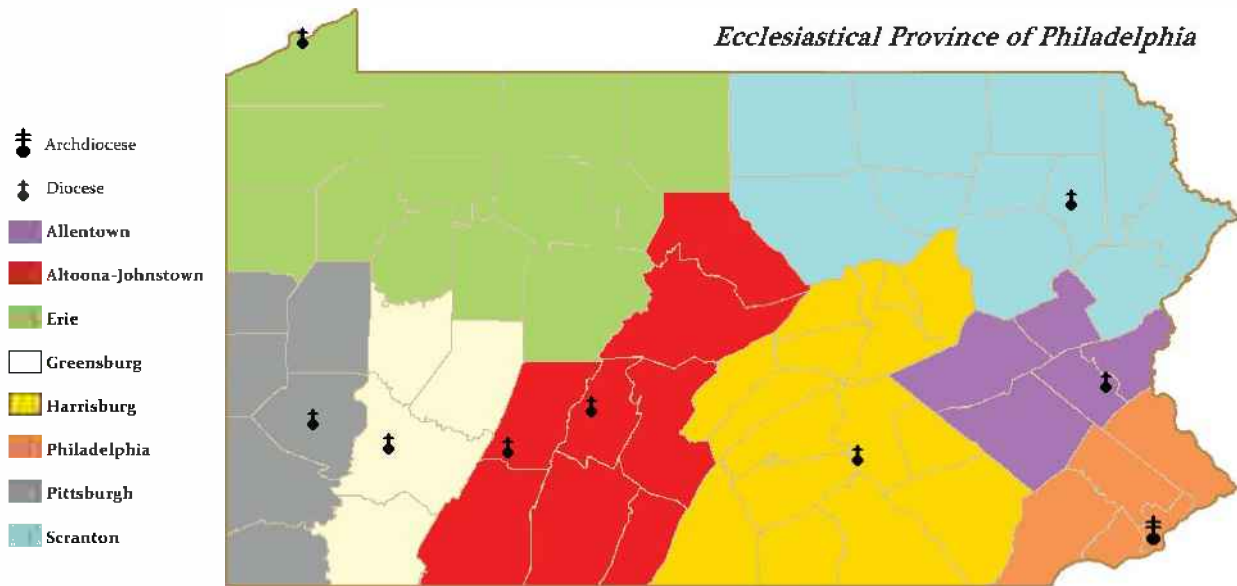


Roman Catholic Diocese of Scranton



I. General Overview of the Diocese of Scranton, Pennsylvania

The Roman Catholic Diocese of Scranton is a suffragan see of the Archdiocese of Philadelphia, established on March 3, 1868. The seat of the Bishop is St. Peter's Cathedral in Scranton, Pennsylvania. Other cities in the Diocese include Wilkes-Barre, Williamsport, Hazleton, Carbondale and Pittston. There are an estimated 348,600 Catholics served by the Diocese which is approximately 31.2% of the general population of the region. The Diocese is located in the northeastern portion of the Commonwealth and is comprised of the counties of Lackawanna, Luzerne, Bradford, Susquehanna, Wayne, Tioga, Sullivan, Wyoming, Lycoming, Pike, and Monroe.

II. History of Bishops of the Diocese of Scranton

- a) Bishop Jerome Hannan (8/17/1954 through 12/15/1965)
- b) Bishop J. Carroll McCormick (3/4/1966 through 2/15/1983)
- c) Bishop John O'Connor (5/6/1983 through 1/26/1984)
- d) Bishop James Timlin (4/24/1984 through July 7/25/2003)
- e) Bishop Joseph Martino (7/25/2003 through 6/2009)
- f) Bishop Joseph Bambera (04/26/2010 to Present)

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

In any Diocese, the chief executive of the Diocese is the bishop. It was not uncommon to observe evidence of other high ranking members of the Diocese involved in the handling of child sexual abuse complaints or internal investigations at the bishop's request. The Grand Jury observed that with respect to the Diocese of Scranton, most matters were personally handled by the bishop himself. As such, there is insufficient evidence to designate additional relevant leadership in this report.


IV. Findings of the Grand Jury

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

The evidence demonstrated that the Diocese had discussions with lawyers regarding the sexual conduct of priests with children and made settlements with the victims. These settlements contained confidentiality agreements forbidding victims from speaking out about their abuse under threat of some penalty, such as legal action to recover previously paid settlement monies.

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

V. Offenders Identified by the Grand Jury

- 1) Philip A. Altavilla
- 2) Girard F. Angelo
- 3) Mark G. Balczeniuk
- 4) 
- 5) Joseph P. Bonner
- 6) Martin M. Boylan
- 7) Robert J. Braque
- 8) Francis T. Brennan
- 9) Joseph W. Bucolo
- 10) Gerald J. Burns
- 11) Robert N. Caparelli
- 12) Anthony P. Conmy
- 13) J. Peter Crynes
- 14) Raymond L. Deviney

- 15) [REDACTED]
- 16) Donald J. Dorsey
- 17) [REDACTED]
- 18) John M. Duggan
- 19) John J. Dzurko
- 20) James F. Farry
- 21) James F. Fedor
- 22) Ralph N. Ferraldo
- 23) Angelus Ferrara
- 24) Austin E. Flanagan
- 25) Joseph D. Flannery
- 26) Martin J. Fleming
- 27) Robert J. Gibson
- 28) Joseph G. Gilgallon
- 29) Joseph A. Griffin
- 30) Joseph T. Hammond
- 31) P. Lawrence Homer
- 32) Mark A. Honart
- 33) Joseph F. Houston
- 34) [REDACTED]
- 35) [REDACTED]
- 36) Francis G. Kulig
- 37) Albert M. Libertore, Jr.

38) John A. Madaj

39) 

40) James M. McAuliffe

41) Neil McLaughlin

42) Joseph F. Meighan

43) Russell E. Motsay

44) James F. Nolan

45) W. Jeffrey Paulish

46) John A. Pender

47) Mark T. Rossetti

48) Edward J. Shoback

49) Thomas P. Shoback

50) Thomas D. Skotek

51) John J. Tamalis

52) Virgil B. Thetherow

53) Robert M. Timchak

54) Lawrence P. Weniger

55) Joseph B. Wilson

Society of St. John

56) Christopher R. Clay

57) Eric S. Ensey

58) Carlos Urrutigoity

59) Benedict J. Van der Putten

VI. Examples of Institutional Failure: Fathers Robert Caparelli, Joseph Hammond, and Thomas Skotek

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

The Case of Father Robert N. Caparelli

Known Assignments

06/1964 – 09/1964	Queen of Peace, Hawley
09/1964 – 09/1967	St. Francis, Nanticoke
09/1967 – 10/1968	Most Precious Blood, Hazleton
10/1968 – 09/1974	St. Mary, Old Forge
09/1974 – 06/1981	Mercy Center, Dallas
06/1981 – 09/1991	St. Vincent, Milford
09/1991	Relieved of Duties
12/1994	Died in state prison

On May 23, 1964, Robert N. Caparelli was ordained a Roman Catholic Priest within the Diocese of Scranton. Between September, 1967 and October, 1968, Caparelli served as an assistant pastor at the parish of Most Precious Blood in Hazleton. On August 14, 1968, less than four years after Caparelli's ministry began, a letter was sent to Bishop J. Carroll McCormick from a police officer in Hazleton. The officer reported to the Bishop that Caparelli was contributing to the delinquency of two altar boys. These boys were brothers and were 11 and 12 years old. The police officer stated that Caparelli was "demoralizing them in a manner that is not natural for any human that has all his proper faculties." The officer stated that the mother had made the complaint to him, but that he was reporting it to McCormick. He explained that the mother of the victims was afraid to tell the boys' father due to the possible "deadly nature" of the ensuing confrontation. The policeman closed his letter with an offer to meet with the Bishop or provide additional information, if needed. He noted that there were "other situations" as well. The officer commented that if the situations were not curbed, violence would take place.

August 14, 1968
Hazleton, Pa.

J. Carroll McCormick, Bishop
Diocese of Scranton
Scranton, Pa. 18503

Your Excellency:

May I introduce myself to you. I am a Member of the Most Precious Blood Church in Hazleton. I am a Police officer in the city and very much interested in the well being of the Parishoners as well as the other citizens in our locale.

The reason I am writing this letter to you is in reference to an assistant in our parish, Reverend Robert Capparelli. It is a known fact that he has contributed to the delinquency of 2 minor boys, ages 11 and 12, by demoralizing them in a manner that is not natural for any human that has all his proper faculties. They are 2 brothers that were altar boys and the mother made them quit. The Father doesn't know about this incident and we are and must keep it a secret. The Mother is afraid to tell him for fear of repercussions that would be of a deadly nature. The Mother had the courage to come to me and tell me of the situation. She is a Registered Nurse and knows that there is need for a Doctor in this case. We all have the greatest respect for Monsignor Mark Mecca and think he is doing a fine job. We think the Monsignor should not be burdened with this situation and others that this assistant is responsible for. I would be willing to tell you about the other situations if you so desire. I think action should be taken to curb these situations before violence takes place.

If further explanation is needed, I would be willing to meet with you at your convenience.

Wishing you good health, I remain,

Your Sheperd,



Hazleton, Pa. 18201

DS 07527

Three days later, the head pastor of Most Precious Blood contacted McCormick. Father Mark Mecca had also reviewed the letter that the Bishop had received. Regarding it, he wrote to McCormick:

I have to say that it expresses the voice of many of my parishioners. I referred this matter to you at Thanksgiving-tide of last year, when I told you that I would try to solve this problem, to relieve Your Excellency of at least one of the many problems. This problem is too big for me. It has grown into something that is unbelievable. In other words all that this gentleman writes is true... but there is so much that is missing, and all very, very serious.

Mecca went on to note that at least one fellow priest, Monsignor Mussari, simply did not wish to know the details. He noted that Monsignor James Timlin was aware of at least one area of concern due to his presence when Mecca broached the subject on a previous occasion. Mecca closed his letter noting, "Your Excellency has definitely noticed that I am under an incubus . . . all on account of some of these things." The Grand Jury noted that "incubus" is a Latin term for "a male demon obsessed with the sexual" and can be a "nightmare known for causing oppression or burden."

MOST PRECIOUS BLOOD CHURCH
FOURTH AND SEYMERT STREETS
HAZLETON, PENNSYLVANIA 18201

Aug. 17, 1968

Most Rev. J. Carroll McCormick, D.D.
300 Wyoming Avenue
Scranton, Pa. 18503

Dear Bishop McCormick:

Concerning the letter which is enclosed, as was sent to you by the parishioner, I have to say that it expresses the voice of many parishioners. I referred this matter to you at Thanksgiving-tide of last year, when I told you that I would try to solve this problem, to relieve Your Excellency of at least one of the many problems. This problem is too big for me. It has grown into something that is unbelievable.

In other words all that this gentleman writes is true... but there is so much that is missing, and all very, very serious.

Mgr. Musari and I were in to talk to you, of different problems of course. (This he does not know of) I wanted to go over some of the things with Your Excellency. One of the topics would be that which I mentioned to your Excellency in the presence of Mgr. Timlin.

If there is need of my meeting with Your Excellency, or with any particular person with some facts to bring light on the subject, these persons can be supplied. In fact one of these is one of my lay-teachers.

Your Excellency has definitely noticed that I am under an incubus... all on account of some of these things.

With best wishes always, and reaffirming my deepest devotion to my Beloved Bishop, I am

Very sincerely yours in Christ,

Mark A. Mecca
Mark A. Mecca

DS 07526

Mecca Reports the "Incubus"

On August 19, 1968, another concerned parishioner wrote to McCormick. While noting general concerns about Caparelli's demeanor, the parishioner stated:

We tolerated all this but it is now a known fact in Hazelton that he is demoralizing young boys especially those that serve as altar boys. Many parents have withdrawn them and are being retained not to report him to the juvenile division of the Police Dept. We want to avert scandal. This is the consensus that we would overlook all the former complaints but this last one, may present a tragic situation.

On September 2, 1968, McCormick wrote a secret note that the Grand Jury obtained from the confidential Diocesan archives. McCormick wrote that he had spoken with Caparelli who "admitted acting too freely with 2 altar boys." Contrary to the reports about him, Caparelli insisted that he did not do anything immoral. While Caparelli agreed that the Bishop had to take action against him, he begged to be assured that he would be able to continue working as a priest in the Diocese.

Father

Caprelli

~~Sept~~ Sept. 2, '68

admitted acting too freely
with 2 altar boys (brothers)
- insisted he didn't do
anything immoral -

claimed he was being misunderstood
by the mother of the two
boys (a nurse) who suggested
he see a doctor.

said he saw a doctor, who assured
him he was not a homosexual.
- he was very submissive, claimed
he would do what he was directed
to do. He cast aspersions
on the Pastor (Mrs. Mason)

- he prefers to go to the mass house while with
further direction.

- He agreed Bishop had to take
action against him on basis of
reports

- He begged to be absolved of being
able to work as a Priest in
Diocese.

- He was concerned for his financial
status, because he helped out at home.

(I said we would continue
his salary - that of a curate) I
suggested he get more data from
the Propagation Office.

+ J. C. Mc Cormick

Caparelli was subsequently sent to the Padua Retreat House. An internal Diocesan memorandum from October 1968 noted that based upon Caparelli's version of events, "the mother, a nurse, may have exaggerated." Any child sexual abuse was dismissed as "immaturity" and a change was suggested. McCormick ultimately assigned Caparelli to serve in the parish of St. Mary's in Old Forge in October, 1968. In 1981, Caparelli was appointed head pastor of St. Vincent's in Milford.

In 1985, while Caparelli was still in active ministry as head pastor at St. Vincent's, then-Bishop James Timlin dispatched a memorandum to all priests, religious and lay personnel of the Diocese of Scranton. The memorandum explained that the Pennsylvania Child Protective Services Act required reporting to civil authorities both "actual and suspected cases of child abuse." The memorandum explained that a report must be made to the head priest of a parish or the superior of a given diocesan institution. The Chancery noted that it stood ready to assist. In spite of this mandate, Timlin permitted Caparelli's continued ministry and no report was made regarding his conduct.

MEMORANDUM

TO: All Priests, Religious and Lay Personnel of the Diocese of Scranton
FROM: The Chancery
RE: Child Protective Services Act
DATE: July 23, 1985

The Pennsylvania Child Protective Services Act requires, under penalty, the reporting to civil authorities, actual and suspected cases of child abuse. To ensure compliance with these laws, His Excellency, Bishop Timlin, has directed that the enclosed information be transmitted to all persons, parishes, agencies, schools and institutions within the Diocese.

This information is submitted in order to update and expand the knowledge and skills which are necessary for effective ministry to and care for children.

In institutions of the Diocese which have a familiarity with the Child Protective Services Act, the reporting of suspected cases of child abuse is to follow stated departmental or agency procedures.

In situations where the provisions of the Child Protective Services Act have not been implemented, the reporting procedures as defined in the Act are to be followed by the person in charge.

In cases of suspected child abuse discovered by a priest the reporting of such suspected incidents is the responsibility of the pastor of the parish. The Chancery is available to assist in offering direction relative to the reporting of such incidents discovered by a parish priest. In cases discovered by a priest in an institution or high school within the Diocese, a report must be made to the superior or principal of that facility.

In situations where an accusation of child abuse, as defined by the Act, is made against any person or agency of the Diocese the following procedures are to be followed:

Where established guidelines concerning such institutions are in place the procedures so established are to be followed.

Where guidelines have not been established, the person with pertinent information must consult with their immediate superior for direction in implementing the provisions of the Child Protective Services Act. If this information is received by a priest, consultation must be made with the Chancery Office for direction in implementing the provisions of the Act.

Any questions relative to the Child Protective Services Act are to be referred to the appropriate head of the agency, school or institution, or to the Chancery Office.

DS 07456

The Mandated Reporter Memorandum

Within Caparelli's personnel file, the Grand Jury found a letter from John M. Quinn, Esquire. The letter, dated September 3, 1991 and marked received September 6, 1991, appeared to have been shared with the Diocese of Scranton through Bishop Donald Trautman of the Diocese of Erie. The letter suggested a way to reorganize any diocese to minimize recovery by victims of child sexual abuse in the event that "a large judgement is rendered against the Bishop and the Diocese in a pedophile case." The Grand Jury noted that at that time scores of predatory priests were still in active ministry in the dioceses of Pennsylvania, and one of them was Caparelli. However, before the end of 1991, Caparelli was criminally charged for the sexual abuse of a child.

QUINN·GENT·BUSECK & LEEMHUIS·INC.

Attorneys At Law

2222 West Grandview Boulevard, Erie, PA 16506-4508 Phone: 814/833-2222 FAX: 814/833-6753

John M. Quinn, Sr.

September 3, 1991

George S. Forde, Jr., Esquire
Stradley Ronon Stevens & Young
2600 One Commerce Square
Philadelphia, Pa. 19103-7098

RECEIVED

SEP 6 1991

S. H. B. Y.
G. S. FORDE

RE: Agenda matter - Diocesan Attorneys Meeting

Dear Mr. Forde:

As attorney for the Erie Diocese, I have been in extended discussions with our new Bishop Most Reverend Donald W. Trautman regarding steps which might be taken to insulate diocesan assets in the event that a large judgment is rendered against the Bishop and the Diocese in a Pedophile case. As I am sure you are aware, all insurance companies have withdrawn coverage for liabilities arising out of such events.

I have recommended to Bishop Trautman that two steps be taken: (1) that a number of diocesan corporations be created, each of which would have responsibility for the management, etc. of various diocesan assets such as its real estate, its Endowed Funds, its normal operational activities and its social concern corporations. The Ordinary would be the Sole Member of each of the corporations and he would retain the five responsibilities mandated by Canon law to-wit creation of the corporation and its by-laws, appointment and termination of trustees, control over the extraordinary disposition of assets by the corporation particularly in the real estate field, the sole power to amend the by-laws and the sole power to terminate the corporation. The trustees would be, to the extent possible, lay persons having no connection with the Diocese but having actual expertise in the matters of each corporation. (2) We are recommending that a Declaration of Charitable Trust be filed for each parish by which the ordinary would execute a Declaration of Trust appointing himself as trustee, naming the Roman Catholic Church as the sole beneficiary and stating that the parish assets, real, personal and mixed, (which are accurately identified) are held solely to carry out the charitable purposes of the Trust. The Trust would contain a Spendthrift clause which would state that its assets are not susceptible to any kind of legal process for non-trust



George S. Forde, Jr., Esquire
September 3, 1991
Page Two

purposes. Hopefully this would insulate the assets of the parish from execution.

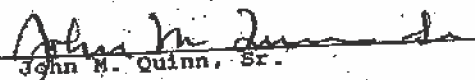
It is our conclusion that with regard to the diocesan corporations if they are created as above set forth actually hold meetings, create minutes and do the things for which they are created, a court would not "pierce the corporate veil" to satisfy a plaintiff's judgment in a pedophile case. In the case of the Declaration of Trust for the parishes, it is our thought that if such a document is filed with the Recorder of Deeds in the County in which each parish exists, this could well protect even the parish assets against the levy.

I believe because of the concern all of us have about the results of this type of litigation on our dioceses, that this is an appropriate agenda item for the Diocesan Attorneys meeting.

After you have had a chance to review this letter, it might be helpful if you would call me. I can be reached in the mornings at 814/452-7130 or in the afternoons at 814/833-2222. I will be away till 9/11, so please call after that date.

Very truly yours,

QUINN, GENT, ROSECK & LEEHUIS, INC.

By 
John M. Quinn, Sr.

JMQS/jad

cc: Most Reverend Bishop Donald W. Trautman

DS 06789

Reorganization to Avoid Liability

Following the filing of criminal charges against Caparelli, Timlin issued a statement on behalf of the Diocese of Scranton. The statement announced the Diocese's full cooperation with law enforcement and its own thorough investigation. No comment regarding the Diocese's pre-existing knowledge of Caparelli's criminal conduct was made.

On December 17, 1991, Timlin personally took another complaint from a respected medical doctor and faithful catholic parishioner. The doctor disclosed that he had been a victim of Caparelli's when Caparelli had served at St. Mary's. He reported that he was 11 or 12 years old when Caparelli "sexually molested" him. The doctor reported that there were "other boys involved as well."

Second Draft - 12/12/91

Approved by Attorney James E. O'Brien, Jr.
and Attorney Mark Chopko

A Statement of the Diocese of Scranton

The Diocese of Scranton normally considers conduct on the part of its priests as an internal matter. However, due to the fact that, in this most unusual case, criminal charges of child sexual abuse have been brought against a diocesan priest, the diocese recognizes its responsibility to explain its actions with regard to this matter.

In accord with the guidance of the United States Catholic Conference, the Diocese of Scranton has implemented a multi-step approach, once allegations of priest sexual misconduct are raised and brought to the attention of appropriate diocesan officials. In this case, a prompt, thorough investigation was conducted, which led to the immediate suspension of the priest from his duties as pastor of St. Vincent's Church, Milford. The priest was then sent for psychological evaluation and intensive treatment at a facility in Maryland, where he remains at this time.

The diocese offered its full cooperation at all times, in the course of its own investigation and that of local law enforcement officials.

Any incident of this nature or any other reports similar to it are of intense concern to the diocese. Even one incident is viewed as tragic. The pain that results from child sexual abuse is deeply felt by the victim, the victim's family, the community and the Church itself.

DS 07696

RE. Rev. Robert Caparelli

This afternoon, Dec. 17, 1991, [REDACTED]

[REDACTED] Scranton, Pa.

[REDACTED] a 36 year old physician, called on me at the Chancery to tell me that he was sexually molested by Father Caparelli at St. Mary's in Old Forge, Pa. [REDACTED] was about 11 or 12 years old at the time. It happened over a long period of time, and [REDACTED] is absolutely certain that there other boys involved as well.

[REDACTED] is a [REDACTED] physician in Scranton and he has carried this burden all these years at great cost to himself emotionally and every other way. He was not looking for anything, no publicity, no money. He just wanted Fr. Caparelli to not be returned to a place where this could happen again or where he can cause such terrible trauma for other boys. He said I could use his name in talking to Father Caparelli.

I thanked [REDACTED] for his courage in coming to me. It was an extremely difficult thing for him to do. I assured him that we would keep this matter confidential, and only use it when necessary to confront Fr. Caparelli. [REDACTED] came forward at this time because he was encouraged to do so as a result of the publicity lately

+ James C. Tuttle
Bishop of Scranton.

DS 07748

On December 23, 1991, a civil lawsuit was initiated against the Diocese for Caparelli's criminal conduct. The Diocese aggressively fought back for a period of years before ultimately settling the matter. Timlin specifically took actions to protect the secret archives of the Diocese from legal discovery during the course of the litigation. These actions were taken despite the fact that the plaintiff's complaints were clearly consistent with diocesan knowledge that Caparelli had, in fact, molested the child. The lawsuit alleged that the child had been molested from September, 1985 through June, 1986 in the rectory of Saint Vincent DePaul. Specifically, the lawsuit alleged that Caparelli forcibly sodomized the child.

Catholic parishioners were not pleased at having been endangered and kept uninformed by the Bishops of Scranton. On January 9, 1992, one such parishioner, who attended St. Vincent's, wrote to Timlin stating:

Your misleading and deceptive tactics by sending a representative to the parish only was a further effort to circumvent the truth and cover up what possibly could be a true situation. To deal with parishioners in this matter as if they have no intelligence is perhaps more of a shock than what is presently facing us. To be dealt with as fools by those we trusted speaks of nothing but further non concern by you and the Diocese of Scranton. The Parishioners "rights to know the truth" has been violated and a distrust of the church and its hierarchy prevails. Perhaps this is even a greater scandal than the immediate crisis facing St. Vincent's parishioners.

6861316

1/17/92

Answered by phone.
Never got the first letter!
Everything ok - Now she
understands. HGT.

January 9, 1992

The Most Rev. Bishop James Timlin
Bishop of Scranton
300 Wyoming Avenue
Scranton, Pa. 18503

Dear Bishop Timlin:

The recent allegations and events concerning the Rev. Robert Caparelli, former Pastor of St. Vincent Church, Dingman Hills, Penna., have prompted me to again write to you. Perhaps you may recall that in September of 1988, I not only had a telephone conversation with Father Richards (of your office), but followed that conversation with a two page letter concerning Father Caparelli's drastic change in behavior and the possible need for professional help. You never so much as acknowledged the receipt of that letter that I took the time to draft out of concern for this troubled man. Perhaps you thought it was a "crank letter" from a disgruntled parishioner. Had you investigated the matter in 1988, perhaps we, as a parish family, would not be facing what we are today in such great proportion.

To have to see on TV, read the local headlines, or have some non-Catholic friends approach you about these alleged charges speaks poorly of the concern you have for both Father and the St. Vincent Parish Family "by keeping us in the dark" about any possible problems.

Your misleading and deceptive tactics by sending a representative to the parish only was a further effort to circumvent the truth and cover up what possibly could be a true situation. To deal with the parishioners in this manner as if they have no intelligence is perhaps more of a shock than what is presently facing us.

To be dealt with as fools by those we trusted speaks of nothing but further non concern by you and the Diocese of Scranton. The parishioners "right to know the truth" has been violated and a distrust of the church and its hierarchy prevails. Perhaps this is even a greater scandal than the immediate crisis facing St. Vincent's parishioners.

I am angered, not so much for what may be true allegations concerning Father Caparelli, but at you as a leader of the Catholic Church for the way in which you dealt with the situation.

-2-

Much healing is needed in the parish in order to survive the destruction done, not only by these allegations, but by your total disregard for us as a caring, forgiving parish family.

Very truly yours,

A large black rectangular redaction box covers the signature of the sender.

Milford, Pa. 18337

DS 06245

The Parishioner's Letter

The letter bore a notation from Timlin, “Never got the first letter! Everything ok - now she understands.”

Another letter dated April 6, 1992 was found within the Diocesan records written by a retired captain of the Pennsylvania State Police. He stated that in 1974, a high school friend told him that Caparelli was touching the genitals of his son and others. In response, the captain met with the head pastor and Caparelli. Caparelli was confronted with the complaint that he was molesting children and he admitted that it was true.

The captain informed the head pastor and Caparelli that no one wanted to press criminal charges but that Caparelli’s conduct had to change. The head pastor assured him that he would take care of it. Caparelli was transferred within the year. Diocesan records showed that Caparelli was assigned as a chaplain at the Mercy Center in Dallas in 1974. In 1981, he was transferred again to St. Vincent’s as head pastor.

On July 14, 1992, yet another complaint about Caparelli was received by Timlin. The letter advised that Caparelli had abused 10-, 11-, and 12-year-old boys as far back as 1967 at Most Precious Blood parish. The writer indicated that he had knowledge of the abuse because he, his brother, and their friends were all victims. The letter stated:

There must have been other reported incidents of abuse in Caparelli’s career. It is inconceivable to me that this man molested altar boys in 1967 and never transgressed until 1991 when he committed 32 counts of indecent exposure, indecent assault, and involuntary deviate sexual intercourse with children.

14 July 1992

Bishop Timlin
Diocese of Scranton
300 Wyoming Ave.
Scranton, Pennsylvania 18503

*Answered by phone
7/20/92 - the
day this letter was received.
+ JCT.*

Dear Bishop Timlin:

I was deeply disturbed to read of the recent conviction of Reverend Robert Caparelli for sexual abuse of a teenage boy in Milford, Pa. You should be aware, if you are not already, that Caparelli sexually abused altar boys (ages 10, 11, and 12) as far back as 1967 at Most Precious Blood Church in Hazleton. I know this because my brother and I and a number of our friends were victims. Immediately upon learning of these heinous acts, my mother, together with other parish mothers met with Msgr. Mark Mecca (then pastor of MPB) and demanded that Caparelli be removed. Naturally, both Msgr. Mecca and Caparelli denied the abuse. Luckily, for our sake, our mothers did not give up. Upon the next incident of abuse (which occurred within days of the meeting), my mother removed us as altar boys and threatened to report Caparelli to the police. The Church persuaded my mother to avoid such actions, assuring us that Caparelli would be sent for treatment and would not again be placed in a position which afforded him access to young boys.

There must have been other reported incidents of abuse in Caparelli's career. It is inconceivable to me that this man molested altar boys in 1967 and never transgressed until 1991 when he committed 32 counts of indecent exposure, indecent assault, and involuntary deviate sexual intercourse with children.

My heart breaks for the boy who fell victim to this monster and for the boy's family. I, unfortunately, know first hand the anguish this boy experienced and the feelings of anger, guilt and despair his family must feel toward their Church. It saddens me terribly to know that, in my case (as in his), the Church failed to take sufficient, if any, action to end or condemn such heinous behavior. Instead, the Church chose to "protect its own" while jeopardizing the well-being of innocent children. It is difficult not to question one's faith in an institution that by its acts of denial and resistance commit and condone such sinful behavior.

Please do not ignore this letter. I expect some response from your office. Furthermore, I believe it is incumbent upon you to inform the Milford boy's family that the Church had been fully informed of this man's problem two and a half decades ago but continued to expose their precious child to this evil man.

Sincerely,


The Letter of a Victim

Over the years, many more victims came forward. Caparelli faced additional charges and ultimately pled guilty to offenses against children and received prison time. While in prison it was discovered that Caparelli had been HIV-positive for years. In December, 1994, Caparelli died while incarcerated.

Timlin and the Diocese of Scranton never fully disclosed the decades of knowledge and inaction that left children in danger and in contact with Caparelli. Press accounts and some limited public statements provided a few details of the abuse while the Diocese largely relied upon excuses related to a claimed lack of understanding of the depth of Caparelli's problem. The Grand Jury noted that even when no doubt could be left regarding Caparelli's guilt, the Diocese was determined to provide more aid to Caparelli than to his victims. A stunning example of this was found in a letter from Timlin to Caparelli's sentencing judge in October 1993 following Caparelli's convictions for crimes against children. The letter carbon copied the President pro tempore of the Pennsylvania Senate, Senator Robert Mellow. In it, Timlin requested that Caparelli be released from prison to a Catholic treatment facility – like those that had so often authorized the return of Pennsylvania's predatory priests to active ministry - Saint Luke's Institute in Maryland and the Servants of the Paraclete in New Mexico.

October 15, 1993

The Honorable Harold A. Thomson
Judges' Chambers
Pike County Courthouse
Milford, Pennsylvania 18337

Your Honor,

It has come to my attention that the Reverend Robert Caparelli is coming up before you for sentencing in the next few days. I write now to assure you that I am willing to make arrangements for Father Caparelli to be transferred from Lycoming County Prison to a health care institution approved by you if, indeed, you think this would be feasible and advisable. St. Luke's Institute in Suitland, Maryland, near Washington, D.C., and an institution in New Mexico are two facilities that specialize in these kinds of cases.

Such an arrangement would be a great financial savings for the State Government and it would mean that Father Caparelli would be able to continue his therapy. He would also be able to receive the medical care he very much needs, and he definitely would not be a threat to anyone while he is under the supervision of the authorities in the health care institution.

I would be most grateful to you if you could see your way clear to consider this option.

With every best wish, I am,

Sincerely yours,

Most Reverend James C. Timlin, D.D.
Bishop of Scranton

cc: Senator Mellors.

C
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DS 06669

The Bishop's Letter to the Sentencing Judge

The Case of Father Joseph T. Hammond

Known Assignments

06/1931 – 09/1932	St. Mary, Mt. Pocono
09/1932 – 09/1935	St. Theresa, Wilkes-Barre
09/1935 – 09/1936	Asst. Director of Charities, Diocese of Scranton
06/1936 – 09/1937	St. Michael Industrial School, Tobyhanna
09/1937 – 12/1938	Director Diocesan Rural Life
12/1938 – 09/1943	Director of Catholic Hospitals, Diocese of Scranton
06/1943 – 09/1943	St. Mary Convent
09/1943 – 04/1946	Director of Catholic Charities
04/1946 – 06/1947	Blessed Sacrament, Miners Mills
06/1947 – 06/1950	St. Charles Borromeo, Sugar Notch
06/1950 – 09/1970	St. Leo, Ashley

Father Joseph T. Hammond was ordained on May 30, 1931. The Diocese of Scranton provided no records relevant to Hammond in its initial production of documents pursuant to a Grand Jury subpoena served on September 1, 2016. Through counsel, the Diocese explained that it did not have any records indicating that Hammond had engaged in any sexual misconduct with children. Hammond illustrates another type of case within the Dioceses of Pennsylvania: a case unknown to the modern Diocese of Scranton and an injustice only remembered by the victim.

Today Joe is 72 years old. On June 21, 2016, he testified before the Grand Jury and explained that in 1961, he was a high school student. His high school was affiliated with St. Leo the Great within the Diocese of Scranton. Hammond was a priest at that parish.

Hammond taught the boys to play cards and would invite them into the rectory. On one occasion, the boys were at the rectory playing cards and Joe went up to the room at Hammond's invitation. Joe explained,

I knocked on the door, knocked on the door and there was no one there. So I come back down and I said he's not there. They said, yeah, he's there, go up. So I went up there. I knocked on the door and he had opened the door. He was in the bed and he had himself covered. And he wanted me to come and sit on the edge of the bed with him. I'm thinking this is kind of odd. So I went over there and I sat on the edge of the bed. And he threw off the covers and he was naked and he was masturbating.

Joe was shocked. He explained his shock, stating, “He was right below God as far as I was concerned and I had a lot of respect for him.”

Joe testified that Hammond attempted to molest him:

he tried to fondle me even though I had my clothes on. And then he says, I want you to take your pants off and get into bed with me. I said, no, I didn't think it was a good idea. So I says, I'll be right back.

Joe rushed back to his friends and reported what had occurred. At first, his friends refused to believe him. In fact, an older boy struck him for speaking ill of Hammond. Joe then asked the boys to accompany him. They went upstairs and peered into Hammond's room where they observed Hammond masturbating. When Hammond saw the boys, he invited them into his room. The children ran away.

Joe told the Grand Jury that he was panicked by what had happened. He called his girlfriend even though it was almost 3:00 A.M. His girlfriend ultimately became his wife and she also testified before the Grand Jury. She explained that her father would never let her speak with a boy at 3:00 A.M. but her father could tell that Joe was panicked and that something was very wrong. She advised Joe to get out of the rectory. Joe saw the keys to Hammond's large sedan and grabbed them and drove off in Hammond's car. He explained that he drove straight to the police station:

I went to the police station in that little town I lived in, Ashley, Pennsylvania. I thought, well, this guy will be able to steer us the right way. The guy who was on duty that night, his name was Chief McGowen. He was also a member of that Saint Leo's Church and he was the guy who would take up the collections on Sunday. When I went there and told him what had happened, I said I stole his car. I said, I have it out in the parking lot. He says, I don't want to know anything about this. I want you to leave, get out of here. I don't want the car here. I says, I can't take the car. I said, I want you to arrest me because I don't have a driver's license. He says, well, I just want you to get out of here, get rid of the car. I don't care what you do

with it. So we went and I dropped my friends off at their homes. And I went to my home and woke up my parents and told them what happened.

Joe's mother contacted the Diocese the next day. She wanted Bishop Jerome D. Hannan to be aware of Hammond's criminal conduct. The Diocesan leadership advised that they would look into the matter and take action. Joe specifically recalled that his mother received the assurances of the Chancery that the bishop had been informed and the matter would be addressed. The following day, members of the Diocese retrieved Hammond's sedan from the front yard of Joe's home.

According to Diocesan records, no action was taken against Hammond and he continued in ministry until his death in 1985. A review of Hammond's Diocesan file revealed that there was no record of the complaint made by Joe's mother.

Over the years, Joe made numerous efforts to find someone who cared about his experience. His wife testified that the experience completely changed Joe as a person. It made him angry and less trusting. In spite of Joe's anger at Hammond's conduct and the Diocese's inaction, Joe and his wife went on to have a happy life together. They grew their family and their children went on to have successful careers but Joe never forgot what Hammond tried to do and what the Diocese failed to do. That desire to see the matter pursued, even 55 years later, led Joe to contact the Pennsylvania Office of Attorney General in 2016.

While Joe is now a Methodist, he did not leave the Catholic Church willingly. Joe explained the impact that Hammond had on his faith:

He definitely did because I didn't want to be any part of that Catholic faith anymore, especially since we were trying to report what happened to his supervisor or boss like you would in a workplace. If someone does something bad, you report it to the boss and something happens. But this wasn't happening. When my parents got involved and the other parents got involved, I'm thinking now something is going

to happen. It was just totally ignored. I had lost my faith basically because I didn't believe in all that stuff I was growing up with.

The Grand Jury was able to corroborate Joe's account through one of the boys who was with him that evening, as well as through the testimony of his wife. It should be noted that when the Grand Jury served a subpoena on the Ashley Police Department for records of the report, we were informed that no records existed. From a review of Hammond's assignments, the Grand Jury learned that he was assigned to St. Leo's in 1961.

A careful examination of Hammond's Diocesan records revealed Hammond's request to be incardinated into the Diocese of Scranton in 1931; letters which documented his role in advising Bishop William Hafey in Governor's Day celebrations in 1944; a proclamation which granted Hammond the title and honor "Monsignor" in 1968; and the approval letters of various Bishops granting Hammond permission for various cruises and trips to the West Indies, the Holy Land, Mexico, New Orleans, the Mediterranean, Canada, and the Caribbean. Buried within these documents, investigators located a small newspaper clipping. It was from the September 7, 1970 edition of the Wilkes-Barre Record. The article was entitled "Forced to Retire, Msgr. Hammond Says" and stated:

Msgr. Joseph T. Hammond, who will become pastor-emeritus of St. Leo's church, Ashley, this week, yesterday announced he did not retire as pastor of the church, but that he had been retired. He also stated he was in good health.

Forced to Retire, Msgr. Hammond Says

Msgr. Joseph T. Hammond, who will become pastor emeritus of St. Leo's Church, Ashley, this week, yesterday announced he did not retire as pastor of the church, but that he had been retired. He also stated he was in good health.

9/7/70
W. H. Hammond

The Newspaper Clipping

The Grand Jury found Joe's testimony to be credible and this case demonstrative of the lasting effect of child sexual abuse. Joe sought justice at 72 years of age and the Grand Jury was able to corroborate that testimony despite the passage of time. While Hammond may be dead, the impact of his actions live on. This is a sobering reminder that although over 500,000 records were admitted into evidence before the Grand Jury, there are still crimes that could only be discovered through the voices of the victims.

The Case of Father Thomas D. Skotek

Known Assignments

07/1963 – 09/1963	St. Patrick, Milford
09/1963 – 11/1967	SS Peter and Paul, Plains
11/1967 – 06/1969	St. Joseph, Wyoming
06/1969 – 09/1972	St. Mary of the Mount, Mount, Pocono
09/1972 – 05/1977	St. Hedwig, Kingston
05/1977 – 01/1980	Lady of Mount Carmel, Lake Silkworth
01/1980 – 03/1985	St. Casimir, Freeland
03/1985 – 10/1986	St. Stanislaus, Hazleton
12/13/1986	Resigns from St. Stanislaus, Hazleton
01/1987 – 06/1999	St. Aloysius, Wilkes-Barre
06/1999 – 04/2002	St. Mary and Ascension, Mocanaqua
04/08/2002	Resigned from St. Mary and Ascension, Mocanaqua
06/14/2002	Removed from Active Ministry

Father Thomas D. Skotek was ordained on June 8, 1963 in the Diocese of Scranton. Skotek sexually assaulted a minor female while serving as pastor of St. Casimir in Freeland between January, 1980 and March, 1985. The female became pregnant and Skotek aided the girl in obtaining an abortion. Diocesan records obtained by the Grand Jury showed that Bishop James C. Timlin was fully aware of the conduct by October, 1986. Timlin accepted Skotek's resignation from St. Stanislaus on October 9, 1986, and dispatched Skotek to St. Luke's Institute in Suitland, Maryland for an evaluation. In January, 1987, Skotek was reassigned to ministry at St. Aloysius, in Wilkes-Barre.

October 9, 1986

Reverend Thomas D. Skotek
Saint Stanislaus' Rectory
652 Carson Street
Hazleton, Pennsylvania 18201

Dear Father Skotek,

It is with sadness and deep regret that I accept your resignation as Pastor of Saint Stanislaus Church, Hazleton, effective Monday, October 13, 1986.

I understand that you will leave Saint Stanislaus after Mass on Sunday, October 12, 1986, and that you will enter Saint Luke's Institute, Suttland, Maryland, on the evening of October 18, 1986. Ask you to call on me in November after you have completed your stay at Saint Luke's.

This is a very difficult time in your life, and I realize how upset you are. I too share your grief. How I wish it were not necessary to take this step. With the help of God, who never abandons us and who is always near when we need Him, this too will pass away, and all will be able to pick up and go on living. Please be assured that I am most willing to do whatever I can to help.

With every best wish, I am,

Sincerely yours in Christ,

Most Reverend James C. Timlin, D.D.
Bishop of Scranton

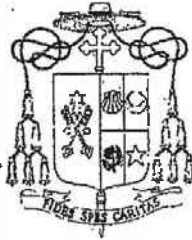
DS 34437

Timlin Accepts Skotek's Resignation from the Parish

On January 20, 1989, Timlin sent a letter to Rome and reported that:

a priest in the diocese has been rendered irregular as a result of having assisted in the procurement of a completed abortion . . . Although I cannot absolutely give assurance that this priest's criminal action will never become public, I do not foresee that such would likely be the case. This priest is currently residing in a parish quite far from the town where the crime was committed. He is awaiting a response to his request for a dispensation."

Timlin closed his letter with his "sincere hope" that he would receive a favorable response since such a response would be to the "spiritual benefit" of the priest involved as well as to the benefit of the "people of this diocese who heed the gifts he shares in priestly ministry." Timlin noted that he was convinced of Skotek's sincere repentance and permitted Skotek to continue in ministry. The Grand Jury noted that the focus of Timlin's letter seemed to exclusively address the procurement of the abortion with little concern that Skotek had impregnated a child. In 1988, Diocesan records indicated that the victim contacted the church and indicated that she was struggling with her faith.



Diocese of Scranton
300 Wyoming Avenue
Scranton, Pennsylvania 18603

January 20, 1989

COPY

His Eminence
Luigi Cardinal Dadaglio
Peniteziere Maggiore
Penitenzieria Apostolica
Palazzo della Cancelleria
00186 Roma

Your Eminence,

It has come to my attention that a priest of this diocese has been rendered irregular as a result of having assisted in the procurement of a completed abortion. Conscious as I am of the severity of the crime he admits to, I nevertheless judge him worthy of consideration for a dispensation from this irregularity.

The priest in question undoubtedly acted out of fear and panic. He had impregnated the girl he assisted in procuring the abortion.

Upon learning of this priest's action, I removed him from the parish where he had been ministering as pastor and sent him for psychological evaluation. The evaluation concluded that while this priest acted in a most irresponsible fashion, they did not find evidence of any emotional or psychological dysfunctions indicating that he would actively seek any future sexual liaisons or again commit the crime for which he is guilty.

Following upon the time spent in receiving psychological evaluation, the priest then spent an appropriate period of time at a monastery seeking spiritual assistance.

I am firmly convinced of the priest's sincere repentance and his ability to successfully wage the struggle against any future sexual temptations. I also do not believe, judging from his intense sorrow and sincere contrition, that he ever again would assist in the procurement of an abortion for anyone.

Although I cannot absolutely give assurance that this priest's criminal action will never become public, I do not foresee that such would likely be the case.

This priest is currently residing in a parish quite far from the town where the crime was committed. He is awaiting a response to this request for a dispensation.

Luigi Cardinal Dedaoglio

Page Two
January 20, 1989

It is my sincere hope that a favorable response to this request will be forthcoming. I believe that such a response will be to the spiritual benefit of the priest involved, as well as to the benefit of the people of this diocese who need the gifts he shares in priestly ministry.

Sincerely yours in Christ,

Most Reverend James C. Timlin, D.D.
Bishop of Scranton

DS 34383

Timlin Reports to Rome

On December 13, 1989, the victim and her parents entered into an agreement with the Diocese and received a payment of \$75,000. In exchange, the Diocese secured a confidentiality agreement and liability waiver for the Diocese and Skotek. The agreement prohibited the victim and her family from disclosing what had occurred, and released the Diocese from any responsibility, liability, or damages. The agreement stated, in part,

It is expressly understood and agreed that this release and settlement is intended to cover and does cover not only known injuries, losses and damages, but any further injuries, losses and damages which arise from or are related to the occurrences arising from the alleged sexual conduct of Reverend Thomas Skotek.

FULL AND FINAL RELEASE

KNOW ALL MEN BY THESE PRESENTS, for the sole consideration of the sum of SEVENTY-FIVE THOUSAND (\$75,000.00) DOLLARS paid to the undersigned, receipt of which is hereby acknowledged, the undersigned hereby forever fully release and discharge Reverend Thomas Skotek, the Diocese of Scranton, and all other persons, partnerships, associations or corporations whether or not named herein, their heirs, executors, administrators, affiliates, successors, assigns and insurers, and their respective agents, servants and employees from any and all actions, causes of action, claims and demands or suits of any kind in law or in equity on account of known and unknown injuries, losses and damages including claims for damages to reputation or psyche allegedly sustained by the undersigned and specifically from any claims or joinders for sole liability, contribution, indemnity or otherwise arising out of, relating to, or in way connected with a claim or claims by the undersigned of the alleged sexual conduct of Reverend Thomas Skotek which is alleged to have begun on or about September 1, 1980 and continuing to on or about September 1, 1984 but is in no way limited to this period of time. The undersigned understand and agree that acceptance of the amount set forth herein is in full accord and satisfaction of a disputed claim and that no professional liability or

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personal fault on the part of Reverend Thomas Skotek or the Diocese of Scranton is implied or admitted as a result of this compromise settlement, and that all parties released herein shall not be estopped or otherwise barred from asserting the lack of any such liability in any other proceeding or for any purpose whatsoever.

IT IS EXPRESSLY UNDERSTOOD AND AGREED that this Release and settlement is intended to cover and does cover not only known injuries, losses and damages, but any further injuries, losses and damages which arise from or are related to the occurrences arising from the alleged sexual conduct of Reverend Thomas Skotek.

IT IS FURTHER UNDERSTOOD AND AGREED that this is the Complete Release Agreement and that there are no written or oral understandings or agreements directly or indirectly connected with this Release and settlement that are not incorporated herein. This Agreement shall be binding upon and inure to the parties hereto and the successors, assigns, heirs, executors, administrators and legal representatives of the respective parties. This Agreement shall specifically include the waiver and release of any claims in subrogation which the undersigned may now or hereafter possess.

IT IS FURTHER AGREED AND UNDERSTOOD that one of the undersigned, [REDACTED] was born on September 13, 1966 and having reached eighteen (18), the age of majority on September 13, 1984, and having been fully advised of her

DS 34392

rights under the circumstances, hereby agrees and consents to the terms of this Agreement.

Additionally, we the undersigned, the parents of [REDACTED] a minor until September 13, 1984, having been advised of our rights and the rights of our daughter, do hereby agree and consent to the terms of this Agreement.

IT IS FURTHER UNDERSTOOD AND AGREED and made a part hereof that neither the undersigned, nor any of their directors, officers, officials, employees, attorneys, agents, or other representatives will in any way communicate or divulge to any person whatsoever or publicize or cause to be publicized in any news or communications media, including but not limited to, newspapers, magazines, journals, radio or television, the facts, terms or conditions of this Release and settlement as well as the facts or conditions of these alleged claims. All parties to this Agreement expressly agree to decline comment on any aspect of this Release and settlement as well as the facts or conditions of these alleged claims to any member of the news media. This paragraph is intended to become part of the consideration for the settlement of this claim.

IT IS FURTHER UNDERSTOOD AND AGREED that the undersigned for themselves, their successors, assigns and representatives, parent, subsidiary and related organizations covenant and agree to indemnify and hold harmless Reverend Thomas Skotek and the Diocese of Scranton, and all other persons, partnerships, associations or

corporations whether or not named herein, their heirs, executors, administrators, affiliates, successors, assigns and insurers, and their respective agents, servants and employees from any and all claims, demands, suits for damages, costs and expenses which they may hereafter expend in any claims or suits in any way arising from the alleged claims involved in this matter.

THE UNDERSIGNED HEREBY DECLARE that the terms of this settlement have been completely read, fully understood, and voluntarily accepted for the purpose of making a full and final compromise adjustment and settlement of any and all claims on account of the injuries and damages mentioned above, and for the express purpose of precluding forever any further or additional claims or suits arising out of the aforesaid claims.

IN WITNESS WHEREOF, [REDACTED] and [REDACTED] intending to be legally bound, have caused this Release to be duly executed this 13 day of December, 1989.

[REDACTED] (SEAL)
[REDACTED] (SEAL)
[REDACTED] (SEAL)

[REDACTED]
WITNESS

DS 34394

On January 6, 2002, the *Boston Globe* newspaper ran an article on child sexual abuse by clergy within the Archdiocese of Boston. Subsequently, on February 19, 2002, the Diocese was contacted by legal counsel for a 47-year-old woman. It was reported that while attending Pocono Central Catholic High School, and working at the rectory at St. Mary's in Mount Pocono, she was sexually abused by Skotek. Skotek admitted to his conduct when confronted.

On March 15, 2002, an issue arose with the victim whose family had settled with the Diocese in December, 1989. Recent hardships, and her original abusive trauma, had placed her in need. She contacted the Diocese and obtained \$4,000.00 from Skotek. Timlin acted as the intermediary and noted, "This settles the matter – for now!" On June 14, 2002, Skotek was finally removed from active ministry approximately two decades after he impregnated a minor and procured an abortion.

Memorandum Re: Fr. Skatch & ^{Yaffa} ~~Timlin~~

On Friday, March 15, 2002.

I telephoned Fr. Skatch and told him about [redacted] letter and telephone call. He offered to send [redacted] the \$4000.00 she was requesting.

I explained to [redacted] that we were not able to give her the money, but I called Fr. Skatch and he offered to do so. [redacted] was elated, very happy, could not stop thanking me. This settles the matter - for now!

+ JLT.

Timlin's Note - "This settles the matter - for now!"