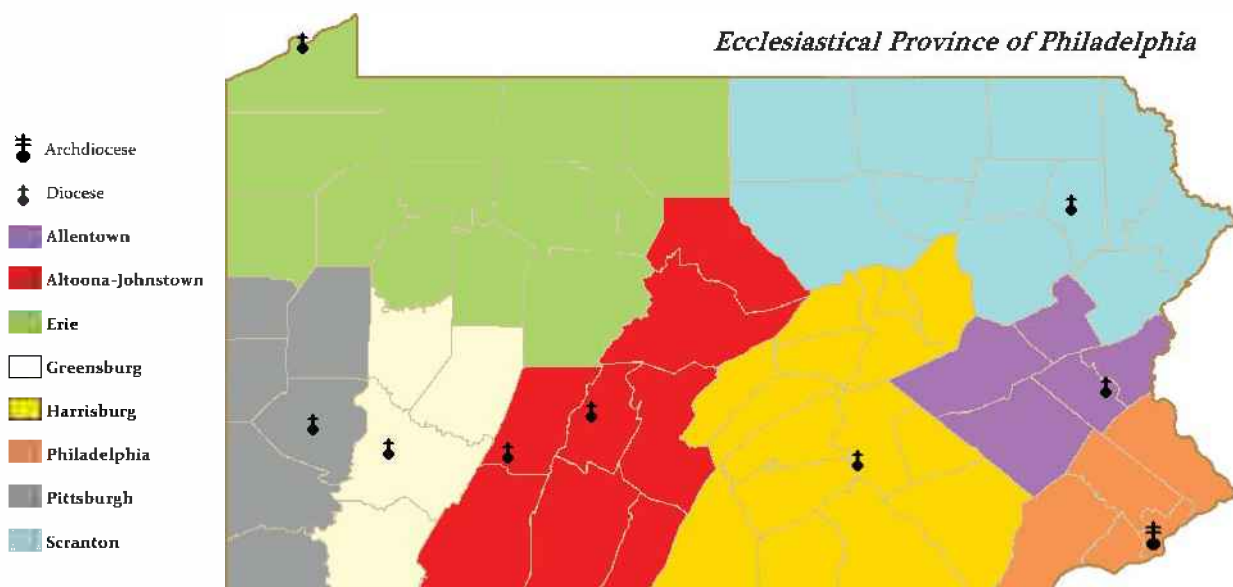



Roman Catholic Diocese of Greensburg



I. General Overview of the Diocese of Greensburg, Pennsylvania

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

II. History of Bishops of the Diocese of Greensburg

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

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

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

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

IV. Findings of the Grand Jury

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

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

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

V. Offenders Identified by the Grand Jury

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

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

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

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

The Case of Father Edmond A. Parrakow

Known Assignments

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thomas J. Klinzing

November 20, 1985

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

Dear Father Perri:

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

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

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

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

With every best wish, I am

Sincerely yours in Christ,

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

DG0004412

Monsignor Klinzing's Letter of Response

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

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



Bishop's Office
Greensburg, Penna.

July 1, 1986

Reverend Edmond Parrakow

Reverend and dear Father:

We hereby appoint you

Parochial Vicar at the

Church of Saint Pius X

in Mount Pleasant, Pennsylvania.

You will please take your place

Tuesday, July 15, 1986.

Faithfully yours in Christ,

Bishop of Greensburg

Chancellor

DG0004404

Parrakow's First Assignment in Pennsylvania

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

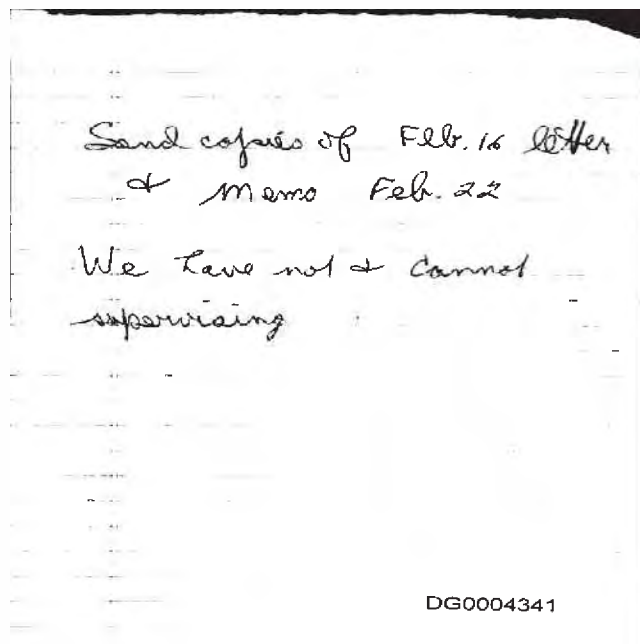
The situation escalated during an incident in which Victim Two was taken to the emergency room because of an illness. While Victim Two's parents were with him at the hospital, Parrakow entered the treatment room, insulted the parents, and “began to touch [Victim Two] on his face and hands and chest while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

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

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

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

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



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

DG0004341

The File Note

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

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

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

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

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

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

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

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

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

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

A: That, I knew.

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

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

The Case of Father Raymond Lukac

Known Assignments

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MEMORANDUM

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

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

DG0022823

Memorandum of Bishop Connare

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

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

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

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

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

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

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

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

January 16, 1964

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

Dear Bishop Hodges,

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

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

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

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

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

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

Devotedly yours in Christ,

Bishop of Greensburg

DG0022872

Bishop Connare's Letter to Bishop Hodges

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

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

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

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

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

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

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

The Case of Father Robert Moslener

Known Assignments

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

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

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

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

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

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

DG0001908

An Example of a Child's Statement

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



The Township of North Huntingdon
Police Dept.

11279 Center Highway
North Huntingdon, Pa. 15642



William J. Brkovich
Director of Public Safety

(412) 863-8800

April 10, 1986

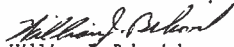
Attorney Vincent J. Morocco
101 N. Main Street
Greensburg, Pa. 15601

Dear Sir,

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

We do have records on file to substantiate the charges.

Sincerely yours,


William J. Brkovich
Director of Public Safety

DG0001918

The Police Department's Letter

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

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

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

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

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

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

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

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

See Case VI

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

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

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

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

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

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

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

DG0001855

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