

Introduction

Highlights of the 40th Statewide Investigating Grand Jury
Grand Jury of the Pennsylvania Supreme Court
[Full Grand Jury report](#)

Document creator

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Purpose

The purpose of this document is to highlight and visualize key selections from the 1,000+ pages of the P.A. Grand Jury Report. This document follows the structure of the report, with several additions.

Data visualizations are provided at the beginning of the document to give a broad overview of the cases. Following that is a section on **Trends and Patterns**, which are my own observations from reading the report. **Sections II-V** are quotations taken directly from the Grand Jury Report.

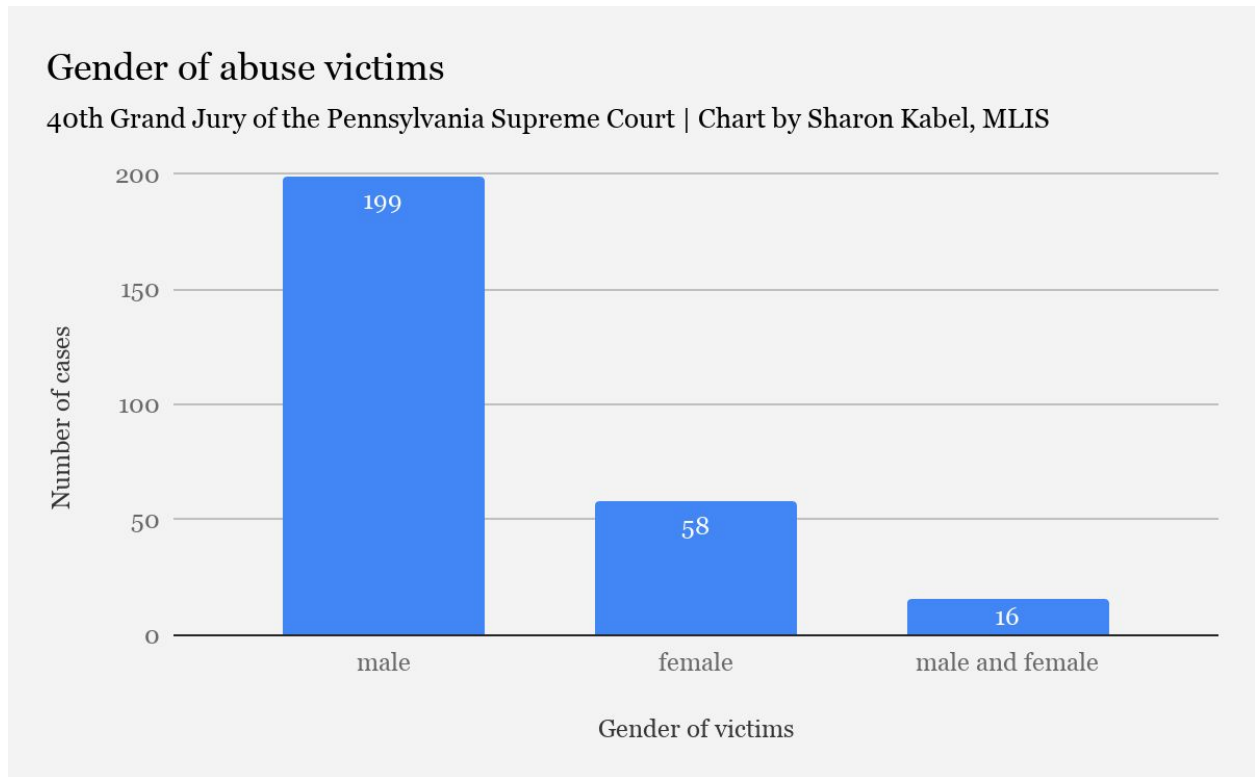
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Data visualizations



Not included: unknown gender of victims (6.2%).

Data from the [40th Investigating Grand Jury of the Pennsylvania Supreme Court report](#) on the sex abuse scandal in the Roman Catholic Dioceses of Pennsylvania and from [author's dataset](#)

Age of abuse victims

40th Grand Jury of the Pennsylvania Supreme Court | Chart by Sharon Kabel, MLIS

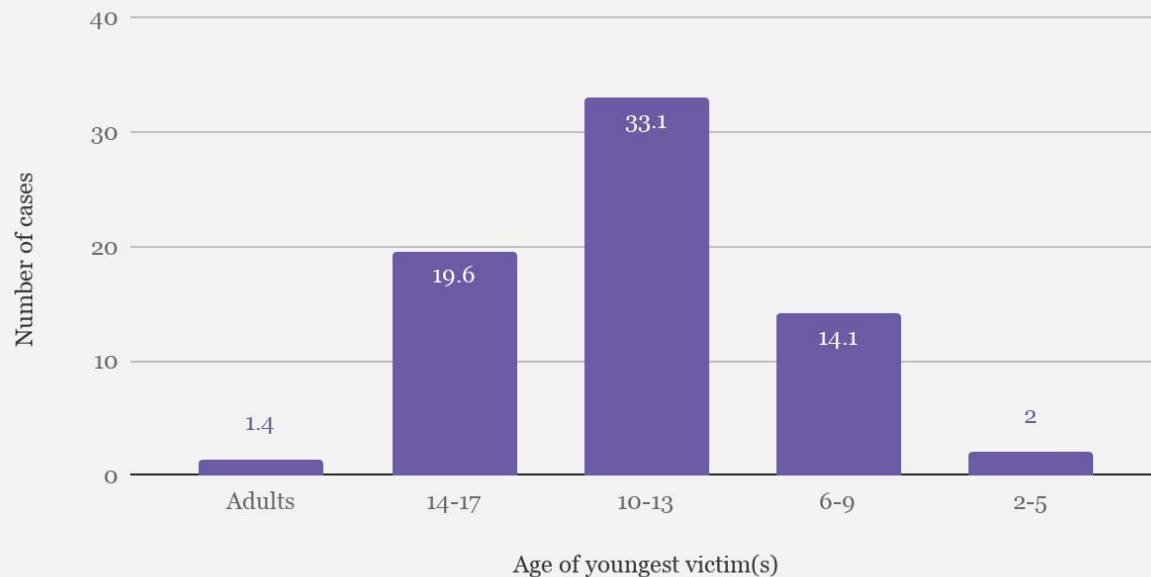


Cases with both minor and adult victims are under "Minors".

Data from the [40th Investigating Grand Jury of the Pennsylvania Supreme Court report](#) on the sex abuse scandal in the Roman Catholic Dioceses of Pennsylvania and from [author's dataset](#)

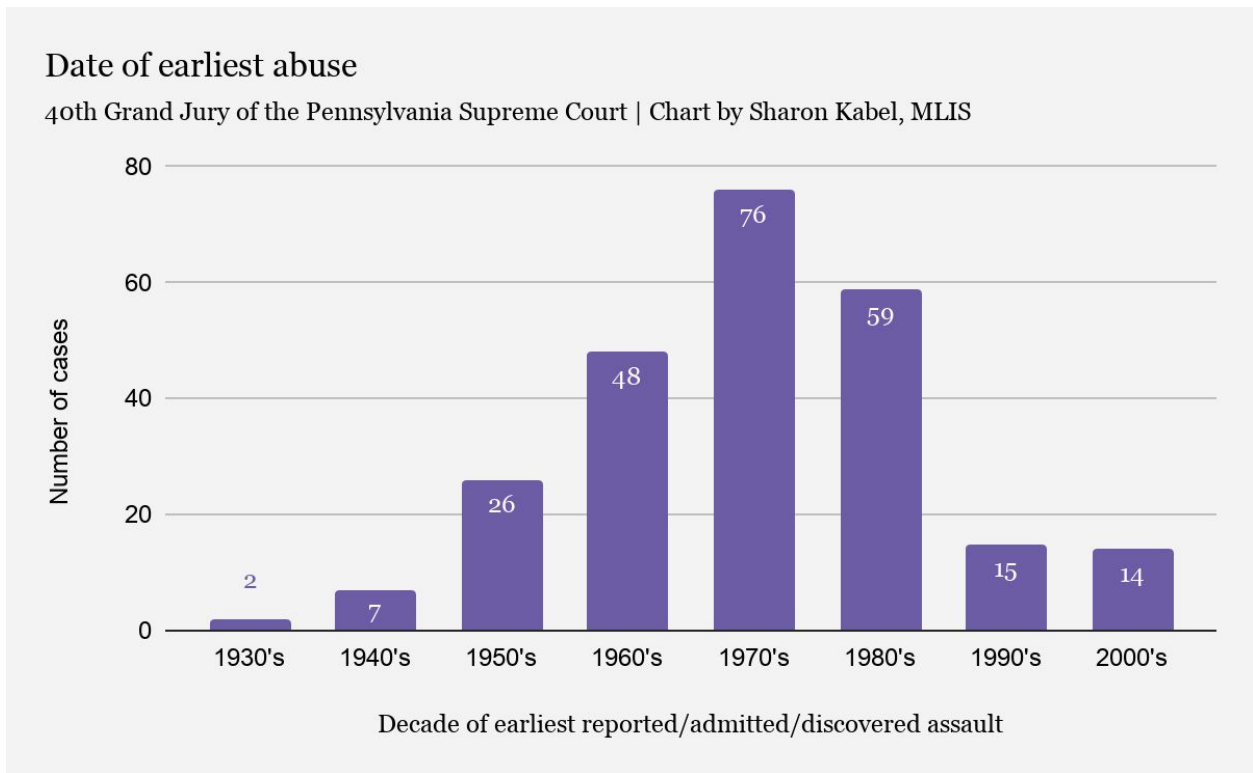
Age of youngest sexual abuse victim(s)

40th Grand Jury of the Pennsylvania Supreme Court | Chart by Sharon Kabel, MLIS



Not included: unknown age (6.2%); minors of unspecified age (23.7%).

Data from the [40th Investigating Grand Jury of the Pennsylvania Supreme Court report](#) on the sex abuse scandal in the Roman Catholic Dioceses of Pennsylvania and from [author's dataset](#)



Not included: cases with no listed assault dates (15.1%).

Data from the [40th Investigating Grand Jury of the Pennsylvania Supreme Court report](#) on the sex abuse scandal in the Roman Catholic Dioceses of Pennsylvania and from [author's dataset](#)



Word cloud: the who and the where of abuse; Cloud by Sharon Kabel, MLIS
Data from the [40th Investigating Grand Jury of the Pennsylvania Supreme Court report](#)



Word cloud: the what of abuse; Cloud by Sharon Kabel, MLIS
Data from the [40th Investigating Grand Jury of the Pennsylvania Supreme Court report](#)



Word cloud: the diocesan response; Cloud by Sharon Kabel, MLIS
Data from the [40th Investigating Grand Jury of the Pennsylvania Supreme Court report](#)



Word cloud: the effect on victims; Cloud by Sharon Kabel, MLIS
Data from the [40th Investigating Grand Jury of the Pennsylvania Supreme Court report](#)

Trends and Patterns

The victim can't win. The victim may come forward immediately, but not be believed by their family, community, and/or diocese. If the victim comes forward months or years later, they may be told that their accusation isn't legitimate because if it were, they would've come forward when it happened. Similarly, if the victim comes forward years later, seeking support or reparations, their history is examined. If the victim says that they were in therapy, counseling, or suffered hospitalization or substance abuse problems, then they're troubled and not to be taken seriously. If the victim didn't partake in therapy, etc., then it must not be that serious.

The priest is always right. In a "his word against theirs" situation, the diocese believed the priest. The diocese would continue to believe the priest even if there were eyewitnesses, evidence, and/or past history of troubling behavior from the priest. Some eyewitness were actively discredited (see Father Herbert Shank).

The victims are not vengeful. Again and again in the testimonies, we read that the victim did not want shame to fall upon the Church. In the case of Father Robert Bower and his discovered child pornography collection, the women who reported it specifically said they wanted Father to get help for his problems. The victims' primary concern is to save the next child, and they are usually appalled when they see that the diocese has taken no action against the priest (see Father Bower).

Actions of the dioceses were inconsistent. While all dioceses actively covered up abuse by transferring or retiring a priest rather than reporting alleged abuse to law enforcement, some cases involve total apathy to the victim, and some pursued aggressive character defamation of the victim and their family. Oddly, for as much as the dioceses were concerned about public scandal, there are plenty of cases where the priest's behavior was known to everyone in town, including the mayor (see Father Flanagan).

The priest systematically selected his victims. This is not true in every single case, but it's true in many. 10-13 year old males were the most common target (especially altar boys). Other easy targets were the homeless, the mentally slow, and perhaps most insidiously: those going through a difficult time, those whose father had left, or those whose father had recently passed away (see Monsignor Daniel Martin). The priest took advantage of the emotional vulnerability of not just the victim, but the victim's family. In one case, a victim was assaulted by a priest and escaped. Father Charles Ginder encountered the victim and offered to drive him safely home, during which time he assaulted the victim himself.

The priest systematically groomed his victims. Generally, these cases are not one-off events. The priests showed clear intent to abuse his victims. He first ingratiated himself to a family, and used his position to become a trusted family friend. The family, in turn, was honored and grateful to have a holy man spend so much time with them, and hoped that he would be a good influence on their son. Because the family encouraged their son to spend time with Father, the priest now had an increasing amount of alone time with the victim. It was not uncommon for a priest to abuse multiple children in one family, and for the siblings to find out decades later that they had all suffered the same abuse. There are several stories of a victim enduring abuse so that their younger sibling wouldn't be the next target.

The key factor in most cases is alone time. (It is important to note that several priests publicly fondled victims by hiding their actions under their s.) Priests were given free reign to take children on retreats, vacations, weekend trips, isolated cabins, family trips, swimming excursions, etc. Of course, this is in addition to the alone time from religious events - confession, the sacristy (for altar servers), the priest's office, empty classrooms, etc. Priests tempted children to the rectory with games, candy, drinks, and pornography. Parents were usually delighted that the priest took such an interest in their child, especially sons. An incredibly common theme is priests insisting on sleeping in the same bed as the victim, be it in an isolated cabin or in the family's own home.

Priests acclimated their victims to abuse by discussing sexual topics under the guise of "purity/sex talks". Father T. Ronald Haney made sexual comments to a 7 year old girl, which were excused by her parents as an "error in judgment". Father Moslener asked students if they masturbated, and gave vile descriptions of Our Lady and the Infant Jesus. Masturbation was the usual topic priests discussed with children - an obvious fact when you see how many cases involve solo or mutual masturbation. Priests would also discuss puberty and sex. Somewhat similarly, priests used the innocent excuse of "guys roughhousing" to justify countless wrestling matches, many of which were naked, and many of which involved attempted or successful sodomy. Pope Pius XI warned of this in his 1929 document, [*On the Christian Education of Youth*](#), sections 65-67: "[P]articularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace."

The most telling thing in the archival records is the silence. For example, in one priest's file, there may be a report in 1970 that the priest abused an altar boy. Then, the file may have nothing until 2004, when a victim calls for reparation or a settlement. Presumably, nothing was done for over 30 years. How many children did the priest target in that silence? How many people left the faith because of the silence? What lives may have been destroyed?

There is poor communication with other agencies - who themselves have histories of protecting themselves. This manifests itself in two ways. Firstly, communication between dioceses was apparently very poor. When a priest transferred to another diocese, it was not the practice for the new diocese to review the file and records from the old diocese on the transferring priest. Instead, the new diocese calls the old diocese only to find out the priest had a similar history there, or the old diocese reaches out to the new after the transfer, to say that the priest is a high risk. The second way this manifests is with outside agencies, especially law enforcement. While it's easy to scream, "Why didn't they report the abuse to the civil authorities?!" there are times when the local police officers or other law enforcement refused to pursue a case because it involved a priest. There are explicit communications between attorneys, elected officials, police officers, and diocesan officials that make it clear other agencies support the diocese taking care of the situation "in house."

The reality of reoffense and the need for transparency was lost on Church officials. Many priests were transferred more than one or two times in their ministries. We have two options: either the Church hierarchy was utterly ignorant of the high likelihood of reoffense, or they knew and didn't care (see [Father Meighan](#)). Somewhat similarly, if an accused priest had died, the Church's response was always that nothing could be done. There was no thought that there may be things to do other than pursuing a conviction (which the Church didn't do anyway). Simply making the names of abusers public would 1) encourage other victims to come forward, 2) give closure to victims, and 3) make people aware of how widespread the abuse crisis was. For example, [Father Edward Ganster](#), after he was laicized and got married, worked at Walt Disney World for over 18 years, putting him in daily contact with countless children.

Church officials cared as little about the priest as they did about the victims. Many cases involve a priest clearly struggling with alcoholism, and/or another form of addiction. Several priests gave obvious cries for help, like coming forward before the victim did, breaking down in tears after the abuse, or pleading for help (see [Father Edmundus Murphy](#)). If the Church officials' priority really was the priest, then they wouldn't have transferred him. They would have, at minimum, immediately removed him from ministry. Similarly, some priests were troubled from their seminary days, and glaringly obvious issues - complaints, reports of abuse, concerns of seminary officials - were inexplicably ignored. Surely it would have caused the diocese fewer headaches to deny ordination to someone with a growing history of molesting fellow seminarians (see [Father Lukac](#)).

Section II. The Dioceses

Diocese of Allentown

The Case of Father Francis J. Fromholzer

Complicit Bishop(s) - Cullen

Number of victims - 2

Ages of victims - 13-14

Gender of victims - female

Julianne testified, "Then we went - he laid out a blanket and he started kissing, feeling, put his finger in me. That hurt. It was confusing because - you were always told you were going to Hell if you let anybody touch you. But then you've got Father doing it." [...]

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

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

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

The Case of Father Edward R. Graff

Complicit Bishop(s) - Welsh

Number of victims - 20+

Ages of victims - 12-13

Gender of victims - male

Father Edward R. Graff served as a priest in the Roman Catholic Church for approximately forty-five years, approximately thirty-five years in the Diocese of Allentown and ten years in the Dioceses of Santa Fe, New Mexico, and Amarillo, Texas. During his years in ministry, Graff raped scores of children. [...]

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

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

The Grand Jury heard from still more victims who reported Graff was particularly violent in his assaults and seemed to take as much pleasure in causing pain as in the criminal sexual acts themselves.

The Case of Father Michael S. Lawrence

Complicit Bishop(s) - McShea, Welsh, Cullen

Number of victims - 2

Ages of victims - 12-13

Gender of victims - male

Suspicions of Lawrence's pedophilic behavior were brought to the attention of the Church as early as 1970 while Lawrence was attending St. Charles Borromeo Seminary. [...]

The victim told his father that he had been in Lawrence's room for a tutoring session. At the end of the session, the talk between Lawrence and the victim turned to sex. Lawrence then began to touch his genitals, had the victim take down his pants, and began to fondle the victim's genitals. The victim's father reported that his son had told him there had been "a lot of fondling, so much that he felt pain." Additionally, Lawrence made the victim urinate. The victim's father also reported the victim was having a hard time sleeping. Muntone called Lawrence into his office and asked what had happened between Lawrence and the reporting victim. Lawrence responded "Please help me. I sexually molested a young boy." [...]

Muntone wrote in his report that he spoke to "the doctor" at Downingtown, who informed him that the family of the victim should be given time to "ventilate" and what the victim experienced may not "be a horrendous trauma for the boy." [...]

Less than two years later, Lawrence was assigned to a high school to teach religion classes. [...]

Muntone stated that Welsh renewed Lawrence's faculties on the Tribunal and that a new appointment for Lawrence was announced in the Diocesan newspaper. Muntone described the father of the victim as going "ballistic" and reported that he came to the Chancery once again, where he "complained bitterly that someone as evil as Mike was now being honored by the Church." Muntone noted that the Diocese created a list of priests whose ministry assignments should not be made public without consultation with Diocesan administrators as a result of this incident.

Diocese of Erie

The Case of Father Chester Gawronski

Complicit Bishop(s) - Murphy, Trautman

Number of victims - 44

Ages of victims - 13-14

Gender of victims - male

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

On February 9, 1987, Gawronski provided the Diocese with a list of forty-one possible victims. He confirmed at least twelve children as victims on whom he had performed the "cancer check." [...]

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

Trautman explained that the Diocese had a "zero level tolerance for any abuse situation"; that he knew of no priest with a pedophile background in any form of ministry; and that he had never transferred an accused priest from parish to parish as had occurred in other dioceses. On November 12, 2004, Trautman wrote a ten -page letter to Joseph Cardinal Ratzinger of the Congregation for the Doctrine of the Faith in Rome. The letter was accompanied by a twelve -page directory of Gawronski' s victims and crimes. In total, forty-four identified children were identified in the documents. [...]

The Case of Father William Presley

Complicit Bishop(s) - Murphy, Trautman

Number of victims - 3+

Ages of victims - 13

Gender of victims - male, female

In April 2002, three separate victims notified Trautman of sexual abuse perpetrated upon them by Presley from 1963 to 1974. One of the victims was as young as 13 years old when it occurred. The abuse of these individuals consisted of "choking, slapping, punching, rape, sodomy, fellatio, anal intercourse," and other acts according to Diocesan records reviewed by the Grand Jury. On April 18, 2002, Trautman contacted Presley by telephone. Trautman recorded that, during that call, Presley admitted the sexual abuse of the victims. [...]

Moreover, the Diocese was aware of sexual abuse complaints against Presley as early as 1987 but permitted him to stay in active ministry for another thirteen years. Additionally, Diocesan records showed that Presley was so violent that priests who interacted with him were concerned for their safety. [...]

Bartchak also re-interviewed the male victim who had previously disclosed his abuse to the Diocese in 1982, 1987, and 2002. He explained that Presley invited him to his rectory after befriending him. Presley then tried to hypnotize him before assaulting him. Presley took him on trips to New York and Yosemite. Presley brought other children on some of these trips, including one occasion when he tried to abuse both the victim and another high school student at the same time. Presley taught the victim how to have sexual intercourse by bringing in a female high school student and using index cards to show them where to touch each other. On more than one occasion, Presley gave him some type of a sedative to relax him prior to abusing him. Presley stated that it was okay "because he was a priest" and used his position as a spiritual guide to further the abuse.

The Case of Father Thomas Smith

Complicit Bishop(s) - Murphy, Trautman

Number of victims - 15+

Ages of victims - 7-17

Gender of victims - male

In spite of Smith's history of child abuse, and his need for continued treatment, Murphy continued to permit Smith's contact with children. While at St. Teresa's, Smith sent a letter to Murphy describing his gifts and accomplishments in "working with young people." [...]

In January 1987, Diocesan records indicated that the treatment facility informed Murphy that Smith suffered from a "driven, compulsive, and long standing" obsession with sexually assaulting children. The facility warned that since his first treatment in 1984, Smith had not stopped sexually assaulting children and that interdiction was needed. These secret Diocesan records obtained by the Grand Jury pursuant to a subpoena showed that, while in treatment, Smith admitted to sexually molesting at least fifteen children. Smith stated that all of his victims were boys, some as young as seven. Smith had raped them anally and orally. [...]

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

The church bulletin for the Holy Rosary Parish, January 1994, announced the assignment of Father Thomas Smith, Parochial Vicar, to several chaplaincy positions in the Erie area beginning at the end of March 1994 and noted that Smith would remain in residence at Holy Rosary with the title of Resident and Weekend Assistant. This assignment permitted Smith to roam freely about the Diocese, serving as a chaplain with all the authority and power of the priesthood. Moreover, he continued to be a friendly face in residence at the parish and a weekend assistant. Nowhere in the bulletin was it indicated that Trautman notified the parishioners that Smith had been in treatment since 1984 due to sexually abusing children, nor was it noted that Smith admitted to such conduct with as many as fifteen boys in 1987. Nowhere did it warn that the Diocese was aware that he had re-offended and that the offenses included anal and oral sex with prepubescent boys.

Diocese of Greensburg

The Case of Father Edmond A. Parrakow

Complicit Bishop(s) - Connare

Number of victims - 35+

Ages of victims - 15-16

Gender of victims - male

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." [...]

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. [...]

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. [...]

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.

The Case of Father Raymond Lukac

Complicit Bishop(s) - Lamb, O'Hara, Connare

Number of victims - 3

Ages of victims - 11-18

Gender of victims - female

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. [...]

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. [...]

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 Case of Father Robert Moslener

Complicit Bishop(s) - Connare, Bosco

Number of victims - 6+

Ages of victims - elementary school-15

Gender of victims - male

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. [...]

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. [...]

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. [...]

Diocese of Harrisburg

The Case of Father Augustine Giella

Complicit Bishop(s) - Keeler, Datillo

Number of victims - 5+

Ages of victims - 12+

Gender of victims - female

At St. John the Evangelist Church, Giella met a family who warmly embraced him as their parish priest. The family included eight girls and one boy. Giella began sexually abusing the girls almost immediately upon his appointment to the parish. Giella sexually abused five of the eight girls. Giella also abused other relatives of the family. [...]

The Grand Jury learned that Giella regularly collected samples of the girls' urine, pubic hair, and menstrual blood. Giella utilized a device he would apply to the toilet to collect some of these samples. Giella would ingest some of the samples he collected. [...]

Upon serving a search warrant at Giella's residence in New Jersey, New Jersey police confiscated the following: young girl's panties; plastic containers containing pubic hairs identified by initials; twelve vials of urine; soiled panties; sex books; feminine sanitary products (used); numerous photographs of girls in sexually explicit positions; and some photos depicting children in the act of urination. [...]

Having learned that her child had been sexually abused by a priest, the mother of the family of child victims confronted Overbaugh. The family considered Overbaugh a friend and highly respected his role in the church...Overbaugh stated, "I wondered why you were letting them go to the rectory." [...]

In October 2017, Chancellor Carol Houghton testified before the Grand Jury...Houghton testified she had never seen the 1987 Overbaugh memorandum concerning Giella. She had no prior knowledge that the Diocese of Harrisburg had warnings about Giella's behavior in 1987...The Grand Jury observed this in numerous flawed Diocesan investigations across Pennsylvania. The Dioceses' focus on secrecy often left even the Dioceses' own investigators in the dark. Ultimately, Giella never faced a jury concerning his alleged criminal conduct. [...]

This survivor of sexual assault attempted to take her own life in the months after her testimony before the Grand Jury.

The Case of Father Arthur Long

Complicit Bishop(s) - Keeler

Number of victims - 4+

Ages of victims - 17

Gender of victims - female

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

McAndrew continued, "In conversation Father Long admitted to (REDACTED) that he has had sexual relationships with 'four or five' girls since he was stationed in Baltimore. Father Long told (REDACTED) 'God wants us to express our love for each other in this [sexual] way.' When, in response, (REDACTED) told him the Bible warns that such conduct will be punished by God, Father Long said, 'there is no hell.'" McAndrew's letter noted that the victim had been warned when she was six or seven years old to "never play in Father Long's yard." [...]

On January 18, 1988, the Sisters of Saints Cyril and Methodius were finally briefed on the situation and allegations against Long by McAndrew at Overbaugh's direction. They were upset and felt betrayed. They asked why Long was allowed to stay at the Villa until Christmas instead of being withdrawn when the allegations were made. [...]

That same month, Overbaugh wrote a memorandum to Keeler that stated the Sisters of Saints Cyril and Methodius received wedding invitations from one of Long's child victims. The wedding was between Long and his child victim. However, Long called off the engagement in September 1988...Near the close of this memorandum, Helwig noted that, in 1991-1992, "Cardinal Keeler granted Long permission to work in the Archdiocese of Baltimore. Shortly after his assignment reports were again received of inappropriate behavior on his part." Long went on vacation and never returned to his community.

The Case of Father Joseph M. Pease

Complicit Bishop(s) - Datillo

Number of victims - 2+

Ages of victims - 13-15

Gender of victims - male

The victim stated Pease asked him, "Have you ever come yet?," placed his hand in the victim's pants, and began to fondle the victim's genitals. Pease took the victim's hand and placed it inside his pants, placing the victim's hand on his genitals. The victim stated that Pease co-owned a boat with Father Francis Bach. The boat was located in the Chesapeake Bay. While on this boat with the victim and some other boys, Pease performed oral sex on the child victim. [...]

The Diocese received more than one complaint about Pease. Pease had been in ministry since 1961. A thoughtful consideration of these facts, and a real concern for the welfare of children, should have resulted in a report to law enforcement, notice to Pease's past parishes, and a meaningful investigation into the existence of additional potential victims. Instead, the Diocese began plans to utilize a "treatment facility" to treat priests, such as Pease, who were accused of sexual abuse...Put plainly, these institutions laundered accused priests, provided plausible deniability to the bishops, and permitted hundreds of known offenders to return to ministry. [...]

Bach and Pease were members of a group of predators who shared information regarding their victims and utilized that intelligence to share victims between each other. This group consisted entirely of priests from the Diocese of Harrisburg. [...]

Pease explained that, twenty to twenty-five years before, he was drinking heavily but that he was now in control. asked if sexual behavior with young boys could have happened, to which Pease replied, "I don't know," with nervous laughter. Pease further stated, "I hate to go on record accusing myself. You know when you are drinking you are not in control as much, not thinking correctly. With kids I was usually a little more discreet." On September 7, 1995, Helwig sent a completed "Assessment Referral Information" form to the Anodos Center. In response to the question, "Disciplinary or legal action pending," the Diocesan response was, "None at this time."

Diocese of Pittsburgh

The Case of Father Ernest Paone

Complicit Bishop(s) - Bevilacqua, Wuerl

Number of victims - 3+

Ages of victims - >18

Gender of victims - male

On May 1, 1962, Father Edmund Sheedy, the Pastor of St. Monica where Paone was serving as Parochial Vicar, notified Bishop John Wright that he had interceded to prevent Paone from being arrested for "molesting young boys of the parish and the illegal use of guns with even younger parishioners."...In response, the Diocese reassigned Paone to Madonna of Jerusalem, in Sharpsburg. On August 4, 1964, Robert Masters, the District Attorney of Beaver County, sent a letter to Bishop Vincent Leonard of the Diocese of Pittsburgh with respect to a sexual abuse investigation of Paone. The District Attorney advised the Diocese that "in order to prevent unfavorable publicity," he had "halted all investigations into similar incidents involving young boys." No further action was taken against Paone. [...]

The victim's sister came forward and reported that after becoming aware of the abuse, her father "went to the rectory with a shotgun and told Father Paone that he better leave town."...In a confidential letter sent to St. Luke's, the Diocese acknowledged that Paone had been teaching seventh and eighth grade students in the Diocese of San Diego for 19 years. [...]

Approximately 41 years after the Diocese learned that Paone was sexually assaulting children, he was finally retired from active ministry. In spite of Wuerl's statements to the Vatican, the clear and present threat that Paone posed to children was hidden and kept secret from parishioners in three states. [...]

A February 2006 confidential memorandum from Father John Rushofsky, Clergy Personnel, was obtained by the Grand Jury and revealed that Paone had been "assisting with confessions for confirmation -age children, apparently asking inappropriate questions of the young penitents." When questioned about this, Paone told local Diocesan officials that he had received permission from the Diocese. The Diocese dispatched a letter to Paone to remind him that his faculties had been revoked.

The Case of Father George Zirwas

Complicit Bishop(s) - Bevilacqua, Wuerl

Number of victims - 5+

Ages of victims - >18

Gender of victims - male

In November, 1988, Diocesan officials met iwth [sic] a mother who reported that her 16-year-old son was given alcohol by Zirwas and that Zirwas fondled the boy's genitals. That same month, the Diocese received another report from a victim who revealed that he was groped by Zirwas when he was 17 years old. Zirwas was sent to St. Luke's Institute for an evaluation in December, 1988. Upon his release he once again continued in ministry. [...]

In July, 1995, Zirwas met with Zubik and requested permission to take an assignment in Miami, Florida. Zirwas stated that his desire to leave the Diocese was due to "false rumors about him." Zirwas threatened to pursue legal action against other Diocesan personnel for "raising the consciousness of some of the people at St. Joseph Parish concerning his relationship to the public scandals which surfaced in 1988."...Within days, Zirwas was returned to ministry by Bishop Donald Wuerl. [...]

However, in 1996, Zirwas informed the Diocese that he had knowledge of other Pittsburgh Diocese priests' involvement in illegal sexual activity. In exchange for this information, he demanded that his sustenance payments be Increased. In response to this request, Wuerl instructed him to document in writing the names of the priests involved, or, state that he had no knowledge of what he had previously claimed. Wuerl advised that this action had to be undertaken before Zirwas could receive any additional assistance. After Zirwas disavowed any knowledge of priest involvement in illegal sexual activity in a letter to the Diocese, he was granted an additional financial stipend and his sustenance payments were continued. [...]

During the course of this investigation, the Grand Jury uncovered a ring of predatory priests operating within the Diocese who shared intelligence or information regarding victims as well as exchanging the victims amongst themselves. This ring also manufactured child pornography on Diocesan property, including parishes and rectories. This group included: Zirwas, Francis Pucci, Robert Wolk, and Richard Zula. This group of priests used whips, violence and sadism in raping their victims. [...]

On one occasion, Zirwas took George to a parish rectory in Munhall where the following priests were present: Father Francis L. Pucci, Father Richard Zula, and Father Francis Luddy of the Diocese of Altoona -Johnstown. The priests began a conversation about religious statues and

asked George to get up on a bed. As the priests watched, they asked George to remove his shirt. They then drew an analogy to the image of Christ on the cross, and told George to remove his pants so that his pose would be more consistent with the image of Christ in a loincloth. At that point, the priests began taking Polaroid pictures of George. As the picture taking continued, the priests directed George to take off his underwear. George was nervous and complied. [...]

George recalled that either Zula or Pucci operated the camera. He stated that all of the men giggled and stated that the pictures would be used as a reference for new religious statues for the parishes. George testified that this occurred before he turned 18 -years -old and that his genitals were exposed in the photographs. George stated that his photographs were added to a collection of similar photographs depicting other teenage boys. [...]

George recalled that each of these priests had a group of favored boys who they would take on trips. The boys received gifts; specifically, gold cross necklaces. George stated, "He [Zirwas] had told me that they, the priests, would give their boys, their altar boys or their favorite boys these crosses. So he gave me a big gold cross to wear." The Grand Jury observed that these crosses served another purpose beyond the grooming of the victims: They were a visible designation that these children were victims of sexual abuse. They were a signal to other predators that the children had been desensitized to sexual abuse and were optimal targets for further victimization. [...]

However, when Wuerl presided over Zirwas' funeral, he stated, among other things, that "a priest is a priest. Once he is ordained, he is a priest forever."

The Case of Father Richard Zula

Complicit Bishop(s) - Wuerl

Number of victims - 4+

Ages of victims - 13+

Gender of victims - male

On December 9, 1987, Rutkowski documented his thoughts that Zula was a "mama's boy" who was "pursued" by the victim. He also described the victim as being "16 - 17 years of age." [...]

In September of that year, the Diocese received a complaint that Zula had engaged in violensexual activity with a minor at a rectory. This conduct involved three other adult males who were not priests. On September 25, 1987, a meeting was held between Zula, Father Ted Rutkowski, Secretary for Clergy and Pastoral Life, and Father Robert Guay. Documentation of the meeting consisted of handwritten notes that included the name of the child victim at the top of the page, followed by three additional names and another notation of the victim's name. Among other things, this document listed "parties at Marianna rectory (assigned May 1984)" "alcohol, marijuana;" "oral sex, attempt anal sex, whips, rectory bedroom, offer to pay private room fee at St. V., present activity." [...]

Zula was charged with over 130 counts related to child sexual abuse. [...]

In the midst of this public scandal, on March 1, 1989, Wuerl authorized a confidential settlement between the Diocese and the family of the victim and his brother (who was also a victim) in the amount of a \$500,000 lump sum with a separate amount of \$400,000 to be paid over a period of 30 years. The settlement contained a "confidentiality agreement" which prohibited the victims from discussing the settlement or basis for the settlement with any third parties - unless agreed to by the Diocese. The settlement released the Bishop, the Diocese, and the Roman Catholic Church from any further liability with respect to the matter. [...]

The caller advised that Zula had made frequent sexual advances on her son and at least two of his friends when they were 13 -year -old altar boys. The mother reported that Zula asked the boys to pose like statues and attempted to tie them up using rope...However, there was no indication that the Diocese reported this complaint to law enforcement. In fact, the Diocese was utilizing diocesan resources and personnel to advocate for Zula at his upcoming sentencing proceeding. [...]

Stanko wrote that Zula had admitted to "mutual masturbation and fellatio with one sixteen - year male" but only because "the boy first suggested sexual behaviors." Stanko further noted that Zula had also admitted to "mild sado-masochistic" behaviors with several boys. However, Stanko concluded that Zula "has never exhibited psychotic symptoms or any disturbance to his thinking and reasoning. I have never doubted his sincerity or honesty." The Grand Jury notes that while Diocesan resources were being used in such a fashion, unknowing parishioners were still actively tithing from their income without knowledge that church funds were being used to mitigate a convicted sex offender's sentence. [...]

In 1990, after Zula was sentenced to state prison, the Diocese agreed to set aside \$500.00 per month until his release, at which time he would be paid the full amount in a lump sum...The Diocese also agreed to increase Zula's sustenance payments to \$750 per month after his release and to provide him with medical coverage. When Zula was released in July, 1992, he received a check in the amount of \$11,542.68 from the Diocese. [...]

The Diocese continued to receive reports of past criminal conduct on the part of Zula after his release. In a 1993 letter to Wuerl, a victim reported that Zula "systematically ask[ed] me to strip, assume a kneeling position, have my hands tied by a closeline type rope and subject me to a beating with various types of whips and leather straps." Shortly after this report, the Diocese finally began "laicization," the process to remove Zula as a priest. [...]

On January 20, 1995, Wuerl met with Zula to discuss his future salary and medical benefits. They discussed his dispensation from priestly vows but Zula was hesitant to agree to his removal because he did not think he could support himself. Zula suggested the possibility of a lump -sum payment which Wuerl referred to as "cushion income." After further discussion, Wuerl was open to the idea of Zula receiving a lump -sum payment of \$180,000.00. Zula countered, however, with a request for "\$240,000.00 (TAX FREE)."...The words "slush fund - under table" were also included on the notes.

Diocese of Scranton

The Case of Father Robert N. Caparelli (HIV+)

Complicit Bishop(s) - McCormick, Timlin

Number of victims - 32+

Ages of victims - 11-12

Gender of victims - male

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. [...]

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 Mus sari, simply did not wish to know the details. [...]

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. [...]

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. [...]

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. [...]

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.

The Case of Father Joseph T. Hammond

Complicit Bishop(s) - Hannan

Number of victims - 1

Ages of victims - 17

Gender of victims - male

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'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...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. [...]

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

Complicit Bishop(s) - Timlin

Number of victims - 2

Ages of victims - >18

Gender of victims - female

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 -Bane. [...]

On January 20, 1989, Timlin sent a letter to Rome...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. [...]

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.

Section III. The Church and child abuse, past and present

It seemed as if there was a script. Through the end of the 20th century, the dioceses developed consistent strategies for hiding child sex abuse. While the patterns were fairly apparent to us from the documents, we also had experts review them: special agents assigned to the FBI's Critical Incident Response Group: Behavioral Analysis Unit III - Crimes Against Children. The agents identified seven factors that arose repeatedly in the diocesan response to child abuse complaints:

- Use of euphemisms [...]
- Deficient or biased diocesan investigations [...]
- Treatment provider bias [...]
- Lack of public disclosure [...]
- Financial support [...]
- Transfer rather than removal [...]
- Insufficient reports to law enforcement [...]

We think of this constellation of factors as the "the circle of secrecy." We didn't come up with that phrase on our own, and neither did the FBI. We got it from Bishop Wuerl of Pittsburgh, now Cardinal of Washington D.C., in one of the documents we reviewed; these were his own words for the church's child sex abuse coverup. [...]

Although the FBI could see how the dioceses were doing it, that doesn't mean we know how much they were doing it. The agents were clear that we will never really know how many abusers there were, and how many victims there were... The repeating pattern of the bishops' behavior left us with no doubt that, even decades ago, the church understood that the problem was prevalent. Remember, when they were finally subpoenaed, the dioceses produced over half a million pages of documents. The abuse was occurring not only by its own people, but on its own property. Children were raped in places of worship, in schools, and in diocesan owned vehicles, and were groomed through diocesan programs and retreats. The bishops weren't just aware of what was going on; they were immersed in it. And they went to great lengths to keep it secret. [...]

As Father Doyle testified, meaningful change on child abuse has been largely generated by forces external to the church - mostly by media attention and grand jury reports like this one. Doyle explained that diocesan bishops tend to be resistant to anything that reduces or questions their power. It's all about the bishops. If diocesan bishops respond to these external pressures, then real change is possible.

Section IV. Recommendations of the Grand Jury

Several other states, at least six of them, have paved the way by creating a "window" of time that gives child sex abuse victims a second chance to bring lawsuits that would otherwise be too late. We've heard this has been tried before in Pennsylvania, several times. And every time it is opposed by representatives of the church and its insurance companies. They say it would cost too much to let these child sex abuse victims get back their right to sue.

We wonder how they decide how much is "too much." Maybe they should meet with Al, as we did. Al was abused in sixth grade by a priest who put him in a locked room, made him take off the pants of his Catholic school uniform, and rubbed his penis. He managed to slip away and tried hiding under a desk, but the priest found him and told him he would go to hell if he ever told anyone. Afterward, Al flunked the sixth grade and had to repeat it. He began drinking, working up to as much as a bottle of whiskey a day. He started scratching his genitals so hard they would bleed. He thought he must be gay, which made him a mortal sinner. He tried joining the Navy, but was diagnosed with PTSD and eventually discharged. He tried to kill himself on multiple occasions, most recently by hanging himself with a coaxial cable. He was institutionalized in the locked ward of a psychiatric hospital. He wanted to keep going to church, but he would become nauseous and have to throw up when he entered the building.

Maybe, if he'd had money for good medical and psychological resources, Al's life wouldn't have been quite so hard after that priest knocked it off track. Maybe, if he could file a lawsuit now, he could make up for some of the pain and suffering. We wonder what people would think is "too much" money if it had been one of their kids. [...]

We remember a letter we found in the church files from a victim named Joey. He was forcibly raped as a boy, became addicted to drugs, and died of an overdose as an adult. Before his death he wrote this to the bishop:

Pennsylvania law does not, for one moment, bar the Diocese of Allentown from making financial settlements with persons who were abused as minors, even though they might not report the abuse until they become adults. Pennsylvania's so-called statute of limitations is merely a defense, a legalistic prescription which the Diocese of Allentown may choose to invoke in civil litigation when it wishes.

If Joey could figure that out, we think the leaders of the church can figure it out too.

Section V. Appendix of Offenders

Diocese of Allentown

Monsignor Thomas J. Benestad

The victim was nine years old when the abuse began...The victim was taken out of class by a nun and delivered to Benestad in his office. The victim had worn shorts to CCD, which was against the rules. The victim was told that shorts were not proper attire and that not wearing proper attire was sinful. The victim was told to get on his knees and start praying. Benestad unzipped his pants and told the victim to perform oral sex on him. The victim did as he was told. Benestad also performed oral sex on the victim. The victim recalls that, after the abuse, Benestad would produce a clear bottle of holy water and squirt it into the victim's mouth to purify him. The District Attorney's Office found the applicable statute of limitations had expired and no charges were brought against Benestad.

Reverend David Connell

The victim also reported that he was sexually abused by a Carmelite priest named Father David Connell and physically abused by a Carmelite brother named Timothy Johnson while attending Nativity High School. The abuse was reported to the Provincial of the Carmelites, Father Michael Kissane, in October 2007. The victim stated that his family's house had burned down and the Carmelites took him and his brother in and had them live in a priory. During the time he was living in the priory, the victim was sexually abused by Connell. The victim remembered drinking juice that Connell gave him and the next memory the victim had was waking up in his own bed naked, with Connell in the room. The victim had no memory of the prior evening but, on waking, he was bleeding from his rectum. On another occasion, Connell made him tea and after drinking it he began to get a bad headache. The victim reported he was then sexually abused by Connell. The victim gave no further details about the abuse but stated that, even though he was strong and athletic, he could not stop Connell from abusing him because he was drugged.

The victim went on to report to Kissane that he went to Brother Johnson for help and told Johnson about the abuse he endured at the hands of Connell and his former basketball coach Gross. The victim told Johnson he was going to also report the abuse to the police. Johnson told the victim not to report the abuse to the police but the victim insisted on reporting. At this point Johnson began to severely beat the victim with a big leather belt and told the victim that, if he reported the abuse to the police, he would beat him even worse.

Reverend James Gaffney

Gaffney admitted he also disclosed that, while interning at St. Joseph's in Summit Hill in 1980, he located child pornography within the parish. The image depicted Father David Soderlund masturbating a 12 -year -old boy. Gaffney reported his finding to the Diocese and Monsignor Muntone. Gaffney and Muntone located albums of photographs depicting Soderlund sexually abusing children. A meeting was held with the District Attorney of Carbon County, who promised not to prosecute Soderlund if he was transferred and received treatment. After a brief removal from ministry on health leave, Soderlund was returned to ministry. The volumes of evidence of sexually abused children that were manufactured by Soderlund as he committed the crimes, after being found by Gaffney and Muntone, were never seen again.

Reverend Gerald Royer

The victim attended Saint's Simon and Jude in Bethlehem. He was a fatherless, 12 -year -old boy. His mother was happy that a priest took interest in her son. Royer would kiss the victim and the kissing progressed to molestation. Royer would abuse the child behind the airport in Allentown, in his home, and in the rectory. Royer would have the child sit in a green chair located near a closet and the rectory's safe. Royer would fondle the victim's genitals. The child told a friend who did not believe him. During one abuse, the friend hid in the closet and watched Royer molest the victim. The child who witnessed the abuse could not fathom what had just occurred...The victim never told his wife why he could not hug or kiss his own children, who were boys. He was unable to be affectionate with his grandchildren. To this day, he cannot shake hands with men. He cannot be seen by male doctors or dentists. His therapist had to be a female. The victim told the Grand Jury that he was in the Army, fought in Korea, and was stationed on Okinawa in the 1950's. However, every day of this victim's life has been tormented by what Royer did to him as a child in 1948.

Diocese of Erie

Reverend Michael J. Amy

Between 1974 and 1975, Father Michael Amy - - a Seminarian at the time - - worked as a camp counselor at Camp Notre Dame in Fairview. In an October 25, 1993 letter to the Diocese of , Amy wrote:

I took the opportunity to touch the genitals of several boys at night. Two, at least were aware of my fondling. In 1974 one of them ran away because of my molesting him. The PA State Police were involved in the search. When he was found, he spoke of the molesting.

Amy went on to describe how he was initially taken into custody by the State Police but was not arrested, nor were charges ever brought against him. [...]

In 1993, the Diocese acted to remove Amy. At the laicization proceeding, Father Sal Luzzi and Father Leon Muroski, who were spiritual counselors to Amy and other seminarians were asked to fill out a questionnaire about Amy. Additionally, Father Lawrence T. Speice, a member of the Board of Directors at Camp Notre Dame in the 1970's, was asked to complete a questionnaire. The questionnaire asked nineteen questions about the depth of the relationship they had with Amy, as well as Amy's background, work ethic, and moral character. One question asked, "Has his conduct as a priest ever been a source of scandal or wonderment?" Part of Luzzi' s answer stated that he [Luzzi] was "*amazed that [Amy] was made a pastor in a place where something happened before,*" and that "*there certainly should have been something in his Seminary day files.*" Luzzi added, "*I personally wondered when these things would resurface.*" In Muroski statement, he flatly denied any knowledge of Amy's predatory behavior at Camp Notre Dame. This behavior included the very incident that he, Luzzi and Speice helped to cover up by interceding with the victims' parents and the Pennsylvania State Police. Muroski wrote, "*Not to my knowledge. In fact, I've heard positive comment about him. I believe he's a hard and conscientious worker.*"

Reverend Michael G. Barletta

Specifically, on a Saturday afternoon at St Joseph's church in Sharon, Barletta was scheduled to hear confessions along with fellow priest Father John Fischer. When Barletta failed to arrive, Fischer went looking for him. Fischer testified that he walked in on Barletta and a young high school student in Barletta's locked private chambers. Upon entering the room, Fischer observed this young student totally naked from the waist down, with his genitalia exposed. As Fischer withdrew from Barletta' s room, he observed the child attempting to pull up his underwear and pants while Barletta stood in

the corner and watched. Fischer did not call the police nor notify Barletta's supervisor. Instead, Fischer testified that he reported the incident to a fellow priest and to Bishop Watson, head of the Erie Diocese, two months later. He recalled that Monsignor Hastings dismissed his report of Barletta and the naked child. He also recalled his meeting with Watson and testified that both Hastings and Watson brushed him off and told him to, "Go home, be a good priest." Fischer also testified that when he told his fellow priests about Barletta and the child, they laughed it off. Not long after this incident, Barletta was re-assigned to Erie Cathedral Preparatory. Fischer referred to the Erie Cathedral Preparatory students who received most of Barletta's attention as Barletta's "pretty people." [...]

At the time of Victim #7's original report to Monsignor Burke in 1988, Barletta was a full-time teacher at Erie Cathedral Preparatory and actively abusing students. Neither Burke nor the Diocese took any action as a result of the 1988 report. Burke memorialized Victim #7's complaint on January 14, 1991. In a written report to Trautman, Burke explained Victim #7's complaint and concluded writing, "*I didn't feel the need to go any further with this at this time.*" [...]

Deeper in the recesses of the diocesan secret archives was a handwritten note from 1968. In this note, Bishop Watson wrote that Barletta "Spends much time in counselling high school boys -a small number only." Thus, the concerns regarding Barletta appear to have been raised early in his career. Diocesan files indicate that in 1993, Monsignor Andrew Karg received a complaint from five fellow priests expressing serious concerns about Barletta. On April 29, 1993, Karg wrote to Trautman about the priests' fears that Barletta could be "crossing the line" into the private lives of the students at Preparatory. Karg adds that Barletta is known to take pictures inside the boys' locker room of the kids' crotch area and that Barletta maintains a book of "crotch shots" in his residence. These priests questioned Barletta's personal vacations with the good looking boys and his trips to San Francisco with students. In another bullet point, Karg reported "Father Dollinger's" fear is that if the Catholic Preparatory [sic] school ever had a law suit about a pedophile, "***will the 18 years of Father Barletta also come to light?***" [emphasis added]

Reverend Robert F. Bower

Reverend Robert Bower was a priest who served in campus ministry for over 40 years in the Diocese of Erie. In 1981, Bower was found to have collected child pornography photographs. Seventh grade children found these images in Bower's office while they served as janitors at the Edinboro University Newman Center...He testified that he told his mother about it The witness's mother began working for the Diocese in 1977. In 1981, she was fired two days after she and her three coworkers reported that Bower had a

problem with child pornography...The four coworkers first took their findings to the Father Doleski. After they showed Doleski what was found in Bower's office, he suggested that they see Bishop Murphy. They requested a meeting with Murphy. Murphy delayed the meeting for weeks. Only after the women threatened to go to the media did Murphy finally agree to meet with them. In their meeting with Murphy, the women explained that they did not wish to get Bower in trouble; rather, they wanted him to get help for his issues with child pornography. Both witnesses testified that Murphy preached to them and made them feel guilty to the point that they left the meeting in tears. They were told they were destroying Bower and the Church.

Two days after the meeting with the Bishop, one of the witnesses was notified that the Diocese had fired her without reason. Over the course of the next several years, she was denied jobs in the area and another witness was denied promotions inside the Diocese where she still worked. This witness testified that she kept the child pornography that she found that day in Bower's office for 17 years hoping that someday someone would believe her story...Father Bower continued in ministry unabated.

In 1999, the Pennsylvania State Police received a telephone call from a local computer repair company. Technicians reported that they had a computer in their store with suspected child pornography on it. That computer belonged to Bower. The Grand Jury heard testimony from a former Pennsylvania State Trooper and from Bower himself confirming the presence of this child pornography on the computer. While Bower initially confessed to the Pennsylvania State Police, he minimized the significance of the material when he appeared before the Grand Jury and indicated he was unsure as to how the now -lost material came to be on his computer. Criminal charges were filed but were later dropped due to improper handling of the evidence.

During the timeframe of the 1999 investigation, the two aforementioned Diocesan employees took action. The women took their long -held collection of Bower's child pornography to the State Police. Both women reported that the State Police took the Bower material. The women hoped that their preservation of this evidence would result in some action or aid the existing case, but no additional charges were ever filed and the materials were destroyed. Bower retired from active ministry in the early 2000's but continues to live on the campus of Edinboro University. The Grand Jury found the testimony of the witnesses to be credible. It was Bower's own testimony, however, that most disturbed the Grand Jury. When the attorney for the Commonwealth asked Bower if he had ever had sexual contact with a child under the age of eighteen. Bower answered, "*What am I supposed to say?*" When the prosecutor persisted, Bower added, "*I'll go to jail.*"

Father Robert E. Hannon

In 2004, this female victim was interviewed by a professional chosen by the Diocese of Hawaii. Ms. Barbara Mullen, who worked in that Diocese with Victim Assistance for Catholic Charities, interviewed Victim #1 in February of 2004. It was the professional opinion of Mullen and Rev. Gary Secor from Hawaii that Victim #1's claims against Hannon were "extremely credible." Nonetheless, the Diocese of Erie sided with Hannon because he had previously admitted to abusing only boys. On May 5, 2004, Hannon denied having ever abused any females stating, "They do not have a penis." [...]

Victim #2 was sixteen years old at the time of his sexual assault in the mid 1970's. Hannon testified at Victim #2's military court martial trial that he performed oral sex on Victim #2 at least twelve times when he was an altar server at Hannon's parish. Victim #2 was found guilty of espionage and sentenced to federal prison.

Father Gerard Krebs

Sometime around graduation, Victim #1 learned that he had impregnated his girlfriend. Distraught, he sought out Krebs for counseling and guidance. Krebs stated that he was once a pre-med student and in order to determine whether or not Victim #1 was capable of impregnating a woman Krebs needed to check Victim #1's prostate. Krebs did so through penetration of Victim #1's anus with his finger. [...]

Victim #3 alleged that Krebs led him through "*a series of sexual rituals to both prove my faith and the fact that I was not a homosexual.*"

Reverend Salvatore P. Luzzi

Luzzi worked extensively with young would-be priests at St. Mark's where he and fellow priest Leon Muroski served as Spiritual Directors to the seminarians. Luzzi's inappropriate touching and fondling of at least two seminarians prompted the Diocese to settle with those seminarians for large sums of money. The first former Seminarian's case was settled in civil court for \$34,500 and this individual received several thousand dollars over the course of the many years that the Diocese paid for his counseling and medication costs. Several other former juvenile victims of Luzzi received letters or phone calls of apology from the Diocese. These victims were counseled by the Diocese through correspondence or in - person interviews wherein Luzzi's behavior was dismissed as "Sal's way of expressing himself" and his "touching approach" to ministry was attributed to his Italian upbringing.

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

A May 10, 2002 e-mail correspondence to Trautman stated that a woman wanted to report the sexual abuse of young boys by Nealen. This woman claimed that she knew of at least three boys that were sexually abused by Nealen. Specifically, she had recently found out that an old friend of hers, Victim #1, was arrested for also sexually abusing young boys. The e-mailer was very distressed about this and when she discussed this information with her brother, he told her that Nealen had made sexual advances toward him and two of his friends while on a camping trip. She was told by her brother that both other boys, Victim #1 being one of them, were forced to perform sex acts on Nealen. The writer went on to say that during Victim #1's trial he testified that he had been an altar boy and had been sexually abused during that time. The only response that was enclosed in the files provided by the Erie Diocese to this e-mailer was a four sentence e-mail from Bishop Trautman telling her that Father Giles Nealen died on December 29, 1996. He also told her that he spoke with the Archabbot, who asked the Bishop to forward the e-mail to him and that he hoped she would hear from him shortly. It should be noted that there is no response correspondence from the Archabbot to this e-mailer in the file provided by the Erie Diocese.

Father John Philip Schanz

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

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

Reverend Samuel B. Slocum

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

Monsignor Thomas Snyderwine

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

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

Seminarian John Tome

Victim #2, the younger brother of Victim #1, was approximately eight or nine years old at the time of his abuse at the hands of the man he knew as Deacon Tome...Victim #2 testified that he never told anyone of the abuse for over 40 years. He testified that the abuse began in approximately 1974 and lasted for about a year and a half, occurring as often as once a week. He explained that it consisted of mostly oral sex. [...] Victim #2 went on to testify that he feared his little brother also becoming a victim of Tome so he took the abuse, hoping that Tome would not turn his attention to the younger brother. [...]

Victim #3 said she was abused at least ten times and her sister, Victim #4, stated that

she was abused less than ten times but more than five times. A few of the lingering details that they recalled were that Tome would often have a red hat on and that the abuse often involved a pool cue stick. Victim #3 reported that Tome would often attempt to penetrate her with the pool cue and that when she would cry out he would use his fingers to digitally penetrate her.

Diocese of Greensburg

Father Gregory Flohr

Flohr's final act of sexual abuse against the victim occurred in November 1969, when Flohr allegedly took the victim into the confessional of the Immaculate Conception church and began kissing him and tied him up with rope into a "praying position." The victim began to scream, so Flohr tried to silence him by forcing his penis into his mouth. "When the [victim] refused the priest allegedly became angry and sodomized the [victim] with a crucifix approximately 7"x 5"x 1" in size." Flohr then stated that the victim was a "bad boy" and let him go. Following this incident, the victim deliberately set the church carpet on fire. Between 2005 and 2007, the Diocese of Greensburg reimbursed the victim for 107 therapy sessions, eight hospitalizations, and four medication bills; a value totaling \$51,163. According to a letter to the victim from Father Lawrence Persico;

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

Father Charles B. Guth

On July 31, 2005, an adult male sent an e-mail communication to Father Roger Statnick of the Diocese of Greensburg with the subject line entitled, "abuse memory." In this message, the victim shared the details of abuse he suffered at the hands of Father Charles Guth when Guth was assigned to Holy Family in West Newton. The e-mail message was forwarded to Monsignor Lawrence Persico. In his message, the victim revealed that while living in West Newton when he was around seven years old, he was told by a Sunday school teacher that missing mass could make you die. Concerned for his mother who was missing mass, the victim went down to the church to plead the case of his mother. The victim related that "Father Gooth" (Guth) took the victim into the rectory office where Guth sat in a chair as the victim stood before him, sobbing and pleading for his mother's soul.

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

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

Diocese of Harrisburg

Reverend David A. Luck

In December of 1988, a family reported to their local priest that their two minor sons were molested by Luck. The local priest notified Bishop William Keeler. Luck, while a deacon, was close with the reporting family and often stayed overnight at the family's home. The abuse occurred during the overnight stays. It was reported that Luck anally penetrated a 15 year old boy. He fondled the genitals of the 15 year old boy and an 11 year old boy. The Diocese sent Luck to St. Luke's Institute in February 1989 for an evaluation. Luck sent a letter to seventh grade children at his local school telling them he could not wait to see them again.

Notes of St. Luke's Institute's evaluation of Luck were summarized on Office of Judicial Vicar letterhead in 1989. St. Luke's diagnosed Luck with Paraphilia, a sexual deviation. Luck admitted to fantasizing about sex with boys, fondling and touching them, and performing mutual fellatio with them. St. Luke's recommended Luck not be in ministry around children or adolescents. Luck began writing letters to other dioceses around the country asking to be allowed to minister. Bishop Nicholas Dattilo was installed as the Bishop of Harrisburg in January of 1990. Dattilo suspended Luck in May of 1990...Luck stated, "I am a pedophile".

There is no evidence in Luck's files, which were turned over by the Diocese of Harrisburg, that anyone from the Diocese called the police when Luck's abuse was reported.

Reverend Guy Marsico

A relevant excerpt of Marsico's testimony follows:

Q: But to be clear, though, while you were engaged in the sexual conduct with these boys, you were admitting the conduct to your confessor, Father Michael Homola?

A: Correct.

Q: And he was a parish priest in which parish?

A: He was in various parishes. The last one was St. Philip in Millersville.

Q: And his advice to you certainly was not, you know, call the police and turn yourself in; but it was to essentially pray about it?

A: Pray about it and try to get away from it. Reform your life.

Q: And then you would come back and say, it happened again; and he would say pray about it, reform your life?

A: Basically.

Reverend Anthony McGinley

Three high school boys reported that McGinley made "immoral advances" towards them. Gribbin asked the boys "if they realized the terrible gravity of these charges." He asked if they "were so convinced of them, would they testify under oath to their truth." The boys notified Gribbin that two senior boys knew of the "immoral advances." Gribbin "warned them to be absolutely silent and dismissed them."

The memorandum stated, "I spent most of the day in shocked disbelief -I could not believe these charges. Yet the evidence seemed so grave, and the danger of scandal so imminent, that **I felt bound in conscience to inform the pastor, who I felt to be the competent superior in the case.**" [emphasis added] [...]

From 1953 to 1982, there were many reports that McGinley had sexual encounters with other males. Bishop Keeler revoked his faculties and the Diocese sent him to St. Luke's Institute for treatment. His faculties were not reinstated. He was caught practicing ministry in the Diocese of Allentown, without faculties.

Reverend Charles Procopio

Father McAndrew wrote a memorandum dated October 18, 1965, which stated he was informed via a telephone call that Procopio had molested girls in the seventh and eighth grades at Sacred Heart of Jesus in Harrisburg. The person who made the report to McAndrew stated the girls told the principal of the school about the molestation, but nothing happened in response to the report. McAndrew described one allegation of abuse as "immodest touches." He detailed how **Procopio kissed the girls and felt their breasts. Procopio pressed one girl against the wall in the rectory and touched the girl "in an immodest manner" and he made motions simulating intercourse while his body was pressed against the girl.** Procopio touched another girl in an "indecent manner" in a school hallway, which caused her to scream. A teacher heard the scream and found her in the hallway frightened. [...]

The next day, on October 19, 1965, McGovern reviewed McAndrew's memorandum regarding Procopio. McGovern noted, "***Father Propocio's so-called immodest touches were actually manifestations of his effusive nature, imprudent but pure on his part. We also agree that the touches were not objectively immoral but only interpreted as such by preadolescent girls.***" He also wrote they "*concluded that the more recent actions received a distorted interpretation in the highly imaginative minds of pubescent girls.*" [emphasis added]

The memorandum from 1965 also provided that McGovern spoke with Procopio regarding the complaint. McGovern explained to Procopio that "*a girl of that age is so conscious of her womanhood that she feels all other people likewise are constantly noticing it all the times. She considers any touch a 'sex' touch. The pre -adolescent girl indulges in fantasy quite often.*"

The Diocese of Harrisburg allowed Procopio to stay in ministry.

Reverend Herbert Shank

According to the Diocese of Harrisburg's records, in 1994, one boy alleged that Father Herbert Shank molested his brother, himself, and five altar boys. The reporting boy stated Shank took him on trips and he would stay at the parish overnight. One night at the rectory, Shank showed the boy a box full of half -naked photographs of other boys his age. He recognized some of the boys as altar boys. Once the report was made, Shank requested a leave of absence, which Bishop Nicholas Dattilo granted.

A maintenance man approached the Diocese with information about a relationship between Shank and a minor. The maintenance man also had knowledge of the disturbing photographs of minor boys. In an undated memorandum written by Father Paul Helwig to the case file, **he emphasized that the maintenance man was not Catholic.** The memorandum mentioned a second maintenance man, who also had knowledge of the photographs. **Helwig's memorandum included the second maintenance man's prior history of alcohol abuse.** [emphasis added]

Reverend Patrick Shannon

The victim told Shannon, "no." Shannon responded, "sometime [sic] we say no when we really mean yes."

Reverend Timothy Sperber

The victim was between nine and ten years old and a student at St. Joan of Arc in Hershey. She was not doing well with math and the Principal, assigned Father Timothy Sperber to tutor her...Chancellor Houghton's interview notes also provided that the victim went to the rectory and met Sperber in a room she identified as having lots of books. Sperber rubbed her hand. Sperger progressed to having the victim remove her shirt. He looked at her breasts and fondled them. He made her turn around, with her shirt up, so she had her back to him. He touched her bare back with things she believed to be his finger and/or penis. She heard him make noise and then she believed he ejaculated on

her back. She remembered having to sit all day at school with the stickiness of something on her back.

The interview notes also established that she begged her mother to remove her from St. Joan of Arc School. When the new school year began, she tried her best to improve at math. The principal told her she had to tutor with Sperber again. The victim told the principal that Sperber touched her in weird ways. The Principal became angry with the victim. The victim continued telling her that Sperber made her remove her shirt. The principal scolded the victim and stated, "How dare you make these terrible accusations. You are a demon -child." The Principal made the victim's mother pick her up from school immediately. The victim was placed in public school. When the victim tried to talk with her mother, her mother replied, "We're not going to talk about this. I don't want anyone thinking that this was our fault."

Reverend Carl J. Steffen

The report begins with "several complaints from reputable parents" regarding Father Steffen' s "questionable procedures during interviews of high school boys." "He was alleged to fondle, caress and touch them." Daley ordered Hilbert to speak with Steffen. Hilbert stated Steffen was in a cold sweat at the end of the interview. Steffen stated that sometimes he sat on a couch with the boys and gave them a "gesture of friendliness." [...]

Diocesan documents revealed that additional individuals also complained of Steffen' s conduct. He went to high school football practices and patted the boys on their back; Steffen also showed the same signs of affection reported in May of 1966. Hilbert stated, "I immediately informed Father Steffen that the boys were misinterpreting his signs of friendliness." A female student reported that Steffen spoke to her about masturbation, intercourse and "certain aberrations of the marital act." Parents of three other students reported to Hilbert that Steffen gave children "purity talks." Steffen was not removed from his position as Chaplain at the high school until May of 1969. [...]

They [sic] psychologist wrote to the Diocese, "a case could readily be made that the priest in question was taking a parental role in educating these boys to their evolving sexuality." She stated in her report, "that it may be expedient for the priest in question to take early retirement." (underlined in report). In September 2002, Bishop Dattilo issued a Decree, which provided, "**insufficient evidence exists to suggest that an offense has been committed which is deserving of a penalty. Father Steffen's offense seems to have been a violation of prudence rather than an overt offense of sexual misconduct or abuse.**" [emphasis added]

Reverend Frederick Vaughn

On August 30, 2004, a parent reported to the Diocese that Vaughn abused her daughter when she attended St. Catherine Laboure. Vaughn was a constant guest at her home. While at her home, the mother walked into a room and saw Vaughn with both his hands on her minor daughter's breasts, over top of her clothing. Vaughn saw the mother and calmly put his coat on and left the home. He continued to visit the family at their residence. The mother never told her husband, nor Diocesan officials of the incident. She reported this caused a rift between her and her daughter for years.

Diocese of Scranton

Reverend Martin M. Boylan

Bishop James C. Timlin created an Independent Review Board in the early 1990s. In a letter dated April 5, 2016, a former member of the Board wrote to Bishop Joseph Bambera and noted that throughout the years, Boylan's case had returned to the Board. The member stated that the Board noted that Boylan had resisted treatment and had resented the recommendations made by the Board and the team from Downingtown. In 1996, the Board had recommended that Boylan return to Downingtown, but this recommendation was ignored. The official notes of the Board observed that Boylan "attempts to orchestrate his own approach to therapy." The letter further stated that [o]ver the course of time, Boylan often wrote to Timlin, requesting to be appointed pastor. The Board always objected to this possibility. Nevertheless, Timlin appointed him pastor and Boylan continued to consistently appear at public events throughout the diocese."

Monsignor J. Peter Crynes

A female reported that when she was 15 years of age, she suffered from anorexia and her parents sent her to Crynes for counseling and direction...Crynes picked her up from a hotel and took her to Fatima Center for evaluation and counseling. The first night there, Crynes came into her room, sat on her bed, lifted her nightgown up and rubbed her thigh. A few days later, he stopped by to see her and asked her to rub his shoulders. He pulled her around and sat her on his lap where she felt his erection. Later that month, Crynes kissed her, putting his tongue in her mouth. Upon returning home, the girl discovered that she was pregnant. [...]

On March 12, 2006, Father Kopacz met with Crynes about the allegations of the first two women. He admitted to the sexual contact. He stated that he always saw his physical behavior with women as gestures of loving paternal affection.

On March 29, 2006, the third woman met with Father Kopacz and the Diocesan Victim Assistance Coordinator. It was discovered that she first consulted with Kopacz in 2002. **She had brought her concerns to Kopacz on the advice of her confessor and had difficulty understanding why Kopacz did not take her concerns to Diocesan personnel. Kopacz explained that he had been her confessor in the past and felt that her trust in him meant that he would not reveal her experiences to anyone. He stressed that he believed her and that he never forgot what she had revealed. Kopacz further explained to her that, at that time, there was no defined policy mandating disclosure of such matters.** [emphasis added]

Reverend P. Lawrence Homer

On January 15, 1967, Father Post was advised that Father P. Lawrence Homer had a 14-year-old female in his locked office for the duration of an entire class period. It was reported that he engaged in a sexual conversation with her wherein he asked her about her "sex hair" and the development of her breasts and nipples. He told her that while she was only 14 years old, she had the body of an 18-year-old. Post was also made aware of a second victim that Homer brought into his office. This victim was also approximately 14 years old. It was reported that she was in his locked office for more than one hour. During that time period, he asked her sexual questions about herself and told her that one day he would have her come to his office and he would undress her. He also took her into the examination room next to the health office where he unbuttoned the front of her blouse, french-kissed her and stated that she "would be nice to marry even though it meant leaving the Priesthood." Homer was subsequently transferred to another parish. [...]

The Diocese received multiple complaints from adult female victims over the years who alleged that they were sexually involved with Homer during a fragile time in their lives...Information contained within the Diocesan files was very vague, however. None of the incidents were reported to law enforcement. He was removed from ministry in July 2002. **[Note that he wasn't removed from ministry 1) until 35 years after reports from fellow priests, and 2) after the Boston Globe expose was published.]**

Reverend James M. McAuliffe

On August 23, 2010, one of the victim met with Bishop Joseph Bambera. He expressed concern that his report of the abuse was made in 1963 but McAuliffe continued to serve as a priest. Bambera confirmed that this incident was in fact documented in McAuliffe's file. In March 1963, the victim had informed his father that he was sexually abused and sodomized by McAuliffe. This was reported to the Diocese and McAuliffe was removed almost immediately. He was sent to Kentucky to spend time in a rehabilitation facility. [...]

Monsignor Joseph A. Madden wrote in 1963 that McAuliffe was in need of some psychiatric attention. He also wrote to the parents of the victim that to report this was the best thing that could have been done for the interest of the Catholic Church; specifically, that Almighty God had seized this opportunity to make McAuliffe a better priest following his experience of being apprehended. **Madden also made the following remark to the father of the victim, "after all your son was over the age of reason."** [emphasis added]

Diocese of Pittsburgh

Reverend Mauro James Cautela

On June 1, 2006, the second victim's attorney filed a civil lawsuit. The civil complaint stated:

Although aware of Cautela's history of sexually abusing children, including the plaintiff, the Diocesan defendants nevertheless made deliberate decisions:

- a. Not to notify police;
- b. Not to notify Children and Youth Services or other civil authorities;
- c. Not to suspend Cautela from his priestly duties and/or contact with children;
- d. Not to warn parishioners at Holy Redeemer Church that Cautela posed a serious risk to children; and
- e. Not to conduct an investigation to determine the identity of other children sexually abused."

Reverend Charles J. Chatt

The letter indicated that Chatt confirmed for church representatives that he was "involved in sexual relationships" with the fist [sic] victim as well as "five other youngsters under the age of eighteen in the 1970's." **He attributed his behavior to the 'free spirit' of that time when the "anything goes" mentality was in "vogue," in addition to his own sexual weaknesses and what he described as the "promiscuity of the adolescent boys involved."** [emphasis added] [...]

The victim's wife recalled seeing nude photographs of a six -year -old girl, who lived next door to Chatt' s parents. She said that Chatt had told her and the victim that he took showers with the girl.

The Diocese's file indicated that on February 16, 1994, officials met with Chatt to discuss the meeting they had had with the victim and his wife. According to the file Chatt was "disheartened" that the victim and his wife were "still focusing so much anger and hatred towards him."

Reverend Anthony J. Cipolla

These files and testimony reflected that during the time Cipolla served as a priest, three different Bishops headed the Diocese. Cipolla was moved by his superiors from parish to parish, throughout the Diocese, several times during his tenure, for a total of eight moves

in a sixteen year period. Cipolla was first accused of sexually abusing children, specifically, two brothers who were ages 9 (first victim) and 12 (second victim) in 1978 while Cipolla was assigned to St. Francis Xavier. The abuses occurred in Cipolla's bedroom in the rectory and also in a hotel room in Dearborn, Michigan. On July 25, 1978, the victims' mother called the Pittsburgh Police Department and criminal charges were filed. Ultimately, the criminal charges were not pursued to a conclusion because, according to the mother, she was harassed and threatened by church officials to drop the charges and to "let the church handle it." [...]

According to the victim, Cipolla shut all of the curtains and told the victim to take off his clothes. Cipolla took all of his clothes off and Cipolla placed a thermometer in the boy's mouth and stethoscope to his chest and told him he was going to examine him again. The boy reported that Cipolla sat in a chair by the bed and he sat on his lap while Cipolla reached around and touched the boy's penis in a squeezing motion; first, 20 times and then 50 times. The victim stated that he knew this because Cipolla counted every time he squeezed the victim's penis. The victim also reported that Cipolla placed his finger inside the victim's anus at one time. [...]

As one of the investigators told the Grand Jury:

[I] didn't recall seeing Father Cipolla, but I do recall there was - - approximately - - there was five men and it has been a while back. I don't know if they were all attorneys or who they belonged to. **But one of them approached me and told me that the mother doesn't want to press charges and they - - to the effect they didn't want to get the priest in any trouble or hurt the priest. Something to that effect. And I said, 'Well, what about the boy?' And I didn't get an answer. So I kind of asked again. I said, 'What do we want to do with the boy? He is the one who is the victim here.' And I was kind of ignored, to be honest about it. And the case was dropped, thrown out, whatever you want to call it, and it was nothing that the police - - that we could do because the Magistrate went along with it and dumped the case.** So here we are today.
[emphasis added]

Reverend John P. Connor

Records obtained by subpoena from the Diocese of Pittsburgh, show that in October of 1984, Father John P. Connor was arrested in New Jersey for sexually molesting a 14-year-old child...According to the 2005 Philadelphia Grand Jury Report, Connor never went to trial on the charges because lawyers for the Diocese of Camden negotiated a pretrial intervention with the Cape May Prosecutor's Office. The terms of the agreement were that if Connor would admit to sexually molesting the 14-year-old child, he would

have the record of his arrest erased, as long as he were not re-arrested within one year. In Connor's Diocesan file, a letter dated March 29, 1985 from the Office of the Prosecutor, County of Cape May to Connor's attorney stated:

[W]e have placed explicit reliance on the internal discipline of the institutional church in assuring that Father Connor takes all the steps reasonably necessary to live up to the letter and the spirit of the Participations Agreement-even after the period of court supervision expires. [...]

In a memorandum dated September 11, 1985 to Bevilacqua, Father Nicholas Dattilo expressed several concerns about the request from Guilfoyle. Dattilo specifically pointed out that: "If the problem is homosexuality or pedophilia we could be accepting a difficulty with which we have had no post-therapeutic experience." He also stated in this memorandum:

If after you have talked with Bishop Guilfoyle you believe there is no serious risk in accepting Father Connor, **we will do everything we can to keep the tradition of bishops helping bishops intact.**

It should be noted that there is a hand-written note at the bottom of the memo which reads: **"I cannot guarantee that there is no serious risk." It is initialed "AJB" (Anthony Joseph Bevilacqua) and dated September 17, 1985. [...]**

However, less than a year later, in a letter dated September 5, 1986, Bevilacqua informed Connor that he had appointed another priest as Chaplain at Sewickley Valley Hospital, and reassigned Connor to St. Alphonsus in Wexford. Connor's new assignment gave him an unrestricted ministry. There was no warning to the parishioners of the church that he was an admitted child molester...**In a memorandum to Connor dated September 7, 1988, Bevilacqua appointed him as assistant pastor of St. Matthew in Conshohocken, a parish with a grade school. Bevilacqua encouraged Connor, among other things, to "educate youth."** [emphasis added]

Reverend John A. Genizer

It was reported that the son of a member of the Archdiocese had revealed that was fondled by Father John A. Genizer in 1980 when he was 13-years-old. Lynn advised that the son's parents were very involved in the church and were reputable. He further stated that the parents did not want to make the information public. [...]

In a confidential memorandum dated May 28, 2014, a telephone call from a woman was documented wherein she complained about Genizer's conduct around her son. She stated that three years ealier, [sic] she and her family went to the Little Sisters of the Poor to visit her parents. Her son was eight-years-old at that time. While they were there,

Genizer took her children to get candy. When they returned, she noticed that Genizer was showing a little too much interest in her son's clothes and how her son looked. This made her son feel very uneasy. During their next visit, Genizer approached her son. He stated that "he looked so handsome" and touched the boy as he made this comment. She stated that her son broke into tears and told her that he did not want to talk to Genizer. The boy further stated, "I don't want him touching me." [...]

After these specific allegations of unnatural interest in young boys were made and documented in his file, Diocesan officials continued to write and sign letters advising that Genizer was a priest in "good standing." Specifically in a May 19, 2016 document entitled; "*Testimonial of the Diocese of Pittsburgh of Suitability for Priestly Ministry*" that was signed and initialed by Eckman, it was stated that not only was Genizer a priest in good standing, "[n]o accusations of misconduct have ever been made against him, nor has he ever been involved in any incident, to my knowledge, which has led to potential or public scandal." [emphasis added]

Reverend John S. Hoehl

In 2004, an adult male informed the Diocese that he was sexually abused by Hoehl when he was 16 years old and in his sophomore year at Quigley. He stated that in April, 1978, he was outside of the school building when a friend came out to tell him that a girl (hereinafter referred to "Jane Doe") was in trouble in Hoehl' s office. The two boys ran into the office where they saw her. **She was naked from the waist down. She was being held down by an older student and Hohel was about to rape her. The boys helped Jane Doe retrieve her clothes and wanted to get her out of the office as quickly as possible. Hoehl told them that he would release Jane Doe if they stayed behind to take her place. They agreed and Jane Doe was released. Hoehl locked the office on both sides. He then sodomized both boys.** The adult male reported that he and Jane Doe told a female teacher what had occurred but the teacher did not take any action. [emphasis added] [...]

In an e-mail communication on November 2, 2004, a 1979 Quigley graduate wrote to Father Ronald Lengwin about Hoehl. He stated that when he was a student, he was approached by Hoehl. However, he was able to avoid being molested by him. Others in his class were not so lucky. The male advised that his cousin was molested by Hoehl "that creature" and that another good friend of his committed suicide because of what Hoehl did to him. He expressed a strong concern because other priests and adults affiliated with the school were aware that Hoehl was giving the boys drugs and alcohol and having them spend the night at his house. He stated that as an adult, he now he realizes how the adults at the school buried their heads in the sand. He wrote: "Not one

adult did anything to stop it" and "To say that there was no knowledge or conspiracy is ludicrous and a flat-out lie."

Reverend Joseph D. Karabin

From April 1985 through September 1985, the Diocese documented that St. Luke Institute [sic] advised that Karabin was not a pedophile but had a "homosexual interest in boys 15 - 18" and that the "two incidents" of "acting out" were partially due to alcohol. However, because the initial treatment center in 1980 advised Karabin that he was not an alcoholic, this "confused him and gave him permission to drink." Furthermore, it was noted that because the treatment center informed him that he was not a homosexual, this "gave him permission to act out sexually." [...]

On July 1, 1997, Karabin sent a handwritten letter to Wuerl requesting an assignment as pastor of the Risen Lord. Separate handwritten notes on the letter stated, "I met w Joe on July 3 and shared with him that Bishop Wuerl feels that it is best that he remain at Braddock Hospital and that Joe keep a 'low profile'." [...]

Wuerl sent Karabin a letter dated July 16, 2002 wherein he advised that Karabin's resignation had been accepted. However, Wuerl further advised that "I assure you that your sustenance needs and benefits will continue according to the norms of law."

Reverend Edward L. Kryston

On May 1, 1984, a letter was sent to Bishop Bevilacqua from Father Thomas Marpes of St. Pius X regarding his associate, Father Edward L. Kryston. In part, the letter stated:

His major problem is his inordinate interest and association for and with grade school girls. Many unsavory remarks have been made to me relevant to this situation. He has even had these "little" girls in his room, behind closed doors. At times the girls have been of high school age. Climaxing all of this a few months ago was the incident involving a High School Junior girl, whom he took to his room. Evidently, advances were made which terrified her. The next day she reported this incident to her CCD teacher, who is a very fine person with shock, surprise, etc. The CCD teacher and the Religious Education Coordinator came to me with troubled minds. I suggested she write to Bishop Bosco. In the meantime, I spoke to Bishop Bosco about the problem, and he requested to speak to the teacher personally about the same matter. At this point it has been referred to Father Campbell. It is my understanding that Father Kryston has had this problem for some time. [...]

On November 1, 1984, a letter was sent to Bevilacqua from Judith Kanya, a CCD teacher

associated with St. Pius. The letter stated:

Last December one of my CCD students talked to me about how to handle a priest who was making passes at her. After talking to our Pastor Father Marpes and at his request writing to Bishop Bosco and then talking to him around February 1, 1984, **I was assured that something would be done. In July, Kryston, the priest in question, was transferred to another parish. I was very prayerful that he was getting help with this problem. But I have been very concerned that he was just moved to shut me up.** He has returned to St. Pius on many occasions and last Saturday he came to our home football game with four teenage girls (I did not know the girls so they were not from St. Pius) and sat at the game with a group of our young teenage girls. I keep worrying about these girls. . . I really feel disappointed in the hierarchy of the church that this problem is being glossed over . . . why is this being covered up?" [emphasis added]

Reverend Anujit Kumar

A minor female reported that Kumar had kissed her on her lips several times using his "tongue" and was "sucking her lips." He then asked for her telephone number and gave her his business card along with a gift. Several other altar servers witnessed the incident. Kumar was interviewed by the Clergy Office concerning the incident and admitted to the conduct. He stated that his reason for kissing her inappropriately was that he was trying to "recruit her for the convent."

Reverend Albert Leonard

In 1989 and 1993, the Diocese of Pittsburgh received complaints about Father Leonard's behavior with children. In one case, parents expressed their concern about Leonard's relationship with their 14 -year -old son. In another case, parents expressed concern about Leonard's relationship with their minor son and reported that he swam nude with boys.

Shortly after the 1993 complaint, Leonard requested a six month leave of absence in November, 1993.

In September 1994, Leonard attempted to obtain [sic] employment with Holy Family Institute. The Holy Family Institute is a residential treatment facility for children. The Diocese disclosed information regarding Leonard's sexual history with minors to the institute. **Leonard complained to the Diocese that the disclosure of that information had hindered his employment.** [emphasis added]

The Diocese did not notify law enforcement of Leonard's conduct.

Reverend Thomas M. O'Donnell

In 1988, parents complained to administrators at St. Wendelin that Father Thomas M. O'Donnell was requiring boys, who were around the age of 12 at the time, to shower after basketball games. It was reported that O'Donnell was also making them get weighed while they were naked. Many parents expressed displeasure that all of this was occurring while O'Donnell was present in the locker room and shower areas. [...]

In mid-November 1988, a group of 10 parents sent a letter requesting that O'Donnell completely resign from the athletic programs due to his inappropriate behaviors in the locker room. They noted that it had been confirmed with the Director of Diocesan Athletic Programs that there was no requirement that the children be weighed or measured. The letter further stated that O'Donnell had already defied a June, 1987 order given to him by Father Rutkowski to stay out of the locker rooms. [...]

In early December, 1988, Rutkowski sent a letter to O'Donnell wherein he outlined the complaints against him. He informed O'Donnell that he was to disassociate himself from the supervision of the athletic programs...On that same day, Rutkowski sent out a memorandum to the group of parents who had written the November letter. He advised that Diocesan officials met with O'Donnell on November 30, 1988 and that the matter was now resolved. **It should be noted that there was no documentation in the file that Diocesan officials met O'Donnell on November 30, 1988. From late December, 1988 through mid-March, 2002, parents continued to provide reports to the Diocese that O'Donnell had engaged in inappropriate behavior with children.** [emphasis added] [...]

There was no documentation in the file that allegations of misconduct were received by the Diocese in 1981. [...]

In January 2014, O'Donnell requested permission to attend a memorial mass performed by the United States Navy. The Navy required that a Diocesan representative provide a letter of good standing in order for O'Donnell to attend. The Diocese not only provided a letter of good standing, but also provided a form which indicated that all files and records maintained by the church about O'Donnell had been reviewed and the Diocese could attest to the following statements, inter alia: "***No accusations of misconduct have ever been made against him, nor has he ever been involved in any incident, to my knowledge, which has led to potential or public scandal;***" and "***To the best of my knowledge, he has never engaged in sexual behavior inconsistent with priestly celibacy, nor has he ever acted in an inappropriate manner with minors.***" [emphasis added]

Reverend William P. O'Malley, III

On January 12, 1998, a confidential memorandum was sent to Wuerl advising that O'Malley was given a diagnosis of "ephebophilia," based on his admitted sexual interest in adolescents and that **O'Malley was at a high risk for seeking emotional gratification with adolescents. In spite of this diagnosis, only four days later, Wuerl sent a memorandum** to the file documenting his meeting with O'Malley on January 15, 1998. **Wuerl stated that O'Malley was "anxious to return to his priestly ministry."** Wuerl continued, "I expressed to him our desire to help him in whatever way we can do to all of the things that are necessary to present him for priestly ministry." [emphasis added] [...]

On August 16, 1999, a confidential memorandum was sent from Ruggiero to Wuerl documenting the finalization of a loan made by the Diocese to O'Malley. The loan was in the amount of \$37,800 and was to assist O'Malley with his current debts. The loan was approved by Wuerl. Weeks later, on September 24, 1999, another confidential memorandum was sent by Ruggiero regarding O'Malley. **The memorandum referenced earlier information that O'Malley had been conducting research on child-care institutions located within the Diocese of Erie.** As stated in the memorandum, it was Ruggiero's opinion that the Diocese should not allow O'Malley's name to be associated with any publication that may receive public notice, "especially in an area related to child care." [emphasis added]

Reverend Paul E. Pindel

In May, 2003, the Diocese received an allegation that Pindel engaged in inappropriate sexual contact with a minor who was an eighth grade student at St. William around the year 1965. According to the victim, once he entered high school, Pindel had senior boys threaten and beat him up so that he would not disclose the prior sexual contact. According to the victim, he attempted several times to discuss what happened to him but was told it would never go anywhere because they would believe a priest over a boy. **Later in life, the victim attempted to talk to another priest and was told that he should be ashamed of himself.** [emphasis added] [...]

The Diocese received an allegation in August, 2011 regarding Pindel. Specifically, it was reported that Pindel engaged in inappropriate sexual contact with a minor between the ages of six and nine that occurred between 1980 and 1984 in Washington County. The victim stated that the abuse began when he was six years old and attending CCD classes. He related that he would be pulled out of class by Pindel and taken to the rectory where he would be sexual assaulted. The victim was instructed by Pindel to put on a red robe

and lay across the desk. Pindel then inserted his fingers into the victim's anus. It was very painful. The victim reported that eventually Pindel started using a number two pencil. This went on for three years. The victim advised that there was an usher who would watch the door so that no one would enter. The usher would also touch the victim inappropriately on occasion.

Reverend John W. Rebel

The Diocese of Pittsburgh received a report that Father John W. Rebel molested a boy in the 1970's. The abuse occurred in the boy's bedroom when he was 10 to 12 years of age. It happened after a "home mass." The file contained a memorandum dated March 18, 2009, that revealed that Diocesan officials met with the parents of the victim who advised that their son (now deceased) told them of the abuse years after it happened. They stated that Rebel would often drive their son home after CCD. The memorandum stated that while his parents did not know for certain what occurred during those rides, **it became clear from their son's level of emotion and sobbing, that sexual abuse may have occurred. Their son begged them to not make him go to CCD classes.** The parents [sic] reported that after the abuse, their son became withdrawn from his family and friends. On March 27, 2009, Diocesan officials confronted Rebel with the allegations. Rebel stated that while he remembered the victim's parents, he had no recollection of their children nor having a "home mass" at their residence. He denied taking the victim for rides in his car after CCD classes.

On May 28, 2009, the victim's parents met with Bishop Zubik and recounted their son's abuse. Zubik advised that he had spoken to Rebel and that he had denied harming their son. Zubik also stated that he felt that Rebel was telling him the truth. **In the end, while Zubik believed what their son had alleged, he felt that perhaps the abuse was committed by another priest.** Zubik stated that after reviewing church records, it was in all likelihood that another priest was the parish priest at the time when the abuse occurred. He advised the family that the church would conduct more research. Based on the files presented in response to the subpoena, **it does not appear that any further investigation was conducted.** [emphasis added]

Reverend John William Wellinger

On or about February 19, 1986, Father John Wellinger was sent to the St. Luke's Institute for a number of issues, including drug and alcohol abuse. Diocesan records received pursuant to a Grand Jury subpoena revealed that on the evening of October 8, 1987, Wellinger provided alcohol and drugs to an 18-year-old parishioner of the Holy Spirit church. The parishioner had a "bad reaction" to the drugs and had to be taken to Shadyside Hospital for treatment. Within days, Wellinger was confronted by the victim's

parents. Efforts were made by the church to promote a reconciliation between Wellinger, the victim and the victim's parents. [...]

On June 22, 1989, Father Theodore Rutkowski of the Office of Clergy and Pastoral Life received a letter from a parishioner at Holy Spirit. Bishop Wuerl was carbon copied in the correspondence. In this letter, the parishioner listed a number of problems that the parish was having with Wellinger. In part, the letter read "Just to refresh your memory and bring you up to date on John's ministry here at Holy Spirit here are some of the significant problems . . ." The list included: "Giving drugs and alcohol to teens; " "Teens in the parish have been warned by their parents about drugs from Father; " and "Young men staying at the parish house." On June 3, 1991, Wellinger was drinking alcoholic beverages with a 24 -year -old man in the rectory. **Wellinger unbuttoned the man's pants and began to perform oral sex on him without consent.** A few days later, the victim reported the incident to the Diocese. Wellinger was subsequently questioned by Diocesan officials, at which time **he admitted to the unsolicited sexual activity with the victim.** Wellinger was then sent to St. Michael's Community in St. Louis, Missouri for an evaluation. Wellinger' s absence from the parish was explained as a request for resignation for "reasons of health." On January 2, 1992, a meeting took place between Wuerl and Wellinger. **The Bishop agreed that Wellinger could return to priestly ministry** and was appointed as Parochial Vicar (Pro Tem) at St. George in Allentown. [emphasis added]

Reverend George A. Wilt

In another memorandum dated April 11, 2003, and authored by Flaherty, it was noted that the Director of the Religious Education Department at St. Bernard expressed several concerns about Wilt's behavior. She stated that **Wilt failed to take immediate action when it was discovered that the janitor was viewing pornography on a school computer. Furthermore, he dismissed several incidents where the same janitor walked in on women and girls while they were using the bathroom.** Wilt was also alleged to have engaged in inappropriate physical contact with adult women and teenage girls. It was further reported that **people had left the parish because of inappropriate touching and kissing on the mouth, often during first communions.** Also mentioned in this memorandum were two other allegations of inappropriate conduct by Wilt that were made by adult women. One incident occurred in November 2002 in Wilt's office with an intern. The other incident occurred several months prior to April 2003 and stemmed from a confession in the church sanctuary. In another Diocesan memorandum dated April 24, 2003, it was noted that Wilt denied kissing eighth grade girls on the lips and inappropriately touching adult women. Flaherty also wrote in the memorandum that

Wilt was informed of the situation with the janitor. While Wilt agreed that the behavior was inappropriate, he asked officials several times if the janitor could be re-hired. In a memorandum dated May 2, 2003, Flaherty noted that two women, a youth minister and CCD secretary, met with Diocesan officials. **Both women stated they had seen Wilt inappropriately touch women during various celebrations and kiss eighth grade girls.** In a memorandum dated December 10, 2003, Flaherty wrote that adult women had accused Wilt of inappropriate advances. **It was the recommendation of the Diocesan Review Board, however, that Wilt retain his faculties as they found him suitable for ministry.** [emphasis added]