with drugs and alcohol."

By September 1988, a criminal investigation was underway. On September 22, 1988, the Pennsylvania State Police interviewed the victim who, among other things, reported that he was first sexually abused by Wolk in 1981. Zula then began sexually assaulting him in 1984 at which time the victim was still under the age of 16. The victim further advised that the sexual abuse occurred approximately once a week for another three years and that it included oral sex, sado-masochistic behavior, and attempts at anal sex. On November 10, 1988, an arrest warrant was issued for Zula. There is no indication that the Diocese disclosed their prior knowledge of Zula's conduct or Zula's confession to the police or to the public.

Zula was charged with over 130 counts related to child sexual abuse. His arrest generated significant press coverage. In the midst of the public outcry, Charles P. Nemeth, Esquire wrote a letter to the editor of the Pittsburgh Catholic magazine dated October 20, 1988. A copy of this letter was found within the Diocesan records. Among other things, Nemeth advised that he was a practicing Catholic and has been a criminal defense attorney for 10 years, which included representing sex offenders. Further, Nemeth advised that he held an LLM degree in Law Psychiatry and Criminology from Georgetown University. Nemeth then advised that he was "awe-struck by how reticent church officials are to condemn this activity as being criminal in scope and form." He criticized the "academic ponderings" and "other esoteric psychiatric diagnoses" that characterized child sexual abuse as "deviance and social aberration" and added that "in fact, it is

probably one of the more heinous criminal activities that individuals can ever engage in. The reasons are self-evident.” He then stated some of these reasons, which included the “higher standard of conduct” that should be required of priests; the “pedestal” on which priests are placed; that “sexual molestation between adults and minors is one of the most reprehensible forms of conduct outlined in statutory and codified law;” and that to “equate the social diseases of alcoholism and drug dependency with child molestation is an absolute and unadulterated folly.”

In November 1988, personnel from the Diocese, including its attorney, met with the Western Regional Office of Children, Youth, and Families (“WROCYP”). A summary of the meeting was then provided to Wuerl in an April 24, 1989 letter from the WROCYP. Among other things, Wuerl was reminded that the Diocese was considered to be a “mandated reporter” of child abuse and thereby required to report any suspected cases of which it became aware. Further, Wuerl was notified that the Diocese was prohibited from conducting its own internal investigations to decide whether or not to report the abuse and was required to report it immediately. The letters exchanged between the WROCYP and the Bishop illustrated a disagreement as to whether the law’s mandates applied to Diocesan personnel.

In the midst of this public scandal, on March 1, 1989, Wuerl authorized a confidential settlement between the Diocese and the family of the victim and his brother (who was also a victim) in the amount of a \$500,000 lump sum with a separate amount of \$400,000 to be paid over a period of 30 years. The settlement contained a “confidentiality agreement” which prohibited the victims from discussing the settlement or basis for the settlement with any third parties - unless agreed to by the Diocese. The settlement released the Bishop, the Diocese, and the Roman Catholic Church from any further liability with respect to the matter.

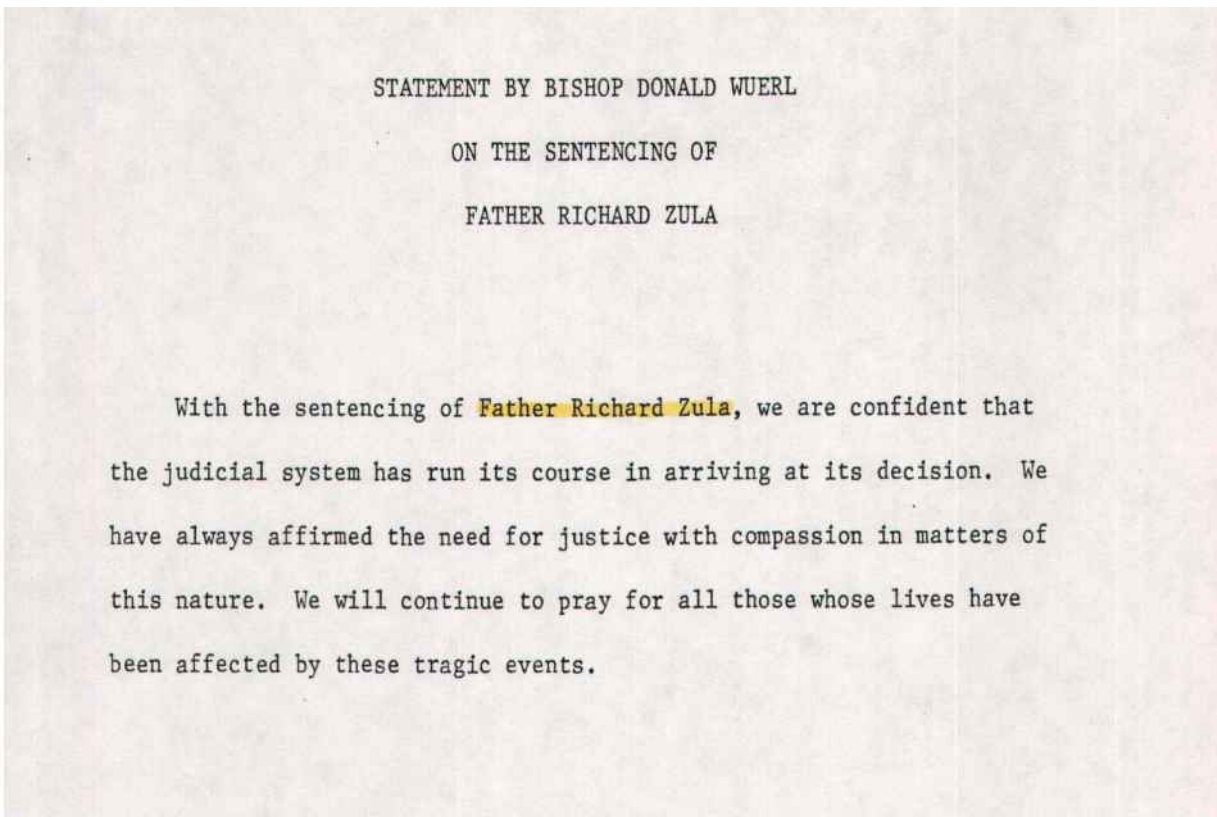
By the fall of 1989, Zula had entered a guilty plea to two counts and was awaiting sentencing. At that time, the Diocese began to receive additional complaints of child sexual abuse against Zula. Father Ron Lengwin documented a telephone call that he received from a parishioner on August 25, 1989. The caller advised that Zula had made frequent sexual advances on her son and at least two of his friends when they were 13-year-old altar boys. The mother reported that Zula asked the boys to pose like statues and attempted to tie them up using rope. The Grand Jury found this mother's report to be consistent with the testimony of George. However, there was no indication that the Diocese reported this complaint to law enforcement. In fact, the Diocese was utilizing diocesan resources and personnel to advocate for Zula at his upcoming sentencing proceeding.

On October 23, 1989, Kenneth Stanko, a doctor obtained by the Diocese to work with Zula, wrote a letter to Father Rutkowski. Stanko enclosed a copy of his evaluation of Zula which he conducted for presentation at Zula's sentencing. Stanko advised that this evaluation was also sent to the court. Among other things, Stanko opined that Zula's "personality style is one of being passive-dependent and that he would not likely be a person to initiate sexual activity." By this letter, the Diocese was placed on notice that the services it had procured for Zula were being used as mitigation evidence at Zula's sentencing. Moreover, these assertions blamed the child victim rather than the adult criminal.

Stanko wrote that Zula had admitted to "mutual masturbation and fellatio with one sixteen-year male" but only because "the boy first suggested sexual behaviors." Stanko further noted that Zula had also admitted to "mild sado-masochistic" behaviors with several boys. However, Stanko concluded that Zula "has never exhibited psychotic symptoms or any disturbance to his thinking and reasoning. I have never doubted his sincerity or honesty." The Grand Jury notes that while

Diocesan resources were being used in such a fashion, unknowing parishioners were still actively tithing from their income without knowledge that church funds were being used to mitigate a convicted sex offender's sentence.

In preparation for Zula's sentencing, a press release issued by Wuerl stated, in part, ". . . the judicial system has run its course in arriving at its decision."



The Bishop's Public Statement

In 1990, after Zula was sentenced to state prison, the Diocese agreed to set aside \$500.00 per month until his release, at which time he would be paid the full amount in a lump sum. The Diocese also informed Zula that he would not be given any new assignments and asked him to consider requesting a dispensation from the priestly ministry. Zula responded in a letter dated

September 11, 1990. He wrote that had the Diocese supported him, he may not have pleaded guilty. He then accused the Diocese of paying for his treatment in order to “save their own hide.” Zula further advised that the District Attorney had offered to make a deal with him if he divulged names of other priests involved in pedophilia and that he

could have named several priests; however, out of a sense of loyalty to my brother priests, and to try to protect the Church from any further scandal, I would not divulge their names, even to save myself from a jail term.

Zula stated he would sign the petition for dispensation if the Diocese arranged for his release from prison first.

In March, 1992, Zula informed the Diocese that he might be eligible for early release in July and requested that Wuerl confirm his future salary payments to assist him in obtaining his release. In response to Zula’s request, internal Diocesan documents revealed that Wuerl directed his subordinates to provide the requested information. The Diocese also agreed to increase Zula’s sustenance payments to \$750 per month after his release and to provide him with medical coverage. When Zula was released in July, 1992, he received a check in the amount of \$11,542.68 from the Diocese.

Glory to
Jesus Christ!

MARCH 4, 1992

DEAR BISHOP WUERL: -

How ARE YOU? I HOPE FINE! - I JUST WANTED TO GIVE YOU AN UPDATE ON WHAT'S GOING ON. I WAS REQUIRED TO SUBMIT A "HOME-PLAN" AND A "JOB PLAN" TO THE PA. PAROLE BOARD ON MARCH 3, 1992. THEY WANTED TO KNOW WHAT INCOME I WOULD RECEIVE UPON RELEASE, AND WHO WAS MY EMPLOYER.

I INFORMED THEM THAT I WOULD RECEIVE \$750. SUPPL. SALARY/PENSION AND INSURANCE MEDICAL COVERAGE FROM THE "PGH. CATHOLIC DIOCESE".

BISHOP WUERL, IT IS EXACTLY FOUR MONTHS TO MY RELEASE DATE; JULY 4, 1992. THERE WILL BE FIREWORKS WHEN I GET OUT!

PLEASE REMEMBER ME IN YOUR PRAYERS DURING THIS SACRED LENTEN SEASON. I WISH YOU A VERY SPIRITUAL AND FRUITFUL LENT.

your Brother in Christ,
Rich Zula

* I HAVE ALSO WRITTEN TO
FR. GUAY.

PGH_CF_001-027

Zula's Letter to Wuerl Regarding Early Release from Prison

The Diocese continued to receive reports of past criminal conduct on the part of Zula after his release. In a 1993 letter to Wuerl, a victim reported that Zula “systematically ask[ed] me to strip, assume a kneeling position, have my hands tied by a closeline type rope and subject me to a beating with various types of whips and leather straps.” Shortly after this report, the Diocese finally began “laicization,” the process to remove Zula as a priest.

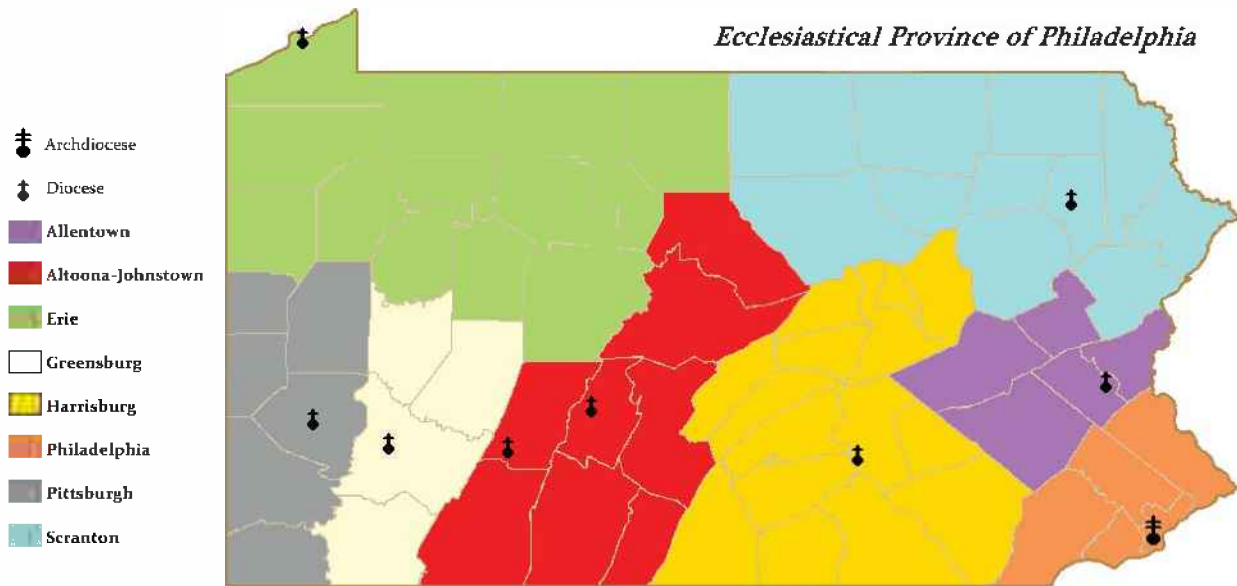
On January 20, 1995, Wuerl met with Zula to discuss his future salary and medical benefits. They discussed his dispensation from priestly vows but Zula was hesitant to agree to his removal because he did not think he could support himself. Zula suggested the possibility of a lump-sum payment which Wuerl referred to as “cushion income.” After further discussion, Wuerl was open to the idea of Zula receiving a lump-sum payment of \$180,000.00. Zula countered, however, with a request for “\$240,000.00 (TAX FREE).” Additional internal documents indicated that the Diocese weighed Zula’s request. Three pages of undated handwritten notes with the heading “FROM THE DESK OF Father Guay” referenced Zula’s concern regarding his July, 1995 payments and the figures of \$180,000 and \$240,000. The words “slush fund – under table” were also included on the notes. Similarly, in a November 24, 1995 letter sent from Zula to Wuerl, Zula stated that he had recently met with Guay and Father Dinardo who informed him that if he were to resign from the active priestly ministry, he would still be entitled to receive his monthly sustenance payments and medical coverage. In light of this representation, Zula stated his desire to resign.

In 1996, the Diocese entered into a memorandum of understanding with Zula whereby he was allowed to resign and was prohibited from ever seeking future assignments within the Diocese. In return, the Diocese agreed that it would continue to pay him \$750.00 per month for sustenance and provide medical coverage for him.

On January 31, 2001, another victim disclosed abuse by Zula. The victim reported that Zula asked him to remove his clothes so that he could beat him with a belt. On December 14, 2001, the Diocese increased Zula's sustenance payments to \$1,000 per month as of January, 2002.

In July, 2007 the Diocese learned that Zula had been volunteering at the Good Shepherd Church in Braddock. The Diocese dispatched a letter to Zula reminding him that such activity was not permitted.

Roman Catholic Diocese of Scranton



I. General Overview of the Diocese of Scranton, Pennsylvania

The Roman Catholic Diocese of Scranton is a suffragan see of the Archdiocese of Philadelphia, established on March 3, 1868. The seat of the Bishop is St. Peter's Cathedral in Scranton, Pennsylvania. Other cities in the Diocese include Wilkes-Barre, Williamsport, Hazleton, Carbondale and Pittston. There are an estimated 348,600 Catholics served by the Diocese which is approximately 31.2% of the general population of the region. The Diocese is located in the northeastern portion of the Commonwealth and is comprised of the counties of Lackawanna, Luzerne, Bradford, Susquehanna, Wayne, Tioga, Sullivan, Wyoming, Lycoming, Pike, and Monroe.

II. History of Bishops of the Diocese of Scranton

- a) Bishop Jerome Hannan (8/17/1954 through 12/15/1965)
- b) Bishop J. Carroll McCormick (3/4/1966 through 2/15/1983)
- c) Bishop John O'Connor (5/6/1983 through 1/26/1984)
- d) Bishop James Timlin (4/24/1984 through July 7/25/2003)
- e) Bishop Joseph Martino (7/25/2003 through 6/2009)
- f) Bishop Joseph Bambera (04/26/2010 to Present)

III. Additional Church Leadership within the Diocese of Scranton Relevant to the Grand Jury's Investigation

In any Diocese, the chief executive of the Diocese is the bishop. It was not uncommon to observe evidence of other high ranking members of the Diocese involved in the handling of child sexual abuse complaints or internal investigations at the bishop's request. The Grand Jury observed that with respect to the Diocese of Scranton, most matters were personally handled by the bishop himself. As such, there is insufficient evidence to designate additional relevant leadership in this report.


IV. Findings of the Grand Jury

The Grand Jury uncovered evidence of sexual abuse of minors committed by dozens of priests in the Diocese of Scranton. This sexual abuse included grooming and fondling of genitals and/or intimate body parts, as well as penetration of the vagina, mouth, or anus. The evidence also showed that diocesan administrators, including the bishops, had knowledge of this conduct yet regularly placed the priests in ministry after the Diocese was on notice that a complaint of child sexual abuse had been made. This conduct enabled the offenders and endangered the welfare of children.

The evidence demonstrated that the Diocese had discussions with lawyers regarding the sexual conduct of priests with children and made settlements with the victims. These settlements contained confidentiality agreements forbidding victims from speaking out about their abuse under threat of some penalty, such as legal action to recover previously paid settlement monies.

Finally, the Grand Jury received evidence that several Diocesan administrators, including the bishops, often dissuaded victims from reporting to police or, conducted their own deficient, biased investigation without reporting crimes against children to the proper authorities.

V. Offenders Identified by the Grand Jury

- 1) Philip A. Altavilla
- 2) Girard F. Angelo
- 3) Mark G. Balczeniuk
- 4) 
- 5) Joseph P. Bonner
- 6) Martin M. Boylan
- 7) Robert J. Braque
- 8) Francis T. Brennan
- 9) Joseph W. Bucolo
- 10) Gerald J. Burns
- 11) Robert N. Caparelli
- 12) Anthony P. Conmy
- 13) J. Peter Crynes
- 14) Raymond L. Deviney

- 15) [REDACTED]
- 16) Donald J. Dorsey
- 17) [REDACTED]
- 18) John M. Duggan
- 19) John J. Dzurko
- 20) James F. Farry
- 21) James F. Fedor
- 22) Ralph N. Ferraldo
- 23) Angelus Ferrara
- 24) Austin E. Flanagan
- 25) Joseph D. Flannery
- 26) Martin J. Fleming
- 27) Robert J. Gibson
- 28) Joseph G. Gilgallon
- 29) Joseph A. Griffin
- 30) Joseph T. Hammond
- 31) P. Lawrence Homer
- 32) Mark A. Honart
- 33) Joseph F. Houston
- 34) [REDACTED]
- 35) [REDACTED]
- 36) Francis G. Kulig
- 37) Albert M. Libertore, Jr.

38) John A. Madaj

39)

40) James M. McAuliffe

41) Neil McLaughlin

42) Joseph F. Meighan

43) Russell E. Motsay

44) James F. Nolan

45) W. Jeffrey Paulish

46) John A. Pender

47) Mark T. Rossetti

48) Edward J. Shoback

49) Thomas P. Shoback

50) Thomas D. Skotek

51) John J. Tamalis

52) Virgil B. Thetherow

53) Robert M. Timchak

54) Lawrence P. Weniger

55) Joseph B. Wilson

Society of St. John

56) Christopher R. Clay

57) Eric S. Ensey

58) Carlos Urrutigoity

59) Benedict J. Van der Putten

VI. Examples of Institutional Failure: Fathers Robert Caparelli, Joseph Hammond, and Thomas Skotek

The Grand Jury notes the following examples of child sexual abuse perpetrated by priests within the Diocese of Scranton. These examples further highlight the wholesale institutional failure that endangered the welfare of children throughout the Pennsylvania Dioceses including the Diocese of Scranton. These examples are not meant to be exhaustive; rather, they provide a window into the conduct of past Pennsylvania Bishops and the crimes they permitted to occur on their watch. In the Diocese of Scranton, the acts of Robert Caparelli, Joseph Hammond, and Thomas Skotek, speak for themselves.

The Case of Father Robert N. Caparelli

Known Assignments

06/1964 – 09/1964	Queen of Peace, Hawley
09/1964 – 09/1967	St. Francis, Nanticoke
09/1967 – 10/1968	Most Precious Blood, Hazleton
10/1968 – 09/1974	St. Mary, Old Forge
09/1974 – 06/1981	Mercy Center, Dallas
06/1981 – 09/1991	St. Vincent, Milford
09/1991	Relieved of Duties
12/1994	Died in state prison

On May 23, 1964, Robert N. Caparelli was ordained a Roman Catholic Priest within the Diocese of Scranton. Between September, 1967 and October, 1968, Caparelli served as an assistant pastor at the parish of Most Precious Blood in Hazelton. On August 14, 1968, less than four years after Caparelli's ministry began, a letter was sent to Bishop J. Carroll McCormick from a police officer in Hazleton. The officer reported to the Bishop that Caparelli was contributing to the delinquency of two altar boys. These boys were brothers and were 11 and 12 years old. The police officer stated that Caparelli was "demoralizing them in a manner that is not natural for any human that has all his proper faculties." The officer stated that the mother had made the complaint to him, but that he was reporting it to McCormick. He explained that the mother of the victims was afraid to tell the boys' father due to the possible "deadly nature" of the ensuing confrontation. The policeman closed his letter with an offer to meet with the Bishop or provide additional information, if needed. He noted that there were "other situations" as well. The officer commented that if the situations were not curbed, violence would take place.

August 14, 1968
Hazleton, Pa.

J. Carroll McCormick, Bishop
Diocese of Scranton
Scranton, Pa. 18503

Your Excellency:

May I introduce myself to you. I am a Member of the Most Precious Blood Church in Hazleton. I am a Police officer in the city and very much interested in the well being of the Parishoners as well as the other citizens in our locale.

The reason I am writing this letter to you is in reference to an assistant in our parish, Reverend Robert Capparelli. It is a known fact that he has contributed to the delinquency of 2 minor boys, ages 11 and 12, by demoralizing them in a manner that is not natural for any human that has all his proper faculties. They are 2 brothers that were altar boys and the mother made them quit. The Father doesn't know about this incident and we are and must keep it a secret. The Mother is afraid to tell him for fear of repercussions that would be of a deadly nature. The Mother had the courage to come to me and tell me of the situation. She is a Registered Nurse and knows that there is need for a Doctor in this case. We all have the greatest respect for Monsignor Mark Mecca and think he is doing a fine job. We think the Monsignor should not be burdened with this situation and others that this assistant is responsible for. I would be willing to tell you about the other situations if you so desire. I think action should be taken to curb these situations before violence takes place.

If further explanation is needed, I would be willing to meet with you at your convenience.

Wishing you good health, I remain,

Your Sheperd,



Hazleton, Pa. 18201

DS 07527

Three days later, the head pastor of Most Precious Blood contacted McCormick. Father Mark Mecca had also reviewed the letter that the Bishop had received. Regarding it, he wrote to McCormick:

I have to say that it expresses the voice of many of my parishioners. I referred this matter to you at Thanksgiving-tide of last year, when I told you that I would try to solve this problem, to relieve Your Excellency of at least one of the many problems. This problem is too big for me. It has grown into something that is unbelievable. In other words all that this gentleman writes is true... but there is so much that is missing, and all very, very serious.

Mecca went on to note that at least one fellow priest, Monsignor Mussari, simply did not wish to know the details. He noted that Monsignor James Timlin was aware of at least one area of concern due to his presence when Mecca broached the subject on a previous occasion. Mecca closed his letter noting, "Your Excellency has definitely noticed that I am under an incubus . . . all on account of some of these things." The Grand Jury noted that "incubus" is a Latin term for "a male demon obsessed with the sexual" and can be a "nightmare known for causing oppression or burden."

MOST PRECIOUS BLOOD CHURCH
FOURTH AND SEYMERT STREETS
HAZLETON, PENNSYLVANIA 18201

Aug. 17, 1968

Most Rev. J. Carroll McCormick, D.D.
300 Wyoming Avenue
Scranton, Pa. 18503

Dear Bishop McCormick:

Concerning the letter which is enclosed, as was sent to you by the parishioner, I have to say that it expresses the voice of many parishioners. I referred this matter to you at Thanksgiving-tide of last year, when I told you that I would try to solve this problem, to relieve Your Excellency of at least one of the many problems. This problem is too big for me. It has grown into something that is unbelievable.

In other words all that this gentleman writes is true... but there is so much that is missing, and all very, very serious.

Mgr. Musari and I were in to talk to you, of different problems of course. (This he does not know of) I wanted to go over some of the things with Your Excellency. One of the topics would be that which I mentioned to your Excellency in the presence of Mgr. Timlin.

If there is need of my meeting with Your Excellency, or with any particular person with some facts to bring light on the subject, these persons can be supplied. In fact one of these is one of my lay-teachers.

Your Excellency has definitely noticed that I am under an incubus... all on account of some of these things.

With best wishes always, and reaffirming my deepest devotion to my Beloved Bishop, I am

Very sincerely yours in Christ,

Mark A. Mecca
Mark A. Mecca

DS 07526

Mecca Reports the "Incubus"

On August 19, 1968, another concerned parishioner wrote to McCormick. While noting general concerns about Caparelli's demeanor, the parishioner stated:

We tolerated all this but it is now a known fact in Hazelton that he is demoralizing young boys especially those that serve as altar boys. Many parents have withdrawn them and are being retained not to report him to the juvenile division of the Police Dept. We want to avert scandal. This is the consensus that we would overlook all the former complaints but this last one, may present a tragic situation.

On September 2, 1968, McCormick wrote a secret note that the Grand Jury obtained from the confidential Diocesan archives. McCormick wrote that he had spoken with Caparelli who "admitted acting too freely with 2 altar boys." Contrary to the reports about him, Caparelli insisted that he did not do anything immoral. While Caparelli agreed that the Bishop had to take action against him, he begged to be assured that he would be able to continue working as a priest in the Diocese.

Father

Caprelli

~~Sept~~ Sept. 2, '68

admitted acting too freely
with 2 altar boys (brothers)
- insisted he didn't do
anything immoral -

claimed he was being misunderstood
by the mother of the two
boys (a nurse) who suggested
he see a doctor.

said he saw a doctor, who assured
him he was not a homosexual.
- he was very submissive, claimed
he would do what he was directed
to do. He cast aspersions
on the Pastor (Mrs. Mason)

- he prefers to go to the mass here while with
further direction.

- He agreed Bishop had to take
action against him on basis of
reports

- He begged to be absolved of being
able to work as a Priest in
Diocese.

- He was concerned for his financial
status, because he helped out at home.

(I said we would continue
his salary - that of a curate) I
suggested he get more data from
the Propagation Office.

+ J. C. Mc Cormick

Caparelli was subsequently sent to the Padua Retreat House. An internal Diocesan memorandum from October 1968 noted that based upon Caparelli's version of events, "the mother, a nurse, may have exaggerated." Any child sexual abuse was dismissed as "immaturity" and a change was suggested. McCormick ultimately assigned Caparelli to serve in the parish of St. Mary's in Old Forge in October, 1968. In 1981, Caparelli was appointed head pastor of St. Vincent's in Milford.

In 1985, while Caparelli was still in active ministry as head pastor at St. Vincent's, then-Bishop James Timlin dispatched a memorandum to all priests, religious and lay personnel of the Diocese of Scranton. The memorandum explained that the Pennsylvania Child Protective Services Act required reporting to civil authorities both "actual and suspected cases of child abuse." The memorandum explained that a report must be made to the head priest of a parish or the superior of a given diocesan institution. The Chancery noted that it stood ready to assist. In spite of this mandate, Timlin permitted Caparelli's continued ministry and no report was made regarding his conduct.

MEMORANDUM

TO: All Priests, Religious and Lay Personnel of the Diocese of Scranton
FROM: The Chancery
RE: Child Protective Services Act
DATE: July 23, 1985

The Pennsylvania Child Protective Services Act requires, under penalty, the reporting to civil authorities, actual and suspected cases of child abuse. To ensure compliance with these laws, His Excellency, Bishop Timlin, has directed that the enclosed information be transmitted to all persons, parishes, agencies, schools and institutions within the Diocese.

This information is submitted in order to update and expand the knowledge and skills which are necessary for effective ministry to and care for children.

In institutions of the Diocese which have a familiarity with the Child Protective Services Act, the reporting of suspected cases of child abuse is to follow stated departmental or agency procedures.

In situations where the provisions of the Child Protective Services Act have not been implemented, the reporting procedures as defined in the Act are to be followed by the person in charge.

In cases of suspected child abuse discovered by a priest the reporting of such suspected incidents is the responsibility of the pastor of the parish. The Chancery is available to assist in offering direction relative to the reporting of such incidents discovered by a parish priest. In cases discovered by a priest in an institution or high school within the Diocese, a report must be made to the superior or principal of that facility.

In situations where an accusation of child abuse, as defined by the Act, is made against any person or agency of the Diocese the following procedures are to be followed:

Where established guidelines concerning such institutions are in place the procedures so established are to be followed.

Where guidelines have not been established, the person with pertinent information must consult with their immediate superior for direction in implementing the provisions of the Child Protective Services Act. If this information is received by a priest, consultation must be made with the Chancery Office for direction in implementing the provisions of the Act.

Any questions relative to the Child Protective Services Act are to be referred to the appropriate head of the agency, school or institution, or to the Chancery Office.

DS 07456

The Mandated Reporter Memorandum

Within Caparelli's personnel file, the Grand Jury found a letter from John M. Quinn, Esquire. The letter, dated September 3, 1991 and marked received September 6, 1991, appeared to have been shared with the Diocese of Scranton through Bishop Donald Trautman of the Diocese of Erie. The letter suggested a way to reorganize any diocese to minimize recovery by victims of child sexual abuse in the event that "a large judgement is rendered against the Bishop and the Diocese in a pedophile case." The Grand Jury noted that at that time scores of predatory priests were still in active ministry in the dioceses of Pennsylvania, and one of them was Caparelli. However, before the end of 1991, Caparelli was criminally charged for the sexual abuse of a child.

QUINN·GENT·BUSECK & LEEMHUIS·INC.

Attorneys At Law

2222 West Grandview Boulevard, Erie, PA 16506-4508 Phone: 814/833-2222 FAX: 814/833-6753

John M. Quinn, Sr.

September 3, 1991

George S. Forde, Jr., Esquire
Stradley Ronon Stevens & Young
2600 One Commerce Square
Philadelphia, Pa. 19103-7098

RECEIVED

SEP 6 1991

S. H. B. Y.
G. S. FORDE

RE: Agenda matter - Diocesan Attorneys Meeting

Dear Mr. Forde:

As attorney for the Erie Diocese, I have been in extended discussions with our new Bishop Most Reverend Donald W. Trautman regarding steps which might be taken to insulate diocesan assets in the event that a large judgment is rendered against the Bishop and the Diocese in a Pedophile case. As I am sure you are aware, all insurance companies have withdrawn coverage for liabilities arising out of such events.

I have recommended to Bishop Trautman that two steps be taken: (1) that a number of diocesan corporations be created, each of which would have responsibility for the management, etc. of various diocesan assets such as its real estate, its Endowed Funds, its normal operational activities and its social concern corporations. The Ordinary would be the Sole Member of each of the corporations and he would retain the five responsibilities mandated by Canon law to-wit creation of the corporation and its by-laws, appointment and termination of trustees, control over the extraordinary disposition of assets by the corporation particularly in the real estate field, the sole power to amend the by-laws and the sole power to terminate the corporation. The trustees would be, to the extent possible, lay persons having no connection with the Diocese but having actual expertise in the matters of each corporation. (2) We are recommending that a Declaration of Charitable Trust be filed for each parish by which the ordinary would execute a Declaration of Trust appointing himself as trustee, naming the Roman Catholic Church as the sole beneficiary and stating that the parish assets, real, personal and mixed, (which are accurately identified) are held solely to carry out the charitable purposes of the Trust. The Trust would contain a Spendthrift clause which would state that its assets are not susceptible to any kind of legal process for non-trust



George S. Forde, Jr., Esquire
September 3, 1991
Page Two

purposes. Hopefully this would insulate the assets of the parish from execution.

It is our conclusion that with regard to the diocesan corporations if they are created as above set forth actually hold meetings, create minutes and do the things for which they are created, a court would not "pierce the corporate veil" to satisfy a plaintiff's judgment in a pedophile case. In the case of the Declaration of Trust for the parishes, it is our thought that if such a document is filed with the Recorder of Deeds in the County in which each parish exists, this could well protect even the parish assets against the levy.

I believe because of the concern all of us have about the results of this type of litigation on our dioceses, that this is an appropriate agenda item for the Diocesan Attorneys meeting.

After you have had a chance to review this letter, it might be helpful if you would call me. I can be reached in the mornings at 814/452-7130 or in the afternoons at 814/833-2222. I will be away till 9/11, so please call after that date.

Very truly yours,

QUINN, GENT, ROSECK & LEEHUIS, INC.

By 
John M. Quinn, Sr.

JMQS/jad

cc: Most Reverend Bishop Donald W. Trautman

DS 06789

Reorganization to Avoid Liability

Following the filing of criminal charges against Caparelli, Timlin issued a statement on behalf of the Diocese of Scranton. The statement announced the Diocese's full cooperation with law enforcement and its own thorough investigation. No comment regarding the Diocese's pre-existing knowledge of Caparelli's criminal conduct was made.

On December 17, 1991, Timlin personally took another complaint from a respected medical doctor and faithful catholic parishioner. The doctor disclosed that he had been a victim of Caparelli's when Caparelli had served at St. Mary's. He reported that he was 11 or 12 years old when Caparelli "sexually molested" him. The doctor reported that there were "other boys involved as well."

Second Draft - 12/12/91

Approved by Attorney James E. O'Brien, Jr.
and Attorney Mark Chopko

A Statement of the Diocese of Scranton

The Diocese of Scranton normally considers conduct on the part of its priests as an internal matter. However, due to the fact that, in this most unusual case, criminal charges of child sexual abuse have been brought against a diocesan priest, the diocese recognizes its responsibility to explain its actions with regard to this matter.

In accord with the guidance of the United States Catholic Conference, the Diocese of Scranton has implemented a multi-step approach, once allegations of priest sexual misconduct are raised and brought to the attention of appropriate diocesan officials. In this case, a prompt, thorough investigation was conducted, which led to the immediate suspension of the priest from his duties as pastor of St. Vincent's Church, Milford. The priest was then sent for psychological evaluation and intensive treatment at a facility in Maryland, where he remains at this time.

The diocese offered its full cooperation at all times, in the course of its own investigation and that of local law enforcement officials.

Any incident of this nature or any other reports similar to it are of intense concern to the diocese. Even one incident is viewed as tragic. The pain that results from child sexual abuse is deeply felt by the victim, the victim's family, the community and the Church itself.

DS 07696

RE. Rev. Robert Casarelli

This afternoon, Dec. 17, 1991, [REDACTED]

[REDACTED] Scranton, Pa.

[REDACTED] a 36 year old physician, called on me at the Chancery to tell me that he was sexually molested by Father Casarelli at St. Mary's in Old Forge, Pa. [REDACTED] was about 11 or 12 years old at the time. It happened over a long period of time, and [REDACTED] is absolutely certain that there other boys involved as well.

[REDACTED] is a [REDACTED] physician in Scranton and he has carried this burden all these years at great cost to himself emotionally and every other way. He was not looking for anything, no publicity, no money. He just wanted Fr. Casarelli to not be returned to a place where this could happen again or where he can cause such terrible trauma for other boys. He said I could use his name in talking to Father Casarelli.

I thanked [REDACTED] for his courage in coming to me. It was an extremely difficult thing for him to do. I assured him that we would keep this matter confidential, and only use it when necessary to confront Fr. Casarelli. [REDACTED] came forward at this time because he was encouraged to do so as a result of the publicity lately

+ James C. Tuttle
Bishop of Scranton.

DS 07748

On December 23, 1991, a civil lawsuit was initiated against the Diocese for Caparelli's criminal conduct. The Diocese aggressively fought back for a period of years before ultimately settling the matter. Timlin specifically took actions to protect the secret archives of the Diocese from legal discovery during the course of the litigation. These actions were taken despite the fact that the plaintiff's complaints were clearly consistent with diocesan knowledge that Caparelli had, in fact, molested the child. The lawsuit alleged that the child had been molested from September, 1985 through June, 1986 in the rectory of Saint Vincent DePaul. Specifically, the lawsuit alleged that Caparelli forcibly sodomized the child.

Catholic parishioners were not pleased at having been endangered and kept uninformed by the Bishops of Scranton. On January 9, 1992, one such parishioner, who attended St. Vincent's, wrote to Timlin stating:

Your misleading and deceptive tactics by sending a representative to the parish only was a further effort to circumvent the truth and cover up what possibly could be a true situation. To deal with parishioners in this matter as if they have no intelligence is perhaps more of a shock than what is presently facing us. To be dealt with as fools by those we trusted speaks of nothing but further non concern by you and the Diocese of Scranton. The Parishioners "rights to know the truth" has been violated and a distrust of the church and its hierarchy prevails. Perhaps this is even a greater scandal than the immediate crisis facing St. Vincent's parishioners.

6861316

1/17/92 Answered by phone.
Never got the first letter!
Everything ok - Now she
understands. HGT.

January 9, 1992

The Most Rev. Bishop James Timlin
Bishop of Scranton
300 Wyoming Avenue
Scranton, Pa. 18503

Dear Bishop Timlin:

The recent allegations and events concerning the Rev. Robert Caparelli, former Pastor of St. Vincent Church, Dingman Hills, Penna., have prompted me to again write to you. Perhaps you may recall that in September of 1988, I not only had a telephone conversation with Father Richards (of your office), but followed that conversation with a two page letter concerning Father Caparelli's drastic change in behavior and the possible need for professional help. You never so much as acknowledged the receipt of that letter that I took the time to draft out of concern for this troubled man. Perhaps you thought it was a "crank letter" from a disgruntled parishioner. Had you investigated the matter in 1988, perhaps we, as a parish family, would not be facing what we are today in such great proportion.

To have to see on TV, read the local headlines, or have some non-Catholic friends approach you about these alleged charges speaks poorly of the concern you have for both Father and the St. Vincent Parish Family "by keeping us in the dark" about any possible problems.

Your misleading and deceptive tactics by sending a representative to the parish only was a further effort to circumvent the truth and cover up what possibly could be a true situation. To deal with the parishioners in this manner as if they have no intelligence is perhaps more of a shock than what is presently facing us.

To be dealt with as fools by those we trusted speaks of nothing but further non concern by you and the Diocese of Scranton. The parishioners "right to know the truth" has been violated and a distrust of the church and its hierarchy prevails. Perhaps this is even a greater scandal than the immediate crisis facing St. Vincent's parishioners.

I am angered, not so much for what may be true allegations concerning Father Caparelli, but at you as a leader of the Catholic Church for the way in which you dealt with the situation.

-2-

Much healing is needed in the parish in order to survive the destruction done, not only by these allegations, but by your total disregard for us as a caring, forgiving parish family.

Very truly yours,

A large black rectangular redaction box covers the signature area.

Milford, Pa. 18337

DS 06245

The Parishioner's Letter

The letter bore a notation from Timlin, “Never got the first letter! Everything ok - now she understands.”

Another letter dated April 6, 1992 was found within the Diocesan records written by a retired captain of the Pennsylvania State Police. He stated that in 1974, a high school friend told him that Caparelli was touching the genitals of his son and others. In response, the captain met with the head pastor and Caparelli. Caparelli was confronted with the complaint that he was molesting children and he admitted that it was true.

The captain informed the head pastor and Caparelli that no one wanted to press criminal charges but that Caparelli’s conduct had to change. The head pastor assured him that he would take care of it. Caparelli was transferred within the year. Diocesan records showed that Caparelli was assigned as a chaplain at the Mercy Center in Dallas in 1974. In 1981, he was transferred again to St. Vincent’s as head pastor.

On July 14, 1992, yet another complaint about Caparelli was received by Timlin. The letter advised that Caparelli had abused 10-, 11-, and 12-year-old boys as far back as 1967 at Most Precious Blood parish. The writer indicated that he had knowledge of the abuse because he, his brother, and their friends were all victims. The letter stated:

There must have been other reported incidents of abuse in Caparelli’s career. It is inconceivable to me that this man molested altar boys in 1967 and never transgressed until 1991 when he committed 32 counts of indecent exposure, indecent assault, and involuntary deviate sexual intercourse with children.

14 July 1992

Bishop Timlin
Diocese of Scranton
300 Wyoming Ave.
Scranton, Pennsylvania 18503

*Answered by phone
7/20/92 - the
day this letter was received.
+ JCT.*

Dear Bishop Timlin:

I was deeply disturbed to read of the recent conviction of Reverend Robert Caparelli for sexual abuse of a teenage boy in Milford, Pa. You should be aware, if you are not already, that Caparelli sexually abused altar boys (ages 10, 11, and 12) as far back as 1967 at Most Precious Blood Church in Hazleton. I know this because my brother and I and a number of our friends were victims. Immediately upon learning of these heinous acts, my mother, together with other parish mothers met with Msgr. Mark Mecca (then pastor of MPB) and demanded that Caparelli be removed. Naturally, both Msgr. Mecca and Caparelli denied the abuse. Luckily, for our sake, our mothers did not give up. Upon the next incident of abuse (which occurred within days of the meeting), my mother removed us as altar boys and threatened to report Caparelli to the police. The Church persuaded my mother to avoid such actions, assuring us that Caparelli would be sent for treatment and would not again be placed in a position which afforded him access to young boys.

There must have been other reported incidents of abuse in Caparelli's career. It is inconceivable to me that this man molested altar boys in 1967 and never transgressed until 1991 when he committed 32 counts of indecent exposure, indecent assault, and involuntary deviate sexual intercourse with children.

My heart breaks for the boy who fell victim to this monster and for the boy's family. I, unfortunately, know first hand the anguish this boy experienced and the feelings of anger, guilt and despair his family must feel toward their Church. It saddens me terribly to know that, in my case (as in his), the Church failed to take sufficient, if any, action to end or condemn such heinous behavior. Instead, the Church chose to "protect its own" while jeopardizing the well-being of innocent children. It is difficult not to question one's faith in an institution that by its acts of denial and resistance commit and condone such sinful behavior.

Please do not ignore this letter. I expect some response from your office. Furthermore, I believe it is incumbent upon you to inform the Milford boy's family that the Church had been fully informed of this man's problem two and a half decades ago but continued to expose their precious child to this evil man.

Sincerely,


The Letter of a Victim

Over the years, many more victims came forward. Caparelli faced additional charges and ultimately pled guilty to offenses against children and received prison time. While in prison it was discovered that Caparelli had been HIV-positive for years. In December, 1994, Caparelli died while incarcerated.

Timlin and the Diocese of Scranton never fully disclosed the decades of knowledge and inaction that left children in danger and in contact with Caparelli. Press accounts and some limited public statements provided a few details of the abuse while the Diocese largely relied upon excuses related to a claimed lack of understanding of the depth of Caparelli's problem. The Grand Jury noted that even when no doubt could be left regarding Caparelli's guilt, the Diocese was determined to provide more aid to Caparelli than to his victims. A stunning example of this was found in a letter from Timlin to Caparelli's sentencing judge in October 1993 following Caparelli's convictions for crimes against children. The letter carbon copied the President pro tempore of the Pennsylvania Senate, Senator Robert Mellow. In it, Timlin requested that Caparelli be released from prison to a Catholic treatment facility – like those that had so often authorized the return of Pennsylvania's predatory priests to active ministry - Saint Luke's Institute in Maryland and the Servants of the Paraclete in New Mexico.

October 15, 1993

The Honorable Harold A. Thomson
Judges' Chambers
Pike County Courthouse
Milford, Pennsylvania 18337

Your Honor,

It has come to my attention that the Reverend Robert Caparelli is coming up before you for sentencing in the next few days. I write now to assure you that I am willing to make arrangements for Father Caparelli to be transferred from Lycoming County Prison to a health care institution approved by you if, indeed, you think this would be feasible and advisable. St. Luke's Institute in Suitland, Maryland, near Washington, D.C., and an institution in New Mexico are two facilities that specialize in these kinds of cases.

Such an arrangement would be a great financial savings for the State Government and it would mean that Father Caparelli would be able to continue his therapy. He would also be able to receive the medical care he very much needs, and he definitely would not be a threat to anyone while he is under the supervision of the authorities in the health care institution.

I would be most grateful to you if you could see your way clear to consider this option.

With every best wish, I am,

Sincerely yours,

Most Reverend James C. Timlin, D.D.
Bishop of Scranton

cc: Senator Mellors.

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DS 06669

The Bishop's Letter to the Sentencing Judge

The Case of Father Joseph T. Hammond

Known Assignments

06/1931 – 09/1932	St. Mary, Mt. Pocono
09/1932 – 09/1935	St. Theresa, Wilkes-Barre
09/1935 – 09/1936	Asst. Director of Charities, Diocese of Scranton
06/1936 – 09/1937	St. Michael Industrial School, Tobyhanna
09/1937 – 12/1938	Director Diocesan Rural Life
12/1938 – 09/1943	Director of Catholic Hospitals, Diocese of Scranton
06/1943 – 09/1943	St. Mary Convent
09/1943 – 04/1946	Director of Catholic Charities
04/1946 – 06/1947	Blessed Sacrament, Miners Mills
06/1947 – 06/1950	St. Charles Borromeo, Sugar Notch
06/1950 – 09/1970	St. Leo, Ashley

Father Joseph T. Hammond was ordained on May 30, 1931. The Diocese of Scranton provided no records relevant to Hammond in its initial production of documents pursuant to a Grand Jury subpoena served on September 1, 2016. Through counsel, the Diocese explained that it did not have any records indicating that Hammond had engaged in any sexual misconduct with children. Hammond illustrates another type of case within the Dioceses of Pennsylvania: a case unknown to the modern Diocese of Scranton and an injustice only remembered by the victim.

Today Joe is 72 years old. On June 21, 2016, he testified before the Grand Jury and explained that in 1961, he was a high school student. His high school was affiliated with St. Leo the Great within the Diocese of Scranton. Hammond was a priest at that parish.

Hammond taught the boys to play cards and would invite them into the rectory. On one occasion, the boys were at the rectory playing cards and Joe went up to the room at Hammond's invitation. Joe explained,

I knocked on the door, knocked on the door and there was no one there. So I come back down and I said he's not there. They said, yeah, he's there, go up. So I went up there. I knocked on the door and he had opened the door. He was in the bed and he had himself covered. And he wanted me to come and sit on the edge of the bed with him. I'm thinking this is kind of odd. So I went over there and I sat on the edge of the bed. And he threw off the covers and he was naked and he was masturbating.

Joe was shocked. He explained his shock, stating, "He was right below God as far as I was concerned and I had a lot of respect for him."

Joe testified that Hammond attempted to molest him:

he tried to fondle me even though I had my clothes on. And then he says, I want you to take your pants off and get into bed with me. I said, no, I didn't think it was a good idea. So I says, I'll be right back.

Joe rushed back to his friends and reported what had occurred. At first, his friends refused to believe him. In fact, an older boy struck him for speaking ill of Hammond. Joe then asked the boys to accompany him. They went upstairs and peered into Hammond's room where they observed Hammond masturbating. When Hammond saw the boys, he invited them into his room. The children ran away.

Joe told the Grand Jury that he was panicked by what had happened. He called his girlfriend even though it was almost 3:00 A.M. His girlfriend ultimately became his wife and she also testified before the Grand Jury. She explained that her father would never let her speak with a boy at 3:00 A.M. but her father could tell that Joe was panicked and that something was very wrong. She advised Joe to get out of the rectory. Joe saw the keys to Hammond's large sedan and grabbed them and drove off in Hammond's car. He explained that he drove straight to the police station:

I went to the police station in that little town I lived in, Ashley, Pennsylvania. I thought, well, this guy will be able to steer us the right way. The guy who was on duty that night, his name was Chief McGowen. He was also a member of that Saint Leo's Church and he was the guy who would take up the collections on Sunday. When I went there and told him what had happened, I said I stole his car. I said, I have it out in the parking lot. He says, I don't want to know anything about this. I want you to leave, get out of here. I don't want the car here. I says, I can't take the car. I said, I want you to arrest me because I don't have a driver's license. He says, well, I just want you to get out of here, get rid of the car. I don't care what you do

with it. So we went and I dropped my friends off at their homes. And I went to my home and woke up my parents and told them what happened.

Joe's mother contacted the Diocese the next day. She wanted Bishop Jerome D. Hannan to be aware of Hammond's criminal conduct. The Diocesan leadership advised that they would look into the matter and take action. Joe specifically recalled that his mother received the assurances of the Chancery that the bishop had been informed and the matter would be addressed. The following day, members of the Diocese retrieved Hammond's sedan from the front yard of Joe's home.

According to Diocesan records, no action was taken against Hammond and he continued in ministry until his death in 1985. A review of Hammond's Diocesan file revealed that there was no record of the complaint made by Joe's mother.

Over the years, Joe made numerous efforts to find someone who cared about his experience. His wife testified that the experience completely changed Joe as a person. It made him angry and less trusting. In spite of Joe's anger at Hammond's conduct and the Diocese's inaction, Joe and his wife went on to have a happy life together. They grew their family and their children went on to have successful careers but Joe never forgot what Hammond tried to do and what the Diocese failed to do. That desire to see the matter pursued, even 55 years later, led Joe to contact the Pennsylvania Office of Attorney General in 2016.

While Joe is now a Methodist, he did not leave the Catholic Church willingly. Joe explained the impact that Hammond had on his faith:

He definitely did because I didn't want to be any part of that Catholic faith anymore, especially since we were trying to report what happened to his supervisor or boss like you would in a workplace. If someone does something bad, you report it to the boss and something happens. But this wasn't happening. When my parents got involved and the other parents got involved, I'm thinking now something is going

to happen. It was just totally ignored. I had lost my faith basically because I didn't believe in all that stuff I was growing up with.

The Grand Jury was able to corroborate Joe's account through one of the boys who was with him that evening, as well as through the testimony of his wife. It should be noted that when the Grand Jury served a subpoena on the Ashley Police Department for records of the report, we were informed that no records existed. From a review of Hammond's assignments, the Grand Jury learned that he was assigned to St. Leo's in 1961.

A careful examination of Hammond's Diocesan records revealed Hammond's request to be incardinated into the Diocese of Scranton in 1931; letters which documented his role in advising Bishop William Hafey in Governor's Day celebrations in 1944; a proclamation which granted Hammond the title and honor "Monsignor" in 1968; and the approval letters of various Bishops granting Hammond permission for various cruises and trips to the West Indies, the Holy Land, Mexico, New Orleans, the Mediterranean, Canada, and the Caribbean. Buried within these documents, investigators located a small newspaper clipping. It was from the September 7, 1970 edition of the Wilkes-Barre Record. The article was entitled "Forced to Retire, Msgr. Hammond Says" and stated:

Msgr. Joseph T. Hammond, who will become pastor-emeritus of St. Leo's church, Ashley, this week, yesterday announced he did not retire as pastor of the church, but that he had been retired. He also stated he was in good health.

Forced to Retire, Msgr. Hammond Says

Msgr. Joseph T. Hammond, who will become pastor emeritus of St. Leo's Church, Ashley, this week, yesterday announced he did not retire as pastor of the church, but that he had been retired. He also stated he was in good health.

9/7/70
W. H. Hammond

The Newspaper Clipping

The Grand Jury found Joe's testimony to be credible and this case demonstrative of the lasting effect of child sexual abuse. Joe sought justice at 72 years of age and the Grand Jury was able to corroborate that testimony despite the passage of time. While Hammond may be dead, the impact of his actions live on. This is a sobering reminder that although over 500,000 records were admitted into evidence before the Grand Jury, there are still crimes that could only be discovered through the voices of the victims.

The Case of Father Thomas D. Skotek

Known Assignments

07/1963 – 09/1963	St. Patrick, Milford
09/1963 – 11/1967	SS Peter and Paul, Plains
11/1967 – 06/1969	St. Joseph, Wyoming
06/1969 – 09/1972	St. Mary of the Mount, Mount, Pocono
09/1972 – 05/1977	St. Hedwig, Kingston
05/1977 – 01/1980	Lady of Mount Carmel, Lake Silkworth
01/1980 – 03/1985	St. Casimir, Freeland
03/1985 – 10/1986	St. Stanislaus, Hazleton
12/13/1986	Resigns from St. Stanislaus, Hazleton
01/1987 – 06/1999	St. Aloysius, Wilkes-Barre
06/1999 – 04/2002	St. Mary and Ascension, Mocanaqua
04/08/2002	Resigned from St. Mary and Ascension, Mocanaqua
06/14/2002	Removed from Active Ministry

Father Thomas D. Skotek was ordained on June 8, 1963 in the Diocese of Scranton. Skotek sexually assaulted a minor female while serving as pastor of St. Casimir in Freeland between January, 1980 and March, 1985. The female became pregnant and Skotek aided the girl in obtaining an abortion. Diocesan records obtained by the Grand Jury showed that Bishop James C. Timlin was fully aware of the conduct by October, 1986. Timlin accepted Skotek's resignation from St. Stanislaus on October 9, 1986, and dispatched Skotek to St. Luke's Institute in Suitland, Maryland for an evaluation. In January, 1987, Skotek was reassigned to ministry at St. Aloysius, in Wilkes-Barre.

October 9, 1986

Reverend Thomas D. Skotek
Saint Stanislaus' Rectory
652 Carson Street
Hazleton, Pennsylvania 18201

Dear Father Skotek,

It is with sadness and deep regret that I accept your resignation as Pastor of Saint Stanislaus Church, Hazleton, effective Monday, October 13, 1986.

I understand that you will leave Saint Stanislaus after Mass on Sunday, October 12, 1986, and that you will enter Saint Luke's Institute, Suttland, Maryland, on the evening of October 18, 1986. Ask you to call on me in November after you have completed your stay at Saint Luke's.

This is a very difficult time in your life, and I realize how upset you are. I too share your grief. How I wish it were not necessary to take this step. With the help of God, who never abandons us and who is always near when we need Him, this too will pass away, and all will be able to pick up and go on living. Please be assured that I am most willing to do whatever I can to help.

With every best wish, I am,

Sincerely yours in Christ,

Most Reverend James C. Timlin, D.D.
Bishop of Scranton

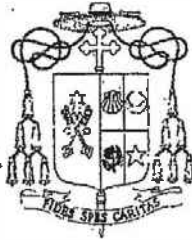
DS 34437

Timlin Accepts Skotek's Resignation from the Parish

On January 20, 1989, Timlin sent a letter to Rome and reported that:

a priest in the diocese has been rendered irregular as a result of having assisted in the procurement of a completed abortion . . . Although I cannot absolutely give assurance that this priest's criminal action will never become public, I do not foresee that such would likely be the case. This priest is currently residing in a parish quite far from the town where the crime was committed. He is awaiting a response to his request for a dispensation."

Timlin closed his letter with his "sincere hope" that he would receive a favorable response since such a response would be to the "spiritual benefit" of the priest involved as well as to the benefit of the "people of this diocese who heed the gifts he shares in priestly ministry." Timlin noted that he was convinced of Skotek's sincere repentance and permitted Skotek to continue in ministry. The Grand Jury noted that the focus of Timlin's letter seemed to exclusively address the procurement of the abortion with little concern that Skotek had impregnated a child. In 1988, Diocesan records indicated that the victim contacted the church and indicated that she was struggling with her faith.



Diocese of Scranton
300 Wyoming Avenue
Scranton, Pennsylvania 18608

January 20, 1989

COPY

His Eminence
Luigi Cardinal Dadaglio
Peniteziere Maggiore
Penitenzieria Apostolica
Palazzo della Cancelleria
00186 Roma

Your Eminence,

It has come to my attention that a priest of this diocese has been rendered irregular as a result of having assisted in the procurement of a completed abortion. Conscious as I am of the severity of the crime he admits to, I nevertheless judge him worthy of consideration for a dispensation from this irregularity.

The priest in question undoubtedly acted out of fear and panic. He had impregnated the girl he assisted in procuring the abortion.

Upon learning of this priest's action, I removed him from the parish where he had been ministering as pastor and sent him for psychological evaluation. The evaluation concluded that while this priest acted in a most irresponsible fashion, they did not find evidence of any emotional or psychological dysfunctions indicating that he would actively seek any future sexual liaisons or again commit the crime for which he is guilty.

Following upon the time spent in receiving psychological evaluation, the priest then spent an appropriate period of time at a monastery seeking spiritual assistance.

I am firmly convinced of the priest's sincere repentance and his ability to successfully wage the struggle against any future sexual temptations. I also do not believe, judging from his intense sorrow and sincere contrition, that he ever again would assist in the procurement of an abortion for anyone.

Although I cannot absolutely give assurance that this priest's criminal action will never become public, I do not foresee that such would likely be the case.

This priest is currently residing in a parish quite far from the town where the crime was committed. He is awaiting a response to this request for a dispensation.

Luigi Cardinal Dedaoglio

Page Two
January 20, 1989

It is my sincere hope that a favorable response to this request will be forthcoming. I believe that such a response will be to the spiritual benefit of the priest involved, as well as to the benefit of the people of this diocese who need the gifts he shares in priestly ministry.

Sincerely yours in Christ,

Most Reverend James C. Timlin, D.D.
Bishop of Scranton

DS 34383

On December 13, 1989, the victim and her parents entered into an agreement with the Diocese and received a payment of \$75,000. In exchange, the Diocese secured a confidentiality agreement and liability waiver for the Diocese and Skotek. The agreement prohibited the victim and her family from disclosing what had occurred, and released the Diocese from any responsibility, liability, or damages. The agreement stated, in part,

It is expressly understood and agreed that this release and settlement is intended to cover and does cover not only known injuries, losses and damages, but any further injuries, losses and damages which arise from or are related to the occurrences arising from the alleged sexual conduct of Reverend Thomas Skotek.

FULL AND FINAL RELEASE

KNOW ALL MEN BY THESE PRESENTS, for the sole consideration of the sum of SEVENTY-FIVE THOUSAND (\$75,000.00) DOLLARS paid to the undersigned, receipt of which is hereby acknowledged, the undersigned hereby forever fully release and discharge Reverend Thomas Skotek, the Diocese of Scranton, and all other persons, partnerships, associations or corporations whether or not named herein, their heirs, executors, administrators, affiliates, successors, assigns and insurers, and their respective agents, servants and employees from any and all actions, causes of action, claims and demands or suits of any kind in law or in equity on account of known and unknown injuries, losses and damages including claims for damages to reputation or psyche allegedly sustained by the undersigned and specifically from any claims or joinders for sole liability, contribution, indemnity or otherwise arising out of, relating to, or in way connected with a claim or claims by the undersigned of the alleged sexual conduct of Reverend Thomas Skotek which is alleged to have begun on or about September 1, 1980 and continuing to on or about September 1, 1984 but is in no way limited to this period of time. The undersigned understand and agree that acceptance of the amount set forth herein is in full accord and satisfaction of a disputed claim and that no professional liability or

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personal fault on the part of Reverend Thomas Skotek or the Diocese of Scranton is implied or admitted as a result of this compromise settlement, and that all parties released herein shall not be estopped or otherwise barred from asserting the lack of any such liability in any other proceeding or for any purpose whatsoever.

IT IS EXPRESSLY UNDERSTOOD AND AGREED that this Release and settlement is intended to cover and does cover not only known injuries, losses and damages, but any further injuries, losses and damages which arise from or are related to the occurrences arising from the alleged sexual conduct of Reverend Thomas Skotek.

IT IS FURTHER UNDERSTOOD AND AGREED that this is the Complete Release Agreement and that there are no written or oral understandings or agreements directly or indirectly connected with this Release and settlement that are not incorporated herein. This Agreement shall be binding upon and inure to the parties hereto and the successors, assigns, heirs, executors, administrators and legal representatives of the respective parties. This Agreement shall specifically include the waiver and release of any claims in subrogation which the undersigned may now or hereafter possess.

IT IS FURTHER AGREED AND UNDERSTOOD that one of the undersigned, [REDACTED] was born on September 13, 1966 and having reached eighteen (18), the age of majority on September 13, 1984, and having been fully advised of her

DS 34392

rights under the circumstances, hereby agrees and consents to the terms of this Agreement.

Additionally, we the undersigned, the parents of [REDACTED] a minor until September 13, 1984, having been advised of our rights and the rights of our daughter, do hereby agree and consent to the terms of this Agreement.

IT IS FURTHER UNDERSTOOD AND AGREED and made a part hereof that neither the undersigned, nor any of their directors, officers, officials, employees, attorneys, agents, or other representatives will in any way communicate or divulge to any person whatsoever or publicize or cause to be publicized in any news or communications media, including but not limited to, newspapers, magazines, journals, radio or television, the facts, terms or conditions of this Release and settlement as well as the facts or conditions of these alleged claims. All parties to this Agreement expressly agree to decline comment on any aspect of this Release and settlement as well as the facts or conditions of these alleged claims to any member of the news media. This paragraph is intended to become part of the consideration for the settlement of this claim.

IT IS FURTHER UNDERSTOOD AND AGREED that the undersigned for themselves, their successors, assigns and representatives, parent, subsidiary and related organizations covenant and agree to indemnify and hold harmless Reverend Thomas Skotek and the Diocese of Scranton, and all other persons, partnerships, associations or

corporations whether or not named herein, their heirs, executors, administrators, affiliates, successors, assigns and insurers, and their respective agents, servants and employees from any and all claims, demands, suits for damages, costs and expenses which they may hereafter expend in any claims or suits in any way arising from the alleged claims involved in this matter.

THE UNDERSIGNED HEREBY DECLARE that the terms of this settlement have been completely read, fully understood, and voluntarily accepted for the purpose of making a full and final compromise adjustment and settlement of any and all claims on account of the injuries and damages mentioned above, and for the express purpose of precluding forever any further or additional claims or suits arising out of the aforesaid claims.

IN WITNESS WHEREOF, [REDACTED] and [REDACTED] intending to be legally bound, have caused this Release to be duly executed this 13 day of December, 1989.

[REDACTED] (SEAL)
[REDACTED] (SEAL)
[REDACTED] (SEAL)

[REDACTED]
WITNESS

DS 34394

On January 6, 2002, the *Boston Globe* newspaper ran an article on child sexual abuse by clergy within the Archdiocese of Boston. Subsequently, on February 19, 2002, the Diocese was contacted by legal counsel for a 47-year-old woman. It was reported that while attending Pocono Central Catholic High School, and working at the rectory at St. Mary's in Mount Pocono, she was sexually abused by Skotek. Skotek admitted to his conduct when confronted.

On March 15, 2002, an issue arose with the victim whose family had settled with the Diocese in December, 1989. Recent hardships, and her original abusive trauma, had placed her in need. She contacted the Diocese and obtained \$4,000.00 from Skotek. Timlin acted as the intermediary and noted, "This settles the matter – for now!" On June 14, 2002, Skotek was finally removed from active ministry approximately two decades after he impregnated a minor and procured an abortion.

Memorandum Re: Fr. Skatch & ^{Yaffa} ~~Timlin~~

On Friday, March 15, 2002.

I telephoned Fr. Skatch and told him about [redacted] letter and telephone call. He offered to send [redacted] the \$4000.00 she was requesting.

I explained to [redacted] that we were not able to give her the money, but I called Fr. Skatch and he offered to do so. [redacted] was elated, very happy, could not stop thanking me. This settles the matter - for now!

+ JLT.

Timlin's Note - "This settles the matter - for now!"