

# **DIOCESE OF GREENSBURG**



# Father Dennis Dellamalva

## Biographical Information

YEAR OF BIRTH:	1949
YEAR OF DEATH:	1994
ORDINATION:	May 3, 1975

## Employment/Assignment History

6/03/1975	Mt. St. Peter, New Kensington, PA
8/17/1977	Mother of Sorrows, Murrysville, PA
5/25/1982	Holy Family, Latrobe, PA
10/01/1983	Leave of Absence

## Summary

During the relatively short time period Father Dennis Dellamalva served as a priest in the Diocese of Greensburg, numerous allegations of child sexual abuse were made against him.

In 1983, as conveyed in complaints to the Church and various legal filings, two adolescent brothers went to their parents and told them of sexual assaults committed against them by Father "Denny," as Dellamalva was known. These sexual assaults occurred throughout 1981 and 1982.

The reports revealed that on occasions when Dellamalva would be welcomed into the family home, Dellamalva would get the brothers alone in their respective bedrooms and pray with them when they went to bed for the night. He would massage their necks and rub their backs before ultimately massaging their buttocks and working his way into the bottoms of their pajamas. He would fondle their genitals and, on occasion, place the boys' hands on their own genitals and have them massage themselves while he held their hand. This molestation happened both in the boys' home and on trips Dellamalva would be invited on with their family, such as to the Seven Springs Ski Resort and Rehoboth Beach, Delaware.

While at the ski resort, Dellamalva shared a bed with the younger brother because beds were at a premium. Again, he fondled the boy's penis on this occasion.

On another occasion while at the family home, Dellamalva attempted to rub and massage the back of the younger brother. He yelled at Dellamalva to stop and screamed that he hated when the priest would rub his neck and back. When this occurred, the boys' parents became concerned and spoke to the boys about Dellamalva, at which point the brothers finally told their parents what Dellamalva had been doing to them. The boys told their parents they were afraid to tell them about what had been happening because their parents seemed to like Dellamalva so much.

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Between 1981 and 1982, Dellamalva had also become friendly with the family of a boy who was friends with the brothers. Dellamalva engaged in the same sexual behavior with the third victim as he did with the brothers.

The families of all of the victims reported Dellamalva's abuse to Bishop William Connare and ultimately filed a lawsuit against Dellamalva, the Diocese, and the Bishop. Neither set of parents wanted criminal charges filed, however, because they did not want the matter publicized nor did they want to put the boys through a criminal trial.

In August of 1985, a settlement offer totaling \$375,000 was extended to, and accepted by, all three victims.

Records provided by the Diocese also contained voluminous documents on two other juvenile boys who were sexually assaulted by Dellamalva. One of these individuals - - the fourth victim - - described his time serving as an altar boy at Mother of Sorrows in Murrysville. He stated that while in grades nine through twelve, *"I had the misfortune of attending an annual mountain 'retreat,'"* which he explained was specifically created by Dellamalva so that he could *"get closer to the church's young people."*

The fourth victim stated that he was sexually assaulted by Dellamalva while on the mountain retreat.

The fourth victim eventually left the Murrysville area is now an attorney in California. He explained the horrors of fighting the depression and addiction brought on by Dellamalva's sexual abuse and the difficulties he had to overcome in order to accomplish what he had in his life. He stated that in spite of his success, he is still haunted by the memories of being molested by Dellamalva. He placed the blame for his struggles with depression and addiction squarely on Dellamalva and Connare for letting Dellamalva prey on the church's youth.

The fourth victim ultimately reached a \$25,000 settlement with the Diocese.

Another lawsuit was filed against Dellamalva, the Diocese, and church officials by a fifth victim who alleged that he was molested by Dellamalva when he was between 13 and 15 years old and playing junior varsity football for Franklin Regional High School.

According to this victim, while alone with Dellamalva in the rectory at Mother of Sorrows, Dellamalva had him lay on a blanket on the floor while Dellamalva laid beside him and removed the victim's pants and t-shirt. Although he was not comfortable with what was happening, he went along with it, in part because Dellamalva had been in the locker room with the football team after games and had seen them undressed.

Dellamalva told the victim to close his eyes and meditate, at which point he removed the victim's shorts and massaged his penis, before performing oral sex on him. Dellamalva then had the victim hold his erect penis as he ejaculated on the victim's face. When Dellamalva then began kissing the victim on the mouth, the victim fled.

## Summary

The fifth victim ultimately reached a settlement with the Diocese in the amount of \$25,000.

From 1982 to 1983 - - at the time the Diocese received complaints of sexual abuse by Dellamalva - - he was given a leave of absence and sent to the Spencer Abbey treatment center in Massachusetts.

With respect to Bishop William Connare, among the pertinent facts appearing in his deposition in connection with civil litigation was that after the parents of the first two victims came and personally confronted him with the allegation that Dellamalva had molested their sons, Dellamalva was transferred to Holy Family. When Connare was asked whether Dellamalva had admitted to molesting the two boys, the Bishop stated that he did.

Further, in his deposition, when Connare was specifically asked if he informed the pastor of Holy Family of the reason Dellamalva was being transferred to his parish, Connare stated that he did not. When Connare was asked why he failed to do so, he stated he did not believe it was necessary due to the fact that Dellamalva had been to treatment and was reportedly dealing with his issues. This was after Dellamalva had admitted to Connare that he had sexually molested children in the Mother of Sorrows.

Connare also never informed the pastor of Mother of Sorrows, Monsignor Donald Fisher, of Dellamalva's admitted molestation of boys. When Connare was asked why he did not inform Fisher of Dellamalva's apparent sexual attraction to, and abuse of children, he once again stated he believed Dellamalva had dealt with his problems and did not feel he should get involved.

Eventually, according to church records, after several other parents complained about Dellamalva's behavior with their children (no specifics provided with respect to these complaints), Connare stated he informed the pastor of Holy Family that it may be best to limit Dellamalva's contact with children.

Dellamalva last functioned as a priest in the Diocese in 1984, before resigning from the priesthood in 1986. He died in 1994.

# Father Gregory Flohr

## Biographical Information

YEAR OF BIRTH:	1937
YEAR OF DEATH:	2004
ORDINATION:	August 15, 1963

## Employment/Assignment History

6/3/1964 – 6/24/1968	All Saints, Masontown, PA
6/25/1968 – 6/10/1971	Immaculate Conception, Irwin, PA
6/11/1971 – 6/2/1975	Seton Hill College, Greensburg, PA
6/3/1975 – 8/20/1975	Holy Cross, Iselin, PA
8/21/1975 – 1/28/1981	St. Anthony, Clymer, PA
1/30/1981 – 1/14/1985	St. Mary, Yatesboro & its Mission, St. Gabriel, Nu Mine, PA
1/15/1985 – 1/2/1992	St. Cecilia, Grindstone, PA
1/3/1992 – 1/29/1996	Holy Rosary, Republic, PA
1/30/1996 – 1/2002	St. Matthew, Saltsburg, PA

## Summary

A Victim Assistance Coordinator in the Diocese of San Bernardino, California received an allegation in November 2004 regarding Father Gregory Flohr of the Diocese of Greensburg. The abuse allegedly occurred when the victim was approximately 10 or 11 years old in 1967 to 1968 and attended Immaculate Conception school in Irwin. The Office of Catholic Schools had a record that the victim attended Immaculate Conception from 1965 to 1969.

According to the victim, when he became an altar server in 1965, Flohr was the leader of the Junior Altar Boys Association. While Flohr always paid him special attention, he did not begin abusing him until 1967. Flohr allegedly touched the victim's genitals for the first time while saying "*God loved all His children.*"

The abuse escalated to Flohr instructing the victim on how to touch Flohr's genitals. However, the victim "*reportedly displayed reluctance to do so, the priest reportedly sat the [victim] on his knee while he touched the [victim's] genitals, showing him what the priest wanted him to do.*" Flohr then took the victim's hands and placed them on his own genitals.

The abuse further escalated to oral sex. Flohr wanted the victim to "*kiss the priest's genitals.*" When he did not do so in a manner to Flohr's liking, Flohr performed oral sex on the victim to show him how it was to be performed. Flohr continued to force the victim to perform oral sex on him for one year.

Flohr's final act of sexual abuse against the victim occurred in November 1969, when Flohr allegedly took the victim into the confessional of the Immaculate Conception church and

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began kissing him and tied him up with rope into a “*praying position*.” The victim began to scream, so Flohr tried to silence him by forcing his penis into his mouth. “*When the [victim] refused the priest allegedly became angry and sodomized the [victim] with a crucifix approximately 7”x 5”x 1” in size.*” Flohr then stated that the victim was a “*bad boy*” and let him go. Following this incident, the victim deliberately set the church carpet on fire.

Between 2005 and 2007, the Diocese of Greensburg reimbursed the victim for 107 therapy sessions, eight hospitalizations, and four medication bills; a value totaling \$51,163. According to a letter to the victim from Father Lawrence Persico;

*It is not now, or ever has been the policy of the Diocese of Greensburg to provide financial support for hospitalization, direct medical treatment, or medication. We extended such coverage to you only after the fact of your multiple emergency treatments, and as an act of Christian charity in your dire need.*

Flohr died in 2004.

# Father Charles B. Guth

## Biographical Information

YEAR OF BIRTH:	1896
YEAR OF DEATH:	1986
ORDINATION:	June 22, 1924

## Employment/Assignment History

7/1924-4/1925	St. Peter, N.S., Pittsburgh, PA
4/1925-3/1926	St. Andrew, N.S., Pittsburgh, PA
3/1926-8/1928	St. Joseph, Braddock, PA
8/1928-1/1929	St. Bernard, Dormont, PA
1/1929-1/1932	St. Ambrose, N.S. Pittsburgh, PA
1/1932-7/1932	St. Wendelin, Carrick, PA
7/1932-5/1935	Presentation, Midland, PA
5/1935-6/1935	St. Mary, McKees Rocks, PA
6/1935-10/1942	St. James, W. E. Pittsburgh, PA
10/1942-8/1944	St. Mary, Parkers Landing and Mission, St. James, Petrolia, PA
8/1944-11/1962	Holy Family, West Newton, PA
11/1962-5/1973	St. Mary, Kittanning, PA
5/1973	Retired, Residing at St. Mary, Kittanning, PA
8/1982	St. Anne's Home for the elderly, Greensburg, PA (Resident)

## Summary

On July 31, 2005, an adult male sent an e-mail communication to Father Roger Statnick of the Diocese of Greensburg with the subject line entitled, "*abuse memory*." In this message, the victim shared the details of abuse he suffered at the hands of Father Charles Guth when Guth was assigned to Holy Family in West Newton. The e-mail message was forwarded to Monsignor Lawrence Persico.

In his message, the victim revealed that while living in West Newton when he was around seven years old, he was told by a Sunday school teacher that missing mass could make you die. Concerned for his mother who was missing mass, the victim went down to the church to plead the case of his mother. The victim related that "*Father Gooth*" (Guth) took the victim into the rectory office where Guth sat in a chair as the victim stood before him, sobbing and pleading for his mother's soul.

Guth asked the victim whether he believed that Jesus suffered and died for our sins, in response to which the victim said "*of course*" as that is what he was taught. Guth talked about penance and having crosses to bear and asked the victim if he would do anything to save his mother. Guth then spoke of secret confessions and penance before reaching over and unbuckling the victim's pants, pulling them down, fondling him, and sticking his finger up the victim's anus.



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The victim believed Guth then spoke in Latin. The victim stated he was frozen stiff when the abuse was occurring and that when Guth was done, he was instructed to pull up his pants and that if he told anyone about the secret penance, not only would his mother go to hell, but he [the victim] would burn with her. Guth then gave the victim a nickel and warned him again not to say anything to anyone or his whole family would burn in hell.

The victim stated he was in therapy as a result of his abuse by Guth but stopped going when his insurance refused to pay for his sessions. He explained he was suffering and withdrawing from people and that he had shared his story with another priest and a support group, but was angry, scared, lonely, and felt betrayed.

Persico responded to the victim's e-mail message, telling him he was willing to assist and wanted to meet to discuss his issues. The victim replied that he was not yet ready to meet face-to-face. About six weeks later, on September 27, 2005, Father Job Foote, O.S.B., who was separately described by the victim as "my friend and semi mentor," wrote an e-mail to Persico indicating that he had spoken with the victim and while the victim appreciated Persico's attention to the matter, he would not contact him again and was in therapy.

# Father Francis Lesniak

## Biographical Information

YEAR OF BIRTH:	1916
YEAR OF DEATH:	1991
ORDINATION:	June 6, 1943

## Employment/Assignment History

8/12/1943 –2/27/1946	St. Monica, Wampum and St. Theresa, Hoytdale, PA
2/28/1946 –2/10/1953	St. Mary, New Kensington, PA
2/11/1953 –5/14/1953	St. Bernard, Indiana, PA
5/15/1953 –8/3/1954	Transfiguration Church, Mount Pleasant, PA
8/4/1954 –4/3/1956	St. Mary, New Kensington, PA
4/4/1956 –9/7/1960	St. Michael, Glen Campbell and SS Peter & Paul, Arcadia, PA
9/8/1960 –8/31/1965	St. Stanislaus, Calmut, PA
9/1/1965 –6/26/1969	St. Anne, Fellsburg and Holy Cross, Webster, PA
6/27/1969 –5/24/1976	Seven Dolors, Yukon, PA
5/25/1976 –8/1987	St. Francis de Paul, Ford City, PA

## Summary

Via a telephone call placed on March 3, 2004, the Diocese of Greensburg received its first sexual abuse allegation against Father Francis Lesniak. A victim reported that in approximately 1977 when he was 13 years old, Lesniak fondled his genitals in a church rectory. Although the summary of the complaint did not specify in which rectory the abuse occurred, Lesniak's assignment history would place the incident at St. Francis de Paul church.

In describing the incident, the victim explained that Lesniak invited him to "*an overnight social for the altar boys at the parish.*" When he arrived at the rectory, he realized that he was the only boy to attend. While watching television, he claimed Lesniak began rubbing his genitals over his clothes.

When the victim initially informed his mother about what had occurred with Lesniak, she did not believe him.

Although the victim requested financial compensation for the alleged abuse by Lesniak, the Diocese of Greensburg initially stated such compensation was not available. However, in January of 2006, the Diocese ultimately settled with the victim for \$5,000 and 90 counseling sessions.

In September of 2004, a second victim alleged that he was sexually assaulted by Lesniak in 1962. In this incident, Lesniak took the victim and a friend ice-skating, followed by an

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overnight stay at the rectory. Although the summary of the incident did not specify in which rectory the abuse occurred, Lesniak's assignment history would place it at St. Stanislaus. The victim claimed that as he was on the verge of falling asleep, Lesniak fondled his genitals on the sofa. The victim feigned waking up and then went to bed. He later awoke to find Lesniak attempting to fondle his genitals again.

The second victim ultimately settled with the Diocese for \$5,000 and 90 counseling sessions.

A third victim approached the Diocese on May 13, 2005 and alleged that in 1965 or 1966, Lesniak fondled his genitals during an overnight stay at the rectory. Once again, the summary of the complaint did not specify in which rectory the abuse occurred, but Lesniak's assignment history would place the incident in either St. Stanislaus, St. Anne, or Holy Cross. The third victim claimed that when Lesniak took him swimming, he would, on occasion, attempt to fondle his genitals in the pool.

In January of 2006, the Diocese settled a civil lawsuit with the third victim for \$5,000 and 90 counseling sessions.

In 2007, a fourth victim alleged that Lesniak sexually abused him from 1983 through approximately 1987 or 1988 while he was attending St. Francis of Paola in Ford City. According to the victim, the abuse began when he was approximately seven or eight years old and occurred during the summer after his first Holy Communion at a picnic at Falcon Park. Lesniak took the victim on a walk, which eventually led to Lesniak's vehicle, where Lesniak forced the victim to perform oral sex on him. After this incident, the victim became an altar boy. Lesniak informed him that altar boys must go to confession each time before they served mass. Instead of taking the victim to the confessional, however, Lesniak took him into a back room of the church. "*Father Lesniak would listen to his sins and indicated to him that if he was not too bad he would 'get to suck on a strawberry lollipop or popsicle.'*" The victim stated that after confession, Lesniak would expose his penis and tell him it was his "strawberry lollipop." This particular scenario occurred dozens of times.

Lesniak's abuse of the fourth victim eventually escalated to anal rape. During these rapes, Lesniak reportedly told the victim, "*this is what all good altar boys do.*" The victim claimed that Lesniak provided him with wine every time he anally raped him. As he stated, "*I remember that he gave me wine before every time that he put his penis in me. I can remember drinking whole large containers full of wine.*" This abuse occurred well over 100 times over the course of approximately four years.

The fourth victim reported that he experienced a number of problems as a result of Lesniak's abuse, including severe issues with intimacy and trust, poor anger management, depression, low self-esteem, and stomach cramps when he was nervous or upset. Additionally, he became an alcoholic by the time he turned twelve years old.

## **Summary**

The Diocese of Greensburg provided the victim with 90 sessions of counseling following his complaint of Lesniak's sexual abuse. Additionally, the Diocese offered him \$5,000 in financial compensation, which he rejected.

On May 14, 2015, the attorney for the victim contacted the Diocese to again ask for additional counseling for the victim. Counsel requested the Diocese honor their earlier agreement and pay for additional counseling sessions. In a May 28, 2015 letter, Monsignor Larry Kulick agreed pay for an independent psychological evaluation for the victim and additional counseling following the evaluation.

According to Diocesan records, Lesniak retired in 1987. He died in 1991.

# Father Henry J. Marcinek

## Biographical Information

YEAR OF BIRTH:	1930
YEAR OF DEATH:	1987
ORDINATION:	May 26, 1956

## Employment/Assignment History

7/1956-7/1957	Holy Name, Monessen, PA
7/1957-8/1958	SS Cyril & Methodius, Fairchance, PA
8/1958-6/1960	Holy Trinity, Ford City, PA
6/1960-8/1965	Holy Rosary Church, Republic, PA
8/1965-6/1967	St. Mary Church, Uniontown, PA
6/1967-6/1970	St. Elizabeth Church, Starford, PA & Sacred Heart, Dixonville, PA
6/1970-5/1973	Holy Rosary Church, Republic, PA
5/1973-1/1982	Holy Cross, Youngwood and St. Gilbert Church, Hunker, PA
1/1982-1/1985	St. Pius X, Mt. Pleasant, PA

## Summary

In November of 2007, a 45-year-old male sent a letter to the parish in Fayette County alleging that he had been sexually assaulted by Father Henry Marcinek. The abuse allegedly began in approximately 1972, when the victim was around ten years old and attending the Holy Rosary school. The abuse continued until the early 1980's.

The victim wrote to the Diocese of Greensburg detailing his deep depression and problems with nerves stemming from the abuse he suffered at the hands of Marcinek, including bed wetting into adulthood, suffering from hives and other skin disorders, as well as significant family-related problems. He stated, "*I don't remember the last time I laughed*" and "*I try to fake a smile as much as possible.*" Out of a feeling a desperation, he had reached out to the church for "mental help."

On November 14, 2007, the victim was interviewed by Monsignor Lawrence Persico. As detailed in a typed account of an interview, the victim detailed how Marcinek regularly requested that he, an altar server, carry firewood to the rectory, where Marcinek would have oral sex with him. A year or two after the abuse began, Marcinek took the victim to his cabin, where he provided him with alcohol and attempted to have anal sex with him. The victim stated that it would not work and hurt, so they proceeded with performing oral sex on each other.

The victim explained that Marcinek had the complete trust of his family. Marcinek exploited that trust by taking the victim on vacations where he would share a bed with him. For

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example, when the victim was around age 11, Marcinek took him to Sea World and Geauga Lake amusement park in Ohio. They stayed in a hotel room together and Marcinek sexually abused him. They similarly took a trip to Niagara Falls where they shared a room together.

The victim explained that Marcinek bestowed gifts and money upon him, including a car when victim was older, which was registered in Marcinek's name. The victim confided that he liked receiving money from Marcinek because his family was very poor. The victim worried that Marcinek may have targeted the victim's brother as well, in that the victim overheard him say that *"Father Henry kissed me on the lips and he kissed me real hard."*

According to the victim, Marcinek's abuse was deeply degrading and caused profound and long-lasting damage to his emotional and psychological well-being. For example, he shared the following with Persico: *"You want to hear the low down, how disgusting our world is, I peed in his mouth, because he used to cum in mine and I thought that was what I was supposed to do."* He felt that *"he was fricking prostituting himself, basically at the age of 12-13."*

The victim reported that he confronted Marcinek as an adult and that Marcinek told him he had washed his hands of him.

The victim requested the Diocese's assistance in helping him move out of the country and/or help him get his driver's license back. He further let Persico know he blamed the church for *"ruining my life. I have not relaxed since I was 10 years old, I have been fighting and full of rage and it was a pretty miserable existence that I spent on this earth."* He accused the church of breeding pedophiles, saying:

*It was just rampant, disgusting . . . it had to be so rampant that none of you guys could say you did not know what was going on, not a one. You can't say there was not a lot of pedophile shit going on . . .*

The Church ultimately settled with the victim for \$10,000 and he was to receive 90 sessions of counseling.

# Greensburg Priest #1

## Biographical Information

Omitted

## Employment/Assignment History

Omitted

## Summary

In November 1962, Bishop William Connare wrote a memorandum to Monsignors Cyril Vogel and Norbert Gaughan regarding allegations involving a priest then serving in the Diocese of Greensburg "Greensburg Priest #1"<sup>9</sup> and an unnamed victim who was a seminarian. While the nature of the allegation and age of victim were not specified, Connare consistently referred to the victim as a "boy."

In the letter, Connare acknowledged that only Vogel, Gaughan, Father Leonard Sanesi, and the "Father's pastor" (meaning the pastor of the father of victim) knew of the situation. Connare expressed that he "*sincerely hopes that we can contain the whole matter within this circle.*" Connare consistently conveyed his concern should this knowledge become public, so much so that he agreed not to confront Greensburg Priest #1 with the accusation. Connare did not reassign the accused priest out of fear that "*too many would connect the two incidents, the dismissal of the seminarian and the removal of a priest.*" Furthermore, Connare expressed concern that the victim's family would find out, while then reassuring himself that the family would only know if the victim told them. Connare ended the memorandum by instructing those "*in the circle*" to keep an eye on Greensburg Priest #1 and to send him to Via Coeli if the incident was made public until "*the whole thing could be resolved.*" Via Coeli was a treatment facility where the church would send priests known to have engaged in, among other aberrant behaviors, sexual abuse.

Greensburg Priest #1 was not made aware of the 1962 accusation until 2002, when he was questioned regarding the incident during a Diocesan file review. When questioned about the matter, he stated the incident was not previously brought to his attention, that he knew nothing about the accusation, and did not know who the seminarian could be.

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<sup>9</sup> Consistent with the Grand Jury's methodology used to determine which clergy members to identify and describe in its Report, the Grand Jury finds the allegation against "Greensburg Priest #1" were insufficient to warrant naming him in its Report. The Diocese of Greensburg's response to the complaint made against Greensburg Priest #1 was relevant to the Report, however, so the Grand Jury has decided to include the above information with respect to the allegation made against this Priest.

## Father Fabian G. Oris

### Biographical Information

YEAR OF BIRTH:	1915
YEAR OF DEATH:	2007
ORDINATION:	June 14, 1942

### Employment/Assignment History

8/27/1942 – 5/14/1953	St. Mary, Brownsville, PA
5/15/1953 – 1/31/1955	St. Bernard, Indiana, PA
2/1/1955 – 3/21/1962	St. Hedwig, Smock, PA
3/22/1962 – 6/10/1971	St. Florian, United, PA
6/11/1971 – 5/2/1973	Holy Rosary, Republic, PA
5/2/1973 – 2/10/1990	St. Mary, Uniontown, PA

### Summary

In an April 16, 2002 letter to Bishop Anthony Bosco, a woman alleged that Father Fabian Oris sexually abused her beginning when she was around four or five years old until she was approximately 12 years of age. Her parents were friends with Oris as her father had attended high school with him.

According to the victim, Oris fondled and performed oral sex on her while they shared the same bed in the St. Hedwig rectory. Oris also forced her to fondle him, which caused Oris to have an erection. Oris took her on trips locally and out of state, including to the New York State Fair and Atlantic City, New Jersey. Their relationship was sufficiently close that other children in her class would tease her that she was sleeping with a priest.

The abuse continued even after Oris was transferred to St. Florian in United. She related that Oris explained "*the birds and the bees*" and told her, "*I want to make you my woman.*" She began to cry and ran to another room.

The victim reported that Oris sexually abused her older sister, as well. According to a memorandum from Father Lawrence Persico dated April 23, 2002 regarding a telephone call detailing the abuse, "*it wasn't until she (the victim) was 18 and visited her sister in Florida, that in the course of conversation this relationship with Father Oris came up.*" Oris frequently asked the girls' parents if the older sister could stay overnight with him at the St. Hedwig rectory because he was lonely. The abuse began when the older sister was in third or fourth grade and continued until she was in fifth grade.

According to an April 25, 2002 memorandum by Persico, Oris stopped inviting the older sister to the rectory because he began inviting another one of her younger sisters to stay with him instead.



## Summary

Oris frequently fondled and slept in the same bed as the older sister. She reported that her family frequently watched television at the rectory, since Oris had a color television. During these occasions, Oris forced her to sit on his lap and slid his hands up her skirt. She stated that her parents either did not notice or did not want to address the issue.

[REDACTED]

The Diocese notified Oris of the allegation and instructed him that he was no longer permitted to publicly present himself as a priest. Although Oris claimed to not recall any details of the allegations, he did apologize. As indicated in his file:

*He [Oris] said I have been praying all these years, asking god that they forgive me, asking all these girls to forgive me . . . he added I'm praying for them and I am sorry for what I have done. I am deeply sorry. I never thought that it would come to this, but young girls are pretty and they throw themselves at you, you say thing and do things I guess I never meant to hurt anybody. Their mother knew, but never said anything. I asked him if she knew that he sexually abused them and he said no, but she knew that they came to the rectory to sleep overnight.*

In 2014, an additional victim alleged that Oris kissed her on the mouth when she was approximately 10 or 11 years old in 1977 or 1978. This additional victim attended St. Mary in Uniontown and was sent to the rectory by her principal for disciplinary action on approximately five occasions. It was during these meetings that Oris kissed her on the mouth. While the incident was reported to the Fayette County District Attorney's Office, the Diocese took no further action because Oris had died in 2007.

# Father George R. Pierce

## Biographical Information

YEAR OF BIRTH:	1933
YEAR OF DEATH:	2009
ORDINATION:	May 23, 1959

## Employment/Assignment History

6/23/1959 – 12/8/1960	St. Mary, Freeport, PA
12/9/1960 – 2/13/1963	All Saints, Masontown, PA
2/14/1963 – 6/12/1966	Immaculate Conception, Connellsville, PA
6/13/1966 – 6/19/1967	St. Mary and Holy Trinity, Ford City, PA
6/20/1967 – 6/24/1968	Immaculate Conception, Irwin, PA
6/25/1968 – 6/7/1972	St. Gertrude, McIntyre and its mission St. Anthony, Aultman, PA
6/7/1972 – 6/4/1985	Holy Family, Seward and its missions: St. Mary, Bolivar and St. Mary, Florence, PA
6/4/1985 – 6/20/1995	Our Lady of Perpetual Help, Leckrone, PA
6/20/1995 – 5/14/1997	St. James, Maxwell, PA
5/14/1997	Leave of Absence
8/1998	Retired

## Summary

In 1997, the Diocese of Greensburg received an allegation of sexual abuse against Father George Pierce. The victim claimed that the abuse began in 1968 when she was 12 years old and continued until she was approximately age 20. She explained that had worked for Pierce, cleaning the St. Gertrude rectory. According to the victim, a normal evening with Pierce included dinner and alcoholic drinks followed by sexual intercourse in the rectory. She continued to visit Pierce even after he was transferred to Holy Family and its missions in 1972.

The victim felt that she had a legitimate romantic relationship with Pierce and became jealous of another female from Jeannette with whom Pierce also had a sexual relationship (it is unclear if the other female was a minor or an adult). According to the typed Diocesan notes from a meeting with the victim on April 28, 1997, *“he [Pierce] picked me up and we took her home to Jeannette. On the way home he had her perform oral sex on him in the car. I [Victim #1] was 15 or 16.”*<sup>10</sup>

<sup>10</sup> It is somewhat unclear who the “her” is in the notes. Handwritten notes indicate that the “her” is Victim #1 by stating, *“he [Pierce] picked me up and we took her home to Jeannette. On the way home, he had me perform oral sex on him in the car.”* However, the typed version of the notes changed “me” to “her,” which would indicate that the other female performed oral sex on Pierce.

## Summary

Pierce's Diocesan file reveals that Bishop William Connare knew about inappropriate behavior between Pierce and a young woman in his parish as early as 1972. Connare instructed Pierce not to hire "a teenage woman from his former parish as housekeeper." Connare received several complaints from parishioners about young women staying overnight at the parish. While Connare sent Pierce several letters of warning, he took no further action on the matter. According to the files, parishioners from every parish (except St. James) complained to the Diocese about Pierce's relationship with a "particular female" (understood to be the victim described above).

Pierce acknowledged having an inappropriate relationship with the victim, but denied having sexual intercourse with her. Rather, he contended they only engaged in mutual masturbation. Pierce further stated he was in love with the victim and also claimed that "*after [the victim], he 'white knuckled' it.*"

Following the report of the allegation, Pierce received therapy and an evaluation from November 1997 to May 1998 through the Anodos Center. He soon thereafter retired from the priesthood in August of 1998. Upon his retirement, he was not permitted to function as a priest.

A handwritten note in the file by an unknown author referenced a conference call with Pierce dated April 20, 1998. It stated, "*Contact Erie and ask what their mind is about his helping out there. Invite them into dialogue with us.*" The Grand Jury understands that the Diocese of Erie had been known to accept and assist priests living in their Diocese who previously had sexual misconduct allegations made against them. After retiring, Pierce moved to Linesville which is within the Diocese of Erie. According to Pierce's Diocesan file, the Diocese of Erie received no allegations of misconduct against Pierce while he lived there.

The victim filed a civil suit against the Diocese of Greensburg in 1997. The case was settled for \$30,000. The settlement include strict confidentiality terms which barred the victim from discussing its terms or publicizing the facts of the settlement through any media form.

In 2002, the Diocese of Greensburg received an allegation from a second victim who claimed that Pierce sexually abused him for three years during Pierce's assignment at St. Anthony and St. Gertrude. Pierce was assigned to this parish from June of 1968 to June of 1972. According to the victim, when he was approximately 10 years of age, he confided in Pierce that he was "gang raped" by his older brother and his friends shortly before his seventh birthday. Pierce reportedly told the victim he had to provide oral and anal sex to him in order to be saved and go to heaven. Feeling Pierce could be trusted due to his position and authority within the church, the victim engaged in anal and oral sex with Pierce for three years beginning in 1969 until 1972, when Pierce was transferred to Holy Family and its missions.

In a letter dated August 28, 2003, Father Roger Statnick offered the victim counseling and assured him that Pierce had undergone a psychological evaluation, had retired from active ministry, and was banned from any public functioning as a priest.

## Summary

On November 18, 2004, ██████████ requested that Cardinal Joseph Ratzinger (later Pope Benedict XVI) dismiss Pierce from the clerical state due to the sexual abuse allegations against him. The letter indicated a judicial process to assess Pierce's guilt would be unnecessary because he had admitted to committing the allegations in question. Additionally, ██████ request included a representation that the first victim had agreed not to publicize the abuse she suffered at the hands of Pierce.

Pierce died in 2009.

# Father Gregory F. Premoshis

## Biographical Information

YEAR OF BIRTH:	1938
YEAR OF DEATH:	N/A
ORDINATION:	May 18, 1968

## Employment/Assignment History

6/25/1968	St. Paul, Greensburg, PA
6/27/1969	Religion Teacher, Greensburg Catholic High School; Residence at St. Paul
6/9/1980	Religion Teacher, Geibel High School, Connellsville, PA; Residence at Immaculate Conception, Connellsville, PA
7/15/1986	Religion Teacher, Geibel High School, Connellsville, PA; Residence at St. Rita, Connellsville, PA
10/12/1987	Visitation Church, Mt. Pleasant, PA
7/7/1998	President of Geibel Catholic High School, Connellsville; Residence, St. Stanislaus, Calumet, PA
3/19/2002	Administrative Leave
8/2002	Retired

## Summary

In March 2002, a victim alleged that Father Gregory Premoshis sexually abused him from 1980 to 1982 when he was a student at Geibel High School in Connellsville. The victim explained that he had developed a close relationship with Premoshis because he did not have a good relationship with his father and that by the time he was approximately 16 or 17 years old, Premoshis had become his mentor and surrogate father. Premoshis bought the victim many gifts and dinners, supplied him with alcohol, and allowed him to borrow his car.

The victim reported that he spent many evenings at the Immaculate Conception rectory, during which he and Premoshis would engage in “*rough-housing*.” This entailed Premoshis fondling and wrestling with the victim while Premoshis in his underwear. Premoshis would often have an erection during these “*wrestling matches*.” Ultimately, the victim started staying overnight at the rectory and slept in the same bed as Premoshis. One morning, the victim awoke with “cream” on him, which he later realized was semen.

Premoshis also took the victim on numerous overnight trips and vacations, including to Waynesboro, Virginia, Atlantic City, New Jersey, Dayton, Ohio, and to Myrtle Beach, South Carolina. During one trip, the victim awoke to find Premoshis fondling the victim’s genitals, at which point Premoshis jumped back into his own bed. When the victim asked Premoshis about what he was doing the previous night, Premoshis said he did not remember.

## Summary

Upon being confronted by a Bishop's representative on March 18, 2002, Premoshis admitted to giving gifts to the victim, buying him dinner, supplying him with alcohol, and loaning him his vehicle. He further admitted to wrestling with the victim and acknowledged becoming slightly aroused while doing so. He also confirmed having slept in the same bed with the victim on multiple occasions, both in the rectory and on trips. Premoshis denied, however, ejaculating on the victim, but explained he may have had a "wet dream" while they were sleeping in the same bed.

Bishop Anthony Bosco wrote a decree in July of 2002 regarding Premoshis, which stated the following:

1. *Examination by doctors at the Anodos Center, experts in psychology, has indicated that Father Premoshis engaged in inappropriate boundary violations with a minor involving physical contact and providing alcohol.*
2. *That behavior of the part of Father Premoshis has created disturbance including scandal if he would minister publicly.*
3. *According to the experts, this behavior, which afflicts Father Premoshis, could grow worse if he doesn't receive psychotherapy to address inappropriate boundaries in ministry especially in relationship with adolescents.*

The Diocese of Greensburg revoked Premoshis's public ministry in this decree. Bosco further stated, however, that if Premoshis accepted treatment, his "case would be reviewed." In August of 2002, Bosco notified Premoshis that since he "retired early," he would receive 70% of his full benefits, \$200 per month for a living allotment until age 65, and full health benefits.

In 2002, the victim filed a lawsuit against the Diocese of Greensburg, Bishop Bosco, and Premoshis. Although the lawsuit was dismissed in 2003 due the expiration of the statute of limitations, the victim ultimately received a settlement of \$5,000 plus 90 counseling sessions.

# Father Thomas W. Rogers

## Biographical Information

YEAR OF BIRTH:	1923
YEAR OF DEATH:	2005
ORDINATION:	January 26, 1952

## Employment/Assignment History

1953	St. Edward, Herminie, PA
1953 – 1954	St. Mary, Freeport, PA
1954 – 1955	Immaculate Conception, Connellsville, PA
6/29/1955 – 7/4/1956	Immaculate Conception, Irwin, PA
7/5/1956 – 7/7/1958	SS Simon and Jude, Blairsville, PA
7/8/1958 – 1960	St. John the Baptist, Scottdale, PA
1/6/1961	Incardinated in the Diocese of Greensburg, PA
6/3/1965 – 6/24/1968	St. Anthony, Clymer, PA
6/25/1968 – 8/7/1972	St. Charles Borromeo, Suatersville, PA
8/8/1972 – 2/18/1981	St. Mary, Ford City, PA
2/19/1981 – 1/21/1991	Seven Dolars, Yukon, PA
1/22/1992 – 11/4/1998	St. Anne, Rostraver, PA
11/4/1998	Retired

## Summary

On August 14, 1962, Monsignor Robert J. Giroux of the Diocese of Ogdensburg, New York wrote a letter to Bishop William Connare of the Diocese of Greensburg regarding an incident in which Father Thomas Rogers was alleged to have attempted to sexually assault a high school-aged boy. According to Giroux, state and local police received a complaint from the boy that a man attempted to sexually assault him while he was hitch-hiking near Saranac Lake. The boy was able to escape, however, and provided a detailed description of his attacker, the vehicle he was driving and a license plate number. The police determined that the vehicle was registered to Rogers, who was visiting his mother in the area at the time. The police also located two witnesses who were willing to testify to seeing the boy with Rogers.

According to Giroux, "*[k]nowing that a priest might be involved the police did not wish to follow their usual procedures.*" When Rogers was confronted by police in the rectory of the local church, he denied the incident and claimed to have been at the local parish at the time it occurred. Rogers claimed that his vehicle could have been stolen and thereafter returned while he was at the church, which the police noted would have been impossible given the time in which this would have had to occur. Further, the victim's description of Rogers as his assailant was "*perfect*" and detailed. Regardless, Rogers maintained his innocence, and even later provided Connare with a letter in 1963 from an anonymous person who admitted to stealing the

## Summary

vehicle and attacking the minor. Rogers left town the same day that he was interviewed by police.

The victim's father was called to the rectory to discuss the matter with police and Church officials. Described as "*a good Catholic*," he agreed not to pursue charges so long as there was an admission of guilt by Rogers and he left town. Similarly, the police offered to drop the matter so long as Rogers stayed away from the community.

On August 22, 1962, Connare responded to Giroux via letter. Connare indicated he had confronted Rogers, who categorically denied the accusations. Connare appeared to be conflicted by Rogers' denial and reluctant to "*flatly call him a 'liar.'*" Connare also mentioned that Rogers claimed to personally know the Chief of Police in Saranac Lake, who he called by his first name. Rogers also remarked that his brother was also on the force. Connare expressed concern about Rogers returning to the Saranac Lake area given his mother living there, but that he would forbid him if necessary. Ultimately, driven by a perceived need to "*proceed cautiously to protect his [Roger's] reputation,*" no further action was taken and Connare assured Giroux that he would "*wait, and watch carefully.*"

Connare received a reply letter from the Bishop of Ogdensburg written September 10, 1962. Noting that the matter of Roger's attempted sexual assault had "*been well handed here,*" he pressed Connare not to permit Rogers to return to the area because of the involvement of the state police, whom he described as heavily patrolling the area, and the father of the victim, who he believed would pursue charges should Rogers return.

A review of Rogers' file in 2002 prompted Bishop Anthony Bosco to inform Rogers that he was no longer permitted to publicly present himself as a priest.



# Father Leonard Sanesi

## Biographical Information

YEAR OF BIRTH:	1923
YEAR OF DEATH:	1992
ORDINATION:	1953

## Employment/Assignment History

6/16/1953 – 6/21/1955	St. Rita, Connellsville, PA
6/22/1955 – 7/7/1958	St. Cajetan, Monesson, PA
7/8/1958 – 1/15/1962	Immaculate Conception, Irwin, PA
1/16/1962 – 6/12/1966	St. Joseph Minor Seminary, Greensburg, PA
6/13/1966 – 5/28/1974	Holy Family, West Newton, PA
5/29/1974 – 8/22/1983	Immaculate Conception, Irwin, PA
8/23/1983 – 6/17/1990	Mount St. Peter, New Kensington, PA
6/18/1990 – 1/10/1992	All Saints, Arnold, PA

## Summary

In 2002, the Diocese of Greensburg received its first allegation of sexual abuse committed by Father Leonard Sanesi. The victim alleged in a letter that during the early 1960's when Sanesi served at St. Joseph's Diocesan Minor Seminary - - a school for boys who had completed high school and believe they may be called to the seminary - - Sanesi repeatedly sexually abused him.

The victim stated that he suffered from psoriasis, the treatment of which required the application of a variety of lotions and salves. Sanesi suggested to the victim that "*I'd [the victim] be more comfortable with these applications in the privacy of his [Sanesi's] residence rather than in the dorm room.*" According to the victim, during Sanesi helping him apply his lotions and salves, Sanesi's contact escalated to fondling the victim's genitals. This would happen as a nightly occurrence. The victim related that Sanesi "*always took care of me – trips, gifts, clothes, restaurant meals.*"

According to notes in Sanesi's file, Bishop Anthony Bosco wrote back to the victim and apologized for Sanesi's abuse. However, no response was received. The victim's complaint was forwarded to the Westmoreland County District Attorney's Office but because Sanesi had been deceased for a decade at the time the abuse was reported, no action was taken.

In 2013, via an e-mail communication exchange with Monsignor Raymond Riffle, a second victim alleged that Sanesi sexually abused him at St. Joseph Hall beginning in 1962. The second victim alleged that Sanesi came into his dormitory room on two or three occasions in the middle of the night and attempted to fondle his genitals and masturbate him. In response and to deter Sanesi, the victim pretended to be asleep and rolled onto his stomach. On another occasion

## Summary

when the victim was sick, Sanesi took him to his quarters and provided him with alcohol and again attempted to fondle him. The victim also claimed “*there was another occurrence in January 1963 which ended in the same fashion.*” Because of Sanesi’s repeated attempts at fondling him, the victim began sleeping on his stomach. He continued to do so throughout the remainder of his life.

Riffle apologized to the second victim and offered him counseling sessions, which he declined.

# Father Roger A. Sinclair

## Biographical Information

YEAR OF BIRTH:	1947
YEAR OF DEATH:	N/A
ORDINATION:	May 4, 1974

## Employment/Assignment History

1974 - 1977	Immaculate Conception, Connellsville, PA
1977 - 1979	Holy Family, Latrobe, PA
1979 - 1980	St. Therese, Uniontown, PA
1980 - 1983	St. Mary, Kittanning, PA
1983 - 1984	Sick Leave
1984 - 2002	Released to the Archdiocese of Military Services
3/7/2002	Facilities Revoked
4/12/2002	Removed from the Archdiocese of Military Services

## Summary

In May of 1981, two mothers wrote letters to Bishop Norbert F. Gaughan of the Diocese of Greensburg alleging that Father Roger Sinclair molested their sons (first victim and second victim) when they were approximately 14 years old. In approximately September 1980, Sinclair visited the first victim's father for a drink late one night while the two victims were watching television during a sleepover. After the father went to bed, Sinclair proceeded to chase the victims around the room attempting to "shake hands" with them. Each time Sinclair shook hands with one of the boys, however, he pushed their hands towards their genitals. The first victim reported that Sinclair tried to put his hands down his pants as well.

According to a May 26, 1981 letter from the second victim's mother to Gaughan, both parents first reported the incident to Father Thomas Bertolina, the pastor of St. Mary. She reported, however, that Bertolina failed to address or acknowledge the situation and "*wanted to keep it all hush-hush and swept under the rug.*" Bertolina's inaction on the matter prompted the second victim's mother to report the incident to Gaughan. She pleaded with Gaughan that Sinclair "*needs professional help away from parish life where he cannot bother others*" and expressed concern that although she felt her son was safe, Sinclair could pose a risk to other children if proper action was not taken.

In June of 1981, Bishop William Connare requested therapy for Sinclair through the Catholic Social Services for "*possible hidden hostility and anger which leads to occasional drinking and evinces itself in aggressive behavior.*"

Father Thomas J. Klinzing wrote a memorandum dated August 5, 1981 titled "*Father Sinclair's Problem*" which indicated that Sinclair visited the first victim's father on August 4,

## Summary

1981 after Sinclair's abuse had occurred and been reported to the church by the mothers of the boys. During this visit, the father yelled at Klinzing for making up stories about Sinclair, while Sinclair *"just sat there and drank."* According to the first victim, *"Sinclair tells his dad everything and then 'I get it.'"* The first victim became frightened and upset by Sinclair's presence and ran to his mother's home.

During her visit with Klinzing on August 5, 1981, the first victim's mother indicated she wanted to call the police to keep Sinclair away from her son. However, Klinzing urged her to calm down and that *"I would talk to Bishop Gaughan and get back to her later this afternoon."* Later that afternoon, Klinzing spoke with Monsignor John Conway (described above) regarding the incident. Conway relayed the following information to Klinzing:

*When Father Sinclair was in Latrobe there was an incident with a young man whom he took on vacation to Florida with him. The young man's father refused, however, to confront Father Sinclair.*

It does not appear the Diocese of Greensburg maintained a record of any incident involving Sinclair and a young boy in Florida.

In March 1982, Gaughan stated in a letter to the Catholic Social Services of Allegheny County that *"a number of people were after us to see that Father Roger Sinclair was transferred."* According to Connare, when he asked Sinclair about a transfer, *"he [Sinclair] made it quite clear to me [Connare] that he prefers to remain in his present assignment and to work through his problems."* Connare permitted Sinclair to remain at St. Mary at that time.

An undated document appearing in Sinclair's Diocesan file addressed facts related to the accusations against him. According to this document, the Diocese acknowledged only the complaints of the first two victims'. However, a letter from the second victim's mother dated February 25, 1983 indicated that Sinclair may have had more victims. As the letter stated: *"She [another mother] said a group of mothers was having a meeting regarding Father Sinclair and would I come tell our story as other boys were involved."* During the meeting, the mothers decided to contact the Chief of Police for advice. When the Chief arrived, he indicated he had already heard the *"rumors"* and spoken with Bertolina the previous day.

Despite the assertions of the victims' mothers that they notified Bertolina of the incident between Sinclair and their sons in 1981, during a meeting he had with them, Bertolina *"tried to tell them he did not know the real story of what had happened"* between the victims and Sinclair. The August 5, 1981 memorandum indicated that Klinzing had also spoken with Bertolina regarding details of the incident.

No action was taken against Sinclair.

The mother's February 25, 1983 letter also indicated that Sinclair had unsupervised access to minor boys. She questioned Connare regarding the lack of proper action following the original incident. As she stated:

## Summary

*Why did he have to bother other boys before something was done – Why Father Bertolina did nothing, even let Father Sinclair have the boys in the rectory to play Atari and eat pizza for many hours at a time – Why no one was concerned for the safety of the young boys of the parish.*

Further, according to the second victim's mother, she had heard rumors that Sinclair had exposed himself to male minors and showed "dirty movies" in the rectory.

In a March 2, 1983 letter responding to the mother's letter, Connare stated:

*I regret the developments, as I felt the individual concerned was working through his problem with a professional counsellor. I have already arranged a further evaluation and treatment for the individual beginning with approximately the next ten days. He will no longer be in the parish.*

On March 3, 1983, Connare wrote a letter to Richard Gilmartin, the Acting Director of the House of Affirmation (a treatment facility for priests). In this letter, Connare thanked Gilmartin for consenting to see Sinclair and provided additional background and contextual information on Sinclair. Significantly, Connare stated that:

*On Wednesday, February 23, I received a call telling me that Father had again made some attempts on young boys [to what extent is not clear]. Because it was the second incident in that parish, I felt it necessary to take him from there and to turn to you for help*

From June of 1983 to June of 1984 the Diocese placed Sinclair on sick leave and he received therapy for "emotional problems" at the House of Affirmation in Missouri. Following Sinclair's treatment, Connare allowed him to apply for chaplaincy with the Air Force, stating that Sinclair was "a priest in good standing." In a letter dated May 23, 1984 to Archbishop John May of the Archdiocese of St. Louis, Connare stated that Sinclair had been at the House of Affirmation "for emotional problems" Connare also stated that Sinclair would leave the program soon and that his therapists suggested he be assigned as an "auxiliary chaplain for one of the military establishments of the area." Connare assured May that Sinclair had his permission to work in such a setting if it were agreeable to May.

According to a letter from November of 1991, the Topeka State Hospital reported that in November of 1991 Sinclair "managed to gain access to a locked unit deceitfully" and attempted to check out teenage boys from the hospital to go see a movie on two separate occasions. However, the hospital refused to allow Sinclair to escort the minors out of the building. He was subsequently dismissed from the hospital.

In February 2002, a third victim came forward and made a complaint against Sinclair due to abuse that began when the victim was approximately nine or 10 years old. The abuse continued in periodic episodes throughout his early teenage years. This complaint was made to

## Summary

the Diocese via an e-mail communication on February 5, 2002 from the victim to Bishop Anthony Bosco. The victim subsequently met with a representative of the Diocese and thereafter engaged in a series of e-mail communications with Father Roger Statnick in March 2002.

According to the victim, he met Sinclair when he was an altar server at the Immaculate Conception church. Sinclair would invite him into the rectory to watch television and eat breakfast prior to serving the early mass. During these visits, Sinclair would often tickle him, although reportedly did not sexually abuse him at that time. Sinclair was then transferred to Latrobe.

The victim had no further contact with Sinclair until he was reassigned to St. Teresa in Uniontown. Because his family considered Sinclair trustworthy and a friend, Sinclair saw the victim and his brothers over the holidays and took them to the Kennywood amusement park in Pittsburgh. Sinclair began inviting the victim and his brothers to the rectory in Uniontown to watch televisions. During these visits, Sinclair would often tickle and wrestle with the boys, with occasional “*inappropriate contact*” (it is unclear whether Sinclair abused the victim’s brothers as well). According to the victim, Sinclair then began to only invite him to the rectory, rather than all of his brothers.

During an overnight stay at Seven Springs Mountain Resort for a convention in 1978 or 1979, Sinclair reportedly slept in the same bed as the victim with only his underwear on. According to the victim, Sinclair kept trying to get closer to him throughout the night. During the second night, Sinclair did not wear any clothing to bed. The victim became uncomfortable, went to the other room to watch television, and ultimately asked to be taken home. According to the victim, Sinclair attempted to inappropriately touch him on this occasion.

Following receipt of this allegation in 2002, the Diocese revoked Sinclair’s Diocesan faculties, rescinded their Archdiocese of Military Services endorsement, and sent him for treatment at the Anodos Center. On March 14, 2002 Statnick e-mailed him and stated, “*I would prefer that we meet again after the assessment and the board’s review.*” However, according to the victim, the Diocese did not follow-through with him. Rather, years later on September 18, 2007, the victim e-mailed Monsignor Lawrence Persico, introduced himself, and informed Persico of his contact with the Diocese in 2002. The victim stated:

*The priest at the time took information regarding these incidents and I was told that he would investigate and get back to me. I never received a response. I have tried over the years to make my peace with not only the incidents with Father Sinclair, but also the lack of response from the diocese.*

In response to this e-mail, Persico offered the third victim 90 counseling sessions and a meeting with [REDACTED]

In April 2002, a fourth victim, via a telephone call from his attorney, notified the Diocese that he had been sexually abused by Sinclair in 1979 at Holy Family in Latrobe. The victim was approximately 13 years old at the time. According to Diocesan files, “*the event happened in the*

## Summary

*sacristy of the church after serving Mass. It was interrupted by an older couple that walked into the sacristy.” The victim alleged that Sinclair began wrestling with him and the other altar server. When the other altar server left, “he [Sinclair] continued to wrestle with me and it got rough. It developed into his rubbing up against me, caressing my genitals, and breathing hard on me.” He never told anyone about what had happened and avoided Sinclair after the incident. According to the victim, he could tell “he [Father Sinclair] wanted to revisit the event, so I would leave directly after serving.”*

In 2004, ██████ wrote to Cardinal Joseph Ratzinger (later Pope Benedict XVI) requesting Sinclair be dismissed from the clerical state. In his letter to Ratzinger, ██████ stated that:

*Sinclair has a history of acting out, and has freely admitted that, in the past, he has engaged in inappropriate sexual contact with minor males during the early years of his priestly ministry.*

██████ requested to forgo the penal process, since Sinclair had already confessed to the allegations against him and because a trial would only place an additional burden on the Diocese. Meanwhile, on December 23, 2004, Sinclair wrote a letter to His Holiness John Paul II requesting dismissal from the clerical state. On January 1, 2005, he resigned from the priesthood.

# Father Joseph L. Sredzinski

## Biographical Information

YEAR OF BIRTH:	1944
YEAR OF DEATH:	2015
ORDINATION:	May 9, 1970

## Employment/Assignment History

1970-1972	St. Margaret Mary, Lower Burrell PA
1972-1974	Holy Rosary, Republic, PA
1974-1979	St. Mary Czestochowa, New Kensington, PA
1979-1984	St. Peter, Brownsville, PA
06/05/1984-06/05/1989	St. Stanislaus, Calumet, PA
09/1989-12/1989	Theological Studies, North American College, Rome
06/05/1989-1999	St. Joseph, Everson, PA
06/18/1999-07/05/2007	St. Hubert, Point Marion, PA
7/05/2007-04/01/2009	St. Emma's Monastery, Greensburg, PA
7/05/2007-04/24/2009	SCI Greensburg, Greensburg, PA
7/05/2007-8/18/2010	Chaplain, Westmoreland Manor Nursing Home, Greensburg, PA
8/18/2010-/2014	Sacred Heart Church, Jeannette, PA

## Summary

According to notes in the Diocesan file of Father Joseph Sredzinski, on May 29, 1991, a meeting was held between Father Roger Statnick and Tim Shoemaker, the then Mayor of Everson, PA. The purpose of the meeting was for Mayor Shoemaker to convey his concerns, and the concerns of the community, to the Diocese of Greensburg regarding Sredzinski's perceived inappropriate relationships with several local boys. Mayor Shoemaker informed Statnick that a local police officer had discovered Sredzinski parked in his car in a cemetery at night with a young boy on May 18, 1991 and written an "incident report" regarding the matter. According to Shoemaker's account of the incident, when approached by the police officer, Sredzinski abruptly exited his vehicle, told the officer nothing was wrong, and that he was merely talking to the boy about some problems he was having.

Additionally, Shoemaker informed Statnick that numerous people in the community had made comments to him about Sredzinski spending too much time with local boys in inappropriate circumstances, such as in the church rectory at night and in the woods at night around a camp fire. Another witness informed the Diocese that she had seen Sredzinski alone in an alley with a young boy around 2:00 a.m. in and around the time he was discovered in the



## Summary

cemetery with a young boy.<sup>11</sup> This boy in the alley was identified by Shoemaker as one of three boys Sredzinski was, according the community, too-often seen with, the other two being Victim #1 and his younger brother. Shoemaker also informed Statnick about an additional boy who had served as an altar boy and was heavily involved with the church, but had suddenly completely withdrawn from the parish. Shoemaker indicated "*an atmosphere of fear and suspicion*" hung over this occurrence.

On May 30, 1991, Statnick confronted Sredzinski with the information Mayor Shoemaker shared with him and documented their conversation. Sredzinski told Statnick who the boy he was alone with in the cemetery was ("Witness #1") and that he was a high school junior at the time. Sredzinski claimed he picked up Witness #1 and took him to a Dairy Queen before driving to the cemetery to talk to him privately about some problems the boy was having. The incident with the police officer discovering them at the cemetery occurred around 10:00 p.m. Sredzinski stated he wanted the police officer to know he was in control of the situation and that nothing was wrong. Otherwise, he denied spending too much time with boys in the community, that various kids came to the rectory at night because they felt comfortable there, and that he was not, as the Mayor claimed, constantly with the three boys identified by Shoemaker.

Statnick instructed Sredzinski during this May 30, 1991 meeting that he was to have no further contact with young people outside of business hours and in public areas of the rectory. When Sredzinski requested time to adjust his customary way of interacting with the young people of the parish, Statnick told him he was to change his ways immediately.

Undated handwritten notes in Sredzinski's file included information regarding Witness #1; the young man Sredzinski claimed he was discovered alone with in the cemetery. Witness #1 repeatedly contacted the church regarding his concern over Sredzinski's relationship with Victim #1. Specifically, Witness #1 informed the Diocese that on the afternoon of June 18, 1991, Sredzinski took Victim #1 swimming at the Bridgeport dam. Victim #1 told Witness #1 that Sredzinski had "*roaming hands*" while they were swimming and could see that Sredzinski had an erection. Additionally, on June 20, 1991, Sredzinski took Victim #1 and another boy to Cleveland. Victim #1 told Witness #1 that Sredzinski made Victim #1 sit in the front seat of his car during the trip and held his hand like you would hold a girl's hand. Additionally, Sredzinski put his hand on Victim #1's leg and had Victim #1 put his hand on Sredzinski's leg. After this trip to Cleveland, according to Witness #1, Victim #1's parents told Sredzinski to stay away from their son.

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<sup>11</sup> Diocesan notes indicate that the incident with the boy in the alley was discussed with his father. While the father indicated his son had spent time with Sredzinski and taken short trips with him on several occasions, he did not believe anything inappropriate occurred and that his son understood what a pedophile was and that nothing sexual had occurred. He also indicated that Victim #1 was always with him and Sredzinski when they were together.

## Summary

Significantly, Witness #1 informed the Diocese of his belief that that the boy in the car with Sredzinski at cemetery was Victim #1; meaning it was not Witness #1 with Sredzinski, as Sredzinski had claimed. Meanwhile, Witness #1 indicated Sredzinski never tried anything inappropriate or sexual with him.

Another undated handwritten page in Sredzinski's file included an incident conveyed by Witness #1 in which Sredzinski went to Witness #1's house one night and told him, with his face in his hands, that he was distraught that Victim #1 would not go out for ice cream with him.

There is a notation in Sredzinski's Diocesan file dated May 30, 1991 that Witness #1 called Father Statnick and told him it was getting worse and that Sredzinski took Victim #1 to Washington D.C. on a trip.

Handwritten notes appeared in Sredzinski's file dated July 23, 1991 document an interview with "Sister McCarthy." This interview appears to have been focused on McCarthy's knowledge of Sredzinski's behavior with young people. As she indicated, she worked with Sredzinski with Kindergarten through 8<sup>th</sup> grade students and that Sredzinski was very active at the school. She specifically noted that Sredzinski took four boys on a vocational trip (all of whom were named and none of whom included Victim #1 or appear to have accused Sredzinski of any impropriety). Notably, Sister McCarthy indicated she was asked by Sredzinski to tutor Victim #1. She mentioned an "altar boy situation" with Victim #1, although this was not further explained, and that the accusations she heard were primarily ones of Sredzinski being partial towards Victim #1.

An August 8, 1991 memorandum written by Statnick stated that Statnick met with Sredzinski to discuss the May 18, 1991 police incident report,<sup>12</sup> Sredzinski's trips with young people since their May 30<sup>th</sup> meeting, and the effect rumors regarding Sredzinski could have on the Church. Sredzinski explained that he went on the trips despite Statnick's instructions to restrict his contacts with young people because they were pre-arranged. Statnick stated that Sredzinski had broached a direct order regarding his conduct following their May 30<sup>th</sup> meeting by traveling with young boys.

Two letters written by Sredzinski to Victim #1 appear in Sredzinski's diocesan file. The first letter, dated June 26, 1992 and written on "St. Joseph R.C. Church, Everson, PA" letterhead, stated that Sredzinski was responding to a thank you note he had received from Victim #1 for a graduation gift Sredzinski had given him. Sredzinski stated there was another part of the gift, in that he wanted to take Victim #1 and his friend to Amish Country. Sredzinski wrote that someone had told him Victim #1 was not permitted to ride in his red car, but that when Victim #1 was ready, they would go together. Sredzinski also stated he had several items belonging to Victim #1 and that he could come by the rectory to pick them up. Sredzinski said he would be

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<sup>12</sup> In an undated letter from Mayor Shoemaker to Bishop Anthony Bosco, Shoemaker stated Sredzinski had no police record in the Borough of Everson, suggesting the record involving Sredzinski was destroyed.

## Summary

waiting to hear from Victim #1 and would include his name on the new high school serving schedule.

A second letter dated September 8, 1992, also on "St. Joseph R.C. Church, Everson, PA" letterhead, stated, "*when you came to pick up your lantern I wanted to talk but I was speechless.*" Sredzinski went on to write that no matter what others may say, he was not mad at Victim #1 and still considered him his friend and that he also kept a picture of Victim #1 above his desk. Sredzinski also stated that the youth group was going to Colorado the following year and asked Victim #1 to join them.

On April 17, 2002, Father John Cindric wrote a memorandum to Statnick referencing an April 2, 2002 conversation between the two of them which also involved letters written by Sredzinski to Victim #1. Cindric stated he had letters provided to him by Witness #1 which Witness #1 indicated were from Sredzinski to Victim #1. Witness #1 also indicated that seven years prior, two similar letters were given to the Diocese (presumably the two letters described above). Additionally, Witness #1 informed Cindric of an incident in which Sredzinski took Victim #1 swimming one afternoon (presumably the incident described above in which Victim #1 told Witness #1 that while swimming with Sredzinski, he had roaming hands and could see that Sredzinski had an erection). Cindric indicated to Statnick that Victim #1's family would probably remain silent on the matter, but believed it needed to be brought to his attention.

On January 14, 1994, Bishop Anthony Bosco of the Greensburg Diocese wrote a letter to Sister Jolenta Sredzinski - Sredzinski's sister - in response to a letter Sister Jolenta apparently sent expressing concern over her brother being aggrieved by his treatment by the Diocese. While Sister Jolenta, via her brother, appears to have been told that Mayor Shoemaker was fully supportive of Sredzinski, Bosco informed her that it was the Mayor who had contacted the Diocese and initiated actions on their behalf to address Sredzinski's improper behavior. Bosco expressed that Sredzinski's conduct, contact with law enforcement, and rumors in the community had "*created great anxiety and concern in me.*" He repeatedly emphasized the danger Sredzinski's actions posed to the Diocese in terms of civil and criminal liability and to its leadership specifically, including Bosco. Bosco indicated the focus of the Diocese's response was to protect the Church and its reputation, with the interest of Sredzinski's possible victims being secondary. As Bosco wrote:

*At no time did we conduct an investigation with any of the families precisely because we did not want to agitate the waters any more. Some families involved initiated contact with Father Statnick. He met with them at their requests, and took down the points of view they presented, most of which were supportive of your brother.*

A March 18, 1994 memorandum to Sredzinski from Statnick addressed ongoing developments with Victim #1's father. According to Victim #1's father, Sredzinski filed a civil complaint against him for \$513.00 for unpaid tuition. Victim #1's father stated he believed this civil complaint was filed by Sredzinski because he would not allow his son to be around the priest. According to the memorandum, Victim #1's father further stated he would not reveal the

## Summary

matter that his son shared with him about Sredzinski. Statnick wrote that he told Victim #1's father that he investigated reports in the past regarding Sredzinski's contact with minors, but that any allegations made were withdrawn. Statnick further emphasized that he needed the information about what Sredzinski was alleged to have done to Victim #1 in order to take further action. Statnick documented that he tried to call Sredzinski twice about the matter, but could not reach him.

Around the time of Statnick's March, 1994 discussions with Victim #1's father, the matter involving Sredzinski and Victim #1 appears to have abated within the Diocese of Greensburg.

On April 12, 2002, a phone call was received by Father Lawrence Persico from a witness ("Witness #1"), the contents of which were provided to Statnick. Witness #1 claimed that Sredzinski abused a relative of hers in Brownsville, PA in 1985 and that Sredzinski should be looked into further. There was nothing otherwise noted in the file regarding this phone call, including whether there was any follow-up by the Diocese.

Three letters dated April 22, 2002, June 15, 2002, and August 4, 2002 from a witness ("Witness #2") to Bishop Bosco stated that Sredzinski bought Victim #1 presents, took him on overnight trips, to all night bowling, let him drive his car, and opened a bank account for him. She also said that Sredzinski had been caught by a police officer with a young boy in his car while parked in St. Joseph's cemetery. Witness #2 expressed her awareness that Sredzinski was obsessed with Victim #1 and even had the boy's picture on his desk, expressed her belief that the Diocese had a file on Sredzinski, and speculated that the family of Victim #1 must have been paid off by the Church.

According to notes in Sredzinski's Diocesan file, on April 9, 2007, the mother of a classmates of Victim #1 placed a telephone call to Persico and informed him that her son had told her that when he was in 7<sup>th</sup> or 8<sup>th</sup> grade, Sredzinski abused Victim #1. It was her understanding that Victim #1's parents tried to report the incident to Statnick when Victim #1 was in 7<sup>th</sup> or 8<sup>th</sup> grade, but that nothing was ever done about it. She also indicated that Sredzinski took Victim #1 and her son overnight to Seven Springs when they were young. Persico's response was that because Victim #1 was 28 years old at the time of the mother's call, Victim #1 needed to report any abuse by Sredzinski himself.

[REDACTED]

**Summary**

[Redacted]		
[Redacted]	[Redacted]	[Redacted]
[Redacted]		
[Redacted]		
[Redacted]		
[Redacted]		
[Redacted]		

# Father John T. Sweeney

## Biographical Information

YEAR OF BIRTH:	1942
YEAR OF DEATH:	N/A
ORDINATION:	May 9, 1970

## Employment/Assignment History

1970-1975	Holy Family, Latrobe, PA
1975-1980	Blessed Sacrament Cathedral, Greensburg, PA
1980-1982	St. Hedwig, Smock, PA
1982-1985	St. Mary, Freeport, PA
1985-1998	St. Margaret Mary, Lower Burrell, PA
1998-2008	St. James, Apollo, PA
2008-2016	Holy Family, West Newton, PA
12/31/2016	Retired

## Summary

Father John Sweeney was the Pastor of St. Margaret Mary in Lower Burrell for approximately twelve years spanning from 1985 to 1998. St. Margaret Mary Catholic School, grades kindergarten through eighth, was associated with this parish.

In August of 2016, the Lower Burrell Police Department received information through child services (ChildLine) of an anonymous report of child sexual abuse against Sweeney. On September 6, 2016, separate from that anonymous report, a United States Marshal made contact with the Lower Burrell Police Department and informed them that his brother had confided to him that he had been sexually molested by Sweeney when he was a fourth grade student at St. Margaret Mary. The brother of the United States Marshall and the subject of the ChildLine report were the same individual.

According to the victim, who was 35 years old at the time of the investigation, he was 10 years old when the assault occurred. He stated that while in fourth grade at St. Margaret Mary, he had been sent to the principal (now deceased) because of his misbehavior. He was then sent to see Sweeney. According to the victim, Sweeney threatened to punish him and told him he would not do so if the victim performed oral sex on him, which he did.

Testimony regarding Sweeney's sexual assault was taken before this Grand Jury and, on July 11, 2017, we issued Presentment No. 16 wherein it was recommended that criminal charges be filed against Sweeney for violations of the Crimes Code of Pennsylvania. Sweeney was thereafter arrested and charged with involuntary deviate sexual intercourse. He is presently awaiting trial in the Westmoreland County Court of Common Pleas.

# Reverend Joseph A. Tamilowski

## Biographical Information

YEAR OF BIRTH:	1928
YEAR OF DEATH:	1994
ORDINATION:	May 29, 1954

## Employment/Assignment History

6/1954-7/1956	Transfiguration, Mt. Pleasant, PA
7/1956-2/1959	St Mary, New Kensington, PA
2/1959-12/1960	St. Hyacinth, Monessen, PA
12/1960-6/1967	Assumption in Leechburg, and the Mission of St. Mary Church, Schenley, PA
6/1967-11/1971	Holy Spirit, Fayette City, PA
12//1971-Unknown	St. Barbara, Harrison City, PA
8/1977-5/1984	St. Hyacinth, Monessen, PA
5/1984-4/1994	St. Joseph, Uniontown, PA
4/1994	Retired

## Summary

According to a handwritten note appearing in the Diocesan file of Father Joseph Tamilowski, on April 5, 2002, a victim came forth with an allegation that Tamilowski inappropriately touched him while he served as an altar boy at Assumption in Leechburg and the Mission of St. Mary.

The victim reported that on a few occasions while serving as an altar boy, he entered the sacristy and Tamilowski pushed him into the corner and grabbed him in the crotch area. He reported that Tamilowski remarked that even if the boy told his parents about what he had done, they would not believe him. The assaults prompted the victim to quit serving as an altar boy. Additionally, the victim noted that his stepfather would allow no criticisms of Tamilowski.

"*Many years*" prior to making a report in April 2002, the victim told the office manager for the Diocese of Greensburg what Tamilowski had done to him. The victim was told to leave the issue alone and not "*rock the boat*" any further.

Tamilowski would later go on to hold pastor positions at four other churches within the Diocese before resigning due to health reasons in April of 1994.

# Father Roger J. Trott

## Biographical Information

YEAR OF BIRTH:	1944
YEAR OF DEATH:	2017
ORDINATION:	May 9, 1970

## Employment/Assignment History

1970 - 1975	Blessed Sacrament Cathedral, Greensburg, PA
1975 – 1982	Holy Trinity, Ligonier, PA
1982 – 1985	St. Matthew, Saltsburg, PA
1985 – 1987	St. John the Baptist de la Salle, Delmont, PA
1987	Leave of Absence

## Summary

In 1987, the families of 12 altar boys alleged that Father Roger Trott committed sexual acts on them during his assignment as Pastor at St. John the Baptist de la Salle. An investigation was conducted and Trott ultimately confessed in a written statement. He admitted that on numerous occasions he invited boys and young men on “outings” and to the rectory. Trott acknowledged his sexual motive in these invitations.

While specific sexual acts were not described, according to court records associated with criminal charges later filed against Trott, Trott fondled and masturbated at least four of his victims and massaged and performed oral sex on an additional eight. It should be noted that although one of the victims was listed as 21 years of age at the time of the abuse, he was described as being a "mongoloid"<sup>13</sup> who was reportedly hospitalized for “*surgery for a blockage of the lower bowel, which the doctors say is directly linked to the incidents with Father Trott.*”

On February 26, 1987, Trott pled guilty to one count of corruption of minors and was sentenced to five years’ probation. The parents of all the victims, the Westmoreland County District Attorney's Office, the investigating officers, and Westmoreland County Child Services all agreed to the disposition of Trott's criminal case, believing it was in the best interest of his victims. Representatives of the Diocese of Greensburg were present for the meeting during which this agreement was reached.

Following his guilty plea, Trott went to the St. Luke’s Institute in Suitland, MD, for inpatient treatment. He was discharged on January 12, 1988.

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<sup>13</sup> "Mongoloid" is an outdated term that was once used to describe a person with Down syndrome.



## Summary

Among the penalties imposed upon Trott by the church were: “*Suspension of all priestly Power of Orders in the public forum until an evaluation can be made in conjunction with medical advisors,*” “*Absence from the Delmont area for a period of five years,*” as well as “*No unsupervised contact with any person under the age of eighteen for a period of five years.*”

The files regarding Trott provided by the Diocese of Greensburg also contained a complaint made on April 17, 2002 from an adult male who was approximately 39 years of age at the time. He alleged abusive behavior by Trott in 1973, when he was ten years of age. While his complaint stated he was abused by Trott on numerous occasions, the victim specifically mentioned an occasion in the sacristy of the church during which Trott “sexually fondled” him. The victim further alleged that on another occasion, after serving for the Bishop, Trott took him out for dinner and while sitting in the parking lot of the restaurant, Trott performed oral sex on him in his car.

Also in the files provided by the Diocese of Greensburg were numerous newspaper reports related to the victim’s allegations of sexual abuse by Trott. In these articles, it was reported that he accused Trott of repeatedly raping him while he was an altar boy in 1973.

The victim ultimately filed a lawsuit against the Diocese of Greensburg and was awarded \$130,000.

Diocesan files also contained handwritten letters by Trott to Bishop Anthony Bosco and retired Bishop William Connare requesting permission to return to his priestly duties at the completion of his five years’ probation. Trott was informed that if he could find a “*benevolent bishop*” to accept him into his diocese, then Bishop Bosco would not stand in his way, but that he would be required to inform any such bishop of his previous misconduct. Bosco also pointed out to Trott that his return to active church service involved numerous problems, including the liability of placing an offending priest into a diocese, regardless of him having completed his treatment requirements, and the issue of whether parishioners would accept him. Additional obstacles were posed by the effect his return to ministry would have on his victims’ families should they find out about it and the potential for renewed bad publicity.

After Trott’s five year leave of absence was set to expire, he contacted the Diocese of Greensburg - Connare specifically - in an effort to be reinstated as an active priest. Connare, who was retired at the time, appeared to have been supportive of Trott in his attempt to be reinstated into a diocese. Bosco, in contrast, while telling Trott he would not block his efforts to transfer to another diocese, did not encourage or otherwise support his efforts. Bosco told Trott he did not believe he would ever find a diocese which would accept him and that his arrest for child molestation had brought about the death of his career as a priest.

On November 18, 2004, [REDACTED] shortly after taking over as Bishop of the Greensburg Diocese, petitioned the Vatican to have Trott dismissed from the Roman Catholic Church. [REDACTED] request was granted. Trott died in 2017 in Florida.

# Father Charles Weber, O.S.B.

## Biographical Information

YEAR OF BIRTH:	1919
YEAR OF DEATH:	2000
ORDINATION:	November 4, 1945

## Employment/Assignment History

Full Assignment History Not Available

## Summary

On May 11, 2015, the Diocese of Greensburg received an allegation regarding child sexual abuse against Father Charles Weber. The victim claimed that in the early 1980's, Weber gave a lecture to children about the meaning of impure thoughts and actions at St. Gertrude Church in Vandergrift. After the lecture, the victim, who was between 11 and 13 years old at the time, was alone with Weber when asked if he was fully aware of what the lecture meant. At this point, Weber began to fondle the boy's genitals. The victim reported, "*the inappropriate contact was limited to fondling and not any penetration or sexual intercourse.*"

According to a document titled "*Bishops Delegate Report*" by Monsignor Raymond Riffle, the victim requested "*counseling with somebody who, in his words 'knows about this stuff.'*" Riffle put the victim in contact with the Diocese's Victim's Assistance Coordinator one week later. The file does not contain any further information regarding counseling for the victim.

The Diocese encouraged the victim to contact ChildLine regarding the abuse. While he was initially reluctant to do so, he contacted ChildLine, who reportedly stated that since the perpetrator was deceased, they would not be able to conduct a full investigation. Riffle then forwarded the information to Westmoreland County District Attorney's Office.