

# Father Richard D. Lynch

## Biographical Information

YEAR OF BIRTH:	1937
YEAR OF DEATH:	2000
ORDINATION:	May 5, 1963

## Employment/Assignment History

6/01/1963 - 5/26/1972	Secondary Education Bradford Central Christian High School, Bradford, PA
5/26/1972 - 2/18/1983	Headmaster, Secondary Education Bradford Central Christian High School, Bradford, PA
2/18/1983 - 8/30/1999	Pastor, Erie Holy Rosary, Erie, PA
1984-1994	Dean, East Erie Deanery, Erie, PA
8/31/1999 – Death	Pastor, St. Mark's the Evangelist, Erie, PA

## Summary

A memorandum located in the files from the Diocese of Erie - - apparently written by a secretary to Bishop Trautman - - stated that an individual called on July 26, 2004 and stated that he had called one month earlier and had spoken to a priest because the Bishop was unavailable on the subject of “*sexual involvement years ago.*” This caller stated that the priest told him that he would be contacted but nobody had returned his call to date. The caller also said that he was very upset about what had recently been written in the USA Today newspaper about an Erie Benedictine nun and that he had cut the article out and sent it to Cardinal Rigali.

In the Diocesan files the Grand Jury found a handwritten note that was titled with the above caller's name. The page appears to be a hand written notes from an interview with the caller/Victim #1. The Grand Jury read the notes to indicate the following:

*[The victim] attended school and was a senior in 1978. He worked after hours at school and while he was cleaning the locker room, Father Richard Lynch touched him in a private area and later also pushed him against the wall. Another Father told Lynch not to touch [the victim].*

On an undated official document from the Office of the Bishop, handwritten in ink, the writer states that Victim #1 came to see Monsignor Smith and Bishop Trautman regarding incidents of supposed abusive and aggressive behavior by Father Richard Lynch, the former Headmaster of the Bradford Central Christian High School. The document further states, “[Victim 1] claims Lynch slammed him into the wall and this resulted in a trauma for [Victim #1]. Father Grady had Lynch removed and Father Welter then came as Headmaster. (All of this transpired before I came to the Diocese)”. Victim #1 claimed he went to the doctor in April of 1979 and had to have back surgery at the Erie Metro Health Center. The note then states that

## Summary

*“There are psychological issues present in [Victim #1], He receives money from Social Security because of DISABILITY”* At the bottom of the document, the writer writes that Victim #1 is agitated, but that *“he usually calms down as you talk with him.”* There was also a form titled *“Advisory Statement for Report of Sexual Misconduct”* in the file, which was dated August 11, 2004 and signed by Victim #1. This form advises the signee that they have the right to report alleged sexual misconduct directly to the Office of District Attorney, that they have the right to seek an Attorney of their choice, and lastly that the Church representative would not give them legal advice.

On July 2, 2014, a letter was sent to Victim #1 from Father Gramata, who oversees the St. Bernard of Clairvaux Cemetery advising Victim #1 that he was in violation of several regulations regarding his parents burial plot in the cemetery and that he had fifteen days to resolve the violations. On September 06, 2014, Father Gramata sent a letter to Bishop Persico advising him that the Cemetery removed the items in violation at Victim #1’s parents’ plot and had them stored. In May of 2015, Father Gramata wrote a letter to Persico and included a letter that Gramata had received from Victim #1, who was incarcerated at this time in the Albion State Correctional Institution and was angry at the removal of the gravesite items.

Another letter sent to Gramata by Victim #1 in September of 2015 was forwarded to Bishop Persico. In this letter, Victim #1 again went on at length about his displeasure with the cemetery. He stated in this letter *“I didn’t fight the Church back in ‘79 when things happened to me in the high school.”*

Victim #1 sent letters to Bishop Persico from March through September of 2016. He was writing letters to the Bishop because he was very upset over treatment that he was receiving from two Catholic Deacons inside Albion Prison. Victim #1 did not think the Deacons were being fair or sufficiently nice to him.

In a letter dated June 3, 2016, Victim #1 stated that he wanted to write the Bishop to get some things off his chest. He alleged that Father Richard Lynch was responsible for the sexual abuse that he went through while attending Bradford Central Catholic Christian High School 1978-1979. Victim #1 stated that he told Bishop Trautman about some physical abuse but was too ashamed to talk about the sexual abuse. There is a hand written notation in black ink on top of the letter that said, *“Reported to District Attorney Daneri 7-28-2016”*

There is also a memorandum in the file, dated August 5, 2016 from Deacon DeCecco to Smith that states that DeCecco had not met with Victim #1 about any abuse issues before that date. It goes on to say that DeCecco met with Victim #1 for forty five minutes and he mostly wanted to talk about how poorly the Church is being administered. Victim #1 did say that he was abused by Lynch while a student at Bradford Central and also that Trautman was aware of it. The memorandum stated that Victim #1 was offered counseling from Trautman at the time and had turned it down, but that he would accept it now if offered.

Victim #1 said that he had told others that he had never been abused, but that was because he was ashamed and afraid to speak about it back then. Victim #1 also told Deacon DeCecco

## Summary

that he believed it was wrong to take money from God's House and that he would therefore not seek compensation.

On August 15, 2016, Victim #1 wrote another letter to Persico and stated that he had a talk with DeCecco in the prison and discussed with him some of his concerns. Victim #1 went on to say that the main issue that concerned him was what happened to him at the Bradford Catholic High School. Victim #1 then wrote, "*I want you to consider making me an offer Monetary to end this with me and get me some counseling. The Priest that did this is gone now but it will always be with me.*" Victim #1 also referred to an incident in Altoona and reported that Bishop Barcheck now has a death on his shoulders. He wrote "*I would sign off on a check for \$20,000 to just close the books on this era. I'm trying to keep it quiet so this case never becomes public.*" Victim #1 told the Bishop that he could just send the \$20,000 check to him at Camp Hill.

On September 6, 2016, Persico wrote back to Victim #1 and told him that he was very sorry to hear of his claim of sexual abuse and apologized. The letter went on to state,

*Since Father Lynch is dead, the Diocese of Erie has nothing in its file regarding him sexually abusing students. This claim was never reported to the Diocese of Erie. I want you to know that I called the Erie County District Attorney's Office on July 25, 2016 to report the alleged sexual abuse. Also Child line was called on August 23, 2016 and the alleged abuse was reported to them. We want to help you in your healing process by offering counseling. The Diocese of Erie has a policy not to make monetary settlements. We are more concerned in the healing of victim survivors than by keeping the sexual abuse quiet. We need to know how the Diocese can assist in providing counseling while you are a resident of SCI Albion. Please let me know."*

Victim #1 responded to Persico's letter on September 12, 2016. In his letter to the Bishop, Victim #1 asked the Bishop why he did not notify McKean County, where the abuse occurred. Victim #1 also told the Bishop to ask Smith why he or retired Bishop Trautman never reported it, since he came up there and met with both of them.

Victim #1 then said that the Bishop could check with DeCecco and he could help with setting up counseling for him in Albion. Victim #1 then said that what the Bishop could do for him is to help the Catholic parish of St. Bernard's in Bradford make the goal of refurbishing the Church and have the Diocese donate on Victim #1's behalf to the building fund.

There were no further allegations contained in this particular file from other persons against Father Lynch. Lynch died prior to the allegations being reported to the District Attorney's Office.

# Monsignor Daniel Martin

## Biographical Information

YEAR OF BIRTH:	1917
YEAR OF DEATH:	2006
ORDINATION:	November 17, 1943

## Employment/Assignment History

1943 – 1945	Parochial Vicar, Sacred Heart, Sharon, PA
1945 – 1962	Faculty, Erie Cathedral Preparatory High School, Erie, PA
1948 – 1962	Assistant Headmaster, Erie Cathedral Preparatory, Erie, PA
1950 – 1962	Chaplain, Mercyhurst College
1962 – 1970	Pastor, St. Boniface, Kersey, PA
1962 – 1970	Headmaster, Elk Co. Christian High School, St. Mary's, PA
1970 – 1974	Pastor, St. Joseph, Oil City, PA
1974 – 1986	Pastor, St. George, Erie, PA
1984	Prelate of Honor, titled Monsignor
1986 – 1987	Retired, Residence at Mt. Calvary, Erie, PA
1987	Chaplain, Mercyhurst College for Religious women
2003	Blessed Sacrament, Residence

## Summary

Monsignor Daniel Martin was a priest in the Diocese of Erie for 43-three years who faced two known allegations of sexual abuse. The Grand Jury's review of his files found very little documented evidence of his abuse of a teenager who was an altar server in his parish. That victim would go on to become a priest himself and appeared in front of the Grand Jury to tell his story. Martin's second victim was a Seminarian who named Martin, along with Bishop Trautman and Fathers Salvatore Luzzi, Leon Muroski and Thomas Kelley, in a civil suit that was settled by the Diocese for \$34,500 on October 3, 1995. This Victim (Victim #2) claimed to have been sexually harassed and assaulted by the priests named in his suit.

Victim #2's abuse occurred at St. Mark's Seminary in Erie, amidst what he described as a '*culture of sexuality*' among the priests. He reported to the Diocese that the priests in the seminary have a '*fierce competition*' among themselves to sexually prey upon kids who had absentee fathers or children who had poor relationships with their fathers. Victim #2 explained that in the Seminary, the priests who acted as spiritual advisors to the seminarians would engage them in sexual misconduct. He reported that one of his spiritual counsellors, Gene Humenay, was upset when he learned that this type of sexual behavior was going on in the seminary, but Humenay did nothing to stop the abuse. Victim #2 believed the Diocese knew that the priests were sexually abusing the seminarians but did nothing about it. In his lawsuit, he named Bishop Donald Trautman, not as an abuser but as an enabler.

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Gene Humenay was subpoenaed into the Grand Jury to answer question regarding his knowledge of clergy sex assault. He had left the priesthood in 1987 to get married.

One of Victim #2's demands of the Diocese when he sued was to have all the priests named in his suit removed from ministry and given professional counselling. The Diocesan records did not specify if Martin was sent for treatment, but it was acknowledged in a letter to Victim #2 from the Diocese that Martin was seen at St. Luke's Institute in September 1995. This information cannot be corroborated by the documents provided to the Grand Jury.

This investigation found a document dated July 24, 1994 and labeled "*confidential memorandum for the file, RE: Daniel Martin.*" It documents the interaction between Bishop Trautman, Victim #2, and Daniel Martin. It records Trautman confronting Martin about the allegations of the sexual abuse of Victim #2. In it, Trautman wrote that Martin offered to donate \$3,500 towards Victim #2 receiving proper therapy. Martin also apologized to Trautman for the incident. Trautman accepted Martin's check and forwarded it on to Victim #2.

The first aforementioned accusation of sexual abuse against Martin was much less well-documented in the Diocese records and only came to light via the cooperation of another victim. Victim #1 contacted the Pennsylvania Office of Attorney General's Catholic Church Hotline to report his story. Victim #1 is also an ordained Catholic priest and has served the Diocese of Erie for many years. He was subpoenaed into the Grand Jury to tell his story. Victim #1 testified that Martin was his parish pastor and a role model for him because he had a dysfunctional family and he felt isolated from his friends. He explained that he felt the church and Martin became his '*surrogate family*'. This gave him access to all parts of the rectory. Victim #1 reported that when he would be upset over the troubles of his life, he would seek Martin's counsel. It is in these moments of weakness and vulnerability that predators look to exploit their victims, and Martin was no different. Victim #1 testified that Martin sexually fondled him on at least sixteen occasions between the ages of sixteen and nineteen. Victim #1 reported to this investigation that Martin abused him three times at St. George, eight times at Mt. Calvary and five times at Mercyhurst College.

Victim #1 testified that Martin was friends with several other priests that were known pedophiles. He said that on a number of occasions, Martin's friend, Father Gary Ketcham (see Father. Gary Ketcham narrative), invited him to play racquetball or took him to nice dinners. When he did play racquetball with Ketcham, he would always be instructed to bring a towel because Ketcham would insist on taking a shower with Victim #1 and the other boys he took to the racquetball court. Another known pedophile priest with whom Martin would often associate was Father Robert Hannon (see Rev. Robert Hannon narrative). Victim #1 testified that Hannon retired early and relocated to Hawaii. Victim #1 reported that Hannon retired early due to inappropriate behavior with children and he would often return to the Erie area to visit with Martin. Victim #1 told the Grand Jury that Hannon's way of befriending the altar boys was to hand out cash. Victim #1 testified that he personally experienced Hannon handing out money. He said Hannon would call it "green" and give it to any boy working the rectory. He added that Hannon and Martin were old friends from when they both worked in Oil City.

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Victim #1 went on to report that from his personal experience he did not see the problems in the Catholic Church to be one of clergy sex abuse or an issue of gay men. He testified that the real issue is that of power and the ability to force your will over those under you. He informed this investigation that he believes that the Diocese knew full well what Martin was and that he had been preying upon Victim #1 for some time. He said the rumors of his abuse at the hands of Martin were openly talked about with his spiritual advisors while he was in the seminary in 1989-1990.

A review of the subpoenaed files supplied to the Pennsylvania Office of Attorney General found little to no mention of Martin's molestation of Victim #1. What can be determined is that approximately the same time Victim #1 was in seminary openly decrying Martin's conduct, the Diocese had Martin assigned to Mercyhurst College. The Diocese would later restrict Martin's ministry at the college to dealings only with the Catholic nuns at the school.

[REDACTED]

### Biographical Information

[REDACTED] [REDACTED]  
[REDACTED] [REDACTED]  
[REDACTED] [REDACTED]

### Employment/Assignment History

[REDACTED]	[REDACTED]
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[REDACTED]	[REDACTED]

### Summary

[REDACTED], who as early as the 1960's stated his preference for ministering to youth, was reported by one of the Diocese of Erie's [REDACTED] to have taken multiple seventh and eighth grade boys to his rectory for "cancer and prostate checks" in 1988. In spite of this information, [REDACTED], who notified Bishop Trautman about the specific complaints in 1991, admitted that the Diocese did nothing further with respect to these complaints because he ([REDACTED]) had known [REDACTED] for his entire priesthood and "did not see the need." Trautman continued to assign [REDACTED] to various parishes, even though the Diocese's own records show that by 1991 the Bishop already had knowledge that other priests within the Diocese had used "cancer checks" as a pretext to commit acts of sexual abuse against children (see Rev. Chester Gawronski).

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On December 4, 1988 a meeting was held between the Diocese and a parishioner who had recently changed parishes. Among other things, the report documented that the parishioner switched parishes partially due to "*sexual improprieties involving two of [her] children.*" One of these involved counseling sessions with [REDACTED] in which he repeatedly asked one of her children sexually-oriented questions and that this continued even after he had been advised to stop. The second involved another child who claimed that [REDACTED] had placed his hand on the boy's crotch.

Further, at the time of the meeting, the [REDACTED] from the same parish advised that her own children told her about other boys in the seventh and eighth grades who were taken by [REDACTED] to the rectory where he "*check[ed] them for testicular/prostate cancer.*" She further advised that she remembered these children returning to the classrooms "*acting kind of sheepish*" and that she was so concerned that she also switched parishes so that her children would not be involved.

Handwritten notes that appear to have been generated by Diocese personnel during the December 4, 1988 meeting described the above and a follow-up meeting with [REDACTED] on December 20, 1988. Among other things, the notes appear to state that [REDACTED] had made sexually explicit comments to the boy described above, whom he was counseling, on at least three separate occasions and that the boy's father removed the boy from any further counseling unless he or the boy's mother were present. The notes further appear to state that [REDACTED] had called the boy on at least one occasion to tell him that if he was planning to run away, he could stay with [REDACTED] at the rectory.

On January 1, 1991 a memorandum sent from [REDACTED] to Bishop Trautman with documentation of the December 1988 meeting described the above. Among other things, [REDACTED] advised Trautman that he has known [REDACTED] all his priesthood and the original complainant all her life. He stated he met with her and her husband about her complaints and that she retracted her statement about [REDACTED] placing his hand on her son's crotch.

The memo further advised that [REDACTED] was "*morally certain that there was no cause to believe any inappropriate advice or sexual abuse took place in either case.*" [REDACTED] then stated that it must be remembered most of the complainant's children were adopted or foster children and most have a handicap of some type. [REDACTED] advised that he did not ever contact [REDACTED] since he "*did not feel there was any need to take this any further.*"

[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]



## Reverend Leon T. Muroski

### Biographical Information

YEAR OF BIRTH:	1934
YEAR OF DEATH:	
ORDINATION:	May 26, 1960

### Employment/Assignment History

6/11/1960 – 9/01/1967	Parochial Vicar, St. Luke, Erie, PA
3/30/1961 – N/A	Chaplain, Erie County T.B. Hospital
9/01/1960 – 6/16/1967	Special Ministry, Faculty, St. Mark's, Erie, PA
6/16/1967 – 10/12/1982	Diocese Office, St. Mark's Seminary, Erie, PA
10/12/1982 – 9/01/1995	Pastor, Our Lady of the Lake, Edinboro, PA
5/1994	Sent to St. Luke's Institute for Psychological Treatment
9/01/1995 – 6/01/1997	Retired, St. Casimirs, Rectory, Erie, PA
6/01/1997 – 4/01/2001	The Christophers, Unknown duties, New York, NY,
5/03/2001	Resident, St. Patrick's, Erie, PA
9/01/2001 – 3/11/2002	Chaplain, Pleasant Ridge Manor West, Girard, PA
1/23/2003 – N/A	St. Patrick's, Unassigned
12/10/2015 – Present	Diocese Retirement Home, Erie, PA

### Summary

Father Leon Muroski served the Diocese of Erie from 1960 through 2002. Most of his ministry was spent serving in Special Ministry as an Administrator for the Diocese and working with young people aspiring to become priests at St. Mark's Seminary. After 20 years of administrative duties, Muroski finally got his own parish. This ministry lasted from 1982 until 1995, but was abruptly halted when in the early 1990s Muroski was accused of sexual misconduct while he was a Spiritual Director at the seminary. Muroski was sent to St. Luke's Institute in Suitland, Maryland, for individual psychotherapy in 1994 after he admitted to inappropriate contact with the seminarians under his watch. These seminarians were all male, eighteen to twenty-three years old, when Muroski would counsel them. This counselling included allegations of full body massages, kissing, masturbation and fondling of the seminarians' buttocks and genitals. Muroski would eventually be placed back into ministry after therapy at St. Luke's and served in the Diocese of Erie and in The Christophers program in New York City.

While some of these seminarians were not legally juveniles at the time of their abuse, at least three of them were under Muroski's tutelage. At this time Muroski and his fellow priest,

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Salvatore Luzzi (who also faced sexual misconduct allegations and was sent to SLI with Muroski), were assigned as Spiritual Directors to these seminarians.

In 1974-1975, Muroski and Luzzi were working at Camp Notre Dame in Fairview, Pennsylvania, when a young seminarian named Michael Amy (see Amy's narrative) was accused of fondling two juveniles. These victims reported the incident to the Pennsylvania State Police, the Diocese of Erie Administration, and to their parents. The Diocese representative for this incident and Camp Notre Dame was Father. Lawrence Speice. Speice assisted Amy by interceding on Amy's behalf with the State Police and the boy's parents. No arrest was made and the Diocese does not have a file on the victims. Muroski and Luzzi dealt with Amy by directing him to go to counselling and keeping him in seminary. Amy would go on to abuse at least two more juveniles as an ordained priest, along with several other undocumented juvenile prostitutes before being laicized.

During Amy's laicization process, he would call Speice, Muroski and Luzzi as his witnesses. Muroski denied knowledge of any wrongdoings by Amy. Speice and Luzzi both admitted some knowledge of Amy's molestation of children in 1974-1975.

The sexual abuse of seminarians by Muroski and Luzzi cost the Diocese of Erie over \$89,500.00 in civil payments to three former college seminarians were overseen by Muroski and Luzzi while they studied at St. Mark's. Another former seminarian had several thousand dollars of counselling paid for by the Diocese over the course of many years.

Soon after Muroski finished his therapy at St. Luke's, Bishop Trautman welcomed him back to pastoral ministry on February 22, 1995. This ministry came with several restrictions. Trautman restricted Muroski from contact with youth under the age of 19. In particular, Trautman specified restrictions on counselling, travelling, marriage preparation, recreation and socialization. This was ordered by penal precept dated the same date as Muroski's welcome back letter.

Little was found on Muroski's whereabouts or duties within the Diocese in 1995-1996, but in 1997, it was found that Muroski was serving in ministry for The Christophers in New York City. Once again, little is documented about his duties with The Christophers and it is unknown if The Christophers were notified of his past sexual involvement with young people in Erie.

In 2001, Muroski returned to the Diocese of Erie from The Christophers and was retired. Muroski was permitted to move into the retired priest home in 2002, which is where he still resides. In 2016, the Diocese rostered a list of all the retired clergy living in the home and made it public. Muroski was not listed as a resident. It was at this residence that the Grand Jury found him living in 2017, however.

# Brother Edmundus Murphy

## Biographical Information

YEAR OF BIRTH:	1931
YEAR OF DEATH:	Unknown
ORDINATION:	1953

## Summary

On December 21, 2007 an e-mail communication was sent to Monsignor Robert Smith, Vicar General of the Diocese of Erie from the Society of the Divine Word in Techny, Illinois. The purpose of the e-mail was to inform Smith that a victim was sexually abused by a staff member while he was a minor at Sacred Heart High School in 1964. This school was operated by the Society of the Divine Word Missionaries in Girard.

The victim claimed that during the summer between his freshman and sophomore years of high school, Brother Edmundus Murphy, who was 33 years of age at this time, was the wrestling coach at the school. Murphy encouraged the victim to join the team and, under the pretense of teaching him some wrestling moves, the two wrestled naked "*as the ancient Greeks and Romans did.*" The victim alleged that during these "*wrestling*" sessions he was sodomized by Murphy.

Immediately after the incident, the victim asked Murphy what he was doing and, according to the victim, Murphy sat on the floor and began to cry.

The Grand Jury investigation found no documentation that the Diocese notified local law enforcement or the District Attorney's Office about Murphy's behavior. The only note in the file was a handwritten notation on top of the printed out e-mail which read; "*not responsible—Priest/Deacon only,*" "*Call Helen Schumacher to verify on 7/18/08.*" This was signed by R. Smith 7/18/08.

## Reverend John L. Murray

### Biographical Information

YEAR OF BIRTH:	1922
YEAR OF DEATH:	
ORDINATION:	May 15, 1947

### Employment/Assignment History

5/31/1947 – 5/28/1955	Sacred Heart, Parochial Vicar with Residence, Sharon, PA
5/28/1955 – 6/11/1960	St. Paul, Parochial Vicar with Residence, Erie, PA
8/25/1959 – 6/11/1960	St. Paul, Parochial Vicar with Residence. Special Duties, Part-Time Faculty, Erie Cathedral Preparatory, Erie, PA
6/11/1960 – 8/01/1966	Special Ministry, Erie Cathedral Preparatory, Erie, PA
8/27/1966 – 1/31/1969	Special Ministry, DuBois Central Catholic HS, Special Duties, Headmaster, DuBois, PA
6/16/1967 – 10/15/1968	St. Bernard, Administration with Residence, Falls Creek, PA
10/15/1968 – 5/26/1972	Health Leave
5/26/1972 – 1/04/1974	Special Ministry, Vicar Assistant with Residence, Our Lady Queen of the Americas, Conneaut Lake, PA
1/04/1974 – 6/01/1979	Pastor with Residence, Our Lady Queen of the Americas, Conneaut Lake, PA
6/01/1979 – 10/15/1985	Pastor with Residence, St. Matthew in the Wood, Erie, PA
10/15/1985 – 6/01/1987	Sick Leave
6/01/1987	Restricted, Erie, PA

### Summary

The Diocese of Erie received reports that Father John L. Murray sexually molested young boys in a church rectory before serving mass, as well as in recreational settings such as the lake shore. A review of his Diocesan file revealed that, as a result, the Diocese paid thousands of dollars in therapy fees and civil settlements. Two of his victims each received monetary settlements in the amount of \$25,000 each.

The first allegation of sexual abuse against Murray was made in 1967. It was reported that in the summer of 1966, Murray, while in a social setting with the victim's family at the shore, allegedly fondled the young boy in the water and on shore. This incident was brought to the attention of the boy's parents and Bishop John F. Whealon in 1967. There was no indication in the file that law enforcement was notified. Whealon's personal notes revealed that he confronted Murray with the accusation and spoke with the victim's father on a number of occasions. Murray partially denied the allegation by telling the Bishop that the victim has "*an overactive imagination,*" and that any touching was accidental due to normal roughhousing with the boy. The notes further indicated that the victim's father met with Murray and Murray apologized to him for the incident. The records revealed that Whealon convinced the family that

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nothing could be done in this case. Whealon wrote that the victim's mother and father have "*no doubt that this priest (Murray) did something wrong, in the water and on the shore.*" Whealon recorded the father as saying, "*If it was the first time, Father Murray is now so frightened that it will not happen again.*"

In April of 1985, Murray was charged by the Pennsylvania State Police with one count each of indecent assault and corruption of minors. He eventually pled guilty to both charges, was sentenced to twelve months' probation and fined. This incident was the result of Murray sexually molesting a 12-year-old boy who was preparing to serve mass in the church rectory. One year later, the church paid the victim's family a settlement in the amount of \$25,000.

As a result of Murray's second instance of child molestation, the Diocese disciplined him by removing his priestly faculties in 1985. While awaiting sentencing on his criminal charges, the Diocese sent Murray to two treatment facilities. After several years of treatment, paid for by the Diocese, Murray was retired and moved to his family home in Philadelphia. As of 2007, he was still receiving money to pay for his therapy.

Finally, in 2016, Bishop Lawrence Persico received the latest complaint against Murray. This incident came to the attention of the Diocese when the victim was visiting the Conneaut Lake area. According to Persico's handwritten file note, the victim, now 55 years of age, was a 12-year-old boy in 1973. He was cutting grass at Our Lady of the Americas church where Murray was the Pastor. Murray allegedly grabbed the child's genitals through the boy's clothes. Persico wrote to the victim on September 15, 2016 and advised him that the Diocese notified the Erie County District Attorney's Office and reported the incident to Childline. He further advised that Murray was out of ministry, was not permitted to function as a priest and offered to speak with the victim should he have any further questions.

## Father Giles L. Nealen, O.S.B.

### Biographical Information

YEAR OF BIRTH:	1923
YEAR OF DEATH:	1996
ORDINATION:	May 15, 1951

### Employment/Assignment History

1944-1951	Monastic maintenance department, St. Vincent Arch Abbey
1954-1963	Monastic maintenance department, St. Vincent Arch Abbey
1949-1951	Scholasticate Perfect
1951-1954	Assistant Pastor, Sacred Heart, St. Mary's, PA
1954-1963	Prefect, St. Vincent Scholasticate
1954-1963	Director of Food Service
1956-1963	Master of Brothers
1964	Pastor, St. James, Waynesburg, OH
1964-1967	Superior, St. Benedictine Priort, Vinhedo, S. P. Brazil
1967-1968	Administrator, St. Benedict, Marguerite
1968-1971	Assistant Pastor, Queen of the World, St. Mary's, PA
1971-1972	Pastor, St. Bruno, South Greensburg, PA
1972-1980	Pastor, St. James, Waynesburg, OH
1990-1992	Pastor, Sacred Heart, St. Mary's, PA

### Summary

A letter dated January 25, 1993 from a victim stated that 23 years earlier, when he was 13 years of age, he was sexually abused by Father Giles L. Nealen. At that time, Nealen was assigned to Queen of the World church in St. Mary. This letter stated that Nealen sexually abused him and two of his friends, but he was unsure if the other two victims would come forward. In this letter, the victim begged the church to keep Nealen away from other young boys so that they would not also be sexually assaulted by the priest.

A follow up letter, dated February 5, 1993 and addressed to Bishop Donald Trautman stated that the victim had sent the January 25 letter to Archbishop Nowicki at St. Vincent's Archabbey in Latrobe. There was no response to the victim or any correspondence regarding these letters in the file provided by the Diocese of Erie.

A May 10, 2002 e-mail correspondence to Trautman stated that a woman wanted to report the sexual abuse of young boys by Nealen. This woman claimed that she knew of at least three boys that were sexually abused by Nealen. Specifically, she had recently found out that an old friend of hers, Victim #1, was arrested for also sexually abusing young boys. The e-mailer was very distressed about this and when she discussed this information with her brother,

## Summary

he told her that Nealen had made sexual advances toward him and two of his friends while on a camping trip. She was told by her brother that both other boys, Victim #1 being one of them, were forced to perform sex acts on Nealen. The writer went on to say that during Victim #1's trial he testified that he had been an altar boy and had been sexually abused during that time.

The only response that was enclosed in the files provided by the Erie Diocese to this e-mailer was a four sentence e-mail from Bishop Trautman telling her that Father Giles Nealen died on December 29, 1996. He also told her that he spoke with the Archabbot, who asked the Bishop to forward the e-mail to him and that he hoped she would hear from him shortly. It should be noted that there is no response correspondence from the Archabbot to this e-mailer in the file provided by the Erie Diocese.

In an undated letter from another woman, she claimed that thirty years prior her eleven-year-old son was sexually abused by Nealen. She stated that she and her family were members of The Queen of the World in Elk County where Nealen was the priest assigned at that time. The letter tells how she noticed a drastic change in her son's behavior from a "*happy go lucky child to a pensive and irritable child.*" She noted that even his handwriting changed from a "*bold nature to a restricted light hand*" and how she could not figure out why. She claimed that around this same time, Nealen was abruptly removed from the parish and that no explanation was given to the members of the parish for this removal. The letter writer stated that a few years later she was talking with two other women who mentioned something about Nealen and the reason he left the parish. She claims that she was shocked, but suddenly things fell into place and she berated herself for being so stupid. This writer claimed that thirty years later her son had never married, would not enter a Catholic church and was still severely affected by the sexual abuse he endured from Nealen. An electronic mail response from Trautman, dated March 31, 2004, stated that he received her March 19<sup>th</sup> letter. He told her that what happened to her son was before his time and "*certainly unknown to my predecessors.*" He apologized and told her that he would forward her letter to Archabbot Douglas Nowicki for his response. It should be noted that Bishop wrote a letter and forwarded it to the Archabbot, but that no response letter to this writer by the Archabbot was found in the files provided by the Diocese.

A cassette tape enclosed in the file of Nealen labeled "*victim's father*" is a recording of an on-air interview from radio show "*Erie in the morning*" of a father of one of the victims of sexual abuse of an unnamed priest. The father of the unnamed victim tells a heart-wrenching story of how he and his family went to the local parish in the mid-1970s and befriended the priest there. The victim's father told the hosts of the radio show that he was approached by a friend who told him that he had "*walked in on*" this priest sexually abusing his own son and was concerned that the son of this man had also been sexually abused. When the father asked his young son if anyone had ever touched him, he claimed that his son started to cry and told him that their local priest had. The victim's father told the radio hosts how this priest was "*part of their family*" and that he would come and stay the entire weekend at their home. His son told him that the priest would come into his room after he and his wife went to bed to sexually abuse him. The victim's father claims his son would have been between the ages of nine and fourteen at the time of this abuse. When the victim's father confronted the priest, who had recently left the parish, he claimed the priest did not deny that he sexually abused his son and told him the

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reason he did it was because "*his son needed love.*" When the victim's father told the priest he wanted them to go to the Bishop and tell him what happened, that the priest refused to go because he didn't want to be removed and that he would lose his pension. The victim's father tried several times to set up a meeting with the Bishop to discuss the sexual abuse, but he claims it never worked out.

The Diocesan files received pursuant to subpoena contained no information on any of these victim's statuses or if any of them were offered counseling. The Grand Jury investigation found no documentation that the Diocese of Erie notified local law enforcement or the District Attorney's office about Nealen's long history of sexually abusing numerous young boys.

The Diocese of Greensburg also provided limited information regarding Nealen in response to the subpoena. An unmarked folder within the Diocese of Greensburg's files contained a letter, dated July 13, 1972, from Father Egbert Donovan, O.S.B to Bishop Connare. The letter described a series of transfers for multiple priests. More significantly, the letter contained one sentence regarding Nealen, and suggested that he was involved in an inappropriate incident. The sentence stated, "*For reasons already known by you, it is wise and prudent to reassign the present Pastor, Father Giles Nealen, O.S.B., at this time.*" This letter suggested that both the Diocese of Greensburg and the Archabbot of St. Vincent were aware of Nealen's actions.

A hand written note contained in the file (author unknown) lists:

*"Pastor St. Bruno – July 1971 – July 1972  
Served in Marguerite – Oct 1967 – Aug 1968  
Died December 29, 1996"*

It does not appear that the Diocese of Greensburg provided any further information regarding Nealen.



## Father Jan Olowin

### Biographical Information

YEAR OF BIRTH:	1942
YEAR OF DEATH:	Unknown
ORDINATION:	May 18, 1968

### Employment/Assignment History

1966	Jesuit Missions, Juliaca, Peru
1967	Migrant Ministry, Erie, PA
6/16/1968 – 9/02/1970	St. Patrick, Erie, PA
6/16/1968 – 9/02/1970	Faculty, Cathedral Preparatory, Erie, PA
9/02/1970 – 3/09/1984	St. Patrick, Erie, PA
8/16/1971 – 1/31/1983	Chaplain, Soldiers and Sailors Home
3/09/1984 – 8/25/1986	St. Adalbert, Sharon, PA
8/25/1986 – 11/07/1992	St. Joseph, Oil City, PA
11/07/1992 – 6/28/1998	St. George, Erie, PA
6/28/1998 – 12/21/1998	Sabbatical, American College of Louvain
12/21/1998 – 6/05/1999	St. Joseph, Sharon, PA
6/06/1999 – 12/31/2007	Chaplain, FCI McKean, Bradford, PA
1/01/2008 – 8/21/2008	Sabbatical
8/22/2008 – 8/31/2012	St. Michael, Emlenton, PA
8/22/2008 – 8/31/2012	Chaplain, Clarion University of Pennsylvania, Clarion, PA
10/21/2016 – 11/04/2016	Temporary Parochial Administrator, St. Elizabeth Seton, Sun City, AZ

### Summary

The Diocese of Erie personnel file for Father Jan Olowin contained a document entitled “*Summary of Phone Conversation.*” It was the memorialization of a telephone conversation that was written by Robert J. Smith, Vicar General, on May 27, 1993. The document recorded the alleged abuse of a victim by Olowin. Victim #1. It is the Diocesan notes regarding a phone call Smith had with Victim #2, who is a victim of clergy sex abuse himself. These notes record some of Victim #2’s abuse and record Victim #2 informing the Diocese of his friend’s (Victim #1) abuse. Victim #2 said he was disillusioned with the Church when Olowin was appointed pastor of St. George. Victim #2 explains that Victim #3, who was also a friend of his, was sexually accosted by Olowin while on a trip to Mexico. The document does not record the age of Victim #3, only that he was young at the time of the assault. Victim #2 tells Smith that Victim #3 was able to fight off Olowin’s sexual advances by pushing him away. Sometime later Victim #3 shared the incident with Victim #2, who subsequently shared the story with Smith in 1993.

On November 4, 2016, Bishop Lawrence Persico wrote a letter to Olowin, now retired in Peoria, Arizona, indicating that he had learned of an allegation of clerical misconduct made

## **Summary**

several decades ago against Olowin. Persico's letter did not mention details, but it referenced a phone call that Persico and Olowin had the day before. The Grand Jury can infer that Persico outlined Olowin's offences in this call and articulated the reason for the letter in greater detail. This letter officially restricted Olowin from public exercise of all priestly ministry until further notice.

The Grand Jury was unable to determine from the subpoenaed files what prompted Persico to restrict Olowin's priestly faculties twenty-three years after Olowin's name was first associated with sexual abuse. In a later production of files to the Grand Jury, a letter from the Bishop of Phoenix, Arizona to Olowin was found. This document was dated November 18, 2016 and was written to Olowin and carbon copied Persico in Erie. It thanked Olowin for his service and informed him that, due to a letter received from Persico, Olowin would be restricted from all ministry until the matter of the alleged abuse was resolved. It is unknown if the investigation of Olowin is continuing or if law enforcement was ever notified.

# Father Andrew Pawlaczyk

## Biographical Information

YEAR OF BIRTH:	1936
YEAR OF DEATH:	1982
ORDINATION:	May 31, 1962

## Employment/Assignment History

6/09/1962 – 1971	Faculty, Cathedral Preparatory, Erie PA
1/22/1971 – 1976	Chaplain, United States Army
8 /1976 – 1978	Chaplain, Hamot Medical Center, Erie PA
5/01/1978 – 1982	Chaplain, Unites States Army

## Summary

In a letter dated April 20, 2011 and addressed to Bishop Trautman, a victim reported abuse by Father Andrew Pawlaczyk. The victim explained that it began when the victim was a student at Erie Cathedral Preparatory. and Pawlaczyk took him to football games where they were permitted to sit in the press box. Soon after that, Pawlaczyk began taking the victim to steam baths, one on the East side, and another on West 8<sup>th</sup> Street. They sat naked together and Pawlaczyk noted that it was not unusual for one man to whisk the back of another with a strange looking brush while in the steam bath.

Pawlaczyk built a fairly strong relationship with the victim's parents and began visiting their home regularly. That type of relationship building continued for several months. The following summer, Pawlaczyk picked up the victim and took him to a cottage on the lakefront. The first thing they did was go swimming without swim suits. Although the victim thought it was strange, he attributed the behavior to simply being rebellious. After swimming they went back to the cottage. Pawlaczyk took the victim into the bedroom and told him that he was going to give him a massage. The victim was face down on the bed with no clothes on. Pawlaczyk then sat on the victim's buttocks - - wearing no clothers - - while he massaged him. Then they reversed roles. After they were done, the victim found ejaculate in the bed which was not from him.

When Pawlaczyk was serving in the United States Army and stationed at Walter Reed Hospital, the victim's parents arranged for the victim to fly to Washington, D.C. by himself. When he arrived, Pawlaczyk took him to the Kennedy Center for a concert and to a basketball game to watch "Pistol" Pete Maravich. From the time he arrived, Pawlaczyk supplied him with cigarettes and alcohol. After a few nights, Pawlaczyk suggested that instead of sleeping in separate rooms, they should sleep on fold out beds in the living room. They again performed mutual massages and then Pawlaczyk fondled the victim's genitals. Pawlaczyk asked him, "*Have you ever had an erection like this?*" That same evening Pawlaczyk took the victim into the shower so they could wash each other. Pawlaczyk also let the victim drink heavily amd the

## **Summary**

victim did not recall what occurred the following night. The next day, the victim left for home and never saw Pawlaczyk again.

The Grand Jury did not find any documentation that indicated that the Diocese ever reported the case to local law enforcement. Additionally, there is no indication that the Diocese offered any counselling to the victim.

# Reverend John A. Piatkowski

## Biographical Information

YEAR OF BIRTH:	1898
YEAR OF DEATH:	1970
ORDINATION:	November 10, 1935

## Employment/Assignment History

11/11/1935 – 5/21/1948	St. Stanislaus Koska, Erie/Tyler, PA
5/22/1948 – 11/16/1970	Assumption, Sykesville, PA

## Summary

In a letter dated March 16, 1955 and addressed to the Bishop of Erie, a victim reported abuse by Father John A. Piatkowski. He advised that at the age of 12, he became an altar boy. Growing up, he was taught by his parents and the Catechism that priests were Christ's representative and would not do anything wrong.

During his time as an altar boy, Piatkowski began to kiss the victim and tell him that he loved him. He took the victim for rides and to the movies. It was during this time that Piatkowski would play with the victim's penis until he had an orgasm. On numerous other occasions, Piatkowski committed similar abuse on the victim in the church basement and in the parish house where Piatkowski lived. The victim related that while he felt that the entire situation did not seem right, he was afraid to tell his parents for fear that they would not have believed him.

The Grand Jury reviewed a letter dated October 29, 1959 authored by "A married and devout Catholic" that was addressed to the Archbishop of Erie, Reverend John Mark Gannon. The letter indicated that the writer was requesting on behalf of the parish in Sykesville that the parish be assigned a new priest. The letter stated that Piatkowski had been molesting little boys, and that the boys were afraid to talk. The letter alleged that Piatkowski made nervous wrecks out of the children and that they were afraid of him. It is unknown to the Grand Jury if this incident was ever referred to law enforcement by the Diocese.

In a report authored by Bishop Donald W. Troutman, he indicated that on December 19, 2008, he met with a victim and his wife at the St. Catherine rectory in DuBois. The victim reported that Piatkowski repeatedly sexually abused him when he was approximately seven or eight years old. The sexual abuse took place in the 1940's in a small parish in Tyler. Troutman referred the victim to counseling and reported the matter to Erie County District Attorney's Office on January 5, 2009.

# Father David L. Poulson

## Biographical Information

YEAR OF BIRTH:	1953
YEAR OF DEATH:	Unknown
ORDINATION:	June 22, 1979

## Employment/Assignment History

7/05/1979 - 6/09/1982	Faculty, Bradford Central Christian High School, Bradford, PA Weekend Education, St. Francis of Assisi, Bradford, PA
6/09/1982 - 8/24/1997	Faculty, Gannon University
6/01/1991 - 8/24/1997	Director, Parochial Administrator Gannon University
8/24/1997 - 12/03/1997	Administrator, St. Francis of Assisi, Clearfield, PA
12/03/1997 - 6/06/2000	Pastor, St. Agnes, Morrisdale, PA
6/06/2000 - 7/24/2001	Sp. Ministries, Clarion University/Catholic Chaplain
6/07/2000 - 6/30/2006	Pastor, St. Michael, Fryburg, PA
8/08/2000	Chaplain, Dio. Div. of World Apostolate of Fatima
7/01/2006 - 11/08/2010	Pastor, St Michael (2 <sup>nd</sup> 6 year term), Fryburg, PA
11/08/2010 - 11/08/2016	Pastor, St. Anthony of Padua
11/08/2010 - 11/08/2016	Pastor, St. Bernadette, Cambridge Springs, PA
1/13/2012 - 9/11/2014	Dean, Meadville Deanery, Complete term of Father O'Hern
11/01/2013 - 10/31/2018*	Other, Bishop's Delegate to Mass in the Extraordinary
11/29/2013 - 11/28/2018*	Other, Diocesan Liaison to the Catholic Charismatic Renewal
9/12/2014 - 9/11/2019*	Dean, Meadville Deanery
9/12/2014 - 9/11/2019*	Diocesan Board, Presbyteral Council, Erie, PA

\* Refers to unfinished appointment

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See presentment of Fortieth Statewide Investigating Grand Jury.

# Father John Philip Schanz

## Biographical Information

YEAR OF BIRTH:	1924
YEAR OF DEATH:	2010
ORDINATION:	May 18, 1950

## Employment/Assignment History

6/05/1950 – 09/01/1950	Temporary Parochial Administrator St. Elizabeth, Smethport, PA
9/01/1950 – 10/01/1996	Faculty; Professor of Theology Gannon University, Erie, PA
9/01/1950 – 10/01/1996	Weekend Assistant Holy Cross, Fairview, PA
6/13/1960 – 10/01/1996	Regional Director of the College Branch Of the Confraternity of Christian Doctrine Gannon College, Mercyhurst College & Villa Maria College
4/06/1962	Examiner of Junior Clergy of the Diocese of Erie
3/08/1967	Appointed as Advocate of the Tribunal of the Diocese of Erie
5/14/1969	Advocate of the Tribunal of the Diocese of Erie
10/01/1996 – 4/17/2002	Retires from Gannon University to private residence
4/17/2002	Withdraws from Priestly Ministry and removed of any faculties
4/16/2010	Deceased

## Summary

Based on information provided by the Diocese of Erie, a victim wrote a letter to Bishop Donald Trautman that was postmarked April 11, 2002. In the letter, the victim detailed an assault which occurred in 1969 or 1970 when he was going into seventh or eighth grade and was an altar boy at St. Andrew and The Villa. According to the victim, he met John Philip Schanz, who invited him to his apartment on the southwest corner of 6<sup>th</sup> and Sassafras Street. Schanz began to wrestle the boy and grab his body. When the victim asked his older brother, who was a Gannon College student at the time, if he knew of Schanz, his brother began to laugh and remarked “*you mean the one who likes little boys?*”

It should be noted that there is a gap in documentation in the file from when the initial letter was sent by the victim and May 2014.

In a letter dated November 17, 2015, Bishop Lawrence T. Persico stated that, based on the information he was provided, Bishop Trautman had offered the victim professional

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counseling in 2002 but the victim had declined this offer. Additionally, in an e-mail from victim to Persico, the victim acknowledged that he had declined Trautman's offer of help in 2002.

Within the Diocese file provided, there was also a Post-It note that stated that there was a message left for Monsignor Smith from Victim #1 on May 12, 2014. The message was attached to a piece of paper on which Smith noted that he called the victim on May 12, 2014 and May 14, 2014.

A handwritten note by Trautman revealed that on Sunday, May 18, 2014, he called the victim. They two discussed the victim's "*situation.*" Trautman wrote that he reviewed the actions which had been taken for the removal of Schanz, a teacher at Gannon University, and later stated that he himself had removed Schanz from the active ministry. Trautman also noted that the victim was still bothered by the incident of abuse and that Trautman had assured him of "*our help & guidance.*" Trautman noted in these documents that the victim suffered from a troubled marriage, anxiety, nightmares, and guilt regarding the incident with Schanz.

In a letter written to victim from Persico and dated February 23, 2016, it was noted that enclosed with the letter was a check in the amount of \$32,000 as a final reimbursement owed to him from the Diocese of Erie for his counseling. It was also stated that the check supplemented the \$12,500 check which he had already received from the Diocese and concluded all financial reimbursement.

In a letter postmarked May 9, 2002 and addressed "*Attn: Bishop Catholic Diocese,*" a second victim wrote that in the early 1970's he had attended a Gannon University basketball game and was approached by Schanz. Schanz asked he victim if he would like to go to all of the games, to which the victim replied that he would. According to the victim, after the games, they would go to Schanz's apartment at the rectory on West 6<sup>th</sup> Street, where Schanz always wanted to drink and wrestle. The victim was 12 or 13 years of age at the time.

The victim went on to note that he was writing the letter from prison. He stated that he was incarcerated as a result of crimes that he had committed under the influence of drugs and alcohol. He attributed his substance abuse problem to the sexual abuse that he had endured at the hands of Schanz years prior. The victim sought acknowledgement from the church that they had received the letter and expressed a desire to know if Schanz was still alive and whether or not he was still victimizing individuals.

Trautman responded to the victim's letter. He stated that he wished to acknowledge the unfortunate incidents that occurred to him in the early 1970's. Trautman informed the victim that Schanz was no longer celebrating the sacraments or mass publicly and that he was in frail health. Additionally, Trautman noted that Schanz was no longer representing the church in any public way and did not wear clerical garb.

Bishop Trautman went on to write that he was glad the victim brought his concerns to the Bishop's attention and that he deeply regretted the tragic circumstances of his life that may have been influenced by his contact with Schanz. The Bishop told the victim that he prayed that



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the Lord would bring him healing and to leave the past in the past and go on to find happiness and peace in his life.

The second victim wrote to Trautman again on October 30, 2002, seeking assistance from the Catholic Charities upon his release from prison. Ultimately, at the request of Trautman, the Director of Catholic Charities Counseling and Adoption Services reached out to the victim and offered assistance upon his release.

The second victim's allegations were reported to the Erie County District Attorney's Office.

On January 2, 2007, Monsignor Robert Smith received an e-mail outlining an incident that occurred in 1974 when the writer was 17 years old and in a supervisory role at Camp Glinoda. The writer would later state that the incident had actually occurred at Camp Notre Dame. The writer recalled an instance when approximately 20 children jumped into the pool. Schanz jumped into the pool as well, but seemed to focus on one boy in particular. The lifeguard noticed Schanz hugging the boy, as well as picking the boy up out of the water and dunking him under water. The lifeguard told the writer to get the children out of the water. The unknown boy then told the writer that he wanted to show Schanz something in the cabin. A few minutes passed and the writer went looking for them. The boy and Schanz eventually emerged from the woods. The writer did not recall whether or not the pair were clothed, as he looked away. He asked the boy later in the day what had been going on. The boy described the incident as "*weird*." The writer reported the incident to camp administrators. He was advised that they would take care of the matter and that they should keep it to themselves.

The Diocese was able to identify a James O'Connor as being the Director of Camp Notre Dame in the 1970's possibly in 1974 at the time of the allegation. However, O'Connor stated that he did not recall anyone coming forward in his five years as Director to report an incident of clergy sexual abuse.

The allegation was reported to the Erie County District Attorney's Office.

On April 15, 2002, another victim sent an e-mail message to Trautman about abuse that he had suffered at the hand of Schanz. He stated that in 1974, he was an altar boy at Holy Cross Church. Shortly thereafter, Schanz began taking him to his cottage on Lake Erie to go boating and provided him with alcohol nearly every weekend. The victim stated that he would fall asleep and wake up to Schanz kissing him on the lips or touching his genitals. Additionally, Schanz would take off the victim's clothing while he believed the victim was sleeping and photograph him nude, specifically his genitals. Schanz would also masturbate in front of the victim after he had removed his clothing and believed him to be asleep. The victim stated that Schanz would kiss him a lot, at times attempting to French kiss him, but that he would not allow that to happen. According to the victim, Schanz would buy him gifts and clothes and take him to dinner, the movies and even on trips to Florida in the winter months. While he knew what had happened to him was wrong, he never told anyone.

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The victim reported that when he was 20 years old, he and his now ex-wife, went to Father Orbaniek to be married. Prior to their marriage, Orbaniek told the victim's now ex-wife about what had happened between the victim and Schanz. Orbaniek also told her about incidents between Schanz and other boys. As a result of Orbaniek's statements, the victim and his wife ended up divorcing after 18 years of marriage. Finally, the victim stated that he had letters he had written to Schanz about the abuse.

In the e-mail that the victim sent to Trautman, he stated that an attorney he had been in contact with wanted to file suit against the Diocese, the Vatican, Schanz and Orbaniek.

In the documents provided pursuant to subpoena, it was noted that Schanz's attorney reached out to the victim and requested that all correspondence go through him. On the copy of the correspondence that the attorney sent to the victim, there was a hand written note by Trautman which stated, "*this case was settled directly by Father Schanz & [his attorney] for \$50,000*" –DWT June 21, 2002.

Based on the information provided by the Diocese of Erie, namely two sheets of notes handwritten by Bishop Donald Trautman, in an unknown year an unidentified additional victim came forward with allegations that Schanz had sexually abused him. The abuse took place in 1978 or 1979 when Victim #5 was sixteen or seventeen years old. Schanz befriended Victim #5 and invited him to his home on West 6<sup>th</sup> Street in Erie. Victim #5 went on to state that Schanz had given him alcohol, which caused him to be "*tipsy*" and that Schanz French kissed him while attempting to pull his pants down. Additionally, Victim #5 stated that the worst incident had occurred at Schanz's cabin in Fairview, PA.

The notes go on to say that the Victim #5 had visited Schanz 3 or 4 months prior to the handwritten notes. Additionally, the notes state that Father Schanz had given Victim #5 an 'F' in a course that he taught. Another written note outlined "*pay for counseling*" with the calculations of \$85.00 per session, one session per week for fifty-two weeks. There is also a note about schooling at the cost of \$17,000, but no indication as to where this schooling may have been. It should be noted that these handwritten notes, which do not identify the Victim #5, were found in the file of Victim #6.

The first page of this file received from the Diocese of Erie is a single sheet of paper with the word "*Redacted*" printed on it. In the Diocese of Erie File labeled Victim #6-SCHANZ, there are handwritten notes by Bishop Donald Trautman that outline the abuse which was suffered by Victim #6 at the hand of Schanz. At the time of the abuse, Schanz was working at the Cathedral at Gannon University (G.U.). Victim #6's abuse began when he was 15 years old and took place between the years 1980 and 1983. The file contains a note that states "*told Monsignor Slatin*". The notes read that Victim #6 had no friends and was from a dysfunctional family. His father was an abusive alcoholic. Schanz had invited Victim #6 to his West 6<sup>th</sup> Street residence and gave him alcohol on many occasions. Bishop Trautman notes that the worst incidents of abuse occurred at Schanz's cabin in Fairview, Pennsylvania where Schanz would French kiss the Victim, massage him while clothed and unclothed, and rub oil on his body. It was noted that Victim #6 massaged Schanz as well. As a result of the abuse that Victim #6

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endured, he suffered from severe depression and considered himself to be a womanizer. His wife deserted him and he was actively receiving counseling. Perhaps the most telling sentence in Bishop Trautman's handwritten notes is the statement "*another person abused by Father Schanz.*"

In what appears to be a list of compensation that Victim #6 was to receive, Bishop Trautman noted "*small settlement, education, therapy costs.*" Additionally, Bishop Trautman made a list that appears to outline his plan for dealing with Schanz stating "*1. Retire from G.U. 2. Change location/residence 3. WE-what is being done 4. Counseling- St. Xavier or St. Luke's*"

Bishop Trautman made notes from information which he appears to have obtained from Schanz as a result of Victim #6 coming forward. It notes "72" which is the age that Father Schanz would have been in 1996 when Victim #6 came forward. "*No sex attraction, 3 in area, craving for friendship no sex involvement would call from Cleveland. Did give rubdown to other fellow.*" The notes continue stating "*Admits no guilt but some settlement (Aug. 5) give up Holy Cross- no contact w. youth stay at (illegible) house.*"

The remainder of the file contains documentation related to Schanz's retirement from Gannon University, including a letter from Monsignor David A. Rubino, President of Gannon University dated August 19, 1996, which is the same date that Victim #6 met with Bishop Trautman. The letter stated that Schanz was paid at his normal salary until his insurance was transferred to the Diocese of Erie. Additionally, Monsignor Rubino allowed Schanz to take his mattress with him, as a token of the University's appreciation for his service.

A letter written to Bishop Trautman by Victim #6's attorney, John H. Moore, Esq. of Erie, stated that he discussed the "*ramifications of trying to pursue a legal claim for something that occurred so long ago as well as the additional trauma that would be an inevitable result of the litigation.*" Victim #6 sought compensation from the Diocese of Erie for his counseling sessions with Psychologist Jacqueline Phillips, as well as payment for tuition, books, room and board for Cuyahoga Community College where Victim #6 was pursuing his Associates Degree. Copies of the course catalog were included in the file to show proof of enrollment costs. Ultimately, on September 18, 1996, Victim #6 signed a General Release stating that he received \$8,800 in "*full satisfaction of payment for or on account of any and all liability of any kind whatsoever including vicarious liability for alleged indecent assaults and/or acts perpetrated by Reverend John P. Schanz. This release forever discharged Reverend John. P Schanz, Gannon College, now known as Gannon University, Bishop Michael J. Murphy, Bishop Donald W. Trautman and the Diocese of Erie.*" Additionally, there is a bill from Daniel J. Brabender, Jr., Esquire for \$425.00 for his services to the Diocese of Erie for the matter of Victim #6/Father Schanz.

A supplemental document written by Monsignor Robert J. Smith, Vicar General, on April 18, 2002, which was not in the Diocese file for Schanz and is titled "*Summary Report #4*", outlines the sexual abuse allegation by a thirty-two-year-old male believed to be Victim #6 and the steps taken by the Diocese of Erie to settle the matter. Additionally, though there are

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no victim names listed in this document, the document appears to outline the reporting of sexual abuse by victims #1 and #4 at the hand of Schanz.

Based on the documents received from the Diocese of Erie, on March 1, 2005, Barbara Edwards, a psychologist local to the Erie area, called the Diocese to alert them that one of her clients, Victim #7, had alleged that he was abused by Schanz.

In a letter written to Monsignor Smith dated February 28, 2005, Victim #7 described how his life since a young age had been filled with drug and alcohol abuse, promiscuous sexual activity, emotional issues, and physical health problems. Victim #7 was an altar boy who only felt at home and purposeful in the church. According to this victim, Schanz enjoyed engaging in recreational activities with the altar boys. Schanz would intimidate Victim #7 and hold him underwater repeatedly, scaring him terribly. Schanz then took Victim #7 to a bath house, where he *“did things he should not have done.”* Victim #7 does not recall how many times this happened. According to Victim #7, his life is now clean and sober. He is happily married with three children and is a successful licensed professional counselor, yet he misses the closeness of the parish community.

On Diocese of Erie letterhead, Bishop Donald Trautman recalled the following interaction with himself, Monsignor Smith and Barbara Edwards. According to Bishop Trautman, Victim #7 was in the sixth grade at St. Andrew’s in Erie, PA at the time of the abuse suffered at the hands of Schanz. According to Bishop Trautman, Schanz helped at St. Andrews in the summer. Bishop Trautman wrote that Schanz took Victim #7 and a few other boys to the beach to go swimming, where Schanz became aggressive with Victim #7. Bishop Trautman went on to write that Schanz took Victim #7 to a bath house or sauna, where he rubbed Victim #7 down with oak leaves. Victim #7 stated *“he spent too much time on my genital and rectum.”* This bothered Victim #7 greatly and he told his father. His father told him to stay away from Schanz. Bishop Trautman wrote that the Victim did not want Schanz *“hurt” or “disciplined.”* Additionally, Bishop Trautman offered to pay for counseling, Victim #7 told him that he did not think it was necessary because he had insurance.

Bishop Trautman went on to write that Victim #7 wanted to return to the Church, so Monsignor Smith took his confession and they discussed reentry to Mass. Bishop Trautman wrote that he called Schanz, who admitted to taking boys to the beach, but that Schanz adamantly denied ever going to a sauna or bath house. Bishop Trautman wrote that he informed Edwards of Schanz’s statements.

## Reverend Samuel B. Slocum

### Biographical Information

YEAR OF BIRTH:	1951
YEAR OF DEATH:	
ORDINATION:	May 16, 1980

### Employment/Assignment History

6/05/1980 – 8/12/1983	Secondary Education, DuBois C.C. High School, DuBois, PA
6/05/1980 – 8/12/1983	Weekend Asst. St. Michael, DuBois, PA
8/12/1983 – 6/14/1985	Secondary Education, Elk Co. Catholic St. Mary's, PA
8/12/1983 – 6/14/1985	Resident at Faculty House, Elk Co. Catholic School, St Mary's, PA
11/15/1984 – 6/14/1985	Resident at Holy Rosary, Johnsonburg, PA
1/05/1985 – 6/14/1985	Administrator, St. Benedict, Ridgway, PA
6/14/1985 – 8/07/1989	Secondary Education, Erie Cathedral Preparatory, Erie, PA
6/14/1985 – 8/07/1989	Weekend Asst. Holy Trinity, Erie, PA
8/07/1989 – 11/01/1994	Secondary Education, Bradford Central Christian High School, Bradford, PA
8/07/1989 – 11/19/1990	Weekend Asst., St. Bernard, Eldred, PA
11/19/1990 – 11/01/1994	Administrator, St. Bernard, Eldred, PA
11/01/1994 – 11/03/19/97	Administrator, St. Bernard, Eldred, PA
11/01/1994 – 8/01/1995	Secondary Education, Bradford Central Christian High School, Bradford, PA
8/01/1995 – 12/15/1997	Sick Leave
1/26/1997 – 6/30/1999	Administrator, St. Theresa Shinglehouse
11/03/19/97 – 7/31/2001	Pastor with residence, St. Raphael, Eldred, PA
8/01/2001 – 4/01/2011	Pastor with residence, Our Mother of Perpetual Help, Ephrata, PA
8/01/2001 – 4/01/2011	Pastor, St. Francis of Assisi
4/01/2011 -	Leave of Absence/Suspension

### Summary

Father Samuel B. Slocum testified before the Grand Jury on September 14, 2017, detailing his days as a priest in the Diocese of Erie. In 2012, a jury found him guilty of the crimes of concealment of the whereabouts of a child and corruption of minors

Slocum testified that in 1980 he had been reported to Monsignor Heberlein by a fellow priest for an alleged inappropriate relationship with a fourteen-year-old girl. Slocum testified that Heberlein and then-Bishop Michael Murphy knew about his relationship with the young girl, but did nothing about it. In this same year, Slocum also recalled having a relationship with a sixteen-year-old boy. He testified that he would not call his relationships with these children

## Summary

inappropriate. He said that he did get some sort of emotional or sexual gratification from relationships with children, however. Slocum testified that while he never touched the girl, he did engage in physical wrestling, tickling and touching of the young boy. Slocum befriended his intended victims by gaining the trust of their parents and then engaging the children in inappropriate relationships or what is now known as “grooming”. Slocum engaged in grooming behavior with four children before he was finally arrested.

When Slocum described his relationships with fourteen-year-old Victim #1 and seventeen-year-old Victim #2, he testified to the Grand Jury that these girls were in love with him and wrote him love letters. When questioned about groping Victim #2’s buttocks and upper thigh, Slocum summed up the touching as accidental in nature. He informed the Grand Jury that to escape the accusation by Victim #2, he enlisted the assistance of a third party to apply pressure to Victim #2 and have her recant her accusation against him. Slocum testified that he had this mutual friend talk to Victim #2’s family because, *“I felt like I was saving my neck, to be honest.”*

Slocum added that he and Victim #2’s family remain friendly to this day and exchange Christmas cards. Diocesan records showed that Bishop Trautman and the Diocese opened an investigation into the Victim #2 groping incident and quickly closed it in less than two days. Trautman’s handwritten notes in the Slocum–Victim #2 file reads, *“Sam Slocum – Denied Categorically All Aspects.”*

Slocum testified in the Grand Jury about Victim #3’s case, the fifteen-year-old victim for whom Slocum was eventually convicted of felony and misdemeanor charges relating to grooming behavior. Slocum admitted to buying the friendship of Victim #3 and others with gifts and allowing them to stay at his residence in the rectory, even when their parents forbid it. Slocum taught Victim #3 how to hide their communications on social media by deleting text and photographs. Some of the texts that Slocum sent to Victim #3 would later be used against him in court and are sexually suggestive in nature. Slocum texted Victim #3, *“I always knew there was something special about you, but I never knew what it was, Majic,”* and, *“I’m trying not to say bad stuff but your [sic] pushing it.”*

In Victim #3’s case, Slocum bought him items from Abercrombie and Fitch and would later make Victim #3 negotiate to get them. In one text exchange, Slocum informed Victim #3 that a package has arrived. When Victim #3 texted back asking what it was, Slocum responded that the Abercrombie and Fitch package is now in. Slocum texted, *“It’s in my bedroom, it came from the post office today. You can start negotiations anytime...”* Slocum claimed that Victim #3 memorized his credit card number and made the purchases himself. Slocum asserted that he never reported this theft to law enforcement or the boy’s parents because he did not want to get the boy in trouble. It also came out in court proceedings that Slocum hid the whereabouts of Victim #3 from his parents and coached Victim #3 to lie to his parents.

This behavior that Slocum exhibited in the aforementioned cases was again apparent in 1995 when the Diocese became aware of another target of Slocum’s grooming. This incident was addressed in a letter dated May 10, 1995, from Monsignor Charles Kaza to Bishop Trautman. In that letter, Kaza outlines Slocum’s *“unhealthy relationship”* with a high school

## Summary

senior. The letter described how Slocum worked late hours with this student outside the school grounds, offered the student cash, and invited him to drink beer. This report came from the student's own mother to Monsignor Kaza at great risk to her employment. This mother was, at the time, a teacher employed by the Diocese. The letter went on to describe how the victim felt uncomfortable with the level of Slocum's closeness and that Slocum routinely violated his personal space. Slocum denied any physical sexual contact with this student, but admitted that the relationship certainly filled a void in his life.

In an attempt to get Slocum help for his inappropriate behavior toward children, the Diocese sent him to psychotherapy on two occasions. His first stint in therapy occurred in 1991 at the Diocese's own treatment facility in Erie called the Ecclesiastic Center. There Slocum received treatment that the Diocese called "*Growth Counseling*," along with fellow accused pedophiles Rev. Thomas Smith and Rev. Gary Ketchum. Slocum's second stint at psychotherapy occurred in 1995 at the St. Michael Center in St. Louis, Missouri, which is an inpatient facility. Slocum was sent there eight days after the Monsignor Kaza letter to Trautman was sent regarding the student discussed above. Upon his discharge from the St. Michael Treatment Center in January of 1997, Slocum was placed back into ministry, where he remained until 2011. In 2011, the allegations that led to Slocum's eventual arrest surfaced and the Diocese placed him on suspension until he was laicized by Rome and removed from ministry.

Slocum's canon law case and Slocum's conviction were documented in what the Catholic Church called "*The Acts of the Case*" or "*The Acts of Slocum*." In the documents provided to the Grand Jury, nowhere was it found that Trautman informed his superiors in Rome that Slocum had a history dating back to 1980 involving four other victims. Slocum's dismissal from ministry was based solely on his criminal arrest and the incidents involving Victim #3. Additionally, no evidence was ever found that the Diocese of Erie had ever notified law enforcement of Slocum's predatory behavior, nor was there any evidence found that the Diocese notified law enforcement at the time of the Victim #3 investigation that Slocum had a predatory history that dated back 30 years.

# Monsignor Thomas Snyderwine

## Biographical Information

YEAR OF BIRTH:	1943
YEAR OF DEATH:	
ORDINATION:	May 8, 1968

## Employment/Assignment History

6/05/1968 - 6/03/1971	Weekend Asst., St. Michael, DuBois, PA
6/05/1968 - 6/03/1971	Faculty, DuBois Central Catholic, DuBois, PA
1/01/1970 - 6/01/1970	Administrator, St. Joseph, DuBois, PA
6/03/1971 - 6/05/1976	Faculty, Erie Cathedral Preparatory, Erie, PA
6/03/1971 - 5/31/1974	Weekend Asst., St. Boniface, Erie, PA
5/31/1974 - 6/05/1976	Weekend Asst., St. Patrick's School, Erie, PA
6/05/1976 - 9/01/1979	Parochial Vicar, St. Patrick's, Erie, PA
9/01/1979 - 8/17/1992	Weekend Asst., St. George, Erie, PA
9/01/1979 - 8/17/1992	Higher Education, Gannon University, Erie PA
8/17/1992 - 9/05/1997	Pastor, St Paul, Erie, PA
9/05/1997 - 8/10/2012	Pastor, St. Luke's, Erie, PA
9/01/2009 - 8/10/2014	Diocesan Presbyterian Council, Erie, PA
8/10/2012	Retired, Private residence
10/14/2013 - 10/13/2018	Other. Sr. Priest Advocate
9/12/2014 - 9/11/2019	Diocesan Board. Presbyterian Council, Erie, PA

## Summary

Sometime in 1996, a young fifth grade girl came to talk with Sister Steff at St. Boniface school. The child was a student of Steff's. Steff also served as the principal at the school. The girl approached her with her friends because she had disturbing news to report. The young girl told Steff that her godfather, Monsignor Thomas Snyderwine, had taken a shower with her and touched her in ways that she was uncomfortable with. The child reported that this incident occurred five years prior when she stayed overnight at Snyderwine's trailer. The girl added that Snyderwine would buy her dresses and shower her with gifts.

Steff took the girl's information and approached Snyderwine and the girl's parents with the accusation. The parents confirmed the incident and told Steff that they had become friends with Snyderwine, but felt awkward talking to him about the incident. The parents explained that they had informed their daughter to never be alone with him and expressed their gratitude to Steff if she would talk with Snyderwine for them.

When Steff approached Snyderwine with the accusation, she informed him of the incident and threatened to go to Bishop Murphy if this behavior ever happened again. She further admonished Snyderwine by telling him that he had better change his behavior.



## Summary

This incident resurfaced in 2002 because of the increased scrutiny being cast upon the Catholic church in the United States. On May 2, 2002, Steff wrote Bishop Trautman to inform him of the incident that happened six years earlier. Steff wrote that she notified Trautman because of an article she had read in Time Magazine titled, "*What the Nuns Didn't Know.*" Steff also asked Trautman several questions in this letter. She asked Trautman, "*Is showering with a young non relative (in this case, a young girl) an act of Pedophile? I'm not sure. Is it normal Action? I don't think so.*" This letter and Trautman's handwritten notes were discovered in subpoenaed Diocesan files. In his notes, Trautman wrote that he would speak to the Diocesan Review Board on the issue and make a decision on Snyderwine's future in ministry. The only issue was that Steff refused to give the Bishop and the Review Board the name of the family or the victim. Trautman noted that Steff told him, "*she would have to pray and think about that and that she would give me (Trautman) the name only after she spoke with them (victim's parents).*"

In later notes written by Trautman, he documented that the victim was now a freshman in college and the parents (both teachers themselves) did not want to pursue the matter. He also noted that Steff informed him that Snyderwine recently said mass for the family when a death in the family occurred.

Several additional points of interest were found in subpoenaed files, which included Snyderwine's personnel file. A handwritten note by Trautman indicated the following: "*I contacted [the Diocesan lawyer] who said I am not a mandated reporter in this case.*" These documents also contained notes that Trautman took while he was talking with Steff. In one such note, Trautman wrote, "*Sister feels the matter is over with and priest deserves a second chance.*"

## Seminarian John Tome

### Biographical Information

YEAR OF BIRTH:	1949
YEAR OF DEATH:	
ORDINATION:	Failed out of seminary

### Employment/Assignment History

9/03/1963 – 5/31/1967	St. Marks's Seminary High School, Erie PA
Unknown-5/14/1974	St. Mark's Major Seminary, Erie, PA

### Summary

Very little is known about Seminarian John Tome. The subpoenaed Diocesan records contained only four documents. These documents include three documents that state his grades from high school and one letter from Rev. Salvatore Luzzi to Rev. Alban Maguire, Rector of Christ the King Seminary in St. Bonaventure, New York. Salvatore Luzzi is an accused sex offender in the Diocese of Erie (see Luzzi Narrative). This letter shed little light onto Tome's past, it only expressed that Tome had problems communicating with others while in seminary in 1974.

This investigation was able to locate several survivors of Tome's abuse. The Grand Jury heard testimony from and about five members of the same family that Tome had abused in the 1970s. The survivors reported that they were poor, dysfunctional, and dependent upon the diocese for their mother's employment at St. Brigid parish. Furthermore, the parents were befriended by the abusers and the family would often invite them over to engage in drinking parties. Each of the victims testified to the Grand Jury about similar statements that their abuser made to threaten them if they ever disclosed the abuse.

Victim #1 was a twelve year old girl living in the Meadville area who was abused in her home in the mid-1970s. She testified that Tome fondled her on one occasion and that Tome represented to her family that he was a Deacon in the Diocese of Erie at the time of the abuse. She recalled him wearing all black and displaying the trademark white collar that clergy wore. She reported that Tome, whom she knew as "Jack Tome" and Father Stephen Jeselnick would come to her home and drink with her parents until late at night. Stephen Jeselnick is an accused sex offender in the Diocese of Erie (See Jeselnick Narrative). She further testified that her mother worked for the Diocese, specifically, Monsignor Karg, during this time period. This victim testified that on one occasion after a night of drinking with her parents, her mother let Tome put her to bed after she had her night time bath. She testified that as she lay on her stomach in the top bed of a bunk bed, Tome placed his hand under her night gown, then under her panties to her buttocks. She told the Jurists that she was frozen with fear as he rubbed and squeezed her bare buttocks.

## Summary

Victim #1 recalled that as Tome was fondling her, she held her arms tight to her body with her hands over her face. She didn't recall when he left the room or how long the assault lasted. She added that her memory was dark, and that she was only able to talk about the assault after Agents from the Attorney General's Office visited her. After some time, Victim #1 gained the courage to tell her mother what had happened. She said that her mother scolded her for trying to ruin Tome's life and reputation. She added that she believes that her mother informed Monsignor Karg of the incident because Tome "*disappeared for a while and then came back.*" It was this chain of events that made Victim #1 believe her mother told Karg, who in turn sent Tome away.

Much of Victim #1's testimony came in the form a written document that she prepared for the Grand Jury. She explained that reading the details even after so much time would still be difficult for her. Part of her letter read, "*The sexual and emotional torture I built in my head, one man, a man of God, had done so much harm that I was not prepared to face the realities or the gravity of the situation.*" She also wrote, "*This man corrupted my deepest belief system and tarnished my faith and modeled by distrust for others and made it difficult to develop meaningful or trusted relationships. I also developed poor self-image and low self-esteem, identity confusion, sexual confusion, early onset of depression, becoming a defiant teenager, suffering a strong sense of guilt and shame over the experience, and obsessive rumination over the abuse and recurring flashbacks.*"

Victim #2, the younger brother of Victim #1, was approximately eight or nine years old at the time of his abuse at the hands of the man he knew as Deacon Tome. He explained that at his age he did not know the difference between a Deacon and a Priest, however, he often saw Tome wearing vestments. Victim #2 testified that he never told anyone of the abuse for over 40 years. He testified that the abuse began in approximately 1974 and lasted for about a year and a half, occurring as often as once a week. He explained that it consisted of mostly oral sex. The act was performed on him and he was forced to perform the same on Tome. He was emotional as he testified, recalling his sexual abuse and remembering that he saw Tome naked, adding that Tome would often fondle him in front of his parents while they were all in the car together.

Victim #2 testified that he believes that Monsignor Karg knew full well of Tome's behavior, since he would often come over to the family home with Tome and drink with his parents. Victim #2 testified that once he would fall asleep, Tome would find him and sexually abuse him. He expressed anger and frustration that Karg did nothing about Tome's behavior. Victim #2 went on to testify that he feared his little brother also becoming a victim of Tome so he took the abuse, hoping that Tome would not turn his attention to the younger brother.

Victims #3 and #4 are the younger sisters of Victim #1 and asked that their testimony be read into the Grand Jury by an Agent of the Attorney General's Office. In an interview with them about their abuse at the hands of Deacon Tome, they expressed the belief that it would be too emotionally traumatic for them to tell their story in person to a large crowd. They indicated that their interview with the Agents would be the last time they ever wanted to speak of either their abuse or Deacon Tome.

## Summary

Their abuse occurred separately after they went to bed and after Tome was done drinking with their parents, who they described as “*drunks.*” They were very emotional in telling their story, often pausing to regain their composure. Each family member reported that they worked very hard for several years to try to forget about the abuse. Some of the few details they did recall was that it occurred between 1973 and 1979, however they could not recall their exact ages.

Victim #3 said she was abused at least ten times and her sister, Victim #4, stated that she was abused less than ten times but more than five times. A few of the lingering details that they recalled were that Tome would often have a red hat on and that the abuse often involved a pool cue stick. Victim #3 reported that Tome would often attempt to penetrate her with the pool cue and that when she would cry out he would use his fingers to digitally penetrate her. Her sister, Victim #4 said that she did recall the pool cue but had blocked from her memory how Tome had used it on her. She did recall that he used his hands to abuse her.

All three of the sisters recalled how Tome would come to their house to drink and would often play hide and seek or tag with them. Victim #1 told the Agents that Tome would put his hands all over her and her sisters while playing these games. She said she didn’t think much of it when she was younger, however, after the abuse and getting older, she now sees that this horseplay was Tome’s way of groping the sisters.

Finally, the Grand Jury heard from Victim #5, who was between the ages of 10 to 13 years old when he was abused by both Tome and Jeselnick. He testified that Tome and Jeselnick would both engage him in oral sex and anally rape him. Victim #5 indicted that Tome’s abuse occurred at his home and that Jeselnick sexually abused him in the rectory of St. Brigid. He informed the Agents in his interview that he was abused ten to fifteen times, off and on with no regularity. He added that he is currently in therapy that is being paid for privately and that no assistance has been offered by the Diocese to date. This victim also testified that he observed both men naked and that he witnessed them sexually assaulting his sister, Victim #3, as well as his oldest sister, who is now deceased. It was the opinion of Victim #1 and her brother, who was not abused because he was in the military during this time frame, that the oldest and now deceased sister was also victimized by Tome and/or Jeselnick when she was a young girl. It is their belief that she was abused more than any of the other family members.

# Father Patrick Vallimont

## Biographical Information

YEAR OF BIRTH:	1948
YEAR OF DEATH:	
ORDINATION:	May 17, 1974

## Employment/Assignment History

## Summary

On September 23, 1976, Father Patrick Vallimont was admitted to St. Vincent Health Center, suffering from severe depression. In a letter to the Vatican dated July 7, 1977, Vallimont requested laicization. He disclosed in that document that he had serious doubts about living a life of celibacy. His file noted that he had short sexual relationship with a 13-year-old female parishioner. The Grand Jury found little to no documentation of this relationship in the subpoenaed files received from the Diocese.

Vallimont ended the relationship with the 13-year-old victim when he was released from St. Vincent Health Center.

There were no documents found in the file that indicate that the case was ever turned over to law enforcement.

[REDACTED]

**Biographical Information**

[REDACTED] [REDACTED]  
[REDACTED] [REDACTED]  
[REDACTED] [REDACTED]

**Employment/Assignment History**

[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]
[REDACTED]	[REDACTED]

**Summary**

In [REDACTED], a [REDACTED] law firm sent a letter to [REDACTED] advising that a civil suit was planned by a victim wherein it was claimed, among other things, that [REDACTED]:

*repeatedly fondled and harassed the under-age victim, despite protestations. You also intentionally encouraged [victim] to engage in perverse and unnatural homosexual acts as well as romantic relationships with other priests. Further, you caused [victim] to become exposed to your consecration of a homosexual marriage.*

Ultimately, a confidential settlement agreement between the Diocese of [REDACTED], [REDACTED] [REDACTED], and the victim in the [REDACTED] was signed on [REDACTED] with the parties agreeing not to disclose the contents of the settlement.

In records received from the [REDACTED] pursuant to Grand Jury subpoena, there was a handwritten note from [REDACTED], dated [REDACTED] that stated, “[REDACTED] testified to me he was in presence of the victim a total of 6 times. [REDACTED]”

## Summary

present.... [REDACTED] *denies all sex contact.... [REDACTED] met the victim in [REDACTED] – the victim was 20 yrs... [REDACTED] offers [REDACTED]; case settled for [REDACTED] paid by [REDACTED]. Release given. Pure extortion!*” The note further states that [REDACTED] admitted he attended a gay wedding with another priest, [REDACTED], but did not bless it or offer a prayer and wore a sport jacket during it. The note ended with the following, “*Our investigation shows no truth to any of allegations. [REDACTED] is guilty of going to a gay wedding. No proof of any other charge. Settlement was done to protect [REDACTED] from publicity of wedding.*”

The Grand Jury found handwritten notes by [REDACTED] that also make references to [REDACTED] preference for young boys and a complaint about his unwanted touching. Furthermore, an undated letter from the [REDACTED] appeared to contain some type of warning to [REDACTED] about his handling of [REDACTED]. This warning referred to the friendship between [REDACTED] [REDACTED] because of his sexual abuse of a 16-year-old boy. This victim would eventually settle with [REDACTED] out of court for [REDACTED].

Two noteworthy undated documents were included in [REDACTED] file. Their approximate timing appeared consistent with the Diocese first having been made aware of the complaint against [REDACTED] in [REDACTED]. An undated, handwritten note titled “[REDACTED]” stated, among other things, that “*3 yrs ago [name] brought suit against [REDACTED] – settled out of court...*” It should be noted that according to media reports, [REDACTED] was dismissed from the clerical state in 2005 for the sexual abuse of children. The second document was an undated letter sent from [REDACTED], to [REDACTED] and was located in the files on [REDACTED]. It was a clear reference to the connection between [REDACTED] [REDACTED] stating, “*Dear Bishop, I understand what you are going through. The man here was guilty but we went through much denial. He is still totally unrealistic about his status. Just Bishop be very careful because there are connections...maybe they go back over the years but they come home to haunt us.*”

The Diocese of [REDACTED] continued to assign [REDACTED] to positions where children were abundant. These assignments included weekend duties at [REDACTED], as well as renewing his assignment as [REDACTED].

The Grand Jury also found a handwritten note by [REDACTED], dated [REDACTED], stating, among other things, that he “*met with [REDACTED] on [REDACTED] about allegations, which [REDACTED] denied. Allegations consisted of a young man now at [REDACTED] being uncomfortable with touch and rubbing of shoulders. This young man refused to see [REDACTED]. Therefore no formal complaint received. Allegations come from his mother (name listed). I admonished [REDACTED] with regard to demonstrative exhibitions of friendship. He simply responded he is part [REDACTED].*”

## Summary

These reports of suspicious rumors and sexual touching by [REDACTED] continued on into [REDACTED] and [REDACTED]. This review of Diocesan documents found another handwritten note by [REDACTED] [REDACTED] dated 2008 documenting some type of meeting or report issued about [REDACTED]. The note stated, among other things, that “*in the past young men complained about [REDACTED] favoring young boys.*” On [REDACTED] an e-mail was sent from the Principal of [REDACTED] [REDACTED], advising that they have called the Childline number to report possible sexual abuse by [REDACTED]. Childline is a state run child advocacy program run by the Pennsylvania Department of Human Services. Their website states “*Childline is part of a mandated statewide child protective services program designed to accept child abuse referrals and general child well-being concerns, and transmit the information quickly to the appropriate investigating agency.*” Attached to the e-mail was a copy of a comment made on what appeared to be a rating site for the [REDACTED]. The comment, referring to “[REDACTED]” stated, “*He sexually abused my son.*” No further details were found in the records other than a handwritten note by [REDACTED] on a printout of the e-mail advising that they have met with [REDACTED] and he denied the allegation. It is unknown whether this complaint has been verified, although it does appear the Diocese reported it to law enforcement upon learning of it.