



Honorable Lynne Abraham

District Attorney

Section VI

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ARCHDIOCESE OF PHILADELPHIA

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OFFICE of the VICAR FOR ADMINISTRATION

MEMORANDUM

TO: Reverend William J. Lynn
Secretary for Clergy

FROM: Reverend Joseph R. Cistone *JRC*
Assistant Vicar for Administration

DATE: January 9, 1998

ITEM: Your memorandum to me dated November 26, 1997

RE: Reverend Stanley M. Gana

Please note that Cardinal Bevilacqua reviewed the above referenced memorandum. At the Issues Meeting of January 8, 1998, His Eminence raised the concern that this memorandum states:

" also asked if Cardinal Bevilacqua was informed of the situation. I told him that the Cardinal was informed. said that he did not believe this and he requested that he be able to meet with Cardinal Bevilacqua himself. I explained that the Cardinal is in Rome until the middle of December. said that he would like to see Cardinal Bevilacqua when he returns. Before making any recommendation regarding this request, I would like to see if cooperates with Catholic Social Services."

His Eminence noted that, in essence, was calling you a liar. Nonetheless, your memorandum seems to suggest that you may consider a recommendation that His Eminence meet with sometime in the future. This would be setting a precedent, i.e. for the Cardinal to meet with such individuals. His Eminence cautioned about such a recommendation and noted that there must be other means of letting know that His Eminence was informed, other than for His Eminence to meet with him personally.

attachment(s)

Memo from Msgr. Joseph Cistone, Assistant Vicar for Administration, to Secretary for Clergy William Lynn. The memo explains Cardinal Bevilacqua's reluctance to meet with the abuse victim. GJ-105

D-1

D-1

I met with Sr. Pat Kelly, of Catholic Social Services, for vocational counseling. There was two meetings.

FIRST MEETING:

I told Sr. Kelly of my abuse from Gana, in detail. She asked how long I was in therapy. She acted shocked when I told her 2½ years; 'Really that long, I hope he is helping you'. She questioned me about my parents and why they weren't suspicious. She asked why I was angry with the Archdiocese(AD.) and the Catholic Church, when it was Gana who molested me. I explained how the AD. had received reports of possible molestation, from Gana's brother, and how the AD. didn't follow thru with these reports. She reminded me that that Gana wasn't the first person to do this to me. She asked why I wasn't angry with the first perpetrator. I explained, again, how Gana brainwashed me, and made me think what was going on was O.K., because he loved me. She asked how the abuse started and what levels it reached. She asked, in so many words, if I received sexual satisfaction from the abuse, I responded yes that that guilt was very hard for me to get over. She told me I needed to pray to get rid of my anger, and asked if I had God in my life. I told I had God in my life but not the God she believes in. She proceeded trying to find out who and/or what my God was. She continued asking me why I felt the AD. was at fault. She asked me why I was no longer working as a nurse. I explained that I never wanted to be a nurse, that Gana talked me into becoming a nurse. I also explained how working as a nurse was placing my sobriety in jeopardy. She asked what I wanted to with my life. I explained I wasn't sure.. She asked me what I liked doing, I told her I could perform many technical tasks, but wasn't sure if I wanted to make a career of any of those skills. I told her I wanted vocational testing. She told me she would get information on testing and job training. She refocused the meeting on the AD., inquiring what information I had, what the names of the other victims were, and how I was going to use what information I had. I told her she didn't need to know such details. However the media was going to be one of my main vehicles. She asked why I was focusing on money, and receiving a financial settlement. She proceeded to tell me that money was not going to make me happy. I told her that is the way our judicial system is set up.

Notes kept by "John," a victim of Fr. Gana, of two meetings, held in 1997 or 1998, with Sister Patricia Kelly, a site supervisor for Catholic Social Services. She suggests John shares blame for his abuse and asks him if he received "sexual satisfaction." GJ-20

D-2a

She again asked what I hoped to gain from a financial settlement, that money wasn't going to heal me. I told her that money wasn't going to heal me, but provide me with the opportunity to get healing. She acted shocked, and stated " I hope your therapist doesn't believe that". She again advised me to pray to get rid of my anger. She asked if I knew where Gana was. I told her yes and that he was around young boys, and I was going to distribute a letter to all the homes in that parish informing them they have a child molester in their midst. She told me I've had a hard life and I needed to focus on God and pray. She told me she would pray for me that I might lose my anger. She then asked how I was paying my bills, and where I was getting money for Christmas. I told her I had already taken care of Christmas, But I was going to need help with January's bills. She told me she would check with her boss, that she didn't know if they could help me with my bills. THE MEETING ENDED ELAPSED TIME 105 MIN.

SECOND MEETING:

She opened by informing me that she spoke with her boss, who spoke with Rev. Lynn, and they assured me that Gana didn't have access to young boys. She then gave me a paper with job info on it, explained what she found and how hard it was to find it. She asked about my monthly expenses. I explained what and how much they were. She asked who I paid my rent to. I told her and asked why she needed that information. She stated all checks must go thru CSS. I told her I didn't want the realty company knowing CSS was paying my rent. She became upset and asked me where I was getting money for gas and food. I told her food was low. She told me of a catholic food bank in the northeast, but wasn't sure of it's location that she would give me the info. at our next meeting. She then switched the conversation, telling me how I needed God in my life and how he would fix all my problems. I told her that God didn't need to fix my problems, the AD. needed to fix my problems. She became visibly upset, She stated, " You know the AD. isn't at fault here, you were molested by someone before you met this priest. You have to accept blame for your part in your abuse." I asked her if she was saying the abuse I suffered was my fault? She said yes. I told her the meeting was over, that she wasn't my therapist. She said O.K. good. She began to pack her things.

I asked her if she had training in treating people who were molested as children, or if she had training in treating people with post traumatic stress disorder. She said yes, and reality was part the therapy and I had better face reality or I was never going to get better.

I left. Sr. Pat Kelly has not contacted me since.

ELAPSED TIME 35 MIN.

D-2c

D-4

OFFICE FOR CLERGY

FROM THE DESK OF: Reverend Michael T. McCulken *MM*

TO: File

DATE: March 13, 1996

ITEM: Telephone Call from Sister Lucy Vazquez, OP, JCD,
Chancellor, Diocese of Orlando

RE: Reverend Stanley Gana

Sister Lucy Vazquez, OP, Chancellor of the Diocese of Orlando, Florida telephoned the Office for Clergy today to report some information that she received about Father Stanley Gana. A pastor of the diocese, Reverend Andrew O'Reilly called her about Father Gana who has a home in Father O'Reilly's parish.

Evidently some of the parishioners have told Father O'Reilly that there are a number of young people from Slovakia at the house. The ages appear to the people to be late teens and early twenties. The parishioners have expressed their concerns about what might be happening at the house. The pastor reported the information, simply to let the officials know the concerns of the people in the event that anything should be wrong or go wrong.

Sister Lucy noted that the diocese has recently experienced some cases of sexual abuse that were highly publicized and they are very sensitive about such issues. They do not want any adverse publicity. She wanted to let us know that they do not look favorably on such situations and in fact have a policy that no priest can have a minor child stay in the rectory or in the priest house. Sister also noted that a parishioner stated that they are aware that Father Gana left his parish abruptly and wonder what that might be about.

I told Sister Lucy that Father Gana had resigned his parish, went to the hospital and left the hospital against medical advice. I also noted that over the years Father Gana has sponsored young people from Slovakia for studies in American colleges.

I said that Father Gana was going to return to the Philadelphia area and telephone the Secretary for Clergy. I told her I was aware that he called and left a message for Father Lynn with a Florida return phone number but that I was not sure if Father Lynn had spoken to him as of yet. I told her that I would consult with Father Lynn and if I had any other information I would call her back.

Sister Lucy offered her help in any way if it is necessary. Her phone number is 407-246-4826.

AD 002051

Memo from Secretary for Clergy Lynn's assistant, recording a phone call from the Chancellor of the Orlando Diocese. The Chancellor warns that Fr. Gana, after he fled treatment, had a group of young males living with him in his house in Florida. GJ-39

MEMORANDUM

TO: His Eminence
FROM: Monsignor Statkus
DATE: September 11, 1980
RE: Reverend Raymond O. Leneweaver (1962)
Sick leave - Villa Saint John

Your Eminence:

The counsel and direction of Your Eminence is respectfully sought relative to the case of Father Raymond Leneweaver.

At the direction of Your Eminence, Father Leneweaver entered Villa Saint John on July 18, 1980. He was relieved of his assignment as Assistant Pastor, Saint Agnes Church, West Chester, because of his admitted patterns of at least a two-year duration while on assignment at Saint Agnes Church.

In accordance with the directive of Your Eminence, Father Leneweaver underwent psychological testing by Doctor Phillip Miraglia. The report of the testing was sent in by Doctor Anthony Zanni. The report states that Father Leneweaver is suffering from a long-term chronic depressive neurosis and from a personality disorder -- psychosexual immaturity.

This report makes generally the same conclusions as the report of Doctor Walter Afield, who treated him in Tampa, Florida, on a full-time basis from May 21, 1975 to August 22, 1975. (Doctor Afield was recommended by Bishop Charles McLaughlin, Saint Petersburg Diocese).

It is noted that both reports recommend long-term psychotherapy at developing insight and new methods of emotional adaptation.

Both the reports of Doctor Zanni and of Doctor Afield offer hope that Father Leneweaver could be a productive priest.

Aside from the psychological findings, the history of Father Leneweaver's priesthood (ordained May 19, 1962) gives clear evidence, by his own admission, that he is seriously beset throughout his priesthood with the unusual patterns.

The history shows, by his own admission, that the patterns existed for a two-year period between 1966 and 1968. At that time he was assigned as faculty member of Roman Catholic High School and Cardinal O'Hara High School. While assigned as Assistant Pastor, Saint Monica Church, Philadelphia, the pattern surfaced for a period of one year - 1974 - involving three students.

Despite full-time rehabilitation and follow-up therapy on a part-time basis, he has admitted the existence of the pattern for a period of at least two years involving one student while on assignment as Assistant Pastor, Saint Agnes Church, West Chester.

These patterns have caused grave scandal. Father Leneweaver was removed from the High School Apostolate because of them and assigned to the Parish

Memo from Chancellor Francis Statkus to Cardinal Krol. The memo recommends Fr. Leneweaver's transfer to another part of the archdiocese following his admitted abuse of a boy from St. Agnes parish in West Chester. GJ-2216

D-4a

Memorandum

Father Leneweaver
September 11, 1980
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Apostolate; from his appointment to Saint Monica Parish he was transferred to another part of the Diocese, namely, to Saint Agnes Church, West Chester, in the hope of avoiding scandal. The latest incident eliminates his usefulness in his ministry in the area of Chester County. We have evidence that word relative to his reputation is following him on his assignments.

Whether or not Father Leneweaver truly realizes the severity of his problem, although he states that he does, is questionable. While a patient at Villa Saint John, he invited a young teenage son of of Saint Agnes Parish, to play racquet ball with him.

The Chancery respectfully suggests to Your Eminence the following possible courses:

1. To insist that he continue at all times consultations with Catholic doctors and to appoint him in an area of the Diocese where he had previously not been assigned. The only areas left would be Northeast Philadelphia or Bucks County. In this assignment, Father Leneweaver would be advised that another lapse would result in the forfeiture of his assignment and of Diocesan faculties. He would be advised that we have exhausted all means of assisting him and because of the scandal still arising from his patterns, we cannot have him continue in the active ministry.
2. Because of the scandal already present in the Diocese, Father Leneweaver would be advised to seek an assignment in another Diocese. He would be advised that in this process, we would have to provide to the Bishop of another Diocese his background.

The observations and directives of Your Eminence are appreciated.

Respectfully submitted,

Francis J. Statkus
Chancellor

bj

P.S. The following comment is respectfully offered relative to Doctor Zanni's report. Doctor Zanni states in the latter part of the report that the testing provides no confirmatory evidence of deep-rooted homosexuality. Yet Father Leneweaver has at all times admitted to the presence of this pattern. Might one conclude that the testing is faulty if it does not uncover patterns to which the patient, himself, admits?

Anthony Cardinal Bevilacqua
Archbishop of Philadelphia
222 North 17th Street
Philadelphia, PA 19103-1299

Dear Cardinal Bevilacqua:

Subject: Reinstatement

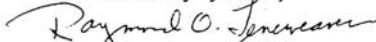
Greetings from Villanova where it is Autumn, but for me personally Vesperarscit (Luke 29).

I am requesting a meeting with you, at your convenience, to discuss a positive reaffirmation of my priesthood and continuation of service and ministry to the Archdiocese.

Presently, I am a Group Marketing Manager for a large cruise company located in nearby Radnor, PA. My two targeted resumes will fill in my leave of absence to the present.

Thank you for your concern and interest in my delayed return to my Father's House.

Fraternally yours,


Raymond O. Leneweaver

Enclosures:
Business Resume
Education Resume
Selected Reference Letters

AD 002426

A 1997 letter to Cardinal Bevilacqua from Fr. Leneweaver, an admitted serial child molester, asking to return to active ministry. The priest attached his resume, which includes teaching and counseling positions. GJ-2623

D-5a

RAYMOND O. LENEWEAVER

SUMMARY: A seasoned educator and classroom teacher in suburban and inner city schools involved in: curriculum development, after-school programs, tutorial projects, and travel programs. Major strengths lie in team building and planning.

EMPLOYMENT HISTORY: VanGuard Organization 4/93-Present
-Sales Training Manager

Katherine Gibbs School 1/92-4/93
-Evening Dean

Millville Board of Education 1/91-6/92
-Latin Teacher

Apple Vacations 6/90-12/91
-Cruise/Tour Director
for Orlando programs

Jesuit Program for Living and Learning 1980-1990
-Residential Counselor
and Instructor

SUMMARY: Developed and promoted a series of successful and educational travel programs for high school and college students.

Affected community involvement with the school activity, sports, and Parent-Teachers Association

EDUCATION: Northeast Catholic High School 1952

St. Charles College, Overbrook, PA Bachelor Arts, 1958

St. Charles College, Overbrook, PA Theology Award, 1962

St. Joseph University, Phila., PA Master Arts, 1970

AD 002430

LaSalle University, Phila., PA
Classical Greek Studies (Summer 1954)

-Completed requirements for Pennsylvania
Teachers Certificate, 1971

-Certified in Latin, Greek, History,
and Biology

PREVIOUS
EXPERIENCE:

Atkinson & Mullen Travel 1981-1989
-Account Executive
for educational travel
programs

Holiday Inn, Poconos 1979-1981
-Sales Manager

PROFESSIONAL
ASSOCIATIONS:

American Society of Travel Agents
(ASTA)

Hotel/Motel Sales Association
(HMSA)

Philadelphia Industrial Rec. Assoc.
(PHILERS)

Millville Teachers Association
(MTA)

New Jersey Educational Association
(NJEA)

ACHIEVEMENTS:

Established and communicated
expected standards of performance
as classroom teacher on the
secondary level (eight years).

Counseled students and took
corrective action, when necessary,
resulting in a cohesive classroom
setting which encouraged academic
improvements.

Directed a series of fund raising
projects where the results were
beyond the goal by 6%.

Supervised after-school activities
(golf, tennis, and swimming).

Recognized for the ability to motivate
lower track students to use their innate
skills, abilities, and talents for their
fullest potential.

AD 002431

ENVELOPE POST MARKED Mauch Chunk, dated, May 25 1948

Feed----

Your letter sprawls before me but requires little comment. Don't have to tell you I await full details of that pilgrimage to the nation's capital. Gad, imagine you going historical on us. That hotel must have been something. More when I see you? Puh-leeze.....

Just as well you did not drop over last evening. I went to Mt. Carmel to deacon Leo's first Mass, and while I was back before evening, I did have the annual JHN reception to engineer, followed by a meeting of the ditto, so precious time would have been wasted while I got through that business, and I could not have ducked it, even if you had stoped over.

Excuse the spelling----- Its horribble. But I am still foaming from this afternoon's experience..... more of which below.

Be sure I see a year book this year... and the others must be seen, preferably when I am getting the gory details. I have a pix of presented before one of the basketball games..... and a promise of his graduation photo, which he will keep I know (the promise).....But I hate those damn silly cap and gown pictures.

I too am on second retreat.... so we can (and will) spend it,--you know how.----
---it won't be a lost week now.

This afternoon....Sister asked me if I would take some of the 8th grade boys to camp today. They are finished their exams and they are a job to keep in tow. I said yes.....we always do, you know.....She told me to take my pick....decision was based on anything but their qualities of soul, naturally. Kept the crowd small,...purposefully. We worked for a while then lounged..... that's one name for it....for at least two solid hours.....result: one more story with a capital "M". It is the closest approximation to an old fashioned roll that I have had in years.....and the subject was oh so satisfactory and (this is what makes the story) willin'....

They ended the day by taking a dip in the reservoir just of the lower right of the field (don't know whether I have pointed it out to you or not.) In status naturalis to use the nominative case. Today my cup is full....and you know of what.

(the hero of the above piece) plans to go to the lake on the annual trip, told me that in the middle of everything this afternoon. Have since been thinking of something. There are so many signed up and it is so difficult to get a place big enough to hold the mob. Sooooooo, I am been thinking, why not make two expeditions out of it. First the official JHN jaunt, and the second I could use as one of my vacation weeks --- just take the "overflow" the second week...a cozy five or six. Take a small cottage.... and of course, the overflow being handpicked.....with heading the list at present writing.

That is why it would be so convenient if we had our own place. Not too much more to say so I'll double up on the back here. Been hoping for months now to make a masterpiece of this year's vacation, with something like the above in mind....rounding up a few of the desirables and making off..... somewhere. After your recent escapades, you may be an invaluable help..... take it up on retreat,

This will be enough for now---and I do mean enough.

Signed (Hope)

AD 000189

Letter written by Fr. Gausch to a fellow priest. He describes his attraction to boys, boasts about sexual activity, and proposes plans for outings with potential victims. GJ-1011

November 5, 1991

His Eminence Anthony J. Bevilacqua
Archdiocese of Philadelphia
222 North 17th Street
Philadelphia, PA 19103

Re: Father Nicholas Cudemo

Dear Cardinal Bevilacqua:

The events of the past five weeks compel us to notify the Archdiocese of our deep disagreement with the Archdiocese's decisions regarding Father Cudemo and the rationale underpinning those decisions. This letter summarizes what we know of the problem and our great concern for what we perceive is a more serious issue. It also states our commitment to take further action if necessary.

We believe that Father Cudemo has sexually and psychologically abused girls and young women for the past twenty years. This criminal and immoral conduct constitutes a pattern of abuse which makes Father Cudemo a present real danger to other girls and women. The Archdiocese has a moral and legal duty to remove this threat. The Archdiocese's failure to remove Father Cudemo from his position as Pastor can only be viewed as immoral and negligent.

We further believe that these decisions reveal a more fundamental failing on the part of the men given the duty to confront these problems and of the process upon which they rely. It has become apparent to us that there is a basic inability and/or unwillingness to understand the complex area of child sex abuse and sexual misconduct engaged in by certain clergy. The Archdiocese's intentional failure to aggressively confront these problems in an honest and professional manner guarantees that more devastating harm will befall other children - boys and girls - and vulnerable women at the hands of clergy for whom the Archdiocese is responsible.

These beliefs are based on the following information which we have been able to piece together, starting with the facts given to the Archdiocese by us in September, 1991.

AD 004345

Letter to Cardinal Bevilacqua from victims of Fr. Cudemo. The victims and their families complain that the Cardinal had not removed Fr. Cudemo as pastor at St. Callistus despite numerous reports of his sexual abuse of girls. GJ-958

D-7a

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On September 25, 1991, we met with Rev. Msgr. James Molloy and Rev. William Lynn at 222. First, described the initial sexual abuse which occurred when was ten years old. Father Cudemo had become very close to parents and was considered a member of the family. He frequently stayed overnight at their home. By the time he was transferred to Cardinal Dougherty High School, the sexual abuse was complete and continuous.

described the sexual abuse in detail, as well as the tremendous emotional and psychological harm it has caused her. She said that every day she struggles with the conflict and hurt inside her and that it has been really a nightmare beyond accurate description.

stated that she has experienced deep psychological torment since adolescence, through young adulthood, and to the present. She has attempted suicide several times and has been hospitalized, including in intensive care. She said that she has been in counselling since October, 1990, and that the weekly therapy sessions with the psychologist and psychiatrist exact great emotional and financial strain on the family.

husband spoke of the terrible effect it has had on their marriage. Again, it has been and is a day-to-day struggle just to keep everyone together.

stated that she is a cousin of and also a cousin of Father Cudemo. She described one brief incident of sexual misconduct by Father Cudemo in her bedroom when she was fourteen years old.

described two separate incidents of sexual misconduct by Father Cudemo of a more serious nature when she was fifteen years old. Unable until now to talk about it even with her sisters, she spoke of this abuse and of the emotional turmoil it had caused her.

Msgr. Molloy said that he believed us. There then followed a lengthy discussion about what should happen as a result of these complaints. It was agreed that Msgr. Molloy would:

- * Meet with Father Cudemo as soon as possible and present these complaints to him.
- * Require him to undergo an evaluation.
- * Advise him that if he asked for the names of the women making these complaints, he was forbidden from making any contact; if he did, he would be immediately suspended.
- * Arrange for an evaluation which would probably take place in three to four weeks.
- * Advise us of the results of the evaluation.

AD 004345

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" Be available to answer any of our questions or hear from us if we did not like what was being done."

We did not spend much time discussing what would happen to Father Cudemo between the time he was notified of these complaints and his evaluation. It seemed that it depended on his response. We did make it clear that we were concerned about the three to four week waiting period, but reluctantly accepted it because of the critical importance Msgr. Molloy placed on the evaluation. There was no discussion about what steps would be taken irrespective of the results of the evaluation.

Speaking about these terrible experiences was itself a heavy burden and Msgr. Molloy and Father Lynn had helped us through it. We left the meeting somewhat relieved and encouraged.

On October 2, 1991, Msgr. Molloy and Father Lynn met with Father Cudemo concerning these complaints. After the meeting, Msgr. Molloy called and told her that he thought that it had gone well. Msgr. Molloy stated that Father Cudemo's response to the complaint was that he did not remember anything like that happening to him. Msgr. Molloy told her that the more Father Cudemo talked, the more it became apparent that he was sick and needed help. According to Msgr. Molloy, Father Cudemo agreed to the evaluation and did not demand to know the names of the women.

The next day, October 3, 1991, Father Lynn called and told her that Father Cudemo demanded a meeting with Rev. Msgr. Edward Cullen. With Msgr. Molloy and Father Lynn present, Father Cudemo met with Msgr. Cullen that day and told them that he wanted to know the names of the women. He also asked them to give us the message that he does not remember doing anything to the extent that it would have hurt anyone so badly.

Father Lynn told that Father Cudemo was given our names and that the evaluation was scheduled for December 1, 1991.

On October 4, 1991, called Father Lynn and told him that we were shocked and very upset that Father Cudemo met with Msgr. Cullen (believed to be a classmate and friend of Father Cudemo's) and that the evaluation could not be done until December 1, 1991. also asked whether Father Cudemo was to be removed as Pastor pending the evaluation. Father Lynn told her that December 1st was the earliest possible date and that ~~Father Cudemo would not be removed because he had complied with the two~~ requirements of not contacting us and agreeing to the evaluation.

Because of our great dismay with these developments, a second meeting was held with Msgr. Molloy and Father Lynn on October 17, 1991. We talked at great length about why Father Cudemo should be removed from the ministry before the evaluation. Msgr. Molloy told us that the evaluation would have to take place first and that Father Cudemo was complying with the conditions set out at his first meeting. Msgr. Molloy also said that Father Cudemo was not being removed because the misconduct had occurred fifteen to twenty years ago. He

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asked how do we know that "he has not grown up and is not doing it anymore?" He said that if it was current, it would be different. Msgr. Molloy said that "We" have to protect Father Cudemo's rights too.

Msgr. Molloy tried further to justify this position by explaining that every time a complaint is made against a priest, the Archdiocese cannot be expected to remove him from his position. He illustrated this problem by describing a situation in which a mother called complaining that a priest was giving her son pornographic materials. The mother, on being questioned further, stated that the problem was "sometimes when he reads this material he turns into a fox, but not always; sometimes he turns into a deer." We were left speechless and later felt belittled that a professional designated to deal with such a sensitive area could so facily equate our "problem" with that of the above described situation. We left this meeting somewhat discouraged.

Upon further reflection, we decided to contact other women whom we believed may have been abused by Father Cudemo. We had suspected for some time that a woman named _____ had had a relationship with Father Cudemo and so we contacted her. _____ is a thirty-one year old single woman and elementary school teacher in the Philadelphia area. She told us the following.

In May, 1991, _____ called Rev. Msgr. John Jagodzinski and asked to speak with him about Father Cudemo. At the meeting with Msgr. Jagodzinski, she related that:

- * She had been in love with Father Cudemo.
- * She and Father Cudemo had had a continuous sexual relationship for the past fifteen years.
- * She and Father Cudemo jointly owned a house in Orlando, Florida and frequently stayed there together.
- * Father Cudemo told her that "you don't do what you want to do, but what you are called to do" and he told her what she was called to do.
- * Father Cudemo told her that she was not "cut out" for marriage.
- * Father Cudemo tried to dissuade her from doing what she wanted to do.
- * Father Cudemo tried to alienate her from her family.
- * She had suffered severe psychological harm as a result of the relationship.
- * She had been suicidal on several occasions as a result of this harm.

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- * She was receiving counselling for this harm.
- * She ended the relationship because she came to realize that it was slowly destroying her.
- * She knew of other women who had sought counselling as a result of their relationship with Father Cudemo.
- * She told Father Cudemo that he needed help.

This was a two hour meeting during which Msgr. Jagodzinski took no notes and asked very few questions. He did ask what she wanted done and she told him that Father Cudemo "needs help." Msgr. Jagodzinski told her that Father Cudemo would be called in to discuss this matter but that she should be prepared for the possibility that nothing might be done to Father Cudemo.

According to , Father Cudemo met with Msgr. Cullen concerning her complaint. She does not know whether Father Cudemo admitted or denied having a relationship with . No one called her back to report on what follow up had been taken by the Archdiocese. does know that the Archdiocese told Father Cudemo to terminate his ownership in the house in Florida.

We have given a great deal of thought to the many aspects of this problem. Not only have we focused on the harm we and quite possibly other women have suffered, but also on the sickness suffered by Father Cudemo, the threat he poses, the acts and omissions of the Archdiocese and the fundamentally defective rationale and process relied on by the Archdiocese to justify the approach taken to this problem. We have consulted several priests and nuns, a priest canon lawyer, a nun canon law expert, a psychologist and psychiatrist, two civil lawyers and two Assistant District Attorneys who specialize in child abuse. We continue to seek professional advice and additional information from other women about Father Cudemo.

Our immediate concern is with the Archdiocese's decision to allow Father Cudemo to remain as Pastor pending the evaluation. Msgr. Molloy places great importance on the evaluation and uses it to justify keeping Father Cudemo in his present position.

We believe that this approach is nothing less than an excuse to avoid making difficult decisions now. The evaluation is not a test of the truthfulness of our complaints. ~~Either the Archdiocese believes our complaints or believes they are fabrications.~~ The evaluation is not an end in itself but a means to determine the depth of the problem. It should recommend a course of treatment and shed some light on the prognosis for recovery.

Our complaints are reason enough to suspend Father Cudemo. Reliance on the age of our complaints to avoid taking immediate action conveniently ignores the information provided by . To ask us how we know whether Father

an 004349

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Cudemo has not grown up and is not doing it anymore reflects a mindset which is demeaning to us and pathetically self-deceptive. It shows a regrettable lack of sensitivity and a basic ignorance of the area of child abuse and sexual misconduct.

It is beyond comprehension how the Archdiocese cannot see the present danger. The absence of a vehement denial clearly supports the truthfulness of the complaints. Father Cudemo's response that he does not remember sexually abusing several teenage girls, one continuously for approximately four years, is so bizarre as to evidence a morally bankrupt and psychologically dysfunctional person.

The professionals we have consulted tell us that individuals who engage in this kind of criminal aberrant behavior are rarely cured and therefore constitute a potential threat to others. The Archdiocese has the duty not only to protect potential victims, but also to aid those clergy afflicted with this problem.

The account given by _____ also should have been enough to suspend Father Cudemo. The approach taken by Msgr. Jagodzinski and the omissions of the Archdiocese thereafter are not only evidence of negligence but also of the anachronistic thinking which has perpetuated the "cover-up" approach historically taken by the Archdiocese.

The priests we have consulted uniformly tell us that any substantial change will come only in response to a lawsuit. Do we have to name Your Eminence, Cardinal Kroll, Father Cudemo and the Archdiocese in a lawsuit to move you to confront honestly these problems?

We remain open to further discussion. We pray daily that God will give strength to us and greater wisdom to you. We know that you are a great listener. We do not know if you understand.

Sincerely yours,

cc: Msgr. James Molloy

MEMORANDUM

DATE: February 23, 1989
RE: Father Peter J. Dunne (1954) *File*
Assistant Pastor, Nativity of Our Lord Church, Warminster

Doctor Thomas J. Tyrrell called me at the Chancery about Father Peter J. Dunne's progress. I was informed that there was a meeting on February 21, 1989 between Doctor Rawlings, Doctor Tyrrell, and Father Dunne, held at Villa Saint John Vianney Hospital, Downingtown. The purpose of the meeting was to review the report from Southdown, Canada.

At the end of the review Doctor Tyrrell indicated to Father Dunne that he was in serious need of individual therapy, and perhaps group therapy, along with dedication to S.L.A.A., that is, Sex and Love Addicts Anonymous. Doctor Tyrrell indicated that Father Dunne was not very positive about these recommendations. Doctor Tyrrell stated quite bluntly that he feels that we are sitting on a powder keg. He feels that Father Dunne is not only a homosexual, but is a pedopheliac. He strongly intuits that Father Dunne has been involved in a myriad number of sexual misconduct cases, both minor and major.

[Signature]

AD 001008

A February 23, 1989 memo from Assistant Chancellor John Graf recording a phone call from Fr. Dunne's therapist. The doctor gives his opinion that the priest is a "pedopheliac" who "has been involved in myriad sexual misconduct cases." GJ-1472

D-8

D-18

MEMORANDUM

DATE: March 16, 1989
RE: Father Peter J. Dunne (1954)
Assistant Pastor, Nativity of Our Lord, Warminster

Attached to this memorandum are the most recent pieces of information concerning Father Peter J. Dunne's case.

1. A confidential report from Southdown, Ontario, Canada.
2. A memorandum for the file dated February 23, 1989.
3. A memorandum for the file dated March 7, 1989.
4. A letter from Doctor Thomas J. Tyrrell dated March 8, 1989.

It appears at this time that we have come to the point of decision concerning the ministry of Father Peter J. Dunne. As indicated in the attached material, Doctor Thomas J. Tyrrell is of the very strong opinion that Father Peter J. Dunne is a very sick man, and would be in need of a psychological therapy program. The doctor feels Father Dunne is not cooperating because he is hiding the full story. **Doctor Tyrrell recommends that Father Dunne be relieved of active ministry.** The doctor used a phrase with me, namely, that we are sitting on a "powder keg".

In a reaction to missing the most recently scheduled meeting, Father Dunne came to see me at the Chancery on Wednesday, March 15, 1989. He said he did so at the request of Monsignor Francis J. Clemins, who he has chosen as his spiritual director. Father Dunne stated the following:

1. That he did not intentionally miss the meeting scheduled for March 7, 1989 at Villa Saint John Vianney Hospital, Downingtown, that his car broke down.
2. That he is seeking a change of an assignment, specifically to Father Francis J. Loughran's parish, Corpus Christi Church, Upper Gwynedd; mainly because he feels a lack of support and communication from Father William J. O'Donnell, and states that he could be more active at Corpus Christi Parish.

N.B. Father Dunne and Father Loughran have been friends for many, many years. Doctor Tyrrell expressed to me that he feels extremely uneasy about the request for a transfer, and he would not recommend it.

3. Father Dunne stated that he has grave reservations about the group therapy part of Doctor Tyrrell's recommendations. He feels very ill at ease sharing his problems. In addition, Father Dunne expressed to me that he is under control, and does not agree with Doctor Tyrrell and Doctor Rawlings concerning their observations that his chances of acting out are very real. He stated that the only incident that is worth discussing in this case is specifically I asked pointedly if Father Dunne had any other incidents of misconduct to share with us. He stated that he did not.

A March 16, 1989 memo to Cardinal Bevilacqua recording new warnings from Fr. Dunne's therapist. The doctor warns that his patient is at risk of acting out and recommends removing "the very sick man" from active ministry. GJ-1474

D-9a

N.B. In confidence Doctor Tyrrell shared with me that Father Dunne once mentioned to him the possibility of six or seven other incidents of misconduct, with no description of specifics. Doctor Tyrrell asked me to not share that with anyone because of its confidential nature. Father Dunne did not share the same information with me.

4. Father Dunne has asked me to express his desire with the Archbishop to change his therapist from Doctor Tyrrell to Father Francis R. Duffy, C.S.Sp.

Personal Observations:

I do not think it would be unjust to express our concerns to Father Dunne, both for his own welfare and for the good of the Church, by having him follow through with Doctor Tyrrell, who is most knowledgeable in this particular case. My concern is that Father Dunne knows that Doctor Tyrrell is beginning to reach the truth in this entire affair, and therefore Father Dunne is manipulating other people, to support his denial.

AD 20...

ARCHDIOCESE OF PHILADELPHIA

Office of: SECRETARY FOR CLERGY

TO: Archbishop Anthony J. Bevilacqua
FROM: Rev. John J. Jagodzinski
DATE: September 15, 1989
RE: Reverend Peter Dunne and John Jagodzinski

~~PERSONAL~~ The following is an update on Father Peter Dunne, who is one of the Assistant Pastors at Nativity of Our Lord Parish, at which you are making a pastoral visitation on Monday, September 18.

Father Dunne had spent about nine months at Villa Saint John, Downingtown (December, 1986 to September, 1987), after being accused, by a man now living in California, of sexual abuse. The man had been a high school student where Father Dunne was teaching at the time the alleged abuse occurred.

Doctor Thomas Tyrrell and three other therapists maintain that there is much potential for a recurrence of sexual abuse by Father Dunne. They have not been able to move Father Dunne beyond the "denial stage." Earlier this week I met with Doctor Tyrrell, who advised that Father Dunne must be given an ultimatum: either make a serious commitment to therapy or leave the active ministry. Doctor Tyrrell believes that Father Dunne should really be admitted to a rehabilitation center such as the one sponsored by the Paraclete Fathers in New Mexico, but wonders whether it would be a waste of Archdiocesan money, because of Father Dunne's extreme state of denial.

On Wednesday of this week, I met with Father Dunne, and also with Father William O'Donnell, Pastor at Nativity Parish. The three of us talked for about an hour, at the end of which Father Dunne agreed to begin therapy with Doctor Eric Griffin-Shelley, who specializes in treatment for addictive behaviour.

Father Dunne met with me again yesterday, at his request. He had conferred with his Spiritual Director on Wednesday after our meeting, and wanted to see me again to confirm that he would, indeed, begin therapy with Doctor Griffin-Shelley.

Father Dunne also requested a change of assignment, later in the fall, after the completion of the Parish Visitation at Nativity. He is requesting to be assigned to one of two Pastors: Father Francis Loughran (his first choice) or Monsignor Francis Clemens, each of whom has said that he would welcome Father Dunne. I told Father Dunne that this would be considered and that I would talk with him further in the coming weeks.

*Thanks. Be very cautious I think
he is trying to manipulate so that we
act according to his agenda. AJP*
- 129

A September 15, 1989 memo to Cardinal Bevilacqua. It records still more warnings from Fr. Dunne's therapists and notes that he has requested transfer to a parish where his spiritual director is pastor. The Cardinal writes at the bottom: "Thanks. Be very cautious. I think he is trying to manipulate so that we act according to his agenda. AJP" GJ-1479



Office of the Archbishop
222 N. 17th Street
Philadelphia, PA 19103-1299

May 25, 1990

Reverend Peter J. Dunne
Nativity of Our Lord Church
625 West Street Road
Warminster, PA 18974

Dear Father Dunne:

May I take this opportunity to thank you for the priestly service you have been giving at Nativity of Our Lord Church, Warminster.

In response to the needs of the Archdiocese, I now appoint you Assistant Pastor of Visitation B.V.M. Church, Trooper, effective June 6, 1990.

Empowered by God's call and by the grace of ordination, you have both the task and the privilege of leading the faithful in prayer, especially in your celebration of the Eucharist. As an Assistant Pastor, you are called to know and love the people you serve, to care for the poor and needy, to teach the youth, to attend the sick and dying, and to assist in the over-all maintenance of the parish.

It is my fervent prayer that all of your priestly efforts will bear fruit in the hearts of God's people, and that the coming years will bring you ever closer to sanctity and salvation.

Invoking God's blessing upon you and your ministry, I am

Sincerely yours in Christ,

Anthony J. Bevilacqua
Archbishop of Philadelphia

AR1S003637

A May 25, 1990 letter from Cardinal Bevilacqua to Fr. Dunne, an admitted child molester and diagnosed pedophile. The Cardinal thanks him for his service to one parish and grants his request for an appointment as assistant pastor at Visitation B.V.M., where his spiritual director, Msgr. Francis Clemins, is pastor. GJ-1483

D-11

D-22

MEMORANDUM

TO: His Eminence
FROM: Father Graf
DATE: October 31, 1984
RE: Reverend James J. Brzyski (1971)

Your Eminence:

There have been a few events that I would like to bring to your attention concerning the Father Brzyski situation.

On Tuesday, October 25, 1984, Father James Gigliotti, T.O.R., called from Bishop Egan High School. Father had been asked by the Chancery to monitor the young men who were involved in the Brzyski situation, especially and Father, on that day, expressed no undue concern about the present psychological responses. However, Father Gigliotti did share this case with a Dr. Thomas Daniels, who was hired by the Catholic School system to do psychological counseling in our high schools. Father wanted me to know that Dr. Daniels felt that it was important in matters of abuse, physical or sexual, that the victims be confronted openly and that they be allowed to ventilate their fears and feelings. The doctor only wanted us to consider that possibility and offer his assistance.

I expressed to the doctor by phone that I had personally spoken with the boy when the situation first occurred. I told the boy of our concern and offered our help if needed and said that we were aware of the seriousness. To the boy, we made no such contact. I expressed to the doctor that we were grateful for his concern, however because of the sensitivity of the situation, we would ask him to do nothing until we would get back to him and we hoped that he would respect our wishes, especially in regard to the confidentiality of the issue.

In considering Dr. Daniel's request, I called Father Michael Peterson, the director of St. Luke's Institute and expressed the counselor's wishes to speak with the boys. I asked Dr. Peterson if he felt that that kind of approach was necessary. Father speculated that there are occasions when the victim of abuse should be confronted and that it was a difficult judgement to make. However, Father Peterson made a perhaps more important suggestion for us to consider. Father had just been on a workshop in Maryland concerning the subject of sex abuse across the country.

In addition to the above considerations, Your Eminence, on Tuesday, October 30, I received a second call from Father Gigliotti. Father reminded me of another name that was brought up during the initial facts of this case--a boy by the name of . The mother of approached Father Gigliotti with the following information. Her daughter had come home the night before, having run into . The daughter related that told her in conversation that Father Brzyski was indeed a homosexual.

A memo from Assistant Chancellor John Graf to Cardinal Krol regarding Fr. Brzyski. The aide reports telling a psychologist at Bishop Egan High School to avoid counseling one of Fr. Brzyski's victims in order to retain "confidentiality." Part of the memo was whited-out before the Archdiocese turned it over to the Grand Jury. GJ-202

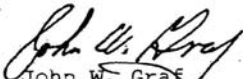
D-12a

-2-

He said that because of the case which came up at St. Cecelia's investigations were taking place that were traced back to St. John's in Lower Makefield and that these problems involved several boys. At this time, the girl broke down in tears because she knew her brother had been friendly with Father Brzyski.

Father Gigliotti did calm down and told here that some of the information she had was not true. Father Gigliotti said that he felt justified in saying that because the boy's story was not altogether correct. Father Gigliotti's concern at the present time is that these stories somewhat true and somewhat false are beginning to be ventilated by the boy. He wished to make us aware of that situation.

Respectfully submitted,


John W. Gras
Assistant Chancellor

mjs

D-12b

D-24



ARCHDIOCESE OF PHILADELPHIA

222 North Seventeenth Street • Philadelphia, Pennsylvania 19103-1299
Telephone (215) 587-3754

Archdiocesan Review Board

Recommendations of the Archdiocesan Review Board Reverend David Sicoli

The Review Board finds that Reverend David Sicoli is in violation of The Essential Norms defining sexual abuse of a minor contained in *The Charter for the Protection of Children and Young People* adopted by the United States Conference of Catholic Bishops.

The Archdiocesan Review Board concludes unanimously that:

1. There are five victims of multiple substantiated allegations of sexual abuse
2. There are three victims of multiple substantiated allegations of sexual exploitation
3. Father Sicoli should be removed from active ministry

Basis for Decision:

1. There are multiple substantiated allegations involving a total of 11 minors over an extensive period of time beginning in 1977 and proceeding to 2002.
2. There is a documented history of a disturbing pattern of multiple contemporaneous reports from priests living with Father Sicoli regarding his inappropriate behavior regarding young boys.
3. Father Sicoli's actions were similar regarding the five victims of sexual abuse. He rubbed their stomachs, moving lower and lower; he stood over them and masturbated and ejaculated; he slept with them and he openly masturbated in their presence. These actions occurred primarily at Father Sicoli's home at the New Jersey seashore but also occurred in his car and at the rectory over a period of time.
4. Father Sicoli's actions were similar regarding the three victims of sexual exploitation. He took these youth on trips to California and the seashore. He slept with one victim primarily and took all three victims to bars and encouraged them to see a prostitute in Mexico during the trip to California.
5. Father Sicoli's actions were sufficiently obvious as to generate numerous complaints to the Office for the Clergy from numerous priests and parishioners over the period from 1977 to the present. These complaints included concerns that he was exhibiting inappropriate behavior toward male youth. As a result, as early as 1978, the Office for the Clergy instructed his parish pastor not to place him in any position regarding the youth of the parish.

AR5S0590

The Archdiocesan Review Board's substantiation of allegations that Fr. Sicoli sexually abused or exploited 11 minors. The Archdiocese began receiving allegations in 1977 but did not try to investigate them until 2004. GJ-2647

D-13a

6. Interviews were conducted with 8 victims all of whom gave credible accounts of their abuse which were also supported by interviews with other clergy and lay people who served in the parishes where Father Sicoli was assigned.
7. Interviews were conducted with 5 priests and one lay person who had previously complained about his behavior or who had served in parishes where he was assigned. All provided information that would support the veracity of the victims allegations.
8. Father Sicoli was also interviewed and denied the allegations. He did confirm much of the victims stories regarding the trips to the seashore, the activities of the CYO, the trip to California which lend credence to the victims' allegations as well.

Signature: James Amato
James Amato, Coordinator

Date: 10/9/04
Submitted to the Archdiocese

AR5S0591

D-13b

MEMORANDUM

DATE: January 12, 1978
RE: Reverend David C. Sicoli (1975) \\
Immaculate Conception B.V.M. Church, Levittown
Assistant Pastor

On January 10, 1978, I telephoned Father John Campbell directing him not to place Father Sicoli into any position as moderator or director of any youth groups. I included the direction of the altar boys in this restriction.

I did not explain in any way the reasons for this restriction. I indicated simply that, in the past, Father Sicoli's experiences with the youth have not been favorable.

Father Campbell stated that he would comply with this directive.

F. J. Statkus

Francis J. Statkus
Chancellor

dma

AR1S003847

A January 12, 1978 memo regarding Chancellor Francis Statkus's phone conversation with Fr. Sicoli's pastor at Immaculate Conception B.V.M. By instructing the pastor not to put Fr. Sicoli in charge of youth activities, the Chancellor demonstrates his knowledge that the priest presents a danger. GJ-886

MEMORANDUM

DATE: June 22, 1983
RE: Reverend David C. Sicoli (1975)
Assistant Pastor, Saint Athanasius Church

At the request of Father John Graf I interviewed him on May 2, 1983. Father Graf related the following concerning Father Sicoli.

Prior to the presentation of his observations he noted that the principal of the parish school was quite willing to be interviewed also since the difficulty deals with pupils of the parish school. Father Graf stated the following.

Father Sicoli is accustomed to befriend very closely pupils from the parish school. He cited the following. Father Sicoli befriended from his 8th grade in the parish school to his sophomore year at Bishop Egan High School. During this period of time he tutored

He also befriended two years ago. moved to Florida. During that friendship made trips to the shore with Father Sicoli; however, Father Graf was quite careful not to infer any irregularities relative to the trips. He noted that Father Sicoli has a house in Sea Isle City. According to Father Graf, Father Sicoli during his friendship with accused him of having a drug problem; he gossiped about the alleged problem so much so that father called Father Graf from Florida, where he at that time was living, expressing a complaint about Father Sicoli's statements. At the advice of Father Graf, Father Sicoli spoke to by telephone, apologized and accepted full responsibility for being immature about his gossiping.

He also befriended a junior at Bishop Egan High School. He tutored privately. a freshman at Bishop Egan High School, has been his recent friend; he has also tutored him.

Presently Father Sicoli has formed a close friendship with both 8th graders. These friendships are of a four to five month duration; they have accompanied Father Sicoli on trips to Sea Isle City. works at the rectory; his family's status is unstable. father has left the family. The usual routine of Father Sicoli relative to these associations would be the following. They would be hired to work at the rectory. After the association would end or as it ended, these boys would be fired from their rectory work. According to Father Graf, Father Sicoli would seek school gossip from these boys as well as information relative to the religion curriculum and the teachers at the parish school and at Bishop Egan High School.

According to Father Graf, Father Sicoli would also contact a great deal of times the parents of these boys while the associations lasted.

A 1983 memo by Chancellor Statkus recording complaints about Fr. Sicoli's relationships with six boys at Immaculate Conception B.V.M. GJ-1895

D-15a

Daniel O'Connell, an 8th grade teacher, became quite upset with Father Sicoli because Father Sicoli excused the pupils of Daniel O'Connell from class. Mr. O'Connell became upset that the boys or pupils whom Father Sicoli favored were excused.

According to Father Graf, Father Sicoli has been offensive towards adults. He has spoken publicly about marital problems between a Mr. and Mrs. Larry Dugan.

Father Graf stated that people have complained of offensive statements which Father Sicoli has made on such occasions as wedding rehearsals and parish visitations.

In the estimate of Father Graf, Father Sicoli is quite good in applying himself to tasks which he favors; otherwise, his efforts are poor. In tasks which he likes he is an organizer and a worker.

As to his associations, Father Graf stated that Father Sicoli is closer to these boys than he is to his own family or to his own classmates.

Father Graf noted that neither he nor the pastor, Father John Campbell, were aware of these patterns until the latter period of Father Sicoli's assignment. As a matter of fact, Father Campbell became aware only through Father Graf's information to him about this matter. Father Graf stated that the faculty of the parish school is quite upset and is of the mind that Father Sicoli needs professional help or attention.

I advised Father Graf that this matter would be duly reviewed with Father Sicoli after he has been transferred. He is due to be transferred on a completion of his five years at his present assignment.

I noted to Father Graf that he may assure the sisters and other members of the faculty that there would be a due review and that truly there was no need for them presently to be interviewed. However, I stated that if the faculty insisted on meeting with me, I would not turn them down. Father Graf was agreeable to my reaction.

Upon my return from vacation on June 20, I received a letter from Sister William Anthony, principal, Immaculate Conception school, in which she expressed continued concern regarding Father Sicoli insofar as he had written upsetting letters to her, to Sister Elaine and to Mr. O'Connell. She sent copies of these letters.

F. J. Statkus
Francis J. Statkus
Chancellor

cmcc

D-15b

MEMORANDUM

TO: Bishop Bevilacqua
FROM: Father Dattilo *ncd*
DATE: September 11, 1985
RE: Bishop Guilfoyle's Request

Bishop Guilfoyle's letter requesting temporary or permanent assignment in the Diocese of Pittsburgh for Fr. John Connor does not indicate the nature of Fr. Connor's problem. We need more information.

I have several concerns and questions about the request.

1) We have no priests assigned to teach high school. Our men in school work are either chaplains or headmasters who may teach an occasional class. Faculties are already set for this school year. We have at least 3 priests who have asked to teach. Bishop Guilfoyle indicates Fr. Connor has taught high school for many years. Does Fr. Connor have any parish experience? Could a parish assignment cause Fr. Connor stress and help him revert to his problem?

2) If the problem is alcohol, there must have been scandal to necessitate an assignment outside the diocese. What happened?

3) Can we trust the evaluation of Southdown i.e. no basic or lasting problem? I seem to remember you telling Fr. Bober and me that you have reservations about Southdown.

4) If the problem is homosexuality or pedophilia we could be accepting a difficulty with which we have had no post-therapeutic experience. We are only now working on a follow-up program.

5) Why was Pittsburgh recommended when there are so many dioceses in dire need of priests? Could it be because the director of Southdown is Fr. Canice Connors, O.F.M. who was stationed in Pittsburgh for several years in the 1970's.

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

I cannot guarantee that there is no serious risk.
AJB
9/17/85

A 1985 memo to Bishop Bevilacqua (then Bishop of Pittsburgh) concerning Fr. John Connor's proposed transfer to the diocese. The Camden, N.J., priest had been arrested for sexually abusing a 14-year-old boy. Bishop Bevilacqua's handwritten notation reads: "I cannot guarantee there is no serious risk. AJB 9/17/85." GJ-988



CAMDEN DIOCESAN CENTER

1845 Haddon Avenue

P.O. Box 709
Camden, N.J. 08101
Phone (609) 756-7900

September 12, 1988

MEMORANDUM

TO: MONSIGNOR POKUSA
FROM: BISHOP GUILFOYLE
RE: FR. JOHN P. CONNOR

Father Connor has been assigned as Associate Pastor of St. Matthew Church, Conshohocken, Pa., effective October 1, 1988. Archbishop Bevilacqua called to tell me of this last week. Certainly no one knows more than Archbishop Bevilacqua about Father Connor's background over these past several years.

A memo from Camden, N.J.'s Bishop George Guilfoyle, discussing Archbishop Bevilacqua's 1988 appointment of Fr. Connor to St. Matthew parish in Conshohocken. The memo contradicts Cardinal Bevilacqua's testimony that he did not know Fr. Connor's background. GJ-986

D-17

CONFIDENTIAL MEMORANDUM

FILE COPY

TO: FILE
FROM: Reverend William J. Lynn *WJL*
ITEM: Meeting with Reverend Michael McCarthy
RE: Reverend Michael McCarthy (1965)
DATE: July 14, 1992

As directed in the Issues Minutes of May 21, 1992, Monsignor James Molloy and I met with Reverend Michael McCarthy, Administrator of St. Kevin Parish in Springfield on June 18, 1992 in order to convey Cardinal Bevilacqua's directions to Father McCarthy concerning the pastorship of St. Kevin Parish.

Monsignor Molloy related to Father McCarthy his understanding of the Cardinal's directions as related verbally to him by Monsignor Cullen:

1. Cardinal Bevilacqua has decided it is in Father McCarthy's best interest not to be appointed pastor of St. Kevin Parish. The reason for this is the possibility that if appointed pastor of St. Kevin Parish, he could be the subject of great publicity and tarnished reputation should the complainant go public with his story.
2. Monsignor Molloy stated that there is the possibility of Father McCarthy being appointed pastor at another parish after an interval of time has passed. This parish would be distant from St. Kevin Parish so that the profile can be as low as possible and not attract attention from the complainant. Monsignor Molloy stated that the Archbishop was not implying doubt about Father McCarthy's ability to be a pastor.
3. In response to a question from Father McCarthy, Monsignor Molloy stated that neither he nor Father Lynn read Father McCarthy's psychological report. The report had been reviewed by Cardinal Bevilacqua and was hand-delivered by Monsignor Cullen to be placed in Father McCarthy's file. The envelope which had been opened by the Cardinal was sealed with tape. Since the written release authorized delivery of the report only to His Eminence, neither Father Lynn nor Monsignor Molloy had any knowledge of the content of the report.

ADD 001243

A memo recording a meeting shortly after Cardinal Bevilacqua learns that Fr. McCarthy had been accused of sexually abusing boys. According to his aide, the Cardinal says the priest could be appointed pastor at a "distant" parish "so that the profile would be as low as possible." GJ-831

D-18a

FILE COPY

4. Monsignor Molloy advised Father McCarthy that, for the present, activities in the parish should be carried on a "business as usual" basis. The information provided to Father McCarthy should be kept to himself.
5. Monsignor stated that when the time comes for Father McCarthy to move, assistance can be provided to him should he wish it, to prepare a statement which can explain his transfer to the people of the parish.

Father McCarthy's response to the above was the following:

1. He did not agree with the evaluation he received from Dr. Miraglia.
2. At first he stated that he knows he did not go to St. Kevin Parish with a right to succession but he feels he has done a good job and for him to be taken out of the parish, he finds drastically unacceptable.
3. He expressed concern for the parish and the people because they seemed to be confused about the situation.
4. He assured us he will not contribute to any of this "going public." If the Cardinal desires, he is willing to change dioceses.
5. If he were appointed pastor of St. Kevin Parish, he would keep Father Scully, the Pastor Emeritus on at the parish. If he is transferred, then he advises both he and Father Scully should leave.
6. He does not agree with this decision of Cardinal Bevilacqua but is willing to be obedient in what the Cardinal desires.
7. With regards to a future parish, he stated he does not want to be stationed in Philadelphia County at all. He prefers to stay in Delaware County because he has never been stationed anywhere else in 55 years. He would like to be stationed in a parish where he has help. He feels he has worked very hard at St. Kevin and is not willing to have to "clean a place up" again. He would like to be at a parish that can support itself financially.

To summarize, by the conclusion of the meeting, Father McCarthy stated he is open to either being pastor of St. Kevin Parish or another parish if that, what is deemed best by Cardinal Bevilacqua.