



**PAC**

**Prosecuting  
Attorneys'  
Council of Georgia**

**Report of Child Sexual Abuse in the  
Archdiocese of Atlanta and the Diocese of  
Savannah**

**April 17, 2023**

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On January 31, 2019, the Attorney General, Christopher M. Carr, facilitated a meeting between: Peter J. Skandalakis, Executive Director Prosecuting Attorneys' Council of Georgia; Perry J. McGuire and Stephen M. Forte, attorneys for the Archdiocese of Atlanta; and Francis J. Mulcahy, Executive Director of the Georgia Catholic Conference.

During this meeting, with the consent and cooperation of the Archbishop of Atlanta Wilton D. Gregory and the Bishop of Savannah Gregory J. Hartmayer, the Archdiocese of Atlanta and the Diocese of Savannah expressed a willingness to permit the Prosecuting Attorneys' Council to conduct a third-party review of any records, files, documents, and reports concerning suspected child abuse in the possession of the Archdiocese of Atlanta and the Diocese of Savannah.

As a result of that meeting, Peter J. Skandalakis of the Prosecuting Attorneys' Council lead a file review and all parties agreed to a Memorandum of Understanding concerning that process. The file review was conducted as an independent evaluation by the Prosecuting Attorneys' Council; the Archdiocese of Atlanta and Diocese of Savannah had no oversight but agreed to full cooperation; and were given an opportunity to review the report prior to publication.

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# Table of Contents

Statement of Purpose	11
Child Sexual Abuse in the Archdiocese of Atlanta	21
Child Sexual Abuse in the Diocese of Savannah	169
Conclusion	250
Mandated Reporting of Child Abuse O.C.G.A. §19-7-5	257

## **Archdiocesan Priests with Credible Allegations of Child Abuse in the Archdiocese of Atlanta**

---

Father Jacob Bollmer	22
Father Sergio Mauricio Calle Perez	25
Father Jorge Christancho	31
Father John Douglas Edwards	34
Father Raymond Horan	42
Father Stanley Dominic Idziak	46
Father Leonard Francis Mayhew	50

## **Religious Order / Other Diocesan Priests with Credible Allegations of Child Abuse in the Archdiocese of Atlanta**

---

Father Clarence Biggers	63
Father Richard Roy Boucher	66
Seminarian Kenneth Joseph Cassity	69
Father Philip Gage	71
Father Anton Mowat	75
Father Joseph Paulantonio	87

## **Religious Order / Other Diocesan Priests with Credible Allegations of Child Abuse outside the Archdiocese of Atlanta**

---

Father Juan Alers	90
Father Charles Arnold Bartles	92
Father Charles G. Coyle	93
Father John Dowling	95
Brother Bill Early	100
Father Eugene Gavigan	101
Father Tony Jablonowoski	104
Father Michael Kolodziej	106
Father Vincent Malatesta	109
Father John Molloy	114
Father Rene Maynard	116
Father Thomas Naughton	119
Father Robert Poandl	122
Father Louis P. Rogge	126
Father Timothy Sugrue	128
Father Gino Vertassich	129
Father Roberto Jamarillo	130

## **Priests or Lay Employees with Allegations of Sexual Abuse in the Archdiocese of Atlanta**

---

Priest 1	132
Father Joseph Beltran	132
Mr. Paul Berrell	136
Priest 2	136
Priest 3	137
Mr. Rafael Gracia	138
Father Henry Groover	139
Priest 4	140
Priest 5	140
Father John Peter Kryzanski	144
Priest 6	146
Priest 7	148
Father John Jairo Meija	148
Father Gerard Miller	151
Priest 8	151
Priest 9	153
Priest 10	153
Priest 11	155

Deacon Rigoberto Santiago	157
Father Wayne Schimmelmann	158
Priest 12	159
Priest 13	161
Father William John Tuffy	161
Father Benedict Yu Bok Hyon	167

## **Diocesan Priests with Credible Allegations of Child Abuse in the Diocese of Savannah**

---

Father Wayland Brown	170
Father Lorenzo Garcia	199
Father Nicholas Quinlan	207
Father Joseph L. Reilly	209
Father Robert Teoli	210
Father John Willis Dowling	215
Father Michael J. O'Sullivan	220

## **DIOCESAN PRIESTS WITH ALLEGATIONS OF CHILD ABUSE IN THE DIOCESE OF SAVANNAH**

---

Priest 14	222
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## **Religious Order Priests with Credible Allegations of Child Abuse in the Diocese of Savannah**

---

Father Austin Martin, SDS 223

Father Bartholomew Keohane, SMA 226

Father Eugene Gavigan, OCS 227

Father Adolph J. Gall, SMA 232

Father S. John Murray, SMA 233

Father Robert Murphy, O. Carm. 234

Father Joseph Smith, SDS 236

(This is not Father Joseph Smith who is currently serving in the Diocese of Savannah)

Father James Harold, SMA 238

## **Religious Order Priests with Allegations of Sexual Abuse in the Diocese of Savannah**

---

Father Joseph Dean, GHM 240

## Religious Order Priests with Credible Allegations of Child Abuse Outside of the Diocese of Savannah

---

Father Frederick George, OSB	242
Father Robert Poandl, GHM	243

## Statement of Purpose

On July 27, 2018, the state of Pennsylvania published a report by an Investigative Statewide Grand Jury exposing acts of historical child sexual abuse within the Roman Catholic Church in that state covering a span of 70 years. The grand jury investigation revealed alleged sexual misconduct by hundreds of priests and in some instances the report described patterns of alleged cover up by the church. This prompted other states and jurisdictions to conduct similar investigations and reviews. In addition, Archdioceses, Dioceses, and religious orders began to publish reports or lists of credibly accused priests and those with allegations of abuse within their jurisdictions. In November of 2018, Atlanta Archbishop Wilton D. Gregory and Savannah Bishop Gregory J. Hartmayer each released lists of priests, deacons, and seminarians identified as credibly accused of sexual abuse of a minor from the 1950's to 2018. Both have continued to update their lists.

The survivors of child sexual abuse showing immense fortitude disclosed the mistreatment that they experienced as children in the Roman Catholic Church in the United States and Georgia. Adult survivors disclosed the identities and histories of sexually abusive individuals and prompted the release of documents and records kept by these institutions. The file review focused on information regarding allegations of sexual abuse against minors located in the personnel files of diocesan priests identified as credibly accused or as having allegations of abuse by the Archdiocese of Atlanta and the Diocese of Savannah. The report also includes information regarding religious order priests, assigned within, working, or residing in Georgia, who were identified as credibly accused or as having allegations of abuse. The file review first began with immediately evaluating whether any of the alleged sexual abuse occurred within the applicable criminal statute of limitations. The review did not uncover ongoing or active allegations of sexual abuse that could be criminally pursued. Confirming that no prosecutable

cases existed, the attention of the evaluation turned to the historical sexual abuse of children within the church and the church's response to allegations.

The report contains sections which profile each priest that has been listed as credibly accused or has an allegation of abuse by the Archdiocese of Atlanta and Diocese of Savannah. Thousands of pages of records were reviewed in an effort to locate documents relevant to sexual abuse of a minor. We have also chosen to include cases of sexual misconduct where priests abused their pastoral relationship with a victim to attempt to obtain or obtain sexual gratification. Each of the sections is a summary of the abuse allegations against the specified priest and of the church's response to those allegations. The profiles were constructed mainly from the personnel files and internal documents provided by the Archdiocese and Diocese. Information not gleaned from the files is identified and the source provided. In a few cases, we also received direct information from the victims. In addition to describing the abuse and its handling, each of the profiles also includes a list, as complete as could be constructed, of the subject priest's places of assignment over the course of his career. The assignment lists provide parishioners with a way to determine whether priests who were credibly accused of abuse ever served in their area; however, it does not mean allegations of abuse are associated with each of those assignments.

The photographs of credibly accused priests are provided where available. The intent was not to embarrass or humiliate, but to assist possible unknown victims to identify their abuser. The file review revealed that some victims could not recall the name of the priest because they were young children at the time, subsequently alleged abusers were identified through parish records. Moreover, in some sections the report may appear to be stricken with grammatical errors, however, in order not to change the meaning or intent of the records reviewed, the language is often verbatim from the documents. In portions of the report, the

records obtained from the church are reproduced in the body of the report where appropriate.

The Prosecuting Attorneys' Council gave much consideration to whether the sexual abuse suffered by the victims should be described as contained in the documents reviewed. Concerns were raised regarding the reaction and welfare of the victims to the information being published. Similar reviews around the country found that the Church would minimize allegations through euphemisms and would use more general language. They would refer to an allegation as inappropriate contact and would soften the language and indicate the priest may have boundary issues. To continue the practice of minimizing what occurred in this report neither serves the victims nor the public. One of the purposes of this report is to educate the public that child sexual abuse occurs in secret as it did in these cases. Perpetrators normalize and minimize their conduct and delayed disclosure is common. The abuse perpetrated on these victims were vile acts that should be recognized; not minimized. The names of the victims have been withheld. Where possible the victims were notified of the expected release of the report in advance.

The information in this *PAC Report* is also derived from publicly available sources; media reports; press releases; reports and the credibly accused lists from dioceses and religious orders responsible for the alleged offenders; court records; and legal settlements made as a result of claims for child sexual abuse. While lawsuits and criminal prosecutions were brought involving some of these alleged perpetrators, the majority of the claims against these individuals have not been fully evaluated in a civil or criminal court. Therefore, in most cases, the allegations have not been proven or substantiated in a court of law. Consequently, unless otherwise indicated, all the allegations should be considered just allegations and should not be considered proven or substantiated in a court of law. In all the situations contained in this report either the criminal statute of limitations had expired, the

accused was deceased, the allegations had been reported to the proper authorities or the accused had been prosecuted by the appropriate jurisdiction. Therefore, no pending criminal cases resulted from this review.

In some cases, the Archdiocese of Atlanta and Diocese of Savannah could not make available the full histories and personnel records regarding priests due to attorney-client privilege or HIPPA. Moreover, while the Archdiocese and Diocese provided the files of all individuals named on their credibly accused lists in their possession, the records regarding religious order priests were limited in many instances. The full personnel records of religious order priests are kept by their respective order not the Archdiocese or Diocese. The religious orders were not parties to the memorandum of understanding and therefore had no obligation to provide their records. The Archdiocese of Atlanta and the Diocese of Savannah also conducted a review of priests who had an allegation or allegations of abuse but were not named in their credibly accused list. In the spirit of transparency, these records were provided to the PAC as well. However, in these cases the allegations have not been proven or substantiated in a court of law and remain allegations only.

*The Prosecuting Attorneys' Council of Georgia's Report on Child Sexual Abuse in the Archdiocese of Atlanta and the Diocese of Savannah* is intended to raise awareness about the important issue of child sexual abuse, provide the public with vital information including assignment histories, and provide healing to survivors of sexual abuse through transparency. While many of the victims cannot obtain justice through criminal prosecution or civil compensation, this report exposes the offending priests, describes their conduct and the actions of those who concealed their abusive acts, providing them with some measure of vindication and transparency.

## **The Archdiocese of Atlanta**

The Archdiocese of Atlanta encompasses the northern half of Georgia covering 21,445 square miles. Specifically, it includes the 69 counties north of and including the following counties: Lincoln, McDuffie, Warren, Hancock, Baldwin, Putnam, Jasper, Monroe, Upson, Meriwether and Troup.

In 2018, then-Archbishop Wilton D. Gregory released the names of all clergy and seminarians credibly accused of sexual abuse of minors. The list has been updated on several occasions and most recently on September 28, 2022. According to the Archdiocese, the list of credibly accused clergy was prepared based on the recommendation of the Archdiocesan Review Board, which is composed of members who are laypersons and not in the employ of the archdiocese. This Board serves to advise the diocesan bishop in his assessment of allegations of sexual abuse of minors as well as his determination of a cleric's suitability for ministry following an allegation of abuse. The Board also assists in reviews of diocesan/eparchial policies and procedures for dealing with sexual abuse of minors.

The Archdiocese's list is divided into three parts:

- Priests or others under the direct authority of the Archdiocese of Atlanta where a credible allegation of sexual abuse has been made involving conduct within the Archdiocese.
- Priests or others under the direct authority of a Religious Order but assigned to the Atlanta Archdiocese where a credible allegation of sexual abuse has been made involving conduct within the Archdiocese.
- Priests or others where the Archdiocese of Atlanta has not received an allegation of sexual abuse regarding conduct within the Archdiocese, but where a credible allegation of sexual abuse has been made against them elsewhere.

The Archdiocese of Atlanta's sexual abuse policy defines credible allegation as an allegation, which offers reasonable grounds for being believed.

## **The Diocese of Savannah**

The Diocese of Savannah was formed in 1850. The Cathedral Basilica of St. John the Baptist, dedicated in 1876, is the seat of the diocese. Today, the Diocese of Savannah comprises 90 counties in South Georgia. It covers 37,038 square miles. There are 56 parishes and 29 missions within the diocese, serving about 78,347 lay Catholics.

On November 8, 2018, the Diocese of Savannah released a list of priests credibly accused of sexual abuse of a minor. According to the Diocese, the list of credibly accused clergy was prepared based on the recommendation of the Diocesan Review Board, which is composed of members who are laypersons and not in the employ of the diocese. Like the Archdiocese of Atlanta, the Board serves to advise the diocesan bishop in his assessment of allegations of sexual abuse of minors as well as in his determination of a cleric's suitability for ministry following an allegation of abuse. It also assists in reviews of diocesan policies and procedures for dealing with sexual abuse of minors.

The Diocese's list is divided into three parts:

- Priests under the direct authority of the Diocese of Savannah where a credible allegation of sexual abuse has been made involving conduct within the diocese.
- Priests under the direct authority of a Religious Order but assigned to the Savannah Diocese where a credible allegation of sexual abuse has been made involving conduct within the diocese.



- Priests where the Diocese of Savannah has not received an allegation of sexual abuse regarding conduct within the diocese, but where a credible allegation of sexual abuse has been made against them elsewhere.

The Diocese of Savannah's sexual abuse policy did not provide a definition for the term credible allegation of abuse.

## History of the Policy for Reporting Sexual Abuse

On May 11, 1988, Archbishop Eugene Marino, who had recently been appointed to the Archdiocese of Atlanta, commissioned an internal review to examine the way in which complaints of sexual abuse were handled and to establish a procedure for handling such complaints. The indictment of Father Anton Mowat for two counts of Child Molestation, two counts of Enticing a Child for Indecent Purposes, two counts of Cruelty to Children and four counts of Simple Battery in DeKalb County, Georgia, prompted Archbishop Marino's actions. The Office of Child and Youth Protection, formerly Project Aware, was originally established by the late Archbishop James P. Lyke, OFM, in 1992.<sup>1</sup> The Atlanta Archdiocese has had a sexual abuse policy in place since 1990, which was revised in 1992.<sup>2</sup> The first abuse policy was developed in 1990, revised in 1994 and revised again in 2003. In addition, in 1992, the archdiocese instituted Project Aware to educate people about the signs of child sexual abuse. It was established by the late Archbishop James P. Lyke, OFM, who called for specific measures to combat child sexual abuse.<sup>3</sup>

In 2002, following the clergy sex abuse crisis that came to light with prominent cases in the Archdiocese of Boston, the U.S. bishops adopted the national "Charter for the Protection of Children and Young People." Article Four of the Charter provided that: Dioceses/eparchies are to report an allegation of sexual abuse of a person who is a minor to the public authorities with due regard for the seal of the Sacrament of Penance. Diocesan/eparchial personnel are to comply with all applicable civil laws with respect to the reporting of allegations of sexual abuse of minors to civil authorities and cooperate in their investigation in accord

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<sup>1</sup> <https://georgiabulletin.org/news/2004/01/full-compliance-commendation-result-gavin-group-audit-archdiocese-atlanta-2/>

<sup>2</sup> Id

<sup>3</sup> Id

with the law of the jurisdiction in question.<sup>4</sup> The sexual abuse policy for the Atlanta Archdiocese was revised in 2003 after the Charter was promulgated.<sup>5</sup> The Archdiocese of Atlanta, following in the footsteps of the “Charter for the Protection of Children,” began a policy and procedure for the reporting of the sexual abuse of children with its protocol revisions in 2003.

In 1987, Bishop Raymond W. Lessard of Savannah initiated research for the establishment of a formal policy regarding child abuse. The Diocese of Savannah has had a formal Policy on Child Sexual Abuse in place since 1988 which also called for an *ad hoc* Board of Advisors to consult with the Bishop when an allegation occurred. The 1988 policy required allegations to be reported to the pastoral administrator, i.e. “employer” of the person, and said person would immediately inform the Vicar General of the complaint. If the pastoral administrator judged the complaint to be credible, said person would also contact civil authorities as directed by the Vicar General.

Under the direction of Bishop J. Kevin Boland, in 2003 the Diocese of Savannah implemented an updated policy as follows: “The person receiving a report of sexual abuse of a minor by Church personnel contacts the civil authorities first. The Pastor, Principal, or Administrator should be notified next, who then notifies the bishop or his designee within twenty-four hours. If the person accused is the pastor or administrator, the report is made directly by phone to 888-357-5330 after reports are made to civil authorities. In addition to the oral report, a written report is completed by the one receiving the allegation.”<sup>6</sup> On June 28, 2012, in response to the passage of Georgia House Bill 117, (Arch)Bishop Gregory J. Hartmayer, OFM. Conv., implemented a change to the 2003 policy that expanded upon the

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<sup>4</sup> <https://www.usccb.org/test/upload/Charter-for-the-Protection-of-Children-and-Young-People>

<sup>5</sup> [http://www.bishop-accountability.org/usccb/audit2003/Section\\_II/atlantaga.htm](http://www.bishop-accountability.org/usccb/audit2003/Section_II/atlantaga.htm)

<sup>6</sup> <https://diosav.org/cyp/reporting/procedures-for-handling-allegations>

personnel who were required to meet Policy compliance, namely to include that every adult age 18 or older who works or volunteers in any capacity.

The 2004 Compliance Audit Report from the Office of Child and Youth Protection, United States Conference of Catholic Bishops stated that: The Atlanta Archdiocese has had contact with local civil authorities regarding sexual abuse allegations, even though no new allegations have been reported to the Archdiocese since June 2002. The archdiocesan policy provides for immediate reporting of allegations to the appropriate authorities. The Archdiocese has a procedure for advising victims/survivors of their right to report allegations of sexual abuse of minors by a member of the clergy to civil authorities. The Archdiocese has established a clear and well-publicized code of conduct for all church personnel, including priests and deacons. The Archdiocese has an excellent communications policy, reflecting the archbishop's pledge to be open and transparent on issues regarding the sexual abuse of children.<sup>7</sup>

In 2012, the Archdiocese of Atlanta in its *Updated Policy of the Archdiocese of Atlanta Concerning the Protection of Children and Vulnerable Individuals from Sexual Abuse by Church Personnel* stated: In the event a report received by the Archbishop presents a Credible Allegation of Sexual Abuse, the Archbishop or his designated representative shall in turn report the information to the appropriate government authorities as provided by O.C.G.A. §19-7-5. Without limiting the provisions of Subsections 5.1 through 5.4 of this Policy, it is the policy of the Archdiocese to comply with all applicable civil laws with respect to the reporting of allegations of sexual abuse of minors to civil authorities and to advise and support a person's right to make a report to public authorities.<sup>8</sup>

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<sup>7</sup> [http://www.bishop-accountability.org/usccb/audit2003/Section\\_II/atlantaga.htm](http://www.bishop-accountability.org/usccb/audit2003/Section_II/atlantaga.htm) NOTE: The compliance audit measured activity that has occurred since the adoption of the Charter in June 2002 with the exception of certain mandated actions found in Articles 5 and 14. Actions taken by the diocese/eparchy prior to June 2002 to address allegations of sexual abuse of minors by priests and deacons are not included in this summary report.

<sup>8</sup> [https://transfiguration.com/wp-content/uploads/2020/05/Sexual\\_Abuse\\_Policy.pdf](https://transfiguration.com/wp-content/uploads/2020/05/Sexual_Abuse_Policy.pdf)

# **THE ARCHDIOCESE OF ATLANTA**

## **Archdiocesan Priests with Credible Allegations of Child Abuse in the Archdiocese of Atlanta**

### **Father Jacob Andrew Bollmer**



Ordained: 1968 Cathedral of Christ the King.  
Diocese: Archdiocese of Atlanta.

#### Assignments:

- 1968 to 1969: Assistant Cathedral Christ the King, Atlanta, Georgia.
- 1969: Assistant Secretary Catholic Services.
- 1969 to 1987: In Residence Village of St. Joseph, Atlanta, Georgia.
- October 10, 1987: Leave of Absence.
- 1987: Removed from ministry.
- 2000: Deceased.

A review of the Archdiocese records shows that, in October of 1987, Reverend John F. McDonough confronted Father Jacob Bollmer regarding allegations made by Victim 1, an ordained priest. Victim 1 informed Father McDonough that Father Bollmer had sexually abused him since he was approximately twelve years of age. Victim 1 alleged that the hierarchy of the Archdiocese of Atlanta was aware that at Father Bollmer's behest Victim 1, who was twelve years old, began staying with Father Bollmer on several occasions overnight in a house located on

the grounds of Village of St. Joseph, Atlanta, Georgia. According to Victim 1, he lived full time with Father Bollmer at Village of St. Joseph from ages fourteen to twenty-nine. Victim 1 alleged that the sexual abuse continued for nineteen years ending in May of 1987.

Father Bollmer admitted to Father McDonough that there was truth to the allegations. Father McDonough removed Father Bollmer immediately from his position as Executive Director of Catholic Social Services and his residence at Village of Saint Joseph. Father Bollmer was ordered to enter a program of psychological evaluation, diagnosis, and therapy. The results were to be passed on to Father McDonough. Records indicated, Father Bollmer refused to comply with the requirements of the evaluation and program. In 1989, Father Bollmer was dismissed from the clerical state pursuant to Canon 1395, 2. A complete and final settlement of all claims was signed by Victim 1 on January 20, 1989.

On November 6, 2007, Archdiocese records show that Archbishop Wilton Gregory received a letter from an attorney. The letter indicated that the attorney represented a client, Victim 2, now forty-seven years of age, who was allegedly sexually assaulted by Father Jacob Bollmer between 1973 and 1974 while in residence at Village of St. Joseph. Victim 2 was sent to Father Bollmer for counseling. According to the letter, initially, Father Bollmer asked Victim 2 sexual questions; then progressed to fondling; then to oral sex eight to ten times. Victim 2 alleged he was eleven years old when the abuse began. The victim requested counseling from the Archdiocese of Atlanta. Moreover, the attorney sought identification of the priest for the safety and protection of other children.

On September 8, 2008, the Archdiocese of Atlanta received a letter from attorneys on behalf of Victim 3, forty-seven years of age, and Victim 4, forty-six years of age, regarding alleged sexual abuse experienced at the Village of St. Joseph. Victim 3 and Victim 4 are brothers, who were residents of the Village of St. Joseph from 1973 to 1978. Although the statute of limitations had passed, the

case was settled by the parties on August 26, 2009. The Archdiocese continued to provide and offer counseling to the brothers, according to the records.

In 2018, Victim 5, fifty-nine years of age, who did not wish to be identified, came forward. This victim allowed Tom Regan with WSB to interview him. During the interview with Tom Regan, Victim 5 explained that in 1974, when he was fifteen years old, Father Jacob Bollmer asked him to strip while at the priest's home in the Village of St. Joseph. Victim 5 remembered Father Bollmer telling him to close the window shades and undress. Father Bollmer told the victim to pull his pants down and "spin around".

In 2019, the Prosecuting Attorneys' Council conducted an interview with Victim 5 from the Tom Regan interview, who provided further information regarding the circumstances of the abuse. Victim 5 confirmed that the abuse occurred at the Village of St. Joseph, which he described as a facility for troubled youth. Victim 5 described the allegations of abuse exactly as he had to Tom Regan with WSB. Victim 5 reported that fifteen years prior to our interview, he was made aware that Father Bollmer had become "known as a problem for the church." The church offered Victim 5 counseling and had him speak with two investigators or attorneys. Victim 5 told the investigators what had transpired. According to Victim 5, the investigators told him that he was the "only one who said this about this guy." Five years later, Victim 5 received a call from the Archdiocese of Atlanta. The Archdiocese explained to Victim 5 that another person had complained about Father Bollmer, and they needed to speak with him. Victim 5 stated that the most troubling aspect of the incident was that Father Bollmer was assigned to a home for troubled youth and acted as a priest and psychologist. Victim 5 closed the interview by expressing that what had happened to him was systemic in the church in Georgia. Victim 5 described a culture where priests provided cigarettes and alcohol to underage youth; and being 'hit' on by priests. Father Bollmer was removed from the ministry in 1987 and died in 2000.



## **Father Sergio Mauricio Calle-Perez**



Ordained: April 25, 1998, Archdiocese of Atlanta.

Diocese: Archdiocese of Atlanta.

### Assignments:

- 1998 to 1999: St. John Neumann, Lilburn, Georgia.
- 1998 to 1999: St. Marguerite d'Youville, Lawrenceville, Georgia.
- 1999: Prince of Peace, Buford, Georgia.
- March or April 2002: Leave of Absence.
- August 20, 2002: Formal Complaint.
- September 23, 2004: Laicization – Dismissed.

Prior to Father Calle-Perez's ordination on April 25, 1998, Monsignor Stephen Churchwell reported an incident to the Archdiocese involving Father Calle-Perez while a seminarian at Sacred Heart in Atlanta, Georgia. According to Archdiocese records, Father Calle-Perez offered to give a back rub or massage to Victim 6, a Hispanic male parishioner. Monsignor Stephen Churchwell reported the incident to Monsignor Donald Kenny when rumors began to circulate in the community about Father Calle-Perez's sexual advances towards this Hispanic male. Monsignor Stephen Churchwell's report did not indicate whether the male was an adult or a minor. Father Calle-Perez was ordered to undergo therapy.

The file review revealed that Monsignor Churchwell reported a second incident occurring between 1998 and 1999 involving Father Calle-Perez, while assigned to St. Marguerite in Lawrenceville, Georgia. Father Calle-Perez admitted to putting his hand down the front of Victim 7's shirt and he "squeezed the neck or chest of the boy in the sanctuary behind the altar." Victim 7 was described in the report as a teenage male parishioner. Father Calle-Perez explained that he was telling the young boy where he needed to develop more muscles. The parents of the child complained to Father Brendan Doyle, the pastor of St. Marguerite. Father Calle-Perez was ordered to continue to undergo therapy.

Archdiocese records show that in 2002, Father John Anderson, the parochial vicar at Prince of Peace, became concerned with instances in which Father Calle-Perez ignored boundaries. Father Anderson specifically identified Father Calle-Perez's friendship with Victim 8, a seventeen-year-old boy. The Archbishop at that time, John F. Donoghue, ordered Father Calle-Perez to enter St. Michael's Community in St. Louis, Missouri, for evaluation. The evaluation was completed on March 15, 2002. Father Calle-Perez was asked by the Archbishop to begin a four-to-six-week intensive program as recommended in the evaluation. Sometime in late March or early April of 2002, Archbishop Donoghue placed Father Calle-Perez on leave of absence, removing him as pastor of Prince of Peace.

On May 31, 2002, CC, Parish Administrator of Prince of Peace Church, had a conversation with Monsignor David Talley to report complaints of boundary violations regarding Father Calle-Perez. Monsignor Talley requested that CC memorialize her concerns in a letter to Archbishop John F. Donoghue. On August 15, 2002, CC drafted a letter to Archbishop Donoghue outlining her observations and concerns regarding Father Calle-Perez which involved questionable relationships with parish youth and mismanagement of parish business. Relevant

to this inquiry and file review, CC described Father Calle-Perez's behavior around male youths Victim 8; Victim 9; Victim 10 and Victim 11.

CC wrote that she and other staff members observed Victim 8, the same seventeen-year-old boy Father Anderson had expressed concerns about earlier, frequently in the company of Father Calle-Perez. The concerns included Father Calle-Perez taking Victim 8 to Charleston, South Carolina, for a parish youth trip to the beach when no such trip had been scheduled by the church. After the Charleston trip, a note which appeared to be a love letter to Victim 8 from Father Calle-Perez was located by Father Richard Zivic, a priest who shared an apartment with Calle-Perez. According to CC, Father Zivic also awoke one morning to find two teenage boys, smelling of alcohol asleep on the couch in their apartment.

Another complaint documented in the records by CC involved Victim 9, a teenage parishioner. RG reported to CC, that Victim 9 was upset about being inappropriately touched by Father Calle-Perez in the confessional. The Archbishop ordered Father John to interview Victim 9 immediately. Father John met with Victim 9, Deacon Bill Speed and an independent translator for Victim 9. According to the records, Victim 9's interview proved to be inconclusive, and he would not provide a phone number or address where he could be reached later for further interviews.

Two other incidents involving teenage boys were noted in the Parish Administrator's letter. In early 2002, Victim 10 and Victim 11 were invited to the movies and dinner with Father Calle-Perez. Calle-Perez invited the boys to his apartment afterwards and once there, refused to take them home. Victim 11 stated that they used one of their cell phones to call a family member to come and pick them up. On another occasion in 2002, Victim 11 was home alone when

Father Callez-Perez stopped by and watched television with him. Father Calle-Perez challenged him to arm wrestle which Victim 11 reluctantly agreed to. While arm wrestling with Father Calle-Perez, Victim 11 stated he was touched inappropriately. Victim 11 was twenty years old at the time of the incident according to the Parish Administrator's letter.

On August 20, 2002, Archbishop Donoghue ordered an investigation into the allegations in accordance with the provisions of Canon Law. Based on records contained in the files, professional investigators were used with law enforcement backgrounds who could also speak Spanish, as most of the witnesses did not speak English fluently. The investigators were able to personally interview some of the teenage boys involved.

Victim 11 reported to the investigators that when he was eighteen or nineteen years old, Father Calle-Perez came to his house while he was babysitting his little brother. Father Calle-Perez suggested that they arm wrestle and Victim 11 refused to participate. Father Calle-Perez insisted which led to wrestling and horseplay. Victim 11 reported that during the wrestling and horseplay, Father Calle-Perez deliberately grabbed his crotch.

RL, the maintenance person at Prince of Peace, told investigators that she observed Father Calle-Perez taking confessions in his office with young males and a piece of paper was placed over the glass to obstruct the view into the office. Victim 12, who was not mentioned in CC's letter, allegedly disclosed to RL that "Father Sergio had crossed the line with me sexually." When investigators spoke to Victim 12, he reported that while he was in Father Calle-Perez's office "Father Sergio began to touch and massage him; then fondled his private parts." Victim 12 was twenty-two years old at the time of the incident.

Investigators also spoke to Victim 10, age twenty-four, who was named in the Parish Administrator's letter. Victim 10 reported that during his sophomore year in high school, while they were swimming, Father Sergio kept trying to grab his penis. Victim 10 also corroborated the earlier account given by Victim 11; he confirmed that they were invited to the movies and dinner with Father Calle-Perez. According to Victim 10, they were invited to Father Calle-Perez's apartment afterwards, provided alcohol and the priest refused to take them home. Victim 10 also disclosed that on another occasion, Father Calle-Perez massaged his back, shoulders, and the front area around his thighs. Victim 10 told Father Calle-Perez to stop, and he did.

Investigators also spoke with Victim 8 who denied ever being alone with Father Calle-Perez, denied that he was provided alcohol and denied any inappropriate behavior or touching. Another teenager who had been identified as a possible victim, BG, wrote a lengthy letter denying any inappropriate behavior towards him by Father Calle-Perez or observing any inappropriate conduct during youth group trips.

Father Calle-Perez remained on leave of absence with no pastoral duties. Records in the file show that in August of 2002, the Gwinnett County District Attorney's Office attempted to serve Father Calle-Perez with a criminal subpoena. According to the records, the subpoena could not be served because Father Calle-Perez was not present in the state. On March 3, 2003, Archbishop Donoghue notified Father Calle-Perez that the investigation was substantially complete and placed restrictions on his duties and activities. Father Calle-Perez was provided a summary of the investigation and an opportunity to address the allegations. On September 23, 2004, Father Calle-Perez was dismissed from the priesthood through Laicization. On January 10, 2005, Father Calle-Perez filed an appeal to the decree dismissing him from the church. On February 7, 2007,

Archbishop Wilton D. Gregory requested that the dismissal be upheld, and Father Calle-Perez's appeal or recourse be denied. On October 23, 2015, the decision to dismiss Father Calle-Perez was deemed *res judicata*, meaning that the dismissal was final and binding.

The file contains a document dated November 6, 2013, in which another victim, Victim 13, filed a claim against the Archdiocese for sexual abuse perpetrated by Father Calle-Perez. Victim 13 alleged that the abuse occurred while Father Calle-Perez was a priest at St. Marguerite d'Youville, Lawrenceville, Georgia. On July 1, 2022, the Prosecuting Attorneys' Council of Georgia conducted an interview with Victim 13. According to Victim 13, the alleged abuse occurred in 1995 when he was fifteen years old. During the summer of 1995, Victim 13 traveled to Lawrenceville, Georgia from Pennsylvania to spend the summer with his grandparents. Victim 13 described that the church, St. Marguerite d'Youville, was in an old shopping plaza. Victim 13 was introduced to Father Calle-Perez by his grandparents who were parishioners at St. Marguerite. According to Victim 13, Father Calle-Perez often came over to his grandparent's home for dinner or entertainment. This allowed Father Calle-Perez to develop a friendship with Victim 13 and his cousin. Victim 13 recounted that the alleged sexual abuse occurred on one occasion.

Victim 13 recalled that it was a Monday night because his cousin and he were really interested in pro wrestling at the time. WWE wrestling came on at nine and Victim 13 recalled that was a time in the wrestling industry called Monday Night Wars. That evening he and his cousin wanted to go down to the pool. Victim 13 described that in his grandparent's development there was a pool, a basketball court, and a tennis court. Victim 13's grandfather could not take them to the pool because he had early COPD. Victim 13's grandmother was busy making dinner and Father Sergio was there. Father Sergio volunteered to take Victim 13 and his

cousin to the pool. While in the pool, Father Sergio was grabbing them by the waist, pulling them and diving under the water. Victim 13's cousin went back to the house to go watch wrestling. Victim 13 stayed to swim a bit longer. While in the changing room, Father Sergio forced Victim 13 to the ground, pulled off his shorts and began to perform oral sex on Victim 13. Victim 13 recounted that he could not move; he was paralyzed with fear. When Father Sergio finished, he pulled Victim 13's pants up, stood him up and told him if you tell you will go to hell, and no one will believe you.

Victim 13 stated that the Archdiocese of Atlanta sent two private investigators to interview him in 2013. Victim 13 was interviewed in his parents' living room with his father and brother present. Victim 13 recounted that he was interviewed for four and a half hours. According to Victim 13, the investigators told him that he was not the only one; there were five other victims. The investigators left and told him to keep in contact with the Archdiocese's Victim Advocate Director. Victim 13 stated that in 2013 he contacted authorities in Gwinnett County, Lawrenceville, and Suwanee, and worked with all three jurisdictions. Victim 13 was later notified that the statute of limitations had expired on the criminal matter. Victim 13 expressed that he felt the church completely failed in the manner in which they handled his case.

### **Father Jorge Christancho**



Ordained: May 20, 1978, Ordained Cathedral of Christ the King.

Diocese: Archdiocese of Atlanta.

Assignments:

- 1978: Immaculate Heart of Mary, Atlanta, Georgia.
- 1981 to 1984: St. Joseph, Dalton, Georgia.
- 1984 to 1987: St. Philip Benizi, Jonesboro, Georgia.
- 1987 to 1988: Leave of Absence.
- 1988 to 1992: Cathedral of Christ the King, Atlanta, Georgia.
- 1991 to 1997: Hispanic Liaison Personnel Board.
- 1992 to 1996: Shrine of the Immaculate Conception, Atlanta, Georgia.
- 1996 to 2000: St. Michael, Gainesville, Georgia.
- 2001 to 2003: St. George, Newnan, Georgia.
- September 30, 2003: placed on Administrative Leave.
- August 26, 2008: Laicization.

Archdiocese records show that on October 3, 1979, parishioner Dr. D reported that Father Christancho had molested his nineteen-year-old son, Victim 14, after mass in the sacristy of Immaculate Heart of Mary Church. Victim 14 reported the incident immediately to his father. According to Dr. D, Immaculate Heart of Mary (hereinafter IHM) leaders advised him to keep it quiet and not to return to IHM. Dr. D then consulted Father Mauro because he felt something should be done. Father Mauro spoke with Father Christancho about the incident. Father Mauro told Dr. D not to return to IHM and not to speak of it further. According to Dr. D, Father Christancho came to him later admitting that he had propositioned Victim 14 and asked for forgiveness. The way the incident was being handled concerned Dr. D and he formally complained to the Archdiocese on October 3, 1979.

On March 18, 1981, ED, reported to Monsignor Donald Kiernan, that Father Christancho had solicited his son, fourteen-year-old Victim 15, in homosexual activities. The father reported the solicitations happened multiple times. Father Christancho explained that the boy came to his room uninvited. Father Christancho invited Victim 15 to wrestle and told him to take off his glasses.



According to the priest, the boy did so and began to undo the top of his jogging suit. Father Christancho told Victim 15 it was not necessary. They wrestled for two minutes. Father Christancho stated that they did not engage in homosexual activities but admitted that he had that in mind. Christancho further admitted to the incident with Victim 14 in the sacristy that had been reported by Victim 14's father, Dr. D, in 1979. Father Christancho explained that he touched a necklace that Victim 14 was wearing.

Archdiocese records show that on March 17, 1989, Victim 16 gave a formal affidavit to Reverend Daniel J. O'Connor, of Sacred Heart, alleging that he had been sexually assaulted by Father Christancho. Victim 16 disclosed that on Friday, February 10, 1989, he had an appointment with Father Christancho who had served as his spiritual director for the past year. On this occasion, Christancho took Victim 16 to his apartment in the rectory which Victim 16 found to be unusual. Victim 16 and Father Christancho sat on a sofa with the priest's arm over the back of the sofa, towards Victim 16. The priest then invited Victim 16 into a room beside the bedroom. Christancho asked Victim 16 to rub his back, then went into his bedroom and stretched out on the bed. Victim 16 rubbed Christancho's back and shoulders. Suddenly, Christancho jumped up and pushed Victim 16 onto the bed and laid on top of him. When Victim 16 began to struggle, Christancho got off him. Father O'Connor instructed Victim 16 to write an account of the incident because it had to be brought to the attention of his superiors. Father O'Connor noted that he had known Victim 16 for over two years and had no reason to doubt the veracity of his account.

In 2005, Father Christancho's personnel file indicated that at some point in time he mentioned wrestling with a fourteen-year-old but nothing else transpired. Notes indicate the priest had an extensive sexual history with both men and women, thus, failing to honor the vow of celibacy. While at a facility at the request

of the Church, Christancho engaged in sexual activity with an adult male. Father Paul Hachey recommended that Father Christancho remain on administrative status and leave of absence from any priestly ministry.

In 2005, a young man, Victim 17, reported that he was a parishioner at Immaculate Heart of Mary when he was sexually abused by Father Christancho. Christancho was assigned to Immaculate Heart of Mary in 1978. Victim 17 disclosed that he was fifteen years old at the time of the incident. Victim 17 explained that the abuse occurred twenty years prior, and that he was finally reporting it because it had come to his attention that Father Christancho was attempting to return to active ministry. Based on Victim 17's complaint, the Archdiocese began an investigation into the matter in November of 2005. The result of the preliminary investigation concluded that the allegation was credible and noted that Father Christancho did not deny the allegation. Archbishop Wilton Gregory recommended that Father Christancho's efforts to return to active ministry be denied and that they move forward with laicization. A letter dated August 20, 2010, showed that the Archdiocese had in the past and continued to pay for counseling for Victim 17. Records indicated that Father Christancho participated in numerous treatment programs from 1981 through 2004, for his inability to practice celibacy and involvement in sexual misconduct.

### **Father John Douglas Edwards**



Ordained: June 1961, Cathedral of Christ the King.

Diocese: Archdiocese of Atlanta.

Assignments:

- 1961: Assistant, Christ the King, Atlanta, Georgia.
- 1961 to 1962: Assistant, St. Anthony, Atlanta, Georgia.
- 1962 to 1963: Assistant, St. Mary's, Rome, Georgia.
- 1963 to 1965: Assistant, Our Lady of the Assumption, Atlanta, Georgia.
- 1965 to 1966: Assistant, Sacred Heart, Milledgeville, Georgia.
- 1966 to 1967: Assistant, St Jude.
- 1967 to 1972: Pastor, Church of Our Lady, Carrollton, Georgia.
- 1972 to 1973: Pastor, St. Thomas Aquinas, Roswell, Georgia.
- June 1, 1973 to February 13, 1974: Leave of Absence.
- 1974 to 1975: Assistant, St. John Evangelist, Hapeville, Georgia.
- 1975 to 1981: Pastor, St Joseph's, Dalton, Georgia.
- 1981 to 1986: Pastor, St. Thomas More, Decatur, Georgia.
- June 20, 1986 to January 14, 1987: Leave of Absence.
- 1987: Pastor, St. Pius X, Conyers, Georgia.
- 1987: Hospital Chaplain, Sacred Heart, Atlanta, Georgia.
- 1987 to 1989: Parochial Vicar, St. Catherine of Siena, Kennesaw, Georgia.
- February 3, 1990: removed from pastoral assignments and required to take retired status.
- 1992: Laicization.
- 2017: Deceased.

The Archdiocese records include a letter dated December 1, 1962, in which Father Joseph Cassidy wrote to Archbishop Paul J. Hallinan regarding a matter involving Father Edwards. Father Cassidy wrote that he went to Rockmart, Georgia, to visit the family and explain the position of the Archdiocese. According to the letter, Father Cassidy informed the mother of the boys that the Archbishop

was aware of the case, and she was relieved that something was being done. Father Cassidy also informed the Archbishop that he visited Father Edwards in Rome, Georgia and he admitted to the charges. Father Cassidy recommended that Edwards receive treatment. No details regarding the facts and circumstances of the incident are provided. No factual details are documented regarding the "charges" to which Father Edwards admitted. However, as a result of the incident, Archbishop Hallinan prohibited Father Edwards from visiting socially in private homes; ordered no contact with the Rockmart family involved; placed Father Edwards on probation and required him to report in person to the Archbishop monthly. Father Edwards was permitted to remain at his assignment at St. Mary's Church in Rome, Georgia.

The Archdiocese files contain a letter dated August 11, 1981, from Father Anthony T. Curran, with the Church of St. Joseph, Dalton, Georgia, to Archbishop Thomas A. Donnellan, to report inappropriate behavior involving Father Edwards. Father Curran wrote that, Victim 18, a young boy in the parish had been molested in his home by Father Edwards. According to Father Curran, the incident occurred a while ago, but the boy was sixteen years old at the time of Father Curran's letter to Archbishop Donnellan. Father Curran reported that after the incident, the boy's family simply stopped coming to church. The boy, Victim 18, was baptized at the Cathedral by Father Mulroy, and who was made aware of the abuse. The letter further explained that the incident was not reported because they feared the father's reaction, who was unaware of the incident. Father Curran further described Father Edward's home as a boy's club; and an adolescent, identified as SB, also lived there and was known as Edward's "foster son." Father Curran closed his letter by writing, "What do you do with all this, I do not know. In my humble opinion, for the good of the church, the man should not be functioning as a priest."

At some period in time in 1986, the faculty and staff of St. Thomas More School, Decatur, Georgia, wrote a letter to Archbishop Thomas Donnellan, expressing deep concern for the future of the school due to the behavior of Father Edwards. The letter provided a long list of verbally abusive and harassing behavior by Father Edwards towards nuns, staff, children and parishioners. Father Edwards was removed from St. Thomas More parish on June 20, 1986.

In a letter dated Christmas 1986, Father Thomas Francis, Monastery of the Holy Spirit, Conyers, Georgia, wrote Archbishop Thomas Donnellan, to request a follow-up to a letter he wrote the Archbishop a few years ago regarding Father Edwards. The letter read that Father Francis had written Donnellan and notified the Archbishop that two sets of parents and a clergyman had told Father Francis in confidence that Father Edwards was having sexual encounters with young boys. Father Francis wrote that when Archbishop Donnellan did not reply to him, he assumed that the Archbishop was going to handle the matter in his own way. Father Francis further wrote that now that pedophilia is a major concern among the bishops, he felt compelled to raise the issue again. Father Francis learned Father Edwards had been sent out of the archdiocese three months prior over this matter, and expressed he breathed a sigh of relief that Edwards was getting treatment. Father Francis urged the Archbishop and personnel board to be careful in giving Father Edwards another assignment because he read pedophilia is incurable like alcoholism.

Records show that Father Edwards was on leave of absence from June 20, 1986, through January 14, 1987. On January 14, 1987, Father Edwards was assigned Pastor at St. Pius X Catholic Church, Conyers, Georgia. On January 29, 1987, Father Thomas Francis wrote the Archbishop to express that he disagreed with the Archbishop's decision to give Father Edwards a Pastorate. Father Francis reported in his letter that there have already been altercations at St. Pius X due to Father Edward's explosive temperament but acknowledged that it was minor

compared to the harm which might be done in the area of sexuality. In 1987, numerous parishioners of St. Pius X wrote letters to Father Ludden, Chancellor of the Archdiocese of Atlanta, to complain of Father Edward's behavior and noted that many were leaving the parish because of his rude and erratic behavior. Father Edwards was moved to Sacred Heart Atlanta, as the parish hospital chaplain on July 23, 1987.

On September 8, 1987, Father Daniel J. O'Connor wrote a letter requesting that Father Edwards be removed from Sacred Heart due to his temperament. Father O'Connor described two incidents in which Edwards demonstrated inappropriate behavior regarding his temper. Father Edwards left Sacred Heart on September 18, 1987. Father Edwards was next assigned Parochial Vicar at Saint Catherine of Siena, Kennesaw, Georgia, from October 16, 1987, to June of 1989.

On February 3, 1990, Archbishop Eugene Marino signed a decree providing that he would not give Father Edwards any Pastoral assignments in the Church and required Father Edwards to take retired status effective immediately. The decree provided: Edwards' authority to practice as a priest was suspended; he was not to seek any position or volunteer in any capacity, which placed him in a position to supervise anyone under 21, the elderly or infirm; he must notify the Archdiocese if he attempted to accept a position elsewhere; he could select a place of residence in the Archdiocese of Atlanta but not in a rectory; and he must notify the Archdiocese of his current address at all times.

On January 19, 1992, Archbishop James Lyke wrote to Father Edwards admonishing him that he needed to stop seeking readmission to active ministry. Archbishop Lyke expressed that Father Edwards' conduct was not comparable to any other priests and the allegations were dramatically and radically different. Archbishop James Lyke also refused Father Edwards' request to meet in person.

In June of 1998, a letter was received by Father Mark Lacey alleging that Father Edwards had made sexual advances toward the writer. The author of the letter only identified himself as "Catholic Parishioner", hereinafter Victim 19. Victim 19 reported that in the 1960's (65, 66 or 67) Father Edwards of LaGrange, Georgia made sexual advances toward Victim 19 and a high school friend in their hotel room at a Catholic Convention. Victim 19 expressed that he felt guilty about not telling anyone sooner. He continued by writing that it was an incident that they joked about in high school, and they really didn't understand the consequences of Father Edwards' behavior at the time. Victim 19 expressed that he was not trying to sue the church, embarrass the church in any way, he only wanted to protect the children. Victim 19 further wrote that Father Lacey may already know that Father Edwards is a homosexual and requested that the church give Edwards help to control his sexual preferences. Victim 19 also requested that Edwards be assigned to positions that keep him away from young boys. In closing, Victim 19 expressed he does not want to give his name but implored Father Lacey not to dismiss his correspondence as a prank.

On April 16, 2002, Victim 20 wrote a letter to Archbishop John Donoghue, recounting his sexual abuse by Father Edwards. Victim 20 explained that the memories of what happened to him have haunted him for twenty years. He wrote that shame and embarrassment have kept him silent over the years. The sexual abuse occurred at St. Thomas More in Decatur, Georgia, during the early 1980's when Victim 20 was in high school. Victim 20 described the impact the abuse had on his life: the inability to maintain a job; self-medicating with alcohol; troubled relationships with friends and family; and financial problems. Victim 20 expressed that he does not wish to be known or to harm the church, he simply was seeking assistance with the cost of his therapy. Victim 20 closed the letter by asking for prayers; and writing that he hoped one day he could forgive Father Edwards and find peace.

On October 21, 2006, Victim 21 sent an email to Archbishop Wilton D. Gregory to report that he was allegedly molested by Father Edwards while an altar boy at Our Lady of Assumption in the 1960's. On October 22, 2006, records show that Archbishop Gregory forwarded the email to Greg Eddy for investigation "Protocol No. 52213". No other details were available regarding this allegation.

The records also contained a handwritten note by an unidentified author. The note reads that Victim 22, who was twenty-six years old at the time of the note, was ten years old when Father Edwards brought him and another boy to Lake Allatoona. Father Edwards got into bed with Victim 22 and the child fought him off. According to the note, Father Edwards told Victim 22 not to tell. The boy told his father who reported it to the Archdiocese and Father Edwards was removed. The handwritten note further read that when Father Edwards was in Dalton he more or less adopted a boy who lived with him. The note also indicated that while on a trip to New York City, Father Edwards took the oldest boy to a bar and showed him pornographic movies to educate him. The note read the oldest boy, Victim 23, was now twenty-three to twenty-four years old and a wreck. The unknown writer indicated he or she believed Victim 23 had a homosexual relationship with Father Edwards.

In 2010, records showed that the sister of Victim 24 wrote Archbishop Wilton Gregory to follow up on a meeting between her family and his predecessor, Archbishop Donahue. The writer explained that her brother, Victim 24, was horribly sexually abused by Father Douglas Edwards from 1971 to 1976. According to the sister, Father Edwards was assigned at St. Joseph's Catholic Church in Dalton, Georgia. Victim 24 was ten years old when the sexual abuse began, and it continued until he was sixteen. She confided to Archbishop Gregory that her brother has been in a dark, isolated, and tortuous existence. Victim 24's sister described him as being consumed by alcohol and drug addictions as well as emotionally broken. She closed by requesting assistance with the cost of therapy.



Voluminous records indicate that the Archdiocese of Atlanta provided financial assistance to Victim 24 for expenses related to counseling citing pastoral considerations. According to the records, Victim 24 passed away in December of 2015 at the age of fifty-four.

Other documents in the file show that Archbishop Donahue met with Victim 24's parents on February 24, 2004. During that meeting, Victim 24's parents reported the sexual abuse their son endured at the hands of Father Doug Edwards. The parents explained in a letter that the abuse occurred twenty-nine years ago, and their son did not recall the episodes of abuse until several years ago. The parents admonished the Archdiocese for sending Edwards to Dalton, "backwoods of Atlanta", alleging that they knew he was a pedophile. In a letter to the family dated March 10, 2004, Archbishop Donahue explained that Father Edwards was deceased and there was no way to confront him or investigate the allegations. Archbishop Donahue expressed concern for Victim 24 and offered the family counseling or pastoral care.

In 2018, a lawsuit was filed by a man identified as Phillip Doe, Victim 25. Victim 25 alleged that he was an altar boy at Saint Joseph's Catholic Church in Dalton, Georgia from ages twelve to fifteen, and that he was sexually molested by Father Edwards from 1976 to 1978. According to the lawsuit, Father Edwards directly supervised the altar boys, leading their meetings and practices, and had a house on Lake Allatoona in Acworth, Georgia, where he would take groups of boys from Saint Joseph's. The suit further alleged Father Edwards sexually molested Victim 25 eight to ten times, fondling Victim 25's penis and performing oral sex on him. Victim 25 never reported the alleged abuse to church officials but maintained that there were other victims and that the church knew about Edward's history of abuse.

In 2019, the Prosecuting Attorneys' Council conducted an interview with Victim 26, who alleged that he had been a victim of Father Edwards. Victim 26 had never disclosed the abuse to anyone until a year earlier in 2018. According to Victim 26,

the abuse occurred between 1962 and 1964 when he was between twelve and thirteen years of age. Victim 26 served as an altar boy at Lady of Assumption in Brookhaven, Georgia. Father Edwards had a close relationship with Victim 26's parents. Victim 26's parents, with their blessing, allowed him to go to Father Edward's home in Milledgeville, Georgia. According to Victim 26, his parents had no knowledge about the abuse.

### **Father Raymond Horan**



Ordained: May 18, 1968.

Diocese: Archdiocese of Atlanta.

#### Assignments:

- 1968 to 1969: St. Thomas More, Decatur, Georgia.
- 1969 to 1971: Teacher, St. Joseph High School, Atlanta, Georgia.
- 1969 to 1971: In residence, St. Thomas More, Decatur, Georgia.
- 1971 to 1973: Assistant, St. Joseph's, Athens, Georgia.
- 1973 to 1974: Assistant, Sacred Heart, Atlanta, Georgia.
- 1974 to 1977: Mother of Our Devine Savior, Toccoa, Georgia.
- 1977 to 1981: Pastor, Transfiguration, Marietta, Georgia.
- 1981 to 1987: Pastor, St. Peter and Paul, Decatur, Georgia.
- 1987: Sabbatical One Year.
- 1988 to 1989: Parochial Vicar, St. Jude's, Atlanta, Georgia.
- 1989 to 1992: Pastor, St. John the Evangelist, Hapeville, Georgia.
- 1992: Removal of all Clerical Privileges.
- 1992 to 2015: in Residence, Most Blessed Sacrament, Atlanta, Georgia.
- June 9, 2017: Deceased, Senior Priest with the Archdiocese of Atlanta without Assignment at time of death.

On July 29, 1992, Father Henry C. Gracz, pastor of St. John the Evangelist Catholic Church, had a meeting with Victim 27, who was approximately thirty-three years old at the time. At the meeting, Victim 27 disclosed he had allegedly been sexually abused by Father Raymond Horan. Victim 27 confided that the sexual abuse occurred in 1974, when he was fourteen years old, while on a camping trip with Father Horan. Three teenagers and one college student accompanied Father Horan on this trip as well. Victim 27 explained the teenagers took turns sleeping in the camper bed of Father Horan's pick-up truck and in a tent. One evening Victim 27 was trying to go to sleep; he was laying on his back on top of his sleeping bag in his underwear. Father Horan was lying next to him in the camper. Father Horan reached over and placed his hand in Victim 27's underwear and on his penis for what seemed like at least five minutes. Victim 27 explained that he was shocked and laid there motionless for the rest of the evening. Victim 27 did not feel safe and had difficulty falling asleep during the remainder of the trip. Victim 27 further described the experience as ruining what is typically considered "the happiest days" of a person's life.

According to Victim 27, the abuse led to alcohol and drug dependence; suicidal thoughts; and leaving the Catholic Church. Victim 27 requested \$100,000 in damages and confirmation that Father Horan had or would receive treatment, in exchange for signing a release form. Letters from the Archdiocese showed that Victim 27 was offered treatment and therapy, pastoral services and reimbursement for any treatment or therapy he had previously received. No further records were illuminating as to the resolution of Victim 27's other requests. Records in the file indicated the matter was turned over to counsel for both parties. Letters contained in the file indicated that Father Horan acknowledged that he had engaged in the inappropriate behavior complained of in the 1970's. Moreover, a letter drafted by Father Gracz on October 16, 1992, noted that a

total of three incidents were mentioned during the investigation into Father Horan's conduct.

As a result of the disclosure by Victim 27, the Archbishop at that time, James P. Lyke, imposed restrictions on the priestly functions of Father Horan in 1992. The limitations placed Father Horan into a category of those living in a penitential state without clerical privileges and ceasing all exercise of sacred orders. In a letter drafted by Monsignor Edward J. Dillon to Father Horan in 1993, he expressed that Archbishop Lyke did not even want him to return to the ministry even in a restrictive capacity. Archbishop Lyke was battling cancer at the time and a successor was being sought. Archbishop Lyke's successor, Archbishop Donoghue, failed to present Father Horan's case to the Congregation for the Doctrine of Faith in a timely manner to be submitted for judgment. In 2005, when Wilton D. Gregory became Archbishop, he discovered the oversight by Archbishop Donoghue and immediately reaffirmed the restrictions placed on Father Horan by Archbishop Lyke. Archbishop Gregory required Father Horan to sign another acknowledgement of the restrictions. Father Horan continued to be restricted from: publicly celebrating mass; conducting other types of public ecclesiastical ministry; presenting himself to the public as a priest; wearing clerical dress; associating with minors in the absence of appropriate adult supervision; and changing his place of residence without prior approval of his superior.

Despite the restrictions imposed on Father Horan by Archbishop Lyke in 1992, Father Horan continued to request work in active ministry during Archbishop Donoghue's tenure. In 1997, Archbishop Donoghue allowed Father Horan to conduct the baptism of Horan's cousin's child. Despite Archbishop Donoghue's failure to timely present Father Horan's case to the Congregation for the Doctrine of Faith, records in the file indicated that Archbishop Donoghue was aware of the allegations and found them to have merit. In a letter to Victim 27, Archbishop

Donoghue wrote, "Although I have never met you, I do know your mother and father and your brother, Father A. I also know what a terrible injustice was done to you in 1974 by a man who called himself a priest but whose actions were hideous and unspeakable," thus acknowledging his awareness of the allegations.

The Archdiocese records noted that a phone call was received by a member of the Archdiocese staff on February 21, 1991, from a woman alleging that her son, Victim 28, had been molested by a priest some years ago and wanted to speak to the Bishop. The woman is not identified in the note. The woman stated that the molestation was reported to Jake "Bulmer." According to the records, Bulmer told the woman he would handle the matter and if the priest was "O.K." that the file would be destroyed. The woman stated that "Archbishop Donnellan never knew of the situation"; and therefore, she would like to meet with Bishop Lyke to see if the matter had been addressed. The note further read that the situation came to a head in 1983. The woman's son, who was seventeen years old at the time, wanted to be a priest. The note which appeared to be attributed to Father Dillon further read that Victim 28 was connected with a priest, and they became very involved. "They" realized what was going on and went to Jake Bulmer. According to the note, Bulmer became involved in treating them both. The priest was to never contact Victim 28. The note continued, "then Bulmer has same thing going and left priesthood." The woman further indicated that she did not want any other family to go through what they had. The caller's intent was to make sure there were no longer any issues with the priest and wanted no publicity. The woman identified the subject priest as Ray Horan. While the documents refer to a priest named "Jake Bulmer", it is highly likely that the priest referenced in the note was Jacob Bollmer who has also been identified as credibly accused.

The Archdiocese records also contained a letter dated August 19, 1983, written on Catholic Social Services letterhead addressed to "Priest" and signed by

“Jake”. The letter read that on August 17, 1983, Jake and the Priest had a conversation in which they agreed that further conversations regarding the truth or falsity of past events between the victim and priest were pointless; and that the priest acknowledged responsibility for the relationship and expressed a desire to remain in active ministry. Jake wrote that the nature of the relationship was inappropriate for a committed celibate priest and the priest is to have no further contact with the victim. The letter further provided that the priest was required to move immediately and obtain therapy. The therapist was required to report to Jake regarding the priest’s attendance and progress. Jake wrote that the written reports will be kept in a file under a pseudonym, and when some time has passed the file will be given to the priest to do with as he wished. The priest was instructed by Jake to ignore the victim if he exerts any pressure, threat of disclosure or attempts of blackmail. Jake wrote that he would take appropriate action through channels at his disposal should the victim proceed in that manner. Jake further instructed the priest to take steps to rectify the matter with the family with an attitude of forthrightness. The letter drafted by “Jake,” appears to address the matters disclosed in the phone call received by Archdiocese staff on February 21, 1991, from the woman alleging her son, Victim 28, had been molested by Father Raymond Horan. The fact the letter signed by “Jake” was written on Catholic Social Services letterhead makes it almost certain that it was drafted by Father Jacob Bollmer who once served as Executive Director of Catholic Social Services.

### **Father Stanley Dominic Idziak**



Order: Diocesan Order – Society of Catholic Apostolae (Pallotine Fathers).

Ordained: April 8, 1962, Castel Gandolfo, Italy.

Diocese: Archdiocese of Atlanta.

Assignments:

- 1963 to 1965: Teacher, Religious Education, Pius XI High School, Milwaukee, Wisconsin.
- 1965 to 1972: Teacher and Dean of Religious Education, St. John Neuman High School, Williamsville, New York.
- 1973 to 1978: Spiritual Moderator for Lay Religious Organization.
- 1977 to 1977: Spiritual Moderator / Chaplain for Professional Firefighters.
- 1968 to 1973: Local Consultor for Community.
- 1973 to 1978: Local Superior for Community.
- August 8, 1978: petitions for transfer/incardination with Archdiocese of Atlanta.
- 1978 to 1981: Assistant Pastor, All Saints, Dunwoody, Georgia.
- October 19, 1983: Incardination into Archdiocese of Atlanta completed.
- 1981 to 1985: Assistant, Corpus Christi Church, Stone Mountain, Georgia.
- 1985 to 1988: Pastor, St. Michael's, Gainesville, Georgia.
- 1988: Removed from Ministry.
- December 29, 1992: Dismissed from Ministry through Laicization.
- January 3, 2017: Deceased.

In April of 1988, Father Idziak was accused of sexually molesting two young boys, Victim 29 and Victim 30 between 1985 through 1988. The abuse was reported to the authorities. In an Atlanta Journal - Atlanta Constitution article published on February 20, 1991, Staff Writer, Sandra McIntosh, reported that the DeKalb County District Attorney at the time, Robert E. Wilson, stated that allegations against Father Idziak were made by the family in 1988, but the priest was not indicted at the request of the family. At the time of the allegations in 1988, the parents of Victim 29 and Victim 30 declined to prosecute the case because of the publicity to which the children would be subjected were the case to go to trial. The

Archdiocese conducted an ecclesiastical investigation immediately following the accusation; and removed Father Idziak from ministry. Father Idziak was sent to Saint Luke's Institute in Washington, D.C. where he remained until September of 1988. Later, Father Idziak resided for an extensive period at a facility run by the Servants of Paraclete, in Albuquerque, New Mexico.

In February of 1991, the parents of Victim 29 and Victim 30 filed a civil lawsuit against Father Idziak, the Archdiocese of Atlanta, and the Roman Catholic Church. During that litigation, it was revealed that in addition to Victim 29 and Victim 30, Father Idziak was also accused of molesting three other boys Victim 31, Victim 32 and Victim 33. The boys were able to describe multiple incidents of fondling with extensive contextual details. At the time, regarding the allegations involving Victim 31, Victim 32 and Victim 33, Georgia's statute of limitations had expired. The civil suit brought on the behalf of Victim 29 and Victim 30 was later settled in June of 1992. On December 29, 1992, Stanley Idziak was dismissed from Ministry through Laicization.

In 2017, another lawsuit was filed in the Northern District of Georgia against Stanley Idziak's Estate alleging that the former priest had fondled and performed acts of sodomy upon Victim 34 when he was twelve years old. Father Idziak was deceased at the time the lawsuit was filed in the United States District Court. The lawsuit alleged that the abuse occurred between 1982 and 1985 when Victim 34 was an altar boy at Corpus Christi Catholic Church in DeKalb County. At the time of the filing, Victim 34 was forty-seven years of age. Although the Archdiocese was not a party to the 2017 lawsuit, records indicated that based on pastoral considerations rather than legal considerations, they had been providing monetary assistance to Victim 34 for counseling and related services. According to letters reviewed in Father Idziak's file, the assistance to Victim 34 was approved in 2007 by Archbishop Wilton Gregory, citing pastoral considerations. In an article



published in the Atlanta Journal-Constitution on January 3, 2018, by Joshua Sharpe, he reported that an attorney for Victim 34 withdrew the complaint after receiving a settlement from Stanley Idziak's Estate.

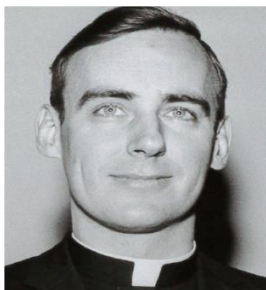
Archdiocese records show that on April 10, 2002, another complaint was received by the Archdiocese of Atlanta. The complainant, Victim 35, wished to keep his identity confidential. Victim 35 confided to Archdiocese staff that he was molested by Stanley Idziak when he was a student at St. Pius X High School in DeKalb County. The abuse began when Victim 35 was approximately sixteen years of age. Victim 35 recalled that Father Idziak was serving All Saints parish at the time. Victim 35 also mentioned behaviors by other priests at All Saints, that he believed were boundary violations and highly inappropriate. An Archdiocese victim services staff member asked how she could assist Victim 35 and he identified two things. Victim 35 requested assistance with counseling and an opportunity to express to a priest at All Saints that while his conduct was not criminal, it was a boundary violation that continued to bother Victim 35 over the years.

Father Stanley Idziak's file contains a signed and notarized statement by Father Noel Neary, dated October 6, 1989. In the statement, Father Neary wrote that he had prima facie evidence of cover-ups and the protection of priests accused of sexual misconduct with minors and adults by authorities in the Archdiocese of Atlanta. Father Neary further alleged that he has witnessed the defamation and firing of whistleblowers who exposed the behavior. Specifically, Father Neary referred to Sister Jean Marie Stross, who he wrote helped expose Father John Douglas Edwards, as well as himself.

The file also contains a letter dated May 29, 1990, from Father Neary to Monsignor Rino Passigato, the Apostolic Nunciature of the Catholic Church in the United

States, located in Washington, D.C. In the letter, Father Neary alleged that he was improperly suspended by Archbishop Eugene Marino for complaining about their refusal to address the sexual abuse scandals and their attempts to suppress the truth. Father Neary described how he has not been given an assignment since August of 1989 and was required to undergo tests for spurious disturbances and disorders such as homophobia. Father Neary further wrote that he lost twenty years of seniority and remained in “limbo” working in Detroit in temporary assignments with Cardinal Szoka’s permission. Father Neary also provided the Nunciature with District Attorney Robert Wilson’s contact information, and mentioned the victims of Father Mowatt, Father Bollmer and Father Idziak. Father Neary closed the letter by alleging that the aforementioned priests’ protectors are still in positions of influence in the Archdiocese of Atlanta. On June 5, 1990, Monsignor Rino Passigato responded to Father Neary by writing that he must take up his grievances with the Archdiocese of Atlanta. According to the Archdiocese, Father Neary had been disciplined on numerous occasions and was retaliating against Archbishop Marino for suspending him. Documents provided by the Archdiocese on March 17, 2023, contain records of disciplinary matters involving Father Neary.

### **Father Leonard Francis Xavier Mayhew**



Ordained: May 28, 1955, in New York City for the Diocese of Savannah.  
Diocese: Archdiocese of Atlanta.

Assignments:

- June 13, 1955: Assistant Rector, St. Thomas More, Decatur, Georgia.
- 1956: Archdiocese of Atlanta established and became a priest for the new diocese.
- 1959: St. Anthony, Atlanta, Georgia.
- 1960: St. Joseph's, Atlanta, Georgia.
- 1960: Parochial Vicar, St. Anna, Monroe, Georgia.
- 1962: Administrator of Parish, St. Peter, LaGrange, Georgia.
- 1964: Pastor, Holy Cross, Atlanta, Georgia.
- 1966: Archdiocese of Atlanta until resignation – due to ill health.
- 1968: Removed from Ministry /Laicization.
- February 20, 2012: Deceased.

A review of the Archdiocese records indicated that allegations of child sexual abuse were made against Father Mayhew from 1962 through 1968.

#### 1962

The file contained notes dated April of 1962. The author is not identified, and the contents of the notation can neither be attributed to a specific person nor incident. The first note reads, "First talked with LM pastor at LaGrange about trouble during term no record kept. LM transferred to LaGrange rather than Athens because no school at LaGrange." The second note reads, "LM assured that he had the troubles due to the death of his mother and subsequent dependency, it was a 'one shot'."

#### 1964

The file contained notes dated May of 1964. The author of the note is not identified and thus cannot be attributed to a specific person or incident. The notation reads: "Learned LM pastor of new parish (Holy Cross) after long talk his assurance that it had not happened since I came. This, however, was neither proven nor disproved. I again insisted he come to me first if in trouble."

The file also contained notes dated October/Winter of 1964. The author is not identified and thus cannot be attributed to a specific person or incident. The notation reads:

“Reported by RM that parents of boys had told him about abuses at Holy Cross. Questioned LM immediately.

-Told him had not completed investigation. Asked LM to come clean or interviewer would have to confront LM with the parents and the boys.

-Admitted to initiation for altar boys in the rectory - divesting clothes, shaving cream, cold shower. Massaging abdomen until red (CB) “wrestling”.

-Names: J and DM, RF, BD, MS, KF.

-Told LM he had dual role: to protect Church and Priest (also looked at as rehabilitation and Punishment). Must get full account, in order to protect church (including boys and family). Acting not with animosity to priest, rather to help a sick priest by rehabilitation. Will not punish you at this time by depriving you of your parish but place these 2 charges on LM: 1) No boys in rectory, or on trips except with a parent; 2) See DS for treatment immediately.”

### 1966

The Archdiocese files showed that in 1966, several victims and their parents reported sexual abuse allegations against Father Mayhew to the Archdiocese. Father Joseph L. Bernardin witnessed the interviews of the victims held on October 22, 1966. Notes from the interviews were contained in the files.

### Victim 36

Victim 36 was fifteen years old at the time of the interviews. According to Victim 36, approximately two weeks before school ended, Father Mayhew asked him to do something unusual. Victim 36 was over at the rectory to go over something he was to do as an altar boy. While Victim 36 was at the rectory, Father Mayhew asked him if he knew how some of the clubs initiate their members. Victim 36 told him that one club does it by sticking pins in the new member. Father Mayhew asked if he knew of some other ways. Victim 36 told Father Mayhew about the "cherry belly". The "cherry belly" is slapping someone's stomach until it becomes red. Father Mayhew told Victim 36, he wanted to have a club for the altar boys and initiate them into it. Father Mayhew also said he wanted to give Victim 36 a cherry belly which he did. Victim 36 stated he only removed his shirt for it and after Father Mayhew did the "cherry belly" Victim 36 left. Father Mayhew told him to keep the whole thing a secret. This happened approximately fifteen times.

On another occasion, Father Mayhew put a blindfold on Victim 36. Father Mayhew placed a penny on the floor and instructed Victim 36 to find the penny while blindfolded. Father Mayhew said for every minute Victim 36 could not find the penny, Father Mayhew would take something away. For each minute that passed, Father Mayhew would take off a piece of Victim 36's clothing. When every article of Victim 36's clothing had been removed, Victim 36 found the penny which Father Mayhew had placed there for him to find. Victim 36 explained that he could tell the penny had been held by a warm sweaty hand. This happened one time.

Victim 36 recounted how the cherry belly happened almost every time he went over to the rectory to see Father Mayhew. Another form of "initiation" described by Victim 36 was called the "Ice Treatment." Father Mayhew would remove all of

Victim 36's clothes and then put ice on his stomach, under his arms and between his legs. This happened two or three times.

Another form of initiation was the "Shaving Cream" treatment. Father Mayhew would make Victim 36 take off his clothes and Father Mayhew covered him with shaving cream. After that, Father Mayhew made Victim 36 take a shower. Father Mayhew also pricked Victim 36 with pins after making him take his clothes off. Victim 36 reported that Father Mayhew pricked his arms, legs and back with the pins. The incident with the pins occurred one time.

According to Victim 36, Father Mayhew tried to get him to do these same things to Mayhew. Victim 36 tried to get out of reciprocating the acts, but one time Father Mayhew got Victim 36 to give him the ice treatment, cherry belly and the pin treatment.

Father Mayhew would hug Victim 36 or try to. On three occasions (with clothes on) Father Mayhew pressed himself against Victim 36's back forcing his penis into Victim 36's body. On one occasion, Father Mayhew did this to Victim 36 in the front after throwing him on the bed.

Victim 36 recalled that it happened during a two-month period before school was out until the week of the interview with the church. On Wednesday of the week of the interview, Father Mayhew threw Victim 36 on the bed and pressed himself against him. On Thursday, Father Mayhew asked Victim 36 to take his clothes off. Victim 36 explained to the interviewers that it had gone too far, and Victim 36 told his father about the incidents. The notes in the file indicated that the interview of Victim 36 was witnessed by Father Joseph L. Bernardin, on October 22, 1966.

### Victim 37

At the time of Victim 37's interview he was sixteen years of age. Victim 37 reported that the first time Father Mayhew asked him to do something unusual was at the end of July or early August of 1966. Father Mayhew asked Victim 37 to help him bring his boat to the lake. On the way up, Father Mayhew asked him about the ways young people are initiated into clubs. Victim 37 told Father Mayhew about the "cherry belly" (slapping the stomach until it becomes red).

On the way back from the lake Father Mayhew asked Victim 37 to show him how the cherry belly was done. When they arrived at the rectory Father Mayhew did the cherry belly to Victim 37. Father Mayhew asked Victim 37 to unbutton his shirt and lower his pants and shorts enough so that he could slap Victim 37's stomach.

Father Mayhew told Victim 37 he wanted them to become better friends. According to Victim 37, Father Mayhew made him promise not to tell anyone. Victim 37 reported that the incident did not happen again, because Victim 37 never gave Father Mayhew another chance to. On Sundays, Father Mayhew would ask Victim 37 to come over to the rectory, but Victim 37 refused. Father Mayhew stopped asking. Victim 37 disclosed that it also happened to another boy, Victim 38. During the interview, Victim 37 also disclosed that Victim 38's sister, KG said that sometimes after the CYO board meetings Father Mayhew would take a boy, whom Victim 37 identified only as the "M's family boy", to the priest's room. Victim 37 didn't know if anything abusive happened between Father Mayhew and the "M's family boy".

According to Victim 37, after CCD classes he, Victim 38, Victim 38's sister KG, and some other girls discussed Father Mayhew. The boys confided to the girls that Father Mayhew had gotten them to tell him about initiations. KG knew what had happened to Victim 38. One of the other girls, SM, told KG that Father Mayhew

had tried to do something to her brother, Victim 39, who is now in college. Victim 38 told Victim 37 about his experience with Father Mayhew after the CCD class. This prompted Victim 37 to tell his father when he got home. The notes in the file indicated that the interview of Victim 37 was witnessed by Father Joseph L. Bernardin, on October 22, 1966.

#### Victim 40

Notes in the file indicated that Victim 40 reported that the cherry belly “was done to each other almost every time”. Victim 40 also mentioned the ice treatment.

#### Victim 41

During the interview, Victim 41 reported that he had to take his clothes off twice, once in the presence of others. The second time, Victim 41 and Father Mayhew were alone, and Mayhew also took his clothes off. Victim 41 disclosed that the day before the interview, Sunday, October 23, 1966, the following acts occurred: cherry belly; Victim 41 was covered with shaving cream; Father Mayhew covered Victim 41's penis with ice; Mayhew put Victim 41's head between Mayhew's legs; Mayhew made Victim 41 kiss his feet; and Father Mayhew made Victim 41 lie naked on the bed while Mayhew laid on top of him while wearing only shorts.

In notes contained in the file by an unidentified author, Father Mayhew appeared to have admitted to the conduct. The note reads: “LM said he did not want to be a priest and this problem is related to that – a way of getting out of the priesthood. Since July 20 –True of the G boy – Hasn't seen the N boy in some time. Done with consent of boy – no force. Resign Parish and leave diocese. Suspension (only Holy Cross parish). Does not want Canonical trial. Does not want to confront 2 boys.”



## 1967

The file contained notes dated October 2, 1967, and the author is identified as H. Cross. The notes are written by hand and concern "Evidence of Recurrence". The notes allude to a prior incident and refer to a new incident. The notes memorialized an interview with Father Mayhew regarding allegations of sexual abuse:

- "Ask JLB to explain the procedures, your rights, duties, possible punishments.
- Past – review by PJH
- Present – "Statement by LM denial of facts & quiet" and "adm of facts and quiet".
- Present charges presented by JLB from evidence of two sets of parents and two boys.
- Again ask for general statement from LM.
- Break
- Summing up – will you resign?
- If you do – suspend administrator – leave or remain – "Explanation"."

In April of 1967, Father Mayhew resigned and requested to be returned to the lay state. On April 6, 1967, Archbishop Paul J. Hallinan wrote a letter to Rome requesting laicization. As of November of 1967, Rome had not granted laicization. On August 9, 1968, Father Mayhew was listed as on leave from the Archdiocese in the Catholic Directory.

## 1998

On June 11, 1998, TD, with Archives of the Archdiocese of Atlanta, noted that they received a call from a woman named MB, of DeKalb County. MB stated that she

had heard Father Mayhew had died and she wanted to be sure that he was “stone cold dead.” MB alleged that Father Mayhew had molested her brother, Victim 42 while he was an altar boy at St. Thomas More, Decatur, Georgia. MB further stated that her brother’s life was ruined as a result of the molestation. No further information was provided regarding this specific allegation.

### 2001

On July 25, 2001, an attorney representing Victim 43 sent the Archdiocese of Atlanta a letter alleging that their client suffered sexual abuse at the hands of Father Mayhew while an altar boy.

According to the correspondence, Victim 43 served as an altar boy under Father Mayhew at Holy Cross parish and was allegedly subjected to repeated, unwelcome sexual contact. Victim 43 was asked to complete extra work at the rectory and taken to Mayhew’s bedroom. Mayhew would blindfold Victim 43 and make him search for coins that Mayhew had placed on the floor. If Victim 43 did not find the coin within a certain period of time, Mayhew would make him take off a piece of clothing. This game was repeated.

On other occasions, Mayhew made Victim 43 remove his clothes and have the boy lay on top of Mayhew who also had no clothes on. The complaint further alleged that Mayhew would place shaving cream on Victim 43’s testicles. When Victim 43 refused to perform oral sex on Mayhew, Mayhew would place Victim 43 in a cold shower and a bath with ice. Other altar boys were also involved in the abuse, and they reported the behavior to their parents. According to the attorney’s letter, the parents met with the Archdiocese and were told that Father Mayhew would be removed from the parish.

2007

The Archdiocese records contained a letter dated November 21, 2007, from Archbishop Wilton Gregory to Archbishop of New York, Edward Egan. In the letter Archbishop Gregory informed Egan of the following:

-In 2007, the AOA received an email from a person alleging that he had been sexually abused by Mayhew while he served as a priest.

-Attempts to follow up with the person were unsuccessful.

-In 2001, the AOA spoke with an attorney representing a man who claimed to have been sexually abused by Mayhew in the 1960's when he was an altar boy.

-The attorney held a press conference to discuss the matter and after conducting attorney to attorney correspondence, no conclusion to the matter was reached. There is mention of another complaint prior to the 2001 complaint.

- Archbishop Gregory provided two addresses for Mayhew in New York and informed Archbishop Egan that Mayhew may be living there.

On February 7, 2008, Archbishop Egan wrote a response to Archbishop Gregory. Archbishop Egan wrote that he informed their Legal Counsel to examine the matter. One of the staff members was able to speak to Mayhew, who confirmed he was a priest of the Archdiocese of Atlanta. Archbishop Egan further informed Archbishop Gregory that in compliance with the Archdiocese of New York's policy, he instructed legal counsel to notify the appropriate District Attorney's Office of Mayhew's presence. The Archdiocese of New York has a policy whenever another diocese notifies them that a credible allegation of sexual

abuse of a minor has been made against a priest who is residing in the Archdiocese, they are to notify the appropriate District Attorney.

IM-10/2/1967

H. CROSS-II

Oct 1967

1. Evidence of Recurrence
2. Ask JLB to explain Procedures  
    { your Rts & Duties  
    { possible punishments
3. Part - Review by JLB
4. Present - Statement by IM  
    { denial of facts + quiet  
    { adm of facts + "
5. Present - charges presented by JLB  
    from Evidence of 2 sets of parents  
    + 2 boys, check each pt. IM
6. Again ask for general statement  
    from IM.
7. Break
8. Summary-up: Will you resign?  
    DECISION - Wed  
    with statement to Administralor  
    3. Leave or Remain  
    "Explanation"  
    Do you wish # 3 or # 4

Evidence of Recurrence JRB

Rights + Duties - Procedures

1. Past
2. Present (since Return) LM  
+ May
3. Present - Charges JRB  
check each pt -
4. Break -

Do you wish to resign?  
If so - { Suspend  
          { administrator  
Expl. → Leave or remain  
Decision Wed.

Do you wish #30 Formal Hearing

" " " #2 (a second hearing)

1 - Act in unilaterally (remove)

2 " - asked resign (resign)  
2 assoc + notary.

3 Jul Jr. formal 5 persons

## Religious Order and Other Diocesan Priests with Credible Allegations of Child Abuse in the Archdiocese of Atlanta

### Father Clarence Biggers



Order: Society of Mary, The Marists.

Ordained: 1950.

Diocese: Archdiocese of Atlanta and the Diocese of Baton Rouge.

Assignments:

- St. Joseph Catholic Church and School, Marietta, Georgia.
- 1964 to 1967: St. Joseph, Paulina, Louisiana.
- 1967 to 1969: Our Lady of Assumption Church, Brookhaven, Georgia.
- 1969: Monastery of the Holy Spirit, Conyers, Georgia.
- 2009: Deceased.

The Marist are a religious order of priests not under the jurisdiction of the Roman Catholic Archdiocese of Atlanta; however, St. Joseph Catholic School and Church were within the Archdiocese's authority. In 2002, several women who had attended St. Joseph Catholic Church and School disclosed that Father Biggers had molested them as children in the early 1960's.

An Atlanta Journal-Constitution Article contained in the Archdiocese file showed that Victim 44 wrote an article and disclosed that when she was between the ages of ten and eleven, Father Biggers would forcibly kiss her. Every week Victim 44 would assist in the church office by sorting the collection envelopes. While at the office, Father Biggers would back her into a space that he had partitioned off

and French kiss her. The inappropriate conduct occurred over the period of a year and Victim 44 reported that multiple other girls were subjected to the same conduct. Based on the records in the file preceding and following the article, it appears it was likely published in 2002 or 2003. The file also contained correspondence between Victim 44, members of the Archdiocese staff and counsel.

The Archdiocese records contain a letter from another victim, Victim 45, dated January 30, 2004. Victim 45 disclosed that Father Biggers molested her and her sister when they attended St. Joseph's in the early 1960's. In her specific case, Victim 45 recalled Father Biggers placing his hand up her dress and attempting to put it inside her underwear. Victim 45 explained that she was able to get away and stayed as far away from Father Biggers whenever he was around. Victim 45 was eleven years old at the time the sexual abuse occurred. Like many priests of that time, Father Biggers was a frequent guest at Victim 45's parents' home and revered by many of the adults. Victim 45 reported that it was not until they became adults that her sister disclosed to her that she had also been abused by Father Biggers.

Father Biggers' personnel file also contains an email dated August 23, 2003, from Victim 46 to a staff member of the Archdiocese of Atlanta. Victim 46 wrote that she came upon an article on their website entitled, "Archdiocese Releases 13-Year summary of Abuse Cases Alleging Priest Pedophilia" and noticed the allegations only involved boys. Victim 46 wrote, "I am an abuse survivor and a woman." According to Victim 46, she attended St. Joseph Catholic School in Marietta, Georgia, from 1960 to 1965 when she graduated from the eighth grade. Victim 46 alleged in the email that during the sixth grade, 1962 through 1963, she was repeatedly molested by Father Clarence Biggers. Victim 46 further alleged that other girls were also victims and that her mother was approached by other parents to sign a letter to the Marist Provincial stating their concerns. Victim 46's



mother had declined to sign the letter at that time. However, after the letter was sent, Victim 46's mother, now in her eighties, recalled that a parish priest conceded that Father Biggers had been in trouble for similar conduct before when approached by a group of parents regarding their concerns.

While not part of the Archdiocese records, an Atlanta Journal-Constitution article dated June 12, 2002, written by Gayle White, revealed further alleged victims of Father Biggers. Victim 47 who also attended St. Joseph's in the early 1960's, disclosed that she too was sexually abused by Father Biggers. Victim 47 recalled that Father Biggers was a frequent guest at her parents' home. During those visits, Father Biggers would fondle her after she went to bed, expose himself in the country club swimming pool and place his hand in her bathing suit.

Further, Atlanta Journal-Constitution articles dated February 4, 2002, and June 12, 2002, written by Gayle White, alleged that survivors stated that school administrators, the Marist Order and the Archdiocese were made aware of Father Biggers' conduct in the 1960's. CH, who was eighty-nine years old when the allegations came to light in 2002, recalled that a group of mothers came to her home in the early 1960's because she owned a typewriter. The mothers asked CH to draft a letter to Marist Officials advising them of Father Biggers' molestation of several girls. CH reported that Father Biggers left St. Joseph's shortly thereafter, and a new priest was assigned to the church. Reverend Dennis Steik, the provincial head of the Marist Order in Atlanta in 2002, reported that old records supported the allegations. Reverend Steik reviewed Father Biggers' personnel file and located a letter detailing the allegations against Father Biggers at St. Joseph's School and Church in Marietta, Georgia. The letter was signed by five sets of parents from Marietta, Georgia who complained that Father Biggers had molested girls at St. Joseph's School.

The Marist order did not remove Father Biggers. Rather, in 1964 he was transferred. The Marists transferred Father Biggers to the Diocese of Baton Rouge, where he

was assigned to St. Joseph Church, in Paulina, Louisiana. In 2019, when the Diocese of Baton Rouge released names of priests credibly accused of sexual abuse of a minor, Father Biggers' name was listed. The Diocese of Baton Rouge reported that they received multiple reports or complaints in 2000 alleging that Father Biggers sexually abused minors between 1964 and 1967. The Baton Rouge Diocese reported that they were not provided with records indicating Biggers had sexually abused any minor prior to coming to Louisiana. In 1967, Father Biggers was transferred to Our Lady of Assumption Church, in Brookhaven, Georgia. In 1969, Father Biggers entered the Monastery of the Holy Spirit, Conyers, Georgia, where he died in 2009.

In 2003, the Marist order apologized and reached a settlement with ten women who were sexually abused by Father Biggers as minors while attending St. Joseph's School and Church in Marietta, Georgia.

### **Father Richard Roy Boucher**

Order: Missionaries of Our Lady of La Salette.

Ordained: May 28, 1960, La Salette Seminary Church, Ipswich, MA.

Diocese: Archdiocese of Atlanta.

Assignments:

- 1975 to 1979: La Salette Hartford House, CT.
- 1979 to 1991: Pastor of St. James Church in Danielson, CT.
- 1991 to 1992: Our Lady of La Salette Church, Canton, Georgia.
- 1992: Removed from parochial ministry.
- 1992 to 2020: La Salette Hartford House, CT.
- May 1, 2020: Deceased.

On September 5, 1992, Reverend Robert Susann, the parish priest at St. Ann's in Marietta, Georgia, drafted a letter to the La Salette order describing complaints that he had received from parishioners of Our Lady of La Salette Church in Canton, Georgia. Reverend Susann wrote that a month before drafting his letter,

a parishioner of Our Lady of La Salette requested a meeting with him at St. Ann's. Reverend Susann was the former parish priest at Our Lady of La Salette and had just transferred to St. Ann's. While Reverend Susann did not identify the parishioner, he described the individual as credible, a former chairperson of the Parish Council and a close friend. During the meeting at St. Ann's, the parishioner described being uncomfortable going to church at Our Lady of La Salette because of the behavior and actions of the new priest, Father Boucher. The parishioner confided that there was a feeling among some in the parish that Father Boucher was exclusively hugging and kissing young boys frequently. The parishioner described Father Boucher standing behind children ages nine to ten and hugging and squeezing them, then kissing them on the top of the head. The parishioner further confided that many in the parish found the behavior strange and were watching their children carefully.

Reverend Susann described another incident that occurred just a few days before drafting his letter. Susann received a call from a different parishioner from Canton who requested a meeting with him at St. Ann's. The parishioner stated that she was going to bring a new member to the meeting to discuss something serious occurring at Our Lady of La Salette. At the meeting, the new parishioner related events occurring between one of her six children and Father Boucher. She stated that Victim 48, her nine-year-old son was an altar boy. According to Victim 48's mother, the altar boys went on a trip to Six Flags and rode a bus. While on the bus, Father Boucher sat with her son, hugging, and kissing him frequently. Boucher told the nine-year-old that he would buy him candy, toys, and food. The parishioner's son told her the behavior made him uncomfortable. The mother further described one evening when Father Boucher called her home stating that he was in the area and wanted to stop by to take Victim 48 out for ice cream. The mother found it strange that Father Boucher did not mention the other five children, and only wanted to take Victim 48 out for ice cream. The mother told

Father Boucher that it was not possible that evening because they had plans. Father Boucher called two other times requesting to take Victim 48 out for ice cream, both times the mother declined. The mother confided that Victim 48 no longer wanted to be an altar boy and avoided any contact with Father Boucher.

Reverend Susann wrote about a third conversation he had with another parishioner. The parishioner confided that Victim 49, their adopted grandson, who was ten years old, was an altar boy and truly enjoyed it. However, over the past four to five months Victim 49 no longer wished to serve at Mass. The ten-year old's mother noticed that Father Boucher would stop by their home to see their son in the backyard and hug and kiss him. Neighbors reported seeing Father Boucher do this many times. Victim 49 disclosed to his mother that on one occasion while in the confessional, Father Boucher put him on his lap, had his knees spread so that one knee touched Boucher's penis. Father Boucher sighed and kissed Victim 49 on his lips.

In 1992, Father Boucher was removed from all priestly and pastoral ministry by the Missionaries of Our Lady of La Salle. Father Boucher returned to Hartford House in 1992 and ministered at various times as superior, treasurer and house council member for many years.

On August 10, 1993, attorneys representing Victim 50, who was twelve years old at the time, provided notice to the Archdiocese of Atlanta and the Missionaries of Our Lady of La Salle, that they had been retained because of the sexual molestation of Victim 50 by Father Boucher. The notice alleged that the sexual abuse occurred while Father Boucher was assigned at Our Lady of La Salette in Canton, Georgia. On July 11, 1994, records showed that all claims were settled by the parties.

## Kenneth Joseph Cassity

Order: Missionaries of Our Lady of La Sallette.

Ordained: Applied for Postulancy / Candidate for Seminary.

Diocese: Missionaries of Our Lady of La Sallette.

Assignments:

- July 6, 1999 to December 1, 2000: Pastoral Associate, Catholic Church of St. Ann, Marietta, Ga.
- July 9, 2001 to September 20, 2001: Coordinator of Youth Ministry, Sacred Heart, Glyndon, Maryland.
- November 1, 2001 to 2002: Director Youth Ministry, Holy Spirit Catholic Church, Lake Wales, Florida.
- June 10, 2006: Deceased.

On December 1, 1999, LW drafted a letter to Father Bob Susann as a follow-up to a conversation they had engaged in weeks prior concerning Kenneth Cassity, a candidate for seminary. Father Bob Susann was Kenneth Cassity's supervisor at St. Ann's. LW expressed concerns regarding Kenneth Cassity's relationship with her eight-year-old son, Victim 51, involving unhealthy boundaries and conduct. LW wrote that her concerns were serious enough that she was requesting confirmation that some form of an inquiry was being conducted by the church. LW wrote that Kenneth Cassity goes out of his way to befriend boys who have a need for strong male leadership. She also described how Cassity used another eight-year-old boy as an intermediary when Victim 51 would not respond to Cassity's pages on his Nextel phone.

Handwritten notes in the records, containing no signature or other identifying information, indicated that LW came to see Father Leo Cummings with a two-page list of concerns regarding Kenneth Cassity. Father Leo Cummings spoke with Cassity immediately. The notes read that Kenneth Cassity was watched like a hawk after receipt of the letter; no kids were permitted to visit the rectory; and his bedroom was moved from the basement to a room near the kitchen. The

handwritten notes indicated that Father Leo called Provincial Counsel and Kenneth Cassity was sent to St. Luke's Institute for assessment for a period of seven to ten days. In addition, Kenneth Cassity's job description was revised on April 24, 2000, and was described as very structured and controlled. According to the notes, Kenneth Cassity threatened to sue Father Leo Cummings and was very angry. Kenneth Cassity was terminated from his employment with St. Ann's Catholic Church on December 2, 2000.

On May 7, 2002, attorneys for the Archdiocese of Atlanta, notified the Cobb County District Attorney's Office that two families from St. Ann's Catholic Church located in Marietta, Georgia, disclosed that their minor sons, Victim 52 and Victim 53, had been molested by Kenneth Cassity. According to the parents, their children were molested by Kenneth Cassity in 1999 and 2000, and they had only recently learned of the abuse. The Archdiocese of Atlanta also filed a written report with the Department of Family and Children's Services and the Cobb County Sheriff.

On September 19, 2002, Kenneth Cassity was indicted by the Cobb County Grand Jury on two counts of Child Molestation and three counts of Sexual Battery, involving three victims. In June of 2003, Kenneth Cassity pleaded guilty to two counts of Child Molestation; and was sentenced to three years in prison followed by seven years of probation. Kenneth Cassity died on June 10, 2006.

## Father Philip Gage



Order: Society of Mary, The Marists.

Ordained: July 5, 1969, by Archbishop Thomas Donnellan, Cathedral of Christ the King.

Diocese: Society of Mary, The Marists.

Assignments:

- 1979 to 1981: St. Vincent de Paul, Wheeling-Charleston, West Virginia.
- July 11, 1988 to 1993: Faculty Marist School, Atlanta, Georgia.
- 1993: Removed from Marist School.
- 1993: transferred to the Washington, D.C., headquarters Society of Mary.
- October 21, 2017: Society of Mary, Council of the Province member.

The Archdiocese records contained the minutes of a Council of Priests meeting held on May 17, 1995. According to the minutes, the meeting was called to order at 10:00 am at St. Joseph's Hospital Boardroom. The first order of business was entitled Allegation of Misconduct which read: "The Archbishop reported that an allegation of sexual misconduct regarding a former priest/faculty member at Marist School was about to be made public by the former student's family. The alleged incident took place a number of years ago and the priest was removed from his faculty position. The Archbishop asked for prayers for those affected by the allegations." According to the Archdiocese, Marist School is not a school of the Archdiocese of Atlanta, it is an institution of the Marist Order.

While not contained in the Archdiocese records, an article dated May 19, 1995, was written by Gayle White and published by the Atlanta Journal and Constitution regarding Father Philip Gage. According to the article, in May of 1995, the administration of Marist School, Atlanta, Georgia, disclosed that Father Philip Gage had been removed in 1993 after being accused of molesting a student in 1989. Father Gage was transferred to The Society of Mary's headquarters located in Washington, D.C., which is his religious order. A 21-year-old Marist graduate and his family reported in August of 1993 that Father Gage had fondled the graduate when he was a 17-year-old student at the school. At the time of the report in 1993, the family requested that the charges be kept confidential and continued to desire anonymity. Philip Gage admitted to the improper conduct but excused the behavior by saying the victim was over eighteen years of age and not a Marist student. A possible second victim was identified during the investigation, though not revealed.

In 2019, Victim 54, the young man Philip Gage admitted to improper conduct with at Marist School, granted the Prosecuting Attorney's Council an opportunity to speak with him. At the time of the interview, Victim 54 was forty-eight years old. Father Gage had become a friend to Victim 54 and his family during his time as a student at Marist. The family considered Father Gage to be a "family friend" and he was a visitor to their home on many occasions. In late 1988 or early 1989, Philip Gage had developed a pastoral relationship with and befriended Victim 54. The friendship between Victim 54 and Father Gage spanned the time from when he was seventeen years old to nineteen years old. At Marist, Victim 54 was a potential elite Track and Field athlete in the fall of 1989. Sometime in late 1989 and early 1990, Victim 54 began to experience debilitating and chronic back pain, which soon required him to walk with the assistance of a cane.



Victim 54 sought treatment from a chiropractor, the pain was initially attributed to his time as a wrestler. Victim 54's family began to experience financial difficulties and were unable to continue his chiropractic treatments. Father Gage offered to help by providing massage therapy for Victim 54's back pain. In February of 1990, Victim 54 collapsed in his bedroom and was subsequently diagnosed with a form of cancer called Lymphoblastic Leukemia, which was found to be the cause of his back pain. Father Gage continued to spend time with the family providing spiritual support to them and Victim 54. Victim 54 described this period of time as very painful and difficult; at one point he weighed a mere 110 pounds. Victim 54 kept a journal chronicling his year-long battle with cancer and his treatment which included chemotherapy and radiation.

With regard to the sexual abuse, Victim 54 recalled one incident that occurred prior to his cancer diagnosis. Father Gage had come over to the family's home to provide a massage to relieve Victim 54's back pain. Victim 54's parents were present in the home at the time. Victim 54 did not expect anything unusual as Father Gage had done this several times before. During the massage, Father Gage quickly touched Victim 54's penis as if to see how he would react. Victim 54 was eighteen years old at the time of this incident.

On March 21, 1990, after completing a chemotherapy treatment, Victim 54 went to the rectory at Marist to have lunch with Father Gage. It was one of Victim 54's first days back in school. Victim 54 described Father Gage's room at the rectory as a mini suite with a single bed. At the time, Victim 54 was eighteen years old about to turn nineteen in nine days. Victim 54 recalled lying on the bed while Father Gage massaged his back, then his arms and thighs. During the massage Father Gage touched his penis, then grasped it. Victim 54 recalls three other occasions when Father Gage touched or fondled him inappropriately after he

had been diagnosed with cancer. The incidents occurred both at the family home and at Father Gage's room at the rectory.

Victim 54 stated that Father Gage and his parents were close friends; he had been welcomed in their home. Father Gage served as a pastor and as a spiritual advisor to the family. A great deal of the pastoral relationship between Victim 54 and Father Gage was legitimate, however, according to Victim 54 it shifted into something very different that he could not control. Victim 54 stated that Father Gage neither exposed himself to Victim 54 nor did mutual acts of sexual activity ever occur. During the period of his treatment, Victim 54 was prescribed pain medication and developed a reliance on them. What became acutely apparent during the interview with Victim 54 was that Father Gage took advantage of an incredibly ill young man who was heavily medicated and battling cancer at the time.

The inappropriate conduct ended when Victim 54 went to college in 1991. Sometime in 1991, within a year and a half after the abuse happened, Victim 54 was contacted by the church. As a result of the contact, two priests came to Victim 54's college where they met him at a pizza restaurant in the local mall. Victim 54 believed that they were with the Archdiocese of Atlanta, and he shared with them what had transpired with Father Gage. The church offered counseling which he was already undergoing. Victim 54 had no knowledge of when the Marist order became aware of the incidents; and he never discussed the abuse with anyone at Marist School.

While Victim 54 went on to graduate from college, marry, and maintain a successful profession, he expressed that the impact of the sexual abuse had been profound. While at college, Victim 54 withdrew from people and made a concerted effort to avoid contact with former Marist classmates. Victim 54

expressed he still bears the scars to this day. Victim 54 explained that he was raised to make eye contact, "to look people in the eye." However, according to Victim 54 he does not have that ability and attributes it to the shame and guilt he feels because of Father Gage's inappropriate acts. Victim 54 further confided that he became meek, withdrawn, and anti-social. While Victim 54 forgave Father Gage, he emphasized there is a difference between forgiveness and justice. Victim 54 expressed that justice has not happened for him. Victim 54 allowed the Prosecuting Attorneys' Council to view a diary and photographs which demonstrated his and his family's once close relationship with Father Gage.

### **Father Anton Mowat**



Order: Diocese of Northampton, Great Britain.

Ordained: March 18, 1967, St. Brendan's Parish, Corby, Northampton, England.

Diocese: Diocese of Northampton, Great Britain.

Assignments:

- 1985: Pastor, St. Francis of Assisi Parish, Shefford, England.
- 1985 to 1987: Corpus Christi Church, Stone Mountain, Georgia.

Archdiocese records showed on August 31, 1984, the Archdiocese of Atlanta accepted the transfer of Father Hugh Byron to Atlanta from his diocese in England. The following year, Father Anton Mowat, a close friend of Father Byron, also requested a transfer to the Archdiocese of Atlanta. Records in the file

suggests that Father Byron played some role in facilitating, encouraging, or recommending Father Mowat's transfer to the Archdiocese of Atlanta. On November 19, 1985, Archbishop Donnellan welcomed Father Mowat to the Archdiocese of Atlanta and assigned him Assistant Pastor at Corpus Christi Church in Stone Mountain, Georgia.

The records contained a letter dated October 28, 1987, written by three families to Monsignor John McDonough, in which they reference a meeting held on October 1, 1987, with the Monsignor to report child molestation allegations against Father Mowat. The families wrote that they appreciated the immediacy with which Father Mowat was removed from the parish. The families expressed that they felt the church's response was inadequate and they wanted the Archdiocese to take financial responsibility for their counseling sessions. The families requested written confirmation by November 9, 1987, of acceptance by the Archdiocese of financial responsibility for counseling. The families further indicated that their desire was to keep the matter between themselves and the archdiocese. However, if the archdiocese failed to accept financial responsibility for counseling, it might cause them to seek outside counsel. The letter is signed by the parents of the children involved.

The records contained a letter dated December 3, 1987, written by Reverend Peter Ludden to Reverend Francis Thomas, Bishop of Northampton, England, Father Mowat's diocese of origin. Father Ludden writes that they are all distressed over the accusations against Father Mowat, which Father Mowat seems not to have denied in his interview with Monsignor McDonough when confronted with the allegations. Father Ludden explained that after a conversation between Monsignor McDonough and Reverend Francis Thomas, Mowat was instructed to immediately return to his home diocese in England. Rather than return immediately as instructed, Mowat remained in Atlanta for two weeks which

alarmed Father Ludden. Father Ludden explained that Mowat's continued presence would exacerbate an already tense situation and they knew Father Mowat might be liable to arrest and prosecution.

Father Ludden further explained in the December 3, 1987, letter, that the Archdiocese had several contacts with the three families whose sons allege they were molested by Father Mowat. Father Ludden confided that the meetings had been marked with anger, rebuke, and thinly veiled threats of legal action. Father Ludden explained that the church had assumed the responsibility of paying for the cost of therapy which the children were currently receiving. Father Ludden wrote that in the most recent meeting with the families he learned that Father Mowat continued to attempt to contact them and the children by both phone and in writing. Father Ludden enclosed one of the letters written by Mowat to one of the children for Reverend Francis Thomas to review and characterized it as highly inappropriate. Father Ludden wrote that Mowat's letter contained comments and language unbecoming for a priest to use and a teenage boy to receive. Father Ludden further expressed that he was distressed by Father Mowat's statement in the letter claiming that Reverend Francis Thomas told him, "I can return to the States when things sort themselves out in the diocese." Father Ludden requested that Reverend Francis Thomas forbid Mowat from having any further contact with the families involved and their children; any other families and boys from Corpus Christi Parish; or the Archdiocese of Atlanta. Father Ludden further requested that Father Mowat be forbidden from ever returning to the Archdiocese of Atlanta.

The Archdiocese records included a letter written by Reverend Benedict Livingstone with Our Lady of Victory in Gloucestershire, England. The letter is dated December 11, 1987, and indicated that Father Mowat was admitted into their facility on November 2, 1987. Reverend Livingstone wrote that the average stay

was five months. However, Livingstone recommended that Mowat not return to any kind of active ministry unless they were satisfied that there was no risk of recurrence of his problem. Reverend Livingstone reiterated there would be no question of outside ministry until there was solid evidence of progress and change. No other details regarding the reason or purpose for the admission were described or provided.

On April 4, 1988, the DeKalb County Grand Jury indicted Father Anton Mowat for Two Counts of Child Molestation, Two Counts Enticing a Child for Indecent Purposes, Two Counts Cruelty to Children and Four Counts Simple Battery. The charges involved the same allegations raised by the three families which were reported to Monsignor John McDonough on October 1, 1987. The indictment alleged Father Mowat fondled the boys, Victim 55, Victim 56, and Victim 57, who ranged in age from twelve to fourteen years old. The sexual abuse occurred when the victims spent the night with Father Mowat at the rectory in 1987. The District Attorney questioned the Archdiocese's decision not to report the parents' complaints against Father Mowat. The Archdiocese responded by providing a copy of the letter dated October 28, 1987, from the families, in which they expressed their desire to keep the matter between themselves and the Archdiocese.

District Attorney Robert E. Wilson wrote Father Mowat a letter providing him with a copy of the indictment; requesting that he turn himself in; and notifying Mowat of his intention to seek extradition through the United States Department of Justice. The letter was sent on April 8, 1988, to Father Mowat's last known residence at Bishop House, Northampton, England. The District Attorney also sent a letter to Father Mowat's supervisors at Bishop House informing them of the situation. Unbeknownst to American authorities, Father Mowat had fled to a monastery in Italy. In a press release disseminated in June of 1990, the Diocese of

Northampton conceded that they had received the information regarding Father Mowat's charges in the United States from the District Attorney in 1988. Father Mowat was extradited from England in 1990 and subsequently convicted. Father Mowat was sentenced to serve six years in prison followed by probation. Mowat served fifteen months; was released and deported to England. The Atlanta Archdiocese settled with the families of Victim 55, Victim 56, and Victim 57.

The prosecution of Father Mowat prompted two investigations. In the first investigation, District Attorney Robert Wilson sought to determine who was involved in assisting Father Mowat in evading authorities. And in the second, the Archdiocese of Atlanta sought to examine the way in which complaints of sexual abuse were handled and to establish a procedure for handling future complaints.

#### District Attorney Robert Wilson

In January of 1990, attorneys for the Archdiocese of Atlanta advised the District Attorney that they had received a phone call which provided what may be the current address of Father Mowat. According to the Archdiocese, the information was provided to them by a solicitor located in London, England. The solicitor advised that they would contact British police regarding the outstanding warrant and Father Mowat's location. The information provided by the Archdiocese proved to be useful and Mowat was extradited to the United States as described above.

Several documents were seized during Father Mowat's arrest by the British police and provided to Robert Wilson. The documents revealed that Father Mowat had resided at a church facility in Trento, Italy. After reviewing the records, the District Attorney concluded that the church in England as well as their solicitors knew where father Mowat was hiding in Italy in early 1989 or even earlier. Robert Wilson

further opined that it appeared Father Mowat was given advice to stay in Italy for his protection by members of the Catholic Church in England.

The District Attorney spoke to the priest in charge of the monastery in Italy. The District Attorney learned that Father Mowat was at the monastery for thirteen months and had left to return to England in the spring of 1989. This indicated that Father Mowat went to Italy immediately upon learning of the indictment. District Attorney Wilson expressed his concern that authorities in the church in England and their solicitors knew of Mowat's location in Italy; knew that he was a fugitive from justice; and failed to notify either the local or American authorities. Wilson also pointed out that the facility in Italy was part of the Catholic Church and Father Mowat was given advice not to return. The District Attorney further concluded he was certain that Archbishop Eugene Marino of the Atlanta Archdiocese had no knowledge of Father Mowat's whereabouts until January of 1990, when they notified his office of his possible whereabouts. Letters contained in the file support Robert Wilson's conclusions. During the time Father Mowat was a fugitive, letters contained in the file showed attorneys for the Archdiocese wrote the District Attorney on several occasions to notify him of information that might lead to Father Mowat's apprehension.

A press release by the Northampton Diocese distributed in June of 1990 confirmed District Attorney Robert Wilson's conclusions. The release read that Father Mowat went absent without leave shortly before April of 1988. They conceded receiving copies of the communications from the American District Attorney requesting Mowat's return to the United States. The Northampton Diocese asserted that their solicitors wrote to the District Attorney in April 1988. Sometime thereafter, the Northampton Diocese learned that Mowat was being counseled in a remote Monastery "outside" of diocesan jurisdiction in Italy. They conceded the Northampton Diocese concluded that the counseling environment in Italy would



best enable Father Mowat to appreciate the seriousness of the charges against him. The press release further informed that Mowat returned to Northern England in January of 1990. Diocesan solicitors met with Mowat on January 9, 1990, and the Durham police were notified of his address. Mowat was arrested on January 31, 1990, by Durham Police.

A letter dated February 16, 1989, from Frank Diamond, Northampton Diocesan Administrator with Bishop's House, to Father Mowat at Via dei Giardini, 36, 38100 Trento, confirmed that they were aware of his location in Italy. Further, another letter from Frank Diamond, contradicted the Northampton Diocese's press release statement that Mowat returned to Northern England in January of 1990. In a letter to Father Mowat dated December 21, 1989, Diamond wrote that he had learned that Mowat had left Italy and returned to England where he is training as a student-nurse. Diamond asked Father Mowat to contact the Diocese solicitors to discuss the repercussions which may occur as a result of the actions while he was with the Archdiocese of Atlanta. There is no dispute that as early as December 21, 1989, the Northampton Diocese knew of Mowat's location in England and failed to notify either the Archdiocese of Atlanta or District Attorney Robert Wilson immediately.

The file also contained a letter dated June 5, 1990, from Reverend Edward J. Dillon, Vicar General Archdiocese of Atlanta, to Reverend Leo McCartie, Bishop of Northampton. In the letter, Reverend Dillon raised the issue of letters found by the police at the time of Father Mowat's arrest which indicated that the Northampton Diocese and their solicitors were aware of Mowat's whereabouts during the time he was a fugitive. Reverend Dillon further took exception to their solicitor's representation that they noticed Archdiocese attorneys in January 1989. Reverend Dillon informed McCartie that District Attorney Robert Wilson has asked that they investigate this point.

Reverend Dillon further expressed his discontent with the Northampton Archdiocese for withholding information from the Atlanta Archdiocese at two distinct stages. The first instance occurred when Father Mowat applied for an assignment in Atlanta, Georgia. According to Reverend Dillon, Archbishop Donnellan was not informed that Father Mowat's personnel file in Northampton contained two letters from his Dean indicating a complaint of misconduct against him. According to Dillon, Bishop Thomas' letter of recommendation was unconditional and contained no warning about possible problems. The second instance was the on-going indication from Northampton that they were unaware of Father Mowat's whereabouts. Based on the records, it is undisputed the Northampton Diocese knew of Father Mowat's location in Italy as early as February 16, 1989. Reverend Dillon further chastised Northampton for the lack of consideration given to the difficulties his archdiocese faced which was compounded by Northampton's lack of candor regarding Mowat's location.

The file further contained a letter dated December 15, 1987, in which Bishop Thomas conceded that Mowat's conduct had been questioned prior to coming to Atlanta. He wrote that he can only say that "no proof of misdemeanor was ever given to me." Bishop Thomas admitted that questions were raised about Mowat at one time and Bishop Thomas had occasion to speak with him about his "vulnerability." Thomas wrote that Father Mowat denied any misconduct. Thomas concluded that he did not know of a past history of the kind of behavior of which Mowat is accused. Records confirmed that the testimonial to the Archdiocese of Atlanta provided by Bishop Francis Thomas of Northampton dated October 10, 1985, made no mention of either the questionable behavior regarding Mowat's "vulnerability" or the two letters from his Dean indicating a complaint of misconduct.

### The Archdiocese of Atlanta

On May 11, 1988, Archbishop Eugene Marino, who had recently been appointed to the Archdiocese of Atlanta, commissioned an internal review to examine the way in which the Mowat complaints of sexual abuse were handled and to establish a procedure for handling future complaints. Interviews were conducted with the other parish priests assigned to Corpus Christi, Mowat's supervisors at the Archdiocese and the family members of the boys involved in the criminal case. The interviews of two priest in particular Father Michael Panther and Father Richard Wise demonstrated that their direct supervisor at Corpus Christi, Father Kenny, ignored and dismissed repeated complaints which had been brought to his attention.

### Father Michael Panther

Father Panther was assigned to Corpus Christi in 1987. During his interview, he reported that Father Mowat frequently had boys overnight in his room. On one occasion, Father Mowat and Father Byron took some of the boys to England on a trip. Father Byron was the close friend of Father Mowat, who had also transferred to the Archdiocese of Atlanta from England. Records in the file suggested that Father Byron played some role in facilitating, encouraging, or recommending Father Mowat's transfer to Atlanta. Father Panther recalled that one day in August, around 9 a.m., a young lady came to the door looking for her younger brother who she stated was spending the night with Father Mowat. Father Panther called Father Kenny to the door. Father Kenny got the boy from Father Mowat's room. In May of 1988, after Mowat was indicted, Father Panther was contacted by one of the victims' mothers. Father Panther reported that the families felt a real absence in pastoral care and leadership at every level. The families felt Father Kenny and Father Ludden showed an absence of leadership and communication skills. Father Panther told interviewers the families were left feeling as if they were the problem.

### Father Richard Wise

Father Richard Wise was assigned to Corpus Christi in June of 1986 but did not move there until July 5, 1986. During his interview, Father Wise reported that within two weeks of arriving at Corpus Christi, he observed what he felt to be inappropriate behavior concerning Father Mowat. Father Wise noticed a number of boys ages twelve to fourteen around the rectory mostly during the day. Father Wise also became concerned when he observed Father Mowat's fourteen to fifteen-year-old cousin, who was visiting from England, lying in his bed naked from the waist up. Father Wise went to the kitchen where Father Mowat was and commented about his cousin's appearance. According to Father Wise, Father Mowat told him the boy slept in the bed while Mowat slept in the living room.

Toward the end of August or early September, Father Wise became more concerned when the children began spending the night in the rectory or staying as late as 11:00 p.m., with Father Mowat. Father Wise believed this was in violation of an Archdiocesan rule. One morning Father Wise spoke to Father Mowat, telling him "I am not accusing you of child molestation but what is going on here is inappropriate." Father Wise further told Mowat if he had a problem to take care of it, if not, it was against Archdiocesan regulations. Mowat ignored Father Wise and continued to read the newspaper. Seven to ten days later, Father Wise went to Father Kenny, their supervisor at Corpus Christi, to discuss his concerns about Father Mowat. Father Wise told Father Kenney that he was not accusing Mowat of being a child molester, but he was violating Archdiocesan regulations by permitting the children to be at the rectory and spending the night there. According to Father Wise, Father Kenney's response was to ignore him and his concerns.

Around New Year of 1987, Father Wise went to Father Kenny again to discuss the situation with Father Mowat and to request a house meeting. Father Kenny

explained that Father Mowat came from a different culture. According to Father Kenney, in England it is not unusual to have boys around the rectory; this was the way youth ministry was done in England. Father Kenny told Father Mowat that Father Wise had a problem with him having boys in the rectory and said, "Father Wise does not like children, they bother him." After the conversation between Father Kenny and Mowat took place, Father Wise explained that Mowat seemed to retaliate by allowing his aggressive German Shepherd to be loose in the rectory when Father Wise would leave his room.

Father Wise decided to speak to Father Mowat again to request that he stop having children at the rectory. According to Father Wise, after their conversation, Father Mowat went to the parents of the children and told them about Father Wise's complaints. According to Father Wise, Mowat also told the parents Father Wise was a sick man, and they needed to keep their children away from him. The parents, two of whom had children named in the indictment, berated Father Wise for making accusations against Father Mowat. One mother, the parent of a child who was molested by Father Mowat, accused Father Wise of maligning a good priest's reputation, and stated Mowat was the only priest in the parish who works with children and the youth ministry. Father Wise reported that the families grew more and more uncomfortable with him because of his stance against Mowat. According to Father Wise, he felt ignored by Father Kenney, Mowat and the parents. This prompted Father Wise to finally write a letter to Father Mowat documenting his observations and the events which had transpired.

In a letter dated May 19, 1987, Father Wise began by expressing that he wanted to commit his thoughts to writing for clarity and so that each member of the household (rectory) might have a record of his communication. Father Wise wrote to Mowat that he regretted Mowat's continued practice of having boys stay overnight in the rectory had become a wound for him, especially since Mowat

took it into the public forum by involving the children's parents. Father Wise continued that due to the regrettable situation in which priests have been arrested for child molestation and the Archdiocese's policy prohibiting children from spending the night in rectories, he felt the sleeping arrangements were imprudent and inappropriate. Father Wise further wrote that after addressing his concerns with Father Mowat, which failed to alter his behavior, he went to Father Kenny. Father Wise closed his letter by writing that he is not accusing Mowat of child molestation but rather a violation of Archdiocesan policy.

In the end, the internal review provided the following most significant conclusions. The report found that the response by the Archdiocese was disjointed and uncoordinated. The evaluator also wrote that upon reviewing the statements of those interviewed, it led to the conclusion that the cases were mishandled. The complaints and parents were viewed as culpable and characterized as hostile and litigious. This resulted in a defensive reaction which could have been interpreted as insensitivity. The report further concluded that pastoral support of the families must be maintained at all times and stages.

On June 17, 1988, Archbishop Marino released a statement regarding the conclusions of the internal review. The Archbishop outlined recommendations on how the Archdiocese should respond in similar future situations. The Archbishop reported that the Archdiocese would formulate specific guidelines which would be based on the following procedures: 1) All such allegations will receive the personal attention of the Archbishop with the assistance of experts; 2) The authorities will be informed, and the Archdiocese will cooperate fully in their investigation; and 3) provide pastoral care, such as counseling to promote healing.

In 1995, attorneys with the Archdiocese of Atlanta advised District Attorney J. Tom Morgan that after serving his sentence in Georgia, Anton Mowat returned to England. Upon concluding some form of counseling in England, Mowat went to Italy. In 1992, Anton Mowat changed his name to Paul Francis Scott. The representatives of the Archdiocese also informed the District Attorney that there were reports Mowat had been in the Diocese of Hexam in England. They further advised that Mowat's conduct in Hexam had given rise to unspecified complaints. The Archdiocese expressed concern that Mowat may have returned to the United States and that they had instructed all parishes of his possible return. In March of 1996, Father Mowat was arrested on charges of violating his probation by inappropriately touching an eleven-year-old boy in England in 1994.

### **Father Joseph Paulantonio**

Order: Archdiocese of New York.

Ordained: 1945, Mount St. Mary's Seminary, Emmitsburg, Maryland.

Diocese: Archdiocese of New York.

Assignments:

- 1945: St. Sebastian's Church, Bessemer, Michigan.
- 1946: St. Paul's, Negaunee, Michigan.
- 1948: St. Mary Hospital, Marquette, Michigan.
- 1950: Leave of Absence to return East.
- December 15, 1964: Return to Diocese St. Michael, Marquette, Michigan.
- December 22, 1964: Chaplain, St. Francis Hospital, Escanaba, Michigan.
- September 3, 1965: Relieved of Duties at St. Francis Hospital, took residence at Bishop Noa Home.
- October 1966: Leave of Absence.
- January 31, 1968: Entered Diocese of Trento, New Jersey.
- 1973 to 1977: St. Jude the Apostle, Atlanta, Georgia.

On February 19, 1993, a meeting was held at the rectory of St. Jude the Apostle in Atlanta, Georgia. Present at the meeting were: Victim 58, MM, their mother Mrs. M, Father David Talley and Father Grazc. Father Grazc called the family to the meeting in order to discuss allegations of sexual misconduct against Father Joseph Paulantonia. Mrs. M reported that Father Paulantonia was assigned to St. Jude between 1974 and 1977. Mrs. M recalled that Father Paulantonia was a friend of the pastor, Monsignor Kiernan. Father Paulantonia was the priest known for his talks on the Blessed Virgin Mary and he would often give holy cards to the children at school. Victim 58 attended St. Jude School from 1974 through 1977; and recalled that Father Paulantonia never seemed to talk to anyone, that he only spoke about Mary. Mrs. M remembered that Father Paulantonia invited himself to their home on two or three occasions. Father Paulantonia and Mrs. M's husband seemed to connect due to their shared Italian heritage.

Regarding the allegation of abuse, Victim 58 recalled that when she was eleven or twelve years old, Father Paulantonio came to their house when her parents were away. Father Paulantonio went into the TV room where the children were. Victim 58 remembered Father Paulantonio saying, "I just wanted to check and see how you were." Victim 58 reported that Father Paulantonio asked her to sit on his lap. While she sat on his lap, the priest fondled her crotch and chest.

After this incident, Father Paulantonio asked Victim 59, Victim 58's sister, who was thirteen years old at the time to sit on his lap. Victim 58 remembered that she and Victim 59 made eye contact. Victim 58 understood the eye contact to mean, "what can we do?" Victim 58 reported that Victim 59 was older and more developed and that she worried for Victim 59. Victim 58 reported that Victim 59 was fondled in the same way as she was. According to Victim 58, they were both clothed, and the fondling occurred over their clothing.



According to Mrs. M and Victim 58, the memory of the abuse surfaced around 1991. In 1991, WM, Mrs. M's son, came to see Father Talley to report an incident of sexual abuse. WM reported that he was sexually abused by a Franciscan priest at Quincy College during the 1986 to 1987 school year. According to Mrs. M, WM reported that the priest introduced WM to oral sex. During the three-year period from WM's disclosure, MM, another sister with a degree in social work, asked her siblings if they had ever been touched or fondled. It was then that Victim 58 disclosed the incidents involving Father Paulantonio. Since that time, it appears from the records that the Archdiocese of Atlanta has been providing pastoral care as well as providing funds for counseling for several members of the family.

## Religious Order and Other Diocesan Priests with Credible Allegations of Child Abuse Outside of the Archdiocese of Atlanta

### Father Juan Alers



Order: The Diocese of Arecibo.

Ordained: April 12, 1969, Reverend Alfred F. Mendez, Parroquia Maria Auxiliadora, Santurce, Puerto Rico.

Diocese: The Diocese of Arecibo, Puerto Rico.

Assignments:

- February 6, 1986: Chaplain assigned to Federal Penitentiary and residing at Rectory, Our Lady of Lourdes, Atlanta, Georgia.
- January 15, 1987: on leave from the Federal Penitentiary.
- 1987 Diocese of Lake Charles, Louisiana.
  - Parochial Vicar, Our Lady Help of Christians, Jennings, Louisiana.
  - Pastor, Sacred Heart of Jesus, Oakdale, Louisiana.
  - Chaplain, Torrance County Detention Center, New Mexico.
- 2002: Removed from Ministry.
- February 1, 2011: Deceased.

Archdiocese records showed that Father Alers was assigned to the Federal Penitentiary as a Chaplain in 1986. Due to his assignment at a federal facility the Federal Bureau of Prisons conducted a security clearance background investigation. The results of the background investigation were contained in a

Memorandum dated February 13, 1987. The information in the report was the result of investigatory interviews with approximately forty-five sources. Eighteen sources referenced Father Alers' involvement in homosexual activities with participants of the San Martin de Ares runaway program. Other allegations involved use of pornographic videos in the runaway program, illegal and inappropriate dispensing of drugs in the runaway program and tampering with runaway program participants' food. Based on the results of the background check, Father Alers' was asked to respond to specific questions regarding the allegations. Further, based on the report by the Federal Government, Atlanta Archbishop Thomas Donnellan, requested that the Bishop of Arecibo provide him with further information regarding Alers' performance in their Diocese especially regarding the areas identified by the Bureau of Prisons. In a letter to the Archdiocese of Atlanta dated December 19, 1985, prior to assignment, the Diocese of Arecibo outlined Father Alers' capabilities but failed to mention any of the allegations uncovered by the federal background check. The Archdiocese placed Father Alers on leave from the Federal Penitentiary on January 15, 1987. In 1987, Father Alers obtained assignments in the Diocese of Lake Charles, Louisiana.

In 1997, the Diocese of Lake Charles received allegations of sexual misconduct with minors against Father Alers. The sexual misconduct reportedly occurred in Puerto Rico between 1980 and 1985. According to the list published by the Diocese of Lake Charles, the allegations involved more than one victim. However, information about the age or gender of Father Alers' alleged victims and the nature of the alleged sexual abuse was not provided by the Diocese of Lake Charles. Father Alers was removed from ministry in 2002.

## **Father Charles A. Bartles**

Order: Jesuits, The Society of Jesus.

Ordained: June 7, 1965, St. Joseph Church, Mobile, Alabama.

Diocese: Jesuits, The Society of Jesus.

Assignments:

- 1967 to 1971: Jesuit High School, Tampa, Florida.
- 1971 to 1972: Champion College, Kingston, Jamaica.
- 1972 to 1978: in Residence Ignatius Retreat House, Atlanta, Georgia.
- 1972 to 1978: Marist School, Atlanta, Georgia.
- 1978 to 1982: Our Lady of Snows Church, Nulato, Alaska.
- 1982 to 1986: St. John Berchman Church, Galena, Alaska.
- 1986 to 1988: Immaculate Conception Church, Bethel, Alaska.
- 1988 to 1993 St. Ann's, New Orleans Province.
- 1993: Deceased.

Father Charles Bartles appears on the Jesuits Central and Southern list of priests with credible allegations of abuse of a minor. Father Bartles is identified as a Jesuit who has been named in credibly accused listings by other Provinces, Regions, Archdioceses and Dioceses. Father Bartles is further identified as having more than one allegation of sexual abuse with a timeframe between 1970 and 1980. While no details are provided, in 2010, documents revealed that a child sexual abuse allegation was reported in the Fairbanks Diocese's bankruptcy reorganization documents. Bartles was assigned in Alaska from 1978 to 1988. Charles Bartles' name also appears on the Jesuit West Province list of credible claims of sexual abuse against a minor or vulnerable person. The Jesuit West Province list indicated that an allegation of sexual abuse was reported in 2009 and occurred in 1973 to 1974 and 1978. In an article published by the Atlanta Journal and Constitution on April 6, 2016, Father John Harhager, then president of Marist School, stated the school received no reports of any incidents involving students during the years that Father Bartles worked there, "We see no indication in our files of any untoward behavior."

The Archdiocese of Atlanta had limited records regarding Father Bartles. As a priest of the Society of Jesus, personnel files are maintained by the Order. On May 29, 2016, the Archdiocese of Atlanta's records showed that they received an email from GC who wrote that he attended and graduated from Marist School in 1978. GC reported that he had not been molested by any priests but knew other students who had been. According to GC, Father Charles Bartles, who taught at Marist School, regularly invited students to Ignatius House where he resided, and plied them with alcohol before making sexual advances.

According to the Archdiocese files, a staff member of the victim assistance program, wrote an email to Father John Harhager, president of Marist School, to inform him that she had received an allegation of sexual abuse against Father Bartles. In the email dated October 19, 2016, the staff member informed Father Harhager that they received a call on the abuse hotline from Mrs. M. According to Mrs. M, her husband, Victim 60, attended Marist School from 1973 to 1975 and was allegedly abused by Father Bartles. Mrs. M reported that the sexual abuse occurred on five different occasions and that her husband had been "severely affected" by the abuse. Further documentation in the file showed that the following information was communicated to the couple: the Marist offered to provide counseling; Marist School is not a school of the Archdiocese of Atlanta, it is an institution of the Marist Order; the Archdiocese offered participation in a retreat for male survivors of abuse; and that the couple should confer with an attorney regarding the two-year window in the statute of limitations in civil cases.

### **Father Charles G. Coyle**

Order: Jesuits, The Society of Jesus.  
Ordained: 1965 Maryland Province.  
Diocese: Archdiocese of Baltimore, Maryland.

#### Assignments:

- Early 1960: Jesuit High School, New Orleans, Louisiana.
- 1965 to 1967: Woodstock College, Woodstock, Maryland.
- 1967 to 1969: Boston College, Newton, Massachusetts.
- 1969 to 1972: Newton South High School, Newton, Massachusetts.
- 1977 to 1978: Strake Jesuit Preparatory, Inc., Houston, Texas.
- 1978 to 1979: Spring Hill College, Mobile, Alabama.
- 1980 to 1982: St. Louise De Marillac, Arabi, Louisiana.
- 1982 to 1983: St. Andrew the Apostle, New Orleans, Louisiana.
- 1983 to 1985: Louisiana Center of Jesus the Lord, New Orleans, Louisiana.
- 1985 to 1988: St. Cecilia's, New Orleans, Louisiana.
- 1991 to 1995: Ignatius House, Atlanta, Georgia.
- 1995 to 1998, Montserrat Jesuit Retreat House, Lake Dallas, Texas.
- April 4, 2002: Suspended from ministry by New Orleans Archbishop Hughes.
- July 1, 2015: Deceased.

The Archdiocese of Atlanta had limited to no records regarding Father Coyle. As a priest of the Society of Jesus, Father Coyle's personnel files are maintained by the Order. Father Coyle was in Atlanta from 1991 to 1995 and assigned to Ignatius House, a Jesuit retreat center. The information regarding Father Coyle has been gleaned from media accounts such as an article by Michael Rezendes and Stephen Kurkjian with the Boston Globe published on April 19, 2002.

Father Charles Coyle was a member of the religious order called the Society of Jesus, or the Jesuits. In 2002, Father Coyle was sued for the alleged abuse of a boy in the 1970's at Newton High School in Boston, Massachusetts. According to the suit, Coyle befriended the former student and performed oral sex on him at Coyle's Newton home. The lawsuit also stated that an unnamed second student who was living with Coyle at that time later committed suicide. Coyle was working in New Orleans when the accusations were first made public. The Archdiocese of New Orleans immediately placed him on leave.

In an article published August 17, 2019, by Deb Belt with a Baltimore news organization, she listed the most recent Baltimore allegations at that time. According to the article, in 2003 the Archdiocese of Baltimore learned that an individual alleged sexual abuse against Father Coyle in the mid-1960s when Father Coyle was a seminarian at Woodstock College, a Jesuit seminary near Baltimore, Maryland. The seminary closed in 1974. The allegations were reported to the Society of Jesus' New Orleans Province. Father Coyle served at several parishes and schools in New Orleans in the 1980s and 1990s. He was relieved of his duties as a priest in 2002 for the alleged sexual abuse of a minor in the early 1970s.

Father Coyle's name has been included on the New Orleans Archdiocese's list, the Maryland Province list, the Baltimore Archdiocese's list, and the Archdiocese of Atlanta's list of credibly accused clergy members.

### **Father John Willis Dowling**

Ordained: June 3, 1943, Cathedral of St. John the Baptist.

Diocese: Diocese of Savannah.

Assignments:

- 1944 to 1945: Assistant, Cathedral of St. John the Baptist, Savannah, Georgia.
- 1945 to 1946: Assistant, Immaculate Conception, Atlanta, Georgia.
- 1946 to 1947: Assistant, Cathedral of Christ the King, Atlanta, Georgia.
- 1947 to 1951: Leave of Absence.
- 1951 to 1952: Our Lady of the Rosary, Woodland, California.
- 1952 to 1957: St. Patrick's Church, Angels Camp, California.
- 1952 to 1962: St. Joseph's, Yreka, California.
- 1963 to 1980: Holy Cross Church, Tulelake, California.

The Diocese of Savannah records regarding Father John W. Dowling includes a letter dated April 5, 2002, written to Bishop Boland from Victim 61. In the letter, Victim 61 began by reporting that Father Dowling allegedly sexually abused him when he was between seven and twelve years old. Victim 61 wrote that he had no intent to request funds, seek civil or criminal action, or any other type of legal litigation. Victim 61 explained that Bishop Boland was pastor at Blessed Sacrament in 1974 and knew his mother, who was a parishioner, and therefore, he intended no harm to the Bishop or the church. Victim 61 reported that the abuse occurred at Camp Villa Marie in 1940 when he was seven years old. Father Dowling was a counselor and approximately twenty-seven years old at the time. Victim 61 was an only child whose father had died when he was two years old.

Father Dowling was reportedly friendly, affectionate and would take pictures of Victim 61. On one occasion, Father Dowling asked Victim 61 to take his clothes off for a picture. Victim 61 wrote that he trusted the priest, so he did as he was asked. Around that time, Victim 61's mother placed him in a boarding school called Linton Hall in Bristow, Virginia. Bristow was only thirty-five miles from Washington, D.C. Father Dowling, who was a seminarian at St. Mary's in Baltimore, would take Victim 61 to Washington during the two-year period he attended Linton Hall. When Father Dowling and Victim 61 would spend the night in Washington, D.C. they would sleep together, and the priest would fondle him. In 1943, Victim 61 attended Sisters of Mercy in Baltimore and would spend the summers at Villa Marie where Father Dowling still worked as a counselor. The sexual abuse continued during that time as well.

Victim 61 further wrote that Father Dowling and his mother were close friends; she considered him a father figure for Victim 61. Around 1944 or 1945, Victim 61 returned to Savannah to attend school at Sacred Heart Elementary. Father Dowling was assigned to the Cathedral of St. John the Baptist in Savannah. In



seventh grade, Victim 61 realized that the priest's actions were inappropriate, and he disclosed the sexual abuse to his mother. According to Victim 61, his mother hit the roof and called Father Robert Brennan, pastor of Sacred Heart. Victim 61 recalled Father Brennan talking to him about the abuse and that Father Dowling was transferred to Atlanta, then later to California. Victim 61 closed the letter by writing that he had forgiven Dowling, wishing Bishop Boland and the other priests the very best and requesting that Boland keep Victim 61 in his prayers. On April 24, 2002, Bishop Boland wrote a letter responding to Victim 61. Bishop Boland thanked him for his letter and acknowledged that it must have been difficult to share the sexual abuse carried out against him by Dowling. Bishop Boland closed the letter by writing that he would pray for him daily and hoped the strength of the Holy Spirit would be with him always.

The records contain an email dated April 25, 2019, at 9:59 am, from Bishop Hartmayer of Savannah to Dr. Lois Locey, Chancellor with the Diocese of Sacramento. In the email, Bishop Hartmayer acknowledged receiving her email regarding Father Dowling. Dr. Locey had previously informed Bishop Hartmayer that the Diocese of Sacramento would be releasing the names of credibly accused priests within their Diocese and one of them, Father John Dowling, was from the Diocese of Savannah. Bishop Hartmayer requested that she forward specific information regarding the allegation against Father Dowling so that the Diocese of Savannah could update their file and their credibly accused list.

On April 25, 2019, at 4:31 pm, Dr. Locey, responded to Bishop Hartmayer's email. In her response, Dr. Locey informed Bishop Hartmayer that Father Dowling died on April 5, 2000. Dr. Locey further wrote that she had attached a summary sheet that was compiled for their list. In addition, she noted that a second case was received on March 1, 2019, and that she has included a write-up on that case. Dr. Locey explained that when she first reviewed Father Dowling's personnel file

there was “nothing” there. However, shortly after writing the report, as they were preparing files for review by Kinsdale Management, they discovered a “confidential file” containing other allegations. Dr. Locey, closed the email by writing that she provided the write-up on case #2 to Savannah’s Diocesan attorney and would scan and send the entire file if requested.

The Diocese file included a report written by Dr. Locey and dated March 2, 2019. Dr. Locey noted that she received a call from a woman named “S” who wanted to report sexual abuse perpetrated on a family member, Victim 62, by a priest. According to the caller, the allegations involved Father John Dowling and the abuse allegedly occurred at the home of the accused in the late spring of 1975. At the time of the report to Dr. Locey, Victim 62 was fifty-five years old and was between the ages of eleven and twelve when the abuse occurred. While it was a one-time incident, Victim 62 felt he was being groomed based on the activities that preceded it. According to the caller, Father Dowling was a mentor for junior high boys, though he didn’t host a structured youth group. Victim 62 disclosed to “S” that Father Dowling created a welcoming environment, where they would take day and short overnight trips, exploring caves and hiking in Northern California. They would stay at a motel for one to two nights.

Often, these overnight trips were with three boys, where two boys would be in one bed and the third boy would share the bed with the priest. Other times, the priest would invite the boys for swim parties at a neighbor’s pool, and later Dowling installed a pool at his house where the boys would swim. It didn’t seem odd at the time, but they were told to dress and undress in the living room (not in the bathroom). There was one time when Victim 62 was sharing a bed with Father Dowling and the priest touched him in way that made him uncomfortable but not in a sexual way. Father Dowling provided Victim 62 with opportunities (trips, attention, and even a bike) that his family was not able to provide him with and

it made him feel very special. On another occasion, Victim 62 and another boy were going to hang out with the priest. Victim 62 arrived alone an hour early. Father Dowling began fondling Victim 62 and kissed him and moved him into the bathroom where he began to touch Victim 62's genitals. Father Dowling asked if Victim 62 wanted to touch Dowling's genitals, but the victim was frozen and couldn't speak (and did not comply). The abuse ended when the second boy arrived.

Dr. Locey ended her report by writing that she could not find any information regarding allegations of sexual abuse against Father Dowling in his personnel files. Furthermore, Dr. Locey could not find Father Dowling on any of the clergy abuse lists in Atlanta or Savannah (though he left before 1950), nor in Santa Rosa or Stockton. Lastly, she noted that San Francisco had not published any names of credibly accused priest.

The records provided to Prosecuting Attorneys' Council included a chart, presumably created by the Diocese of Sacramento in 2019, entitled, "Serving in the Diocese of Sacramento Who Have Been Credibly Accused of Sexual Misconduct with Children." The first entry on the chart shows that Victim 63 was sexually abused by Father Dowling in 1972. The allegations involved sexual touching and fondling with a minor under fourteen. The chart further noted that local law enforcement spoke with the Diocese and stated they would press charges if Dowling did not leave the county. Father Dowling immediately retired to Florida. According to the chart, the allegations in the first entry were reported in 1981. A second entry on the chart shows that Victim 64 (allegation reported by family member), was sexually abused by Father Dowling in 1975. These allegations also involved sexual touching and fondling with a minor under fourteen. A third entry on the chart showed that Victim 65 was sexually abused by Father Dowling from 1954 to 1955. These allegations involved sexual touching and fondling,

masturbation, and oral copulation with a minor under fourteen. A fourth and final entry on the chart showed that Victim 66 was sexually abused by Father Dowling in 1983. The specific allegations or details were unknown, only that a father, BM, had reported to the current pastor that his son had been allegedly molested by Father Dowling in the rectory.

### **Brother Bill Early**

Order: Glenmary Home Missioners.

Ordained: 1958.

Diocese: Archdiocese of Cincinnati, Ohio.

Assignments:

- Atlanta, Georgia.
- Chicago, Illinois.
- Lexington, Kentucky.
- Nashville, Tennessee.
- Oakland, California.
- San Francisco, California.
- Savannah, Georgia.
- Washington, D.C.

The Archdiocese of Atlanta had limited to no records regarding Brother Bill Early. As a priest of the Glenmary Home Missioners, his personnel files are maintained by the Order. Brother Bill Early appeared on the Archdiocese of Atlanta list of religious order priest with credible allegations of child abuse outside the Archdiocese of Atlanta. No details could be located regarding the allegations. The Diocese of Nashville also included Brother Early on their list of priests accused of abusing minors. According to the Diocese of Nashville, he had no parish assignments in Nashville and was employed directly by the Glenmary Home Mission Society at its

research center in Nashville, Tennessee. On the Glenmary Home Missioners website, <https://glenmary.org/resources/credible-abuse/>, they include Brother Early on their list of credibly accused. The Glenmary list includes the name, birth year, the year the accused joined Glenmary, current status and dioceses where the priest served. For Brother Early, Glenmary provided the below information:

Bill Early (Brother)

Born: 1936

Joined Glenmary: 1958

Status: Deceased.

Left society in 1993.

Dioceses served: Atlanta (GA), Chicago (IL), Cincinnati (OH), Lexington (KY), Nashville (TN), Oakland (CA), San Francisco (CA), Savannah (GA), Washington (DC).

No details were provided regarding the nature of the allegation(s), the time frame, the ages of the victim(s) or in what diocese or archdiocese the abuse occurred.

### **Father Eugene A. Gavigan**



Order: Order of Cistercians of the Strict Observance (Trappists).

Ordained: November 28, 1954, Abbey of the Holy Ghost, Conyers, Georgia.

Diocese: Diocese of Savannah.

Assignments:

- June 20, 1946: Trappist-Cistercian Abbey of the Holy Ghost, Conyers, Georgia.

- August 15, 1951: pronounced solemn vows.
- May 5, 1957: first sick leave.
- September 25, 1958 to 1959: Assistant Pastor, St. James, Savannah, Georgia.
- July 25, 1959: Deceased.

On April 9, 2002, Victim 67 wrote Bishop J. Kevin Boland of Savannah, to report that she had been sexually abused by Father Gavigan in the 1950's when she was six years old. On May 27, 2002, Victim 67 wrote a second letter to Bishop Boland and described the extensive therapy she had undergone since the 1980's as a result of the abuse. Victim 67 requested assistance with the payment of her therapy sessions. Bishop Boland responded to Victim 67 through a letter and expressed his concern and acknowledged the difficulties that she must have experienced. Bishop Boland requested that an investigation be conducted. Chancellor Sister McKean and Mrs. Duloherly, a nurse who served on the Diocese of Savannah's Sexual Misconduct Board, were asked by the Bishop to interview Victim 67 at her home and to file a report.

Sister McKean and Mrs. Duloherly interviewed Victim 67 at her home with her husband present. Victim 67 stated that the sexual abuse which she revealed in her letter to Bishop Boland occurred when she was six years old, beginning approximately May of 1959 and continued thereafter. Victim 67 reported that she was a student at St. James and Father Gavigan became assistant pastor in the fall of 1958. Father Gavigan would visit the school where she got to know and like him. Initially, nothing out of the ordinary occurred. Father Gavigan had become a friend of her father's and would come over to their home to play cards with a group of men. Victim 67 recalled that there were no unusual or inappropriate interactions with Father Gavigan for many months, prior to the abuse.

Around Victim 67's birthday in May of 1959, Father Gavigan babysat her one evening when her parents went out. Victim 67 was the only child at the time. Although she had already bathed and was in her pajamas, Father Gavigan told her she needed another bath. Father Gavigan made her get in the tub and he washed her. Later that evening, Father Gavigan placed a blindfold on her then put his penis in her mouth. The priest told her he had a knife, which Victim 67 now believed was not the case, although she believed it to be true at the time. After that, Father Gavigan fondled her breasts and tried to insert his penis into her vagina, but she recalled he was unable to. Victim 67 remembered Gavigan calming her down until she fell asleep. The next time Victim 67 saw her father, her father stated that Father Gavigan had told them she had been bad while they were out, so her father spanked her.

On later visits to the house, Father Gavigan would ask her parents if he could speak to her privately because they had a close relationship. Father Gavigan would take Victim 67 to her bedroom and fondle her breasts and private part. Victim 67 recalled this happening several times. According to Victim 67, Father Gavigan confided that he had mental issues at the monastery and had been seeing a doctor who had passed recently. Victim 67 explained that Father Gavigan confided in her often; and she stated that he was a good person aside from his abusive behavior. Victim 67 recalled that she was sad to learn of his death several months later. Victim 67 described the impact of the sexual abuse on her health. Victim 67 emphatically stated that she did not want a police report made concerning the abuse.

In a letter to the Monastery of the Holy Spirit, Bishop Boland indicated that Sister McKean and Mrs. Duloherly concluded their investigation and found Victim 67 to be very credible and not manipulative in the least. The letter made reference to a possible confidentiality agreement and Bishop Boland recommended that any

agreement demonstrate it was not at the church's request but rather at the request of the person receiving the funds. Bishop Boland further expressed that experience had shown that the more transparent the church is the better off they will be in such matters.

### **Father Anthony Jablonowski**



Order: Diocese of Covington (1970 -1980); Diocese of Cheyenne (1980 -2000) and Diocese of Steubenville Carmelite Missionaries of Mary Immaculate (2000-2006).

Ordained: May 16, 1970, for the Diocese of Covington.

Diocese: Diocese of Steubenville.

#### Assignments:

- 1970: Assistant, St. William, Lancaster, Kentucky.
- 1971: Faculty, Lexington Catholic High School, Lexington, Kentucky.
- June 14, 1971: In residence, Christ the King, Lexington, Kentucky.
- October 1, 1971: In residence, St. Peter Claver, Lexington, Kentucky.
- 1976: left Diocese of Covington.
- 1976 to 1980: served as a priest on loan to Glenmary Home Missioners.
  - 1976 to 1978: St. Mark Catholic Church, Clarksville, Georgia.
  - 1976 to 1978: In residence, Rabun County, Georgia,
  - Dates unknown: St. Francis of Assisi Church, Jefferson, North Carolina.
  - Dates unknown: St. Frances of Rome Catholic Mission, Sparta, North Carolina.
- 1980 to 2000: Diocese of Cheyenne.
  - St. Anthony, Guernsey, Wyoming.
  - Our Lady of Lourdes, Glendo, Wyoming.
  - St. Leo, Lusk, Wyoming.
  - Holy Rosary, Lander Wyoming.



- 2003: Suspended from ministry.
- 2006: Dismissed from clerical state by Pope Benedict XVI.

The Archdiocese of Atlanta had limited to no records regarding Father Anthony Jablonowski because he was not an archdiocesan priest. Most of the information regarding Father Jablonowski has been gleaned from the Cheyenne Clergy with Substantiated Allegations published list, the Independent Investigation of the Diocese of Lexington Report and the Diocese of Charlotte Credibly Accused list. Father Anthony Jablonowski was ordained in the Diocese of Covington. In 1976, Bishop Richard Ackerman, Diocese of Covington, granted Father Jablonowski a two-year leave of absence to work in rural missions. From 1976 to 1980, Father Jablonowski served as a priest "on loan" with Glenmary Home Missioners in the Archdiocese of Atlanta and the Diocese of Charlotte, North Carolina. During his time in the Archdiocese of Atlanta, he served as Assistant Pastor to Father Conroy at St. Mark's Church in Clarksville, Georgia. Records also showed that he resided in Rabun County, Georgia, during his time with the Archdiocese of Atlanta.

In 2004, Father Jablonowski pleaded no contest to one count of taking indecent and immoral liberties with Victim 68, a 17-year-old boy at a parish in Guernsey, Wyoming, in the 1980's. According to the List of Clerics with Substantiated Allegations released by the Diocese of Cheyenne, Victim 69, Victim 70, Victim 71, and Victim 72, four adolescent males reported abuse which took place from 1983 to 1988. Further, according to the Diocese of Covington, in 2003, Victim 73 wrote a letter to the Fayette County Attorney to report abuse that had occurred in the early 1970's at Lexington Catholic School.

The records revealed no documented allegations of abuse occurring in the Archdiocese of Atlanta. Further, the Diocese of Charlotte released a list of Credibly Accused Clergy and found no documented abuse allegations from his time in Jefferson, North Carolina. Father Jablonowski appears on the state of Florida's sexual offender registration system.

## **Father Michael Kolodziej**



Order: Friars Minor Conventual.

Ordained: May 23, 1970, St. Joseph Cathedral, Buffalo, New York.

Diocese: Archdiocese of Baltimore.

### Assignments:

- 1970: Hospital Chaplain, Buffalo, New York.
- 1970 to 1971: Associate Pastor and School Director, St. Mary of Sorrows, Buffalo, New York.
- 1971 to 1974: Teacher, Bishop Turner High School and Villa Maria College, Buffalo, New York.
- 1974 to 1975: Franciscan Novitiate.
- 1975 to 1979: Teacher, Archbishop Curley High School, Baltimore, Maryland.
- 1979 to 1982: Teacher and Assistant Principal, St. Francis High School, Athol Springs, New York.
- 1982 to 1988: Guardian and Principal, St. Lawrence Friary and Cardinal O'Hara High School, Tonawanda, New York.
- 1988 to 1991: Guardian Pastor, Holy Trinity Friary and Parish, Lawrence, Massachusetts.
- 1991 to 2001: Guardian and Rector, St. Stanilaus Friary and Basilica, Chicopee, Massachusetts.
- 2001 to 2005: Minister Provincial, Provincial House, Ellicott City, Massachusetts.
- 2005 to 2010: Re-elected First Ballot Minister Provincial, Provincial House, Ellicott City, Massachusetts.
- 2010 to 2013: Parochial Vicar, St. Philip Benizi Catholic Church, Jonesboro, Georgia.

- 2013: Suspended from the Order of Friars Minor Conventual.
- 2013: Suspended from the Archdiocese of Baltimore.
- 2013: Terminated from assignment at St. Philip Benizi Catholic Church by the Archdiocese of Atlanta.

On June 14, 2010, Archbishop Wilton Gregory accepted and confirmed Father Kolodziej's assignment as Parochial Vicar at St. Philip Benizi Catholic Church, Jonesboro, Georgia. The assignment became effective July 7, 2010. Father Kolodziej served as Parochial Vicar at St. Philip Benizi Catholic Church through 2013.

The records indicated that the Archdiocese of Atlanta sought and received a "Statement on the Suitability of a Priest for a Stable Assignment for Religious Priests" from the Order of Friars Minor Conventual before granting Father Kolodziej priestly faculties. Prior to July 1, 2010, Reverend James McCurry, Order of Friars Minor Conventual, Provincial Minister, provided the Archdiocese of Atlanta with a statement indicating that Father Kolodziej was a person of good moral character and reputation; and that he was not aware of anything in the priest's background which would render him unsuitable to work with minor children. The statement provided that Father Kolodziej participated in a training program entitled CMSM Instruments of Hope and Healing – Safeguarding Children and Young People on November 16, 2005. According to the statement, the program was accredited through Presidium Religious Services in accord with the Essential Norms for Diocesan Policies Dealing with Allegations of Sexual Abuse of Minors by Priests (USCCB 2006).

The records contained letters dated March 1, 2011, and January 10, 2012, from Reverend James McMurry, the Order of Friars Minor Conventual, to Archbishop Wilton Gregory. In the letters, Reverend McMurry wrote that the Order had developed policies and procedures to protect minors and vulnerable adults from

sexual abuse. Reverend McMurry listed the friars currently employed in the Archdiocese of Atlanta, including Father Kolodziej, and further advised the Standards of Accreditation established by the Conference of Major Superiors of Men required that he notify the Archdiocese of the proper reporting procedures annually. Reverend McMurry ended the letters by writing that any allegations of misconduct on any level by the friars assigned in the Archdiocese should be reported to him directly.

On or about November 6, 2013, Reverend McMurry called Archbishop Wilton Gregory to notify him that the Archdiocese of Baltimore, the Order of Friars Conventual, and Archbishop Curley High School had received an allegation of sexual abuse of a minor against Father Kolodziej. Archbishop Curley High School reported the allegation immediately to authorities and the police were promptly informed. All parties were reportedly cooperating with authorities. The Order of Friars Minor Conventual suspended Father Kolodziej from all public ministry and the Archdiocese of Baltimore withdrew his faculties so that he could no longer serve as a priest. On November 7, 2013, the Archdiocese of Atlanta terminated Father Kolodziej's assignment as Parochial Vicar at St. Philip Benizi and revoked all faculties granted to him by the Archdiocese of Atlanta.

According to church records and news articles, the allegation was made by Victim 74, a former student of Archbishop Curley High School. Victim 74 reported that the abuse took place in the 1970's and occurred on several occasions while he and Father Kolodziej were wrestling. Father Kolodziej taught at Archbishop Curley High School from 1975 to 1979.

A second allegation became known when Victim 75, a man from Boston, Massachusetts, alleged that Father Kolodziej molested him on twelve occasions when he was seventeen years old. The alleged abuse occurred between 1982

and 1983 at Cardinal O'Hara High School in Tonawanda, New York. Victim 75 was a student at the high school and Father Kolodziej was a principal and teacher. The complainant filed a lawsuit in Erie County Supreme Court on October 4, 2019, under the Child Victims Act. The Act gave victims one year to file suit against their abusers in cases where the statute of limitations had expired.

A third sexual abuse allegation was revealed against Father Kolodziej in a lawsuit naming the Buffalo Diocese, the Order of Friars Conventual Minor and Cardinal O'Hara High School as defendants. Victim 76 alleged that the abuse occurred between 1982 and 1983, when he was between the ages of fifteen and sixteen years old. Father Kolodziej served as a teacher and the principal of Cardinal O'Hara High School in Tonawanda, New York in the 1980's. This was the second lawsuit filed under New York's Child Victims Act involving Father Kolodziej.

### **Father Vincent Malatesta**

Order: Jesuits, The Society of Jesus.

Ordained: 1961 Diocese of Paterson, New Jersey.

Diocese: Catholic Diocese of Dallas.

Assignments:

- 1979: Entered Society of Jesus
- 1981 to 1985: Teacher and Community Service Director, Jesuit College Preparatory, Dallas, Texas.
- 1985 to 1990: Teacher of Theology and Community Development Coordinator, Spring Hill College, Mobile Alabama.
- 1990 to 2000: Ignatius House Retreat Center, Atlanta, Georgia.
- 2002: Removed by the Catholic Diocese of Dallas.
- 2004: Left the Society of Jesus.

According to an article published on November 18, 2020, in the Dallas Morning News, by David Tarrant, a lawsuit was filed by eight former students against the Jesuit College Preparatory School of Dallas and the Catholic Diocese of Dallas.

The lawsuit, which was filed in Dallas County in August of 2019, alleged that the former students were sexually abused by five Jesuit Prep priests between the late 1970's and the early 1980's. Father Vincent Malatesta was one of the five priests named in the lawsuit.

One of Father Malatesta's accusers is identified in the lawsuit under the pseudonym Adam Williams. In the complaint, Williams alleged that in 1982 his junior year, he was called to the office of Father Malatesta, a school counselor. Father Malatesta told Williams that he was working on his artistic skills and wanted to draw Williams. The priest instructed Williams to remove his clothing, article by article, until he was standing only in his underwear. The lawsuit further alleged Malatesta fondled Williams. The abuse happened again during another session when Williams sat for Malatesta, except this time the lawsuit claimed the priest performed oral sex on Williams.

Another plaintiff in the Jesuit lawsuit, identified under the pseudonym John Smith, alleged he had a similar experience with Father Malatesta the year before in 1981. The lawsuit alleged that Smith reported Father Malatesta's sexual misconduct to then-vice principal Mike Earsing, who then reported it to the Jesuit Order, according to the lawsuit. The lawsuit claimed the Jesuits at the School and the Order were aware of Father Malatesta's behavior but failed to punish or stop him from abusing students.

The Archdiocese of Atlanta records showed that sometime in the fall of 1999, Victim 77 sent a letter to Father James Bradley, Provincial of the New Orleans Province of the Society of Jesus, containing allegations of sexual misconduct by Father Malatesta. Victim 77 was a former student of Jesuit College Preparatory in Dallas, Texas. According to Victim 77, Father Malatesta had sex with him on three occasions during his junior or senior year. Victim 77 identified locations where the

abuse occurred; however, no other details were provided. Upon receipt of the letter, Father Bradley appointed his assistant, Father John Armstrong to investigate the case. Father Bradley informed Father Malatesta of the accusations and requested a response.

Father Bradley conferred with Province attorneys, the Diocese of Dallas, and the Archdiocese of Atlanta and suspended Father Malatesta from the exercise of his priestly ministry. The Archdiocese of Atlanta revoked Father Malatesta's faculties until the conclusion of the investigation. Father Armstrong, who was tasked with conducting the investigation, wrote to Victim 77 and asked if he would be willing to answer questions that would provide information about the sexual abuse. Victim 77 replied that he was willing to answer the questions. Father Armstrong sent the questions to Victim 77 during the first week of November 1999. The records indicated that as of January 19, 2000, no reply or any other further communication had been received from Victim 77.

On January 25, 2000, Father Armstrong drafted a report outlining the details of his investigation into the allegations against Father Malatesta by Victim 77. In the report, Armstrong wrote that Father Malatesta was in Dallas from 1981 to 1985; and that no superior or administrator ever received a complaint accusing him of any kind of misconduct from either a student or parent. However, Father Fran Pistorious, the superior of the community, heard concerns from other Jesuits about Father Malatesta having one student pose for him while he sketched the student. The student was reportedly nude or scantily clad. Others expressed concern that Father Malatesta was swimming in the nude with students. The report noted that Father Pistorious admonished Father Malatesta regarding his conduct. Father Armstrong concluded there was no evidence that sexual activity was involved. According to the report, Victim 77's accusations were the first of their kind to be made against Father Malatesta. Father Armstrong found no documentation to

support Father Malatesta's transfer to Spring Hill in 1985 was connected to a complaint.

According to Father Armstrong's report, Father Malatesta was in Springhill from 1985 to 1990, with no complaints ever filed. Armstrong interviewed Father Robert Rimes and Father Christopher Viscardi, who were Malatesta's superiors, and neither could recall any accusations being made. Armstrong did however report that after Malatesta moved from Springhill to Ignatius House in Atlanta, some of the Jesuits expressed concerns that Father Malatesta had taken male students to camping trips and nature retreats. During the retreats Malatesta and the students would swim nude on occasion. Armstrong wrote that he found no evidence of misconduct or complaints being made. The Provincial, Father Edward Arroyo, became aware of the incidents after Malatesta left Springhill. According to the report, Father Arroyo confronted Malatesta and admonished him. Malatesta denied any misconduct. Armstrong reported that in 1997 Father Bradley had questioned Malatesta about similar trips. Malatesta told Father Bradley there was one camping trip with young Jesuits where he got up early to bathe and was joined by the others.

Father Armstrong also investigated Father Malatesta's time at Ignatius House in Atlanta, Georgia. Armstrong found two incidents concerning problematic behavior. In 1993, Victim 78, a man in his thirties expressed concern to Father George Wiltz regarding a counseling session with Father Malatesta. The incident involved the man disrobing and Father Malatesta also disrobing during counseling. Victim 78 felt he was encouraged to do so by the priest in the context of men being afraid of openness and being ashamed of their nakedness. When questioned, Father Malatesta stated that it was the man's idea and that he joined him in disrobing to show openness before God. Malatesta was admonished and required to undergo counseling.



Armstrong's report discussed an incident in 1997, when the Provincial was made aware of incidents involving Father Malatesta that had occurred in 1991 through 1992. Victim 79, a forty-year-old Jesuit, who had asked Father Malatesta to become his spiritual advisor, reported that he had been harassed. Victim 79 recalled that on two occasions Father Malatesta offered to give him full body massages. During the massages, Malatesta asked if he wanted a genital massage and the Jesuit acquiesced. When confronted by the Provincial with the accusations, Malatesta stated that the incidents were mutual. Malatesta explained that each of them gave the other a full body message which led to mutual masturbation.

The report by Armstrong also revealed concerns expressed by a Jesuit, who lived in the Ignatius House Community in Atlanta from 1991 to 1992, concerning Malatesta's relationship with young men. The Jesuit reported that Malatesta was forming attachments to young men, including those to whom Father Malatesta was directing. According to the report, the Jesuit's concerns were reported to Father Edward Buvens, a Provincial Assistant. No specific allegations were identified.

Father Armstrong's report also included details regarding Father Bradley's questioning of Father Malatesta regarding the allegations made by Victim 77. Malatesta remembered the three occasions mentioned by Victim 77. Malatesta recalled embracing affectionately on two occasions with Victim 77 but with no sexual component. The priest also described a third encounter when he and Victim 77 went swimming in the nude but denied any sexual contact.

Father Armstrong concluded that absent Victim 77's accusations, there was no evidence that Father Malatesta had ever been sexually involved with a minor. Armstrong wrote that Father Malatesta's behavior demonstrated a pattern of

poor judgment, impulsiveness, and lack of appropriate boundaries. Armstrong further concluded that with the exceptions of the Jesuit's and Victim 77's allegations, the incidents concerning Malatesta involved nudity but no overtly erotic conduct. Armstrong ended the report by writing that Father Malatesta's current counselor does not find him to present a risk to anyone. Father Armstrong also wrote that it is his judgment that Father Malatesta presents no risk and is suited to resume ministries in an appropriate manner. Based on the report by Father Armstrong, Archbishop Donoghue restored Father Malatesta's faculties on January 28, 2000, with the limitation that his exercise of sacramental ministry be limited to the grounds of St. Ignatius House Retreat Center.

On March 30, 2022, the Dallas Morning News reported that the lawsuit alleging priests at Jesuit College Preparatory School Dallas, which named Vincent Malatesta, sexually abused students there in the late 1970s and early 1980s was settled. In a letter sent to the local Jesuit community, school president Mike Earsing said he believed the accounts told by nine Dallas-area men who brought a lawsuit against the school, the Catholic Diocese of Dallas and the Society of Jesus' USA Central and Southern Province. Mike Earsing wrote, "While none of us wanted to believe that any of the priests at our school could inflict such heinous injury, the fact is, a few did."

### **Father John Molloy**

Ordained: 1984.

Diocese: Archdiocese of Atlanta.

Assignments:

- May 21, 1982: granted permission to be accepted as Candidate for Ordination for service to the Archdiocese of Atlanta.
- August 15, 1985: granted leave of absence from Atlanta and returned to Ireland.

- 1985 to 1995: Archdiocese of Tuam, Tuam County, Galway, Ireland.
- September 5, 1995: faculties withdrawn Archdiocese of Tuam, Ireland.
- November 21, 1995: faculties withdrawn Archdiocese of Atlanta.
- May 28, 1996: petitioned for Laicization.
- 1998: Laicization granted.

In a document dated February of 1995, a report contains an allegation that Father Molloy placed his hands down the front of the clothing of two small boys Victim 80, 4-years-old and Victim 81, 5-years-old, while serving in the Archdiocese of Tuam, Ireland. Father Molloy admitted to the conduct explaining that it began as playful contact with them, then sitting with them and ended with them sitting on his knee. The priest also admitted to receiving sexual gratification from the acts. It was determined that Father Molloy presented an unacceptable level of risk and that restrictions be placed on his involvement with vulnerable populations. On September 5, 1995, Father Molloy's faculties were withdrawn by the Archdiocese of Tuam. The Archdiocese of Tuam notified the Archdiocese of Atlanta of the incidents of abuse involving Father Molloy in Tuam. On November 21, 1995, Father Molloy's faculties were withdrawn by the Archdiocese of Atlanta.

On January 23, 2003, Father John Molloy was convicted in the Circuit Court at Westport, County Mayo, Ireland for sexually abusing Victim 82 and Victim 83, two children in two different parishes between 1985 and 1991. Father Molloy pleaded guilty to all charges and was sentenced to two terms of imprisonment of one year each, to run concurrently. Father Molloy was placed on the Permanent Register of Sex Offenders but was not placed on continuing supervision after release, our equivalent of probation.

## **Father Rene Maynard**

Order: Order of the Friars Minor, Franciscans, Province of the Most Holy Name.

Ordained: 1955.

Diocese: Diocese of Buffalo New York.

### Assignments:

- 1956 to 1958: teacher, Bishop Timon High School, Buffalo, New York.
- May 12, 1964: granted incardination into the Archdiocese of Atlanta.
- September 18, 1964: Assistant Pastor, St. Mary's Church, Rome, Georgia.
- July 9, 1966: Assistant Pastor, Saints Peter and Paul, Decatur, Georgia.
- July 15, 1966: request to leave the priesthood and Laicization.
- October 8, 1966: Laicization granted by Rome, with the obligation of celibacy remaining.
- April 23, 1971: requested a dispensation from celibacy.
- November 26, 1971: dispensation granted by Sacred Congregation for the Doctrine of the Faith.
- November 29, 1972: married in Saint Thomas the Aquinas Church, Roswell, Georgia.
- Deceased: 2018.

On July 5, 1966, Father Dale Freeman, the Pastor of St. Mary's Church in Rome, Georgia, wrote to Archbishop Paul J. Hallinan with concerns regarding Assistant Pastor Father Maynard. Father Freeman provided a summary of the problems that they had discussed in the past. First, Father Freeman outlined possible issues with Father Maynard's handling of church finances. The second area of concern which Father Freeman raised, he described as, "With regard to the problem with women."

Father Freeman wrote that the first case was a reported sexual affair with Victim 84 a woman who alleged that Father Maynard had her follow him to Atlanta to go to confession. According to Father Freeman's letter, Victim 84 was so disturbed

by the affair that she thought she saw references to it in the paper and on the radio. Victim 84 was afraid that it had become public knowledge. Father Freeman wrote that because of the woman's disturbed state he became concerned that the affair would become public, which is why he asked Archbishop Hallinan, the last time they spoke, to transfer Father Maynard. Father Freeman hoped to avoid further involvement and scandal.

The second case documented by Father Freeman occurred close in time to the drafting of his letter and involved a different woman, Victim 85. According to the letter, Victim 85 alleged Father Maynard told her that he loved her and tried to kiss her. Victim 85 further claimed that Father Maynard asked her to leave her husband and children to go off with him. Victim 85 allegedly told Father Maynard that it was wrong. The letter described how Father Maynard would turn everything around and tell the woman that it was alright. When Victim 85 resisted his advances, she alleged he would scream at her. Victim 85 cried and ordered Father Maynard out of her home and told him to never come back or she would tell her husband. Victim 85 stated she stopped coming to Mass for fear he would confront her and out of disgust she could not listen to him preach after what he had said to her.

Father Freeman wrote that both women mentioned these incidents in Confession and reluctantly gave him permission to bring it to Archbishop Hallinan's attention. Father Freeman further confided in his letter to Archbishop Hallinan that several other things have made him suspicious regarding Father Maynard's relationship with women. Father Freeman did not describe what his suspicions were, but merely stated they were only suspicions. Father Freeman also wrote that Father Maynard is, however well liked and has done good work at the parish. Nonetheless, he closed his letter by requesting that Father Maynard be transferred.

A short period after Father Freeman's letter to Archbishop Hallinan, on July 9, 1966, Father Maynard was named Assistant Pastor of Saints Peter and Paul Church in Decatur, Georgia. On July 15, 1966, Father Maynard wrote a letter requesting to leave the priesthood and Laicization. On October 8, 1966, Laicization was granted by Rome, with the obligation of celibacy remaining. On November 26, 1971, dispensation of the obligation of celibacy was granted by the Sacred Congregation for the Doctrine of the Faith.

Records show that on April 3, 2002, Victim 86 wrote a letter to Father James Micelli, who was the current pastor of St. Mary's Church in Rome, Georgia. In the letter, Victim 86 disclosed that she was allegedly sexually abused by Father Maynard. Victim 86 reported that in 1965, she was a student at Coosa High School and was molested by Father Maynard. Victim 86 confided that she never told her parents. Victim 86 expressed that the purpose of her disclosure was not to obtain remuneration but to know Father Maynard's current whereabouts in order to meet so that he could explain his behavior and apologize to her.

Upon returning from a trip, Father Micelli responded to Victim 86 by letter on April 13, 2002. Father Micelli informed her that he had forwarded her letter to the Archbishop of Atlanta. Father Micelli wrote that he searched for Father Rene Maynard in the Catholic Directory and found no one currently listed as a priest by that name. Father Micelli also advised Victim 86 that he has no personal knowledge or any other information concerning Father Maynard. Father Micelli further wrote that he hoped she would find justice, healing, and peace. In closing, Father Micelli requested that Victim 86 call him if she does not hear from the Archdiocese in a timely manner.

In an article published by the Buffalo News on February 28, 2021, writers Mike McAndrew and Aaron Besecker reported that Bishop Richard J. Malone of Buffalo

stated in November 2018 that Father Rene Maynard, a religious order priest, was credibly accused. In 2019, Rene Maynard was accused in a Child Victims Act lawsuit of sexually abusing Victim 87 a Bishop Timon High School student from 1957 to 1958. Bishop Timon High School is in Buffalo, New York. No other details concerning the suit were located.

### **Father Thomas Naughton**



Order: Jesuits, The Society of Jesus.

Ordained: 1965 Society of Jesus.

Diocese: New Orleans Province of the Society of Jesus.

Assignments:

- 1965 to 1966: Student Priest, Bellamine School of Theology, North Aurora, Illinois.
- 1966 to 1967: Tertianship Detroit Province, St. Stanislaus Novitiate, Cleveland, Ohio.
- 1967 to 1968: Prefect and English Teacher, Jesuit High School, El Paso, Texas.
- 1968 to 1970: Jesuit High School, Tampa, Florida.
- 1970 to 1972: St. Louis University, St. Louis, Missouri.
- 1972 to 1973: Loyola University, New Orleans, Louisiana.
- 1973 to 1979: President, Jesuit College Preparatory School, Dallas, Texas.
- 1979 to 1980: Jesuit School of Theology, Berkeley, California.
- 1982 to 1989: Manresa House of Retreats, Convent, Louisiana.
- 1989 to 1990: President, Strake Jesuit College Preparatory School, Houston, Texas.

- 1990 to 1991: In Residence, Immaculate Conception, New Orleans, Louisiana.
- 1991 to 1995: Director, Monserrat Retreat House, Lake Dallas, Texas.
- 1995 to 2002: Visiting Priest, St. Kilian's, Mission Viejo, California.
- December 19, 2003: In residence Ignatius Retreat Center, Atlanta, Georgia.
- August 6, 2012: Deceased, Laguna Woods, California.

In April of 2002, Victim 88 reported to the Jesuits that Father Thomas Naughton allegedly sexually abused him in 1978 while a student at Jesuit College Preparatory School in Dallas, Texas. Father Naughton served as the school's President from 1973 to 1979. At the time of the accusation in 2002, Father Naughton was serving as a priest at St. Kilian's Church in Mission Viejo, California. Father Naughton was placed on leave by the Diocese of Orange County on April 5, 2002. Father Naughton was instructed to move back to the Jesuit Provincial in New Orleans while Jesuit authorities investigated the allegation. It later came to light, that in 1979, a report was made to Jesuit College Preparatory School officials that Father Naughton tried to grope a young faculty member in a locker room.

Archdiocese records show that on November 30, 2003, Reverend Alfred C. Kammer, Provincial New Orleans Society of Jesus, wrote a letter to Archbishop John F. Donoghue of Atlanta. Reverend Kammer wrote that he wanted to place Father Naughton at Ignatius House Jesuit Retreat Center in Sandy Springs, Georgia. Father Kammer explained that the Jesuits and the Director at Ignatius House had been consulted and were willing to accept Father Naughton. Reverend Kammer requested that Archbishop Donoghue welcome Father Naughton as well. Kammer's letter appeared to minimize the allegation. Father Kammer explained that the Jesuits conducted an appropriate investigation and concluded because of Father Naughton's alcohol dependence and blackouts at the time and other circumstances, the claim was deemed credible. Reverend Kammer further asserted that there had been no other claims against Father

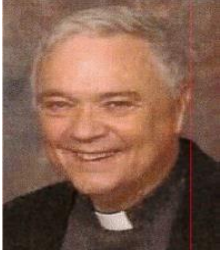


Naughton. Father Kammer expressed that in his opinion, what Father Naughton did in 1978 was a single incident of sexual acting out under the influence of alcohol.

The Archdiocese file also contained a letter dated December 19, 2003, from Archbishop John F. Donoghue to Reverend Alfred C. Kammer, Provincial New Orleans Society of Jesus. Archbishop Donoghue began by writing that he was aware that Reverend Kammer had the authority to let Father Naughton live at Ignatius House. Ignatius House is a retreat center operated by the Jesuits, the Order to which Father Naughton belongs. Archbishop Donoghue recommended conditions be imposed on Father Naughton in the form of a Personal Precept. The conditions included: he would have no faculties in the Archdiocese of Atlanta; he is prohibited from exercising any priestly functions in any public forum or in any private forum with a congregation; he is not to be in the presence of minors or young adults; he is not to wear clerics; he is not to consume alcoholic beverages, except in so far the private celebration of Mass; he is not to absent himself from the retreat center at night except with the express knowledge and permission of the director; and he is not to hold himself out to be a priest. Archbishop Donoghue closed the letter by writing Father Naughton will be asked to immediately leave the territory of the Archdiocese of Atlanta if he violates any of the terms. In late 2003, Father Naughton moved to the Ignatius House Jesuit Retreat Center. The records do not indicate how long Father Naughton resided at Ignatius House.

Father Naughton was dismissed from the Society of Jesus in 2009. Father Naughton died August 6, 2012, in Laguna Woods, California.

## Father Robert Poandl



Order: The Glenmary Home Missioners.

Ordained: May 4, 1968, Saint Peter in Chains Cathedral, Cincinnati, Ohio.

Diocese: The Glenmary Home Missioners.

Assignments:

- 1979: Second Vice President of Glenmary Home Missioners and Director of Cincinnati House of Glenmary, Cincinnati, Ohio.
- June 5, 1979: Saint Luke's Church, Dahlonega, Georgia.
- 1982 to 1988: Saint Francis of Assisi Church, Blairsville, Georgia.
- 1982 to 1988: Saint Paul the Apostle Church, Cleveland, Georgia.
- 2007 to 2009: St. Christopher's, Claxton, Georgia.
- 2007 to 2009: Holy Cross, Pembroke, Georgia.
- 2007 to 2009: Our Lady of Guadalupe, Sandhill, Georgia.
- 2010 to 2012: St. Christopher's, Claxton, Georgia.
- 2010 to 2012: Our Lady of Guadalupe, Sandhill, Georgia.
- 2012: Removed from Ministry.

According to a statement released by Father Dan Dorsey, president of Glenmary Home Missioners, on June 9, 2009, he received an allegation of sexual abuse against Father Robert Poandl. The allegation was made to Father Dorsey by the victim's mother. According to Glenmary, the misconduct reportedly occurred in West Virginia in 1991 when Victim 89 was ten years old. At the time of the report, Victim 89 was twenty-eight years old. The statement further announced that in accordance with Glenmary's Policy for Maintaining Ethical Ministry with Minors, the Order took the following steps on June 9, 2009: 1) Father Dorsey reported the

allegation to County Attorneys in Roane County, West Virginia and the West Virginia State Police offering full cooperation; 2) Father Poandl was removed from ministry; 3) The Glenmary Review Board was notified of the allegation; and 4) the Archdiocese of Cincinnati, Diocese of Wheeling-Charleston and Diocese of Savannah were notified of the allegation. Father Dorsey was interviewed by Sgt. Swiger with the West Virginia State Police in November 2009 and provided Father Poandl's personnel file at that time.

In February of 2010, Father Robert Poandl was indicted by the Roane County, West Virginia, Grand Jury for First Degree Sexual Assault, First Degree Sexual Abuse and Sexual Abuse by a Custodian. The charges were filed after Victim 89 a man from Cincinnati, Ohio, reported to police that Father Poandl allegedly molested him during a visit to Holy Redeemer Catholic Church in Spencer, West Virginia. According to Victim 89, the molestation occurred in 1991 when he was ten years old. In August of 2010, Roane County Circuit Judge David Nibert dismissed the charges with prejudice. Judge Nibert delayed his ruling for 90 days so that prosecutors could appeal to the West Virginia Supreme Court.

The Archdiocese records contained a letter written by Father Chet Artysiewicz, President of Glenmary Home Missioners, to Father Francis McNamee, with Cathedral of Christ the King in Atlanta, Georgia. In the letter, Father Artysiewicz wrote that Father Poandl was accused of sexual abuse in 2009. The case was dismissed after a fourteen-month investigation by Judge David Nibert. According to Father Chet Artysiewicz, the Glenmary Review Board met on September 7, 2010, and reviewed all available information. The Board found the allegation was not credible. The Executive Council accepted the findings of the Review Board and reinstated Father Poandl to full active ministry. Based on the foregoing, Father Artysiewicz certified the suitability of Father Poandl to co-celebrate at the

Ordination Mass for Permanent Deacons for the Archdiocese of Atlanta on February 11, 2012.

On August 22, 2012, Father Chet Artysiewicz released a statement regarding another sexual abuse allegation against Father Robert Poandl. In the statement, Father Artysiewicz announced he just learned that a report was filed on July 14, 2012, with the Union County Sheriff's Department, Blairsville, Georgia, accusing Father Poandl of sexual misconduct. The alleged sexual misconduct was reported to have occurred in the 1980's. The statement further read that Father Artysiewicz requested a copy of the police report and contacted the District Attorney, who was not aware of the police report at the time. Father Artysiewicz further announced that he had notified church authorities in the Archdiocese of Cincinnati, Archdiocese of Atlanta, and the Diocese of Savannah. Father Poandl was relieved of his ministerial duties as pastor of Glenmary's missions in Claxton, Pembroke and Sand Hill, Georgia.

Records show that on August 28, 2012, Father Artysiewicz wrote to Archbishop Wilton Gregory reporting that he had been in contact with Father Corbet, Archdiocese of Atlanta, regarding an allegation of sexual abuse made against Father Poandl. The alleged abuse dated back 30 years from Father Poandl's time in Blairsville, Georgia. In a subsequent letter dated September 14, 2012, Reverend Artysiewicz wrote to update the Archbishop regarding the investigation of the allegations. Reverend Artysiewicz reported he personally contacted Victim 90 who wished to remain anonymous at the time. After Artysiewicz spoke with Victim 90, Glenmary's Hope and Healing Team met with the victim in Georgia, and he was later interviewed by an independent investigator over the phone.

The investigator presented his findings to Glenmary's Review Board. Although the Review Board opined that the charges would be impossible to prove, they

concluded the accusation was substantiated based on the information received. The Glenmary Council accepted the finding of the Review Board and removed Father Poandl from public ministry. Father Poandl was required to remain at Glenmary Missioners headquarters under a more rigorous safety plan than what had been instituted at the initiation of the investigation. Reverend Artysiewicz reported that Father Poandl maintained his innocence, took a voice stress analysis test and was willing to take a polygraph test. The letter also revealed that yet another allegation of sexual abuse against Father Poandl came to light on August 22, 2012. According to the letter, Glenmary was currently in the process of investigating the second allegation.

In 2012, a federal grand jury indicted Father Poandl for one count of knowingly transporting a minor in interstate commerce with intent to engage in sexual activity. The federal prosecution involved Victim 89, the same sexual abuse allegation reported to Father Dorsey in 2009. The charge resulted from a trip taken on August 3, 1991, in which Father Poandl traveled with Victim 89, then ten years old, from Ohio to West Virginia, where the sexual abuse occurred. The state prosecution in West Virginia was dismissed by Roane County Circuit Judge David Nibert in August of 2010. The U.S. Attorney of the Southern District of Ohio was able to bring federal charges because the offense involved interstate commerce. On September 20, 2013, a federal jury found Father Poandl guilty. Father Poandl was sentenced to serve seven and a half years in prison in 2014.

## Father Louis P. Rogge



Order: Order of Carmelite.

Ordained: October 15, 1952, Carmelites, Rome, Italy.

Diocese: Order of Carmelite.

Assignments:

- 1976 to 1984: Theology Instructor at Loyola University Chicago.
- 1984 to 1992: Administrator at the Carmelite Institute in Rome, Italy.
- 1993: trained to become a hospital minister.
- 1994 to 2002: Carmelites of the Most Pure Heart of Mary, Darien Provincial, Darien, Illinois, member of Carmelite missions priests providing services to churches and ministries throughout the country on a short-term basis.
- Summer 2002: Removed from public ministry.

The Archdiocese of Atlanta did not possess a file on Father Rogge. Father Rogge was a member of the Carmelite Order, not an archdiocesan priest. However, after obtaining court documents and reviewing newspaper articles, an overview of his assignments was constructed. Our review could not identify a time when Father Rogge was documented to be assigned to a parish within the Archdiocese of Atlanta. Most of Father Rogge's documented career was spent working with the Carmelites of the Most Pure Heart of Mary, Darien Provincial, of Darien, Illinois. According to an article in the Chicago Tribune, published December 22, 2006, and written by Matthew Walberg and Manya Brachear, Reverend John Welch, Provincial for the Carmelites of the Most Pure Heart, stated Father Rogge was not assigned to a parish or a school, but worked with Carmelite missions traveling the country to provide services on a short-term basis. Reverend Welch further

reported that the Order reviewed its files in 2002 and located Rogge's 1974 conviction for Child Molestation in Athens, Georgia. In the summer of 2002, Father Rogge was removed from his position with the missions and public ministry after adoption of the Charter for the Protection of Children and Young People. Father Rogge was then assigned to work in the Provincial's archives department.

Records obtained by PAC from the Clarke County Superior Court Clerk's Office showed that an accusation was filed in the July 1974 Term charging Louis Rogge with one count of Child Molestation. The accusation alleged that Rogge fondled the penis and body of Victim 91. Louis Rogge pleaded guilty on October 21, 1974, before Judge James Barrow of the Western Judicial Circuit. According to the accusation and the transcript of the proceedings, the sexual abuse occurred on July 15, 1972. The record showed that Father Rogge was in Athens, Georgia, to attend and officiate a wedding. Victim 91 was staying at the Holiday Inn with his parents where Rogge was also staying. The parents of Victim 91 permitted the boy to spend the night in Father Rogge's room. Rogge admitted to fondling the child in the area of his hips, buttocks and penis while both were clothed in pajamas. Father Rogge admitted during the guilty plea colloquy that he obtained an erection and ejaculated. Father Rogge was sentenced to six years to be served on probation. The defendant was released from his sentence and probation on October 13, 1976. The file and sentencing documents are absent of any indication that special conditions relevant to sex offenders were ordered as part of the sentence.

In September of 2005, a family reported to the Carmelites in Darien, Illinois, that their sons were sexually abused by Father Rogge in 1996 and 1999. The boys were reportedly fifteen years old at the time of the abuse. According to Reverend Welch, the provincial of the Carmelites in Darien, after the family reported the abuse they notified the Diocese of Joliet, who then notified the State's Attorney.

The Will County, Illinois, grand jury returned an indictment against Father Rogge charging him with four counts of Aggravated Criminal Sexual Abuse in December of 2006. According to an article published in the Chicago Tribune dated December 22, 2006, Father Rogge was a longtime family friend and spiritual adviser to Victim 92 and Victim 93, who were twenty-five and twenty-two years old at the time of the indictment. Father Rogge pleaded guilty to two counts of Aggravated Criminal Sexual Abuse in April of 2007. The defendant was scheduled to be sentenced on July 26, 2007, but the hearing was rescheduled due to Rogge's poor health. Father Rogge passed away before the court could impose sentence.

### **Father Timothy Sugrue**

Order: Society of Mary, the Marists.

Ordained: Unknown.

Diocese: Society of Mary, the Marists.

Assignments:

- 1964 to 1965: St. Joseph, Marietta, Georgia.
- 1978 to 1979: Eaker Air Force Base, Blytheville, Arkansas.
- 1987: Marist School, Atlanta, Georgia.
- 1980's: St. Michael the Archangel in Convent and St. Joseph Church, Diocese of Baton Rouge.
- 2005: Dismissed from priesthood and religious life.

The Archdiocese of Atlanta possessed no records regarding Father Sugrue, who was a non-archdiocesan priest. Information was gleaned from the Arkansas Clergy Disclosure List, public record sources, and media reports. A woman, Victim 94, accused Father Sugrue in a 1992 lawsuit of allegedly sexually abusing her in 1978, when she was eight years old and he was a military chaplain at the now-closed Eaker Air Force Base in Blytheville, Arkansas.



In an article published by the Birmingham News on November 2, 1993, they reported that a federal court jury awarded \$1.5 million in damages to an Alabama woman who accused Father Sugrue of sexually abusing her when she was a child. The victim contended that the priest sexually molested her in 1978 when she was eight years old and he was a military chaplain at Eaker Air Force Base in Blytheville, where her father was stationed. At the time of the trial, Father Sugrue was a business manager for the Marists in Washington. The victim also sued the Society of Mary, but the jury did not award damages against the order.

### **Father Gino Vertassich**



Order: Glenmary Home Missioners, Cincinnati, Ohio.

Ordained: 1960, Glenmary Home Missioners.

Diocese: Glenmary Home Missioners, Cincinnati, Ohio.

Assignments:

- 1960's: St. Mary Mother of God Catholic Church, Sylva, North Carolina.
- 1960's: St. William Catholic Church, Murphy, North Carolina.
- 1971: St. Luke, Dahlonega, Georgia.
- Cincinnati, Ohio (dates unknown).
- Savannah, Georgia (dates unknown).
- 1975: Left Glenmary Home Missioners order.
- 2003: Deceased.

The Archdiocese of Atlanta possessed and provided limited records regarding Father Vertassich, who was a non-archdiocesan priest. In October of 2019, Father Vertassich was publicly named on the Ohio-based Glenmary Home Missioners' list

of credibly accused clergy. The Glenmary Home Missioners published that the alleged abuse of Victim 95, a minor, by Father Vertassich occurred in 1969 in Connecticut. There was no further information provided regarding the circumstances surrounding the alleged abuse. In 1971, Father Vertassich was assigned to St. Luke in Dahlonega, Georgia. Father Vertassich was placed on the Charlotte Diocese's list on December 29, 2019, and the Archdiocese of Atlanta's list on November 5, 2020.

### **Father Roberto Jaramillo**

Order: Diocese of San Jose del Guaviare, Colombia and Diocese of Sacramento.

Ordained: October 1993, Diocese of San José del Guaviare, Colombia.

Diocese: Diocese of San Jose del Guaviare, Colombia and Diocese of Sacramento.

Assignments:

- Attended seminary at Universidad San Buenaventura, Bogota, Colombia.
- 1995 to 1998: Our Lady of Guadalupe, Sacramento, California.
- 1998 to 2002: St. Rose, Roseville, California.
- 2002 to 2005: Immaculate Conception and St. Rose, Sacramento, California.
- 2005 to 2007: St. Francis of Assisi, Blairsville, Georgia.
  - St. Paul the Apostle, Cleveland, Georgia.
  - St Luke the Evangelist, Dahlonega, Georgia.
- June 2007 to June 2008: Parochial Vicar, Cathedral of Christ the King, Atlanta, Georgia.
- June 2008 to October 2008: Parochial Vicar, Our Lady of the Americas Mission, Lilburn, Georgia.

On September 22, 2022, the Diocese of Sacramento added Father Roberto Jaramillo to their list of priests credibly accused of sexual abuse of minors. According to the Diocese of Sacramento, Father Jamarillo has been accused of

the repeated sexual abuse and rape of a girl, Victim 96, between 1996 and 1999. The Diocese revealed that Father Jamarillo was the subject of a felony arrest warrant which was issued in August of 2022. The warrant charged Roberto Jamarillo with eight counts of lewd and lascivious acts against Victim 96. According to the Diocese, they are cooperating with investigators and asked that anyone with information related to possible additional victims contact the Sacramento Police Department. The report of the 1996 rape and sexual abuse was brought to the attention of the Diocese in 2021 by a third party. According to the Diocese, they reported the sexual assault to law enforcement.

The Diocese of Sacramento further disclosed that they had received two additional allegations involving Father Jamarillo. In 1999, Father Jamarillo was accused of kissing Victim 97 a minor boy. The priest denied the accusation. Investigations were conducted by both the Diocese and law enforcement, who concluded that there was insufficient evidence to warrant further action. In 2020, the Diocese received a report that Father Jamarillo sexually abused Victim 98 an adult male in 2001. Victim 98 was advised to report the offense to law enforcement.

An article published on September 27, 2022, by the Atlanta Journal-Constitution, reported that the Archdiocese of Atlanta said in a statement, "that it has been notified of the accusations against Jaramillo but currently does not have information to indicate that Father Roberto Jaramillo was accused of abusing a minor while serving in Atlanta. We also have uncovered no evidence that any minor complained about him. He is no longer serving in the Archdiocese of Atlanta." According to the Archdiocese of Atlanta, they would continue to review their files during the period Father Jamarillo was assigned in Atlanta.

## **Priests and Staff with Allegations of Child Abuse in the Archdiocese of Atlanta**

The Archdiocese of Atlanta also conducted a file search and review of priests who had an allegation or allegations of abuse but have not been found to be credibly accused by the Diocesan Review Board; and moreover, not named in the credibly accused list. In the spirit of transparency these records were provided to the PAC for review. Therefore, in all the file reviews included in this section, the allegations have not been proven or substantiated in a court of law. Moreover, in some cases the allegations were found to be unsubstantiated, or prosecution was declined. Consequently, all allegations in this section are and remain simply allegations.

### **Priest 1**

In a letter dated December 18, 2003, written by Archbishop John Donoghue, he informed Priest 1 that a complaint was received by the Archdiocese alleging sexual misconduct against him. According to the records, Archbishop Donoghue ordered an investigation. Three people were interviewed, but none claimed to have been sexually abused or touched inappropriately by Priest 1. However, investigators were not able to speak with everyone involved in the matter. Archbishop Donoghue closed the letter by notifying Priest 1 that because he could not be one hundred percent sure that no abuse occurred, he had decided to return the priest to his Order, effective January 6, 2004. Archbishop Donoghue had already suspended Priest 1 temporarily pending the outcome of the investigation.

### **Father Joseph Beltran**

Ordained: May 19, 1955, Bishop Francis E. Hyland, Cathedral of Christ the King, Atlanta, Georgia.

Diocese: Archdiocese of Atlanta.

Assignments:

- June 16, 1955: Assistant Rector, Immaculate Conception, Atlanta, Georgia.
- 1955 to 1957: Assistant Pastor, St. Thomas More, Decatur, Georgia.
- 1957 to 1959: Assistant Pastor, St. John the Evangelist, Hapeville, Georgia.
- 1959 to 1960: St. Mary's, Rome, Georgia.
- 1960 to 1961: St. Anthony.
- 1961 to 1962: Assistant Pastor, Christ the King, Atlanta, Georgia.
- 1962 to 1964: Assistant Pastor, Saints Peter and Paul.
- 1964 to 1966: Pastor, St. Peter's Lagrange, Georgia.
- 1966 to 1969: Pastor, St. Mary's, Rome, Georgia.
- 1969 to 1971: Pastor, St. Philip Benizi, Jonesboro, Georgia.
- 1971 to 1977: Pastor, Corpus Christi, Stone Mountain, Georgia.
- 1977 to 1985: Pastor, All Saints, Dunwoody, Georgia.
- 1985 to 1991: Pastor, Saint Oliver Plunkett, Snellville, Georgia.
- 1991 to 1992: Parochial Vicar, Holy Spirit Church.
- 1992: Administrator, St. Gabriel Mission, Fayetteville, Georgia.
- February 1993: Suffered an illness.
- April 1993: Retired.

On June 16, 1971, Victim 99 gave and signed a statement to Father Daniel O'Connor in which he recounted instances of inappropriate touching directed at him by Father Beltran. Victim 99 wrote that in the fourth week of May 1971, Father Beltran extended an invitation for an evening of conversation and drinks. That evening Father Beltran asked if Victim 99 would like a massage. Seeing no harm and not suspecting anything, Victim 99 accepted. The massage machine was in the bedroom therefore both men went to that room where Victim 99 took off his shirt and laid on the bed. Victim 99 still had on his T-shirt and the rest of his clothing.

During the massage, Father Beltran massaged Victim 99 close to his genital area. Victim 99 became uncomfortable and manufactured an excuse to leave.

Several days later Father Beltran invited Victim 99 over again. Although hesitant, Victim 99 accepted the invitation believing his concerns were unfounded, reminding himself that Father Beltran was a priest. That evening, when it came time for Victim 99 to leave, Father Beltran again offered a massage. Victim 99 tried to decline and made the excuse that it was too late, and he was tired. Father Beltran insisted and this time he massaged Victim 99's genital area. Victim 99 wrote that while Father Beltran tried to hide it, he appeared to derive pleasure from it. Father Beltran placed his hand next to Victim 99's penis and moved his hand across it as they talked. Victim 99 made an excuse to leave and did so. According to the statement, Father Beltran continued to call Victim 99, but he declined the subsequent invitations. Victim 99's statement explained that Father Beltran was his pastor at St. Philip Benizi, Jonesboro, Georgia.

As a result of the complaint by Victim 99, the records indicated that Archbishop Thomas Donnellan questioned Father Beltran. Handwritten notes by the Archbishop indicated that Father Beltran admitted to massaging Victim 99 but denied any "sinful" intent. Archbishop Donnellan chastised Father Beltran for his imprudence and bad judgment making it easy for the conclusion to be reached that Beltran acted with sinful intent. The Archbishop wrote that he met with the psychiatrist who was in charge of the testing program for seminarians. Archbishop Donnellan requested that the psychiatrist read the statement given by Victim 99. After reading Victim 99's account of the incident, Archbishop Donnellan noted that the psychiatrist cast some doubt on the latter's good will. The psychiatrist recommended a course of action which the Archbishop followed, and Beltran accepted. The notes also indicated that the psychiatrist had no expectation that Father Beltran would molest or seduce children.

In March of 1994, a federal lawsuit was filed in New Jersey against the Archdiocese of Atlanta. The lawsuit was filed on behalf of Victim 100, who was forty-six years old at the time of filing, it alleged that he was molested by Father Beltran in the 1960's while assigned to St. Thomas More in Decatur, Georgia. According to records in the file, Victim 100 remembered the abuse eighteen months prior to suit being filed while undergoing therapy for an unspecified condition. Documents show that attorneys for Victim 100 made a demand for settlement in the amount of \$900,000. While the Archdiocese denied liability, they agreed to pay a recent invoice from Victim 100's counselor. The parties agreed that the fact of the payment could not be used as evidence against the defendant in any future proceedings. Letters between the parties also show that Archbishop Donoghue agreed to meet with the plaintiff and his representatives, who had requested the meeting. Victim 100 also requested a meeting with Father Beltran. At the time of the request, Father Beltran had already suffered a stroke which left him incapacitated. The records do not contain any documents showing whether the meeting between Victim 100 and Father Beltran took place or how the suit was resolved.

On April 10, 2002, Victim 101, a former student of St. Pius High School reported that he had been allegedly sexually abused by Father Stan Idziak. According to Victim 101, the alleged molestation occurred when he was sixteen years old and serving as an altar boy at All Saints parish. Victim 101 also disclosed that at the time Father Idziak was assigned to All Saints, Father Beltran was also assigned there and living in the rectory. Victim 101 reported that while Father Beltran never touched him, Beltran would run around the rectory exposing his genitals. Victim 101 expressed that this was a clear boundary violation.

## **Mr. Paul Berrell**

Paul Berrell was not a priest but a teacher at St. Jude the Apostle School, Atlanta, Georgia, in 2003.

Paul Berrell's employment was terminated in November of 2003, because of allegations of boundary issues. Complaints were made regarding instances in which he would send unwanted texts to female students. Paul Berrell denied communicating with one specific female student, but the communications were provided to school officials which corroborated the student's allegation.

In 2009, Paul Berrell, who was thirty-two years old at the time, was a music minister at St. Eugene's Catholic Church in Asheville, North Carolina. According to media accounts, while serving at St. Eugene's, a 13-year-old accused Berrell of coercing her into having sex while he was giving her piano and voice lessons.

In March of 2011, Paul Berrell pleaded guilty to a federal charge of producing child pornography and was sentenced to twenty-eight years in prison.

According to an article published by the Daily Report on September 5, 2012, a woman sued the Archdiocese of Atlanta and Holy Cross Catholic Church alleging that she was molested by Paul Berrell, a former church music director. According to the complaint filed in Fulton County State Court, the plaintiff, twenty-two, was fourteen when she was sexually abused as a parishioner at Holy Cross.

## **Priest 2**

On May 29, 2016, the Archdiocese of Atlanta received an email from GC who wrote that he attended and graduated from Marist School in 1978. GC reported that he had not been molested by any priests but knew other students who



allegedly had been. GC alleged, that Father Charles Bartles, who taught at Marist School, regularly invited students to Ignatius House where he resided, and plied them with alcohol before making sexual advances. GC also alleged that Priest 2 repeatedly molested his best friend, Victim 102. GC further alleged that Victim 102 committed suicide a few years earlier and the memories of being molested by Priest 2 had haunted his friend. The records did not show any documentation of a direct disclosure by Victim 102 or any other information that would illuminate GC's allegations.

### **Priest 3**

On February 13, 2019, an employee of the Church of the Good Shepherd and a facilitator for the VIRTUS Protecting God's Children program, reported to the Archdiocese that during a session, one of the participants alleged that Victim 103, her thirty-year-old nephew, had been molested around 1997 by a priest who was a good friend of the family and counseled the boy on becoming an altar server. According to the report, Victim 103 had refused to come forward. According to the facilitator's email, Victim 103's mother reported the alleged abuse to the hotline anonymously. The statement by the aunt was made in front of twenty-three participants of VIRTUS. The VIRTUS facilitator met privately with the woman, and she identified the alleged priest as Priest 3, who was serving in the Archdiocese at the time of the allegation.

Records show that the Archdiocese of Atlanta made a report on June 29, 2019, to the Department of Family and Children Services regarding the abuse disclosed at the VIRTUS training. According to the document, the Archdiocese provided the name of the victim and the parents along with contact information. The form read that the nature of the suspected abuse was: "NP, the aunt of Victim 103, now age 30, reported that her sister revealed to her that Victim 103 had been sexually fondled by Priest 3 when he was about ten years old."

On July 15, 2019, NP spoke with the Prosecuting Attorneys' Council. She reported that her nephew, Victim 103, had allegedly been sexually abused by Priest 3. Victim 103 was the same victim identified in the VIRTUS facilitator's report and in the report to DFCS. According to NP, the abuse occurred when her nephew was between eleven and twelve years old. NP stated that the abuse involved fondling. At the time of the conversation with PAC, Victim 103 was thirty-one-years of age and the criminal statute of limitations had long expired. NP explained that Priest 3 was very close to her nephew's family; the priest went on vacation with the family and was often a guest at their mountain home. NP stated that because of the abuse, her nephew became self-destructive and had been in and out of jail. NP concluded the conversation by stating that she begged her sister to disclose the abuse to authorities, but the family felt her nephew was too fragile and disclosure would cause him to regress. NP provided PAC with her sister's telephone contact information.

PAC made attempts to contact Victim 103's mother through the telephone number provided by NP but was unsuccessful. On July 16, 2019, PAC located a possible address and landline for Victim 103's mother. Attempts to make contact via the landline were also unsuccessful. On July 16, 2019, PAC mailed a letter addressed to Victim 103's mother requesting either a phone call or meeting to obtain direct information regarding the allegation of sexual abuse. The direct disclosure was sought to confirm abuse and confirm the identity of the priest in the event he was in active ministry so that appropriate measures would be instituted. No response was ever received. No direct disclosure has ever been obtained from Victim 103.

### **Mr. Rafael Gracia**

Archdiocese records show that on August 5, 2008, Father Gregory Hartmayer with St. Benizi Catholic Church in Jonesboro, Georgia, reported that Rafael Gracia, a

contract employee who was Director of the Hispanic Choir, had been arrested for Child Molestation and Child Sexual Exploitation. According to an article by WSBTV.COM published on August 13, 2008, Rafael Gracia lived with a couple and was renting a room in their Jonesboro, Georgia, residence. The victim was alleged to be the couple's six-year-old son and the offenses were said to have occurred in the room that Gracia rented from the couple.

### **Father Henry B. Groover**

Order: Order of Preachers Southern Dominican Province.

Ordained: February 22, 1992, St. Dominic's Church, New Orleans, Louisiana.

Diocese: Southern Dominican Province.

Assignments:

- March 12, 1992: Deacon, Catholic Center the University of Georgia, Athens, Georgia.
- 1993 to 2001: St. Dominic, Miami, Florida.
- 2002 to 2006: St. Anthony of Padua, New Orleans, Louisiana.
- 2009 to 2016: Holy Ghost, Hammond, Louisiana, and Our Lady of Pompeii, Tickfaw, Louisiana.

On January 11, 2017, a lawsuit was filed in the State Court of Chatham County, alleging that from 1983 through 1986 Father Groover enticed and lured then minor, Victim 104, into performing sex acts. The sexual acts were alleged to have occurred when Father Groover was residing in Savannah, Georgia and employed as a tug and crew boat captain, before ordination. Father Groover was thirty-seven years old when he was ordained into the Order of Preachers Southern Dominican Province.

## **Priest 4**

On January 1, 2010, the director of the Archdiocese's Victim Assistance Program received a complaint of alleged sexual abuse against Priest 4. Victim 105, now in her fifties, reported that she had been seeing a therapist since she was in her forties and had been sexually abused by a priest. Victim 105 explained that recently, when a medical doctor tried to examine her, she had a flashback of the abuse, and therefore, she wouldn't permit the physician to touch her.

Victim 105 disclosed that when she was eleven and a student at Our Lady of the Assumption, she lived across the street from the Our Lady of the Assumption rectory, on Hearst Drive, Atlanta, Georgia, 30319. Her parents had the priests over for dinner frequently and sent the kids to the rectory quite often. Priest 4, a Marist priest, lived there and taught her brothers Latin at Marist School. Victim 105 reported that from 1965 to 1968 Priest 4 had allegedly sexually abused her. Victim 105 described two alleged acts of abuse which involved the fondling of her breasts and rape. Priest 4 passed on September 9, 1999. No other documentation was located regarding this allegation.

## **Priest 5**

Archdiocese records indicated that on October 25, 2000, the director of the Archdiocese's Project Aware, presented a workshop about the program. After the session, CF approached the director to discuss a concern that she had. CF explained to the Project Aware director that she was concerned about the relationship between the priest at her parish and her fourteen-year-old son. According to CF, the priest was asking to take her son on trips. Project Aware's director advised that it was never appropriate for an adult to be alone with a minor.

On September 9, 2001, Project Aware's director, received a call from CF, the same woman who had approached her at the presentation in 2000. CF stated that she still had concerns about Priest 5 because he was offering to have her son over for overnight visits at the rectory and trips away. According to CF, her son, who was fourteen years old, was interested in the priesthood.

On August 31, 2007, a complaint of sexual abuse was called in to the Pickens County tip-line by Catholic Charities regarding CF's son, Victim 106. The records contained a Catholic Charities Child Abuse and Neglect Form used to document the report of the allegation to the Department of Family and Children Services (DFCS). In the details section of the form, the events and facts leading up to the report are documented. On August 8, 2007, CF, a former client of Catholic Charities, requested a copy of her file with Catholic Charities. The request prompted the staff of Catholic Charities to review the records internally. Staff learned that in 2001, a staff member had noted CF had suspicions that her former pastor had an inappropriate attachment to her son, who is now twenty-two. Staff noted that the son had a difficult childhood and adolescence.

The records further indicated that the child's mother, CF, wondered if anything happened to her son which triggered his troubled behavior. The priest would ask the boy to spend the night at the rectory. During the review, staff members identified the priest. Catholic Charities' staff notified the Director of the Archdiocese's Victim Assistance Program of these revelations. The decision was made to report the information to the Pickens County Child Abuse tip-line. The report further included information that Victim 106, denied that any abuse had occurred. CF became suspicious due to her son's anti-social behavior, following the ending of the friendship with the priest. CF had confronted Priest 5 regarding her concerns. The priest immediately stopped all contact with Victim 106. The record ended by noting that the County was deciding how to respond.

An email dated September 6, 2007, documented the Archdiocese's intent to notify Priest 5 that a complaint had been received against him and that they had submitted a report with DFCS. The email also indicated that as a precaution Priest 5 would be prohibited from having contact or access to minors until the DFCS investigation was completed.

On March 21, 2011, a Child Abuse and Neglect Report was filed with the Archdiocese of Atlanta. According to the form, CS (the same individual as CF above), the child's mother, reported that her son, Victim 106, had been allegedly sexually abused by Priest 5. The Archdiocese reported the alleged sexual abuse to DFCS on March 22, 2011. The same allegations had been reported to DFCS by the Archdiocese in 2007. An attached summary of the report noted the "reporter" received a telephone call from the mother of a former client, Victim 106. The reporter indicated he had counseled Victim 106 when he was sixteen-years old. At the time of the telephone call to the reporter, Victim 106 was twenty-five-years of age. CS informed the reporter that Victim 106's wife had revealed to her that Victim 106 had disclosed he had been allegedly raped by a priest who worked in two parishes. The priest was identified as Priest 5.

The summary further described that CS had expressed discomfort with Victim 106's relationship with Priest 5 to Archbishop Donahue when he was twelve or thirteen years old. The Archbishop at the time indicated he would speak with Priest 5. The relationship between Victim 106 and Priest 5 ended abruptly after CS's meeting with the Archbishop. The reporter noted that when he was counseling Victim 106, then sixteen at the time, he raised the allegations concerning Priest 5 to Victim 106, but Victim 106 denied anything had occurred. The reporter wrote that he notified DFCS regarding the disclosure but was told that the agency would not investigate the case because at the time of the 2011 report, Victim 106 was an adult.

The records contained a letter dated May 10, 2002, confirming that CS had raised her concerns with Archbishop Donahue. In the letter, Archbishop Donahue wrote that he received her letter detailing her concerns with Priest 5. The Archbishop explained that he met with Priest 5 and conveyed her concerns to him. According to the Archbishop, Priest 5 denied making overtures for overnight visits or trips. Priest 5 did acknowledge inviting Victim 106 out for meals but denied ulterior motives. Priest 5 told the Archbishop that he had heard Victim 106 was interested in the priesthood and wanted to foster that interest. Archbishop Donahue wrote that he made it very clear to Priest 5 that there would be no more invitations or interactions that could be perceived as inappropriate or boundary violations. The Archbishop required Priest 5 to attend a Project Aware training on Boundaries in the Ministerial Relationship. The Archbishop closed the letter by advising that he would monitor Priest 5 personally and asked that CS immediately contact him if there is any further improper behavior.

The records also included the letter written by CS to Archbishop Donahue to which he referred in his letter dated May 10, 2002. CS wrote that the correspondence is a follow-up to the meeting where they had discussed invitations from Priest 5 to her son. According to CS, when Victim 106 was thirteen years old, he expressed an interest in becoming a priest. CS and her husband brought this interest to the attention of Priest 5. Priest 5 seemed genuinely interested and invited Victim 106 out for a meal and took him to the rectory to talk. Later, Priest 5 would invite Victim 106 to go on out-of-town trips, which they would not allow. However, they did allow Victim 106 to go on day trips with Priest 5, as they had no proof of wrongdoing. After Priest 5 invited Victim 106 to spend the night in the rectory with some other boys, they called the director of Project Aware. According to CS, they had serious concerns about an adult who continued to pursue spending time alone with a minor child.

As a result of the 2011 report, Archbishop Wilton Gregory ordered an investigation by the Archdiocese's Lay Advisory Board. On June 28, 2012, the Archdiocese of Atlanta's Lay Advisory Board recommended a reaffirmation of the decision to disallow faculties to Priest 5 in the Archdiocese of Atlanta. Archbishop Wilton Gregory adopted the Board's recommendation as his decision on the matter. In a letter dated July 13, 2012, Archbishop Gregory wrote to the Provincial of the La Salle, Priest 5's Order, to notify him of his decision. The Archbishop wrote that his decision does not presuppose that the accusations made against Priest 5 are true. The Board, he wrote, was careful to note its mission was not to conduct a complete civil or criminal trial or reach a definitive assessment of the merits of the allegations. The task of the Board was to evaluate whether under all the circumstances regarding Priest 5 and the issues raised by Victim 106's family for more than a decade, whether it would be prudent to recommend that his faculties be restored in the Archdiocese. The Board and the Archbishop decided it would not be. The La Salle requested that the Archbishop change the phrasing of the Archdiocese's decision because they felt it would hinder the possibility of future priestly ministry for Priest 5. Archbishop Gregory declined their request and affirmed his decision. The records provided to PAC did not contain documentation of a direct disclosure by Victim 106.

### **Father John Peter Kryzanski**

Order: Order of Franciscans.

Ordained: Unknown.

Diocese: Order of Franciscans.

Assignments:

- 1990 to unknown: St. Phillip Benizi Catholic Church, Jonesboro, Georgia.
- 2016: No longer in active ministry.

There was very little information in the Archdiocese of Atlanta's records concerning Father Kryzanski's assignment history. The lack of documentation was



due to his membership with the Order of Franciscans. As a non-archdiocesan priest, Father Kryzanski's records would be held by the Order of Franciscans not the Archdiocese of Atlanta.

On August 5, 2016, the Director of the Archdiocese's Victim Assistance Program, received a call from a former parishioner of St. Phillip Benizi. MC, a former parishioner of St. Philip Benizi, reported that her son was allegedly sexually abused by Father John Peter Kryzanski. According to MC, her son, Victim 107, was six-years old at the time of the abuse. The alleged sexual abuse occurred from 1997 to 1998 and took place in the sacristy of St. Philip Benizi. Victim 107 was twenty-four-years old at the time of the report in 2016. According to MC, her son had struggled with alcohol and drug related issues as a result of the alleged abuse.

That same day, August 5, 2016, the director of Victim Assistance reported the alleged abuse to DFCS. Records showed that the director made a call to the DFCS Centralized Intake Call Center at 4:49 p.m. At that time, the director spoke to Michael, presumably a centralized intake staffer, to make a report of possible abuse concerning a child at St. Philip Benizi Catholic Church. The director gave Michael Victim 107's name and phone number, address, and the name of his mother, MC. In addition, she provided the name of the alleged offender and what little detail she knew of the incident.

On June 28, 2017, Victim 107 filed a Complaint against Father John Kyzanski in the State Court of Clayton County alleging ten different causes of action: (1) breach of fiduciary duty; (2) negligence per se; (3) negligence; (4) fraud; (5) intentional infliction of emotional distress; (6) negligent infliction of emotional distress; (7) negligent failure to warn; (8) negligent failure to protect; (9) negligence; and (10) attorney's fees. In 2021, the United States District Court Northern District of Georgia Atlanta Division, ruled in Father Kyzanski's favor by granting Summary Judgment.

The Court held, that the statute of repose on Victim 107's childhood sexual abuse claims expired on July 1, 2017, and his renewal action was not filed until January 12, 2018. Because Georgia's renewal statute cannot be applied to actions extinguished by a statute of repose, Victim 107's second complaint was barred by the statute of repose. Accordingly, Defendant was entitled to summary judgment on this ground. Defendant's Motion for Summary Judgment was granted, and the Court directed the Clerk to close the case. CIVIL ACTION NO. 1:18-CV-00861-JPB (N.D. Ga. Feb. 26, 2021). However, while the Plaintiff's appeal was pending the matter was settled and has now been dismissed.

### **Priest 6**

While assigned at Holy Cross, 1973 to 1975, two boys from the youth group reported that they saw Priest 6 kissing and embracing MR, a college student who attended DeKalb College. The records contained a letter written by Father Edward O'Connor to Archbishop Thomas A. Donnellan, concerning the allegation against Priest 6. Father O'Connor expressed that he was not convinced of the truth of the allegation because there had been internal friction in the youth group between Priest 6 and the two boys. Father O'Connor recommended that Priest 6 remain at Holy Cross.

The files contained documentation that Priest 6 left the priestly ministry in 1975 having been granted a leave of absence. On July 24, 1976, Priest 6 wrote to Archbishop Donnellan that he felt a sense of loneliness and unhappiness that he could not shake off as one of his reasons for seeking the leave of absence. Priest 6 sought dispensation from the priesthood in 1976 but it was refused by the Congregation for the Doctrine of Faith in 1979. Priest 6 married on November 27, 1978. On March 28, 2007, he petitioned again for dispensation from all obligations arising from sacred orders, including that of celibacy, seeking laicization once again. On December 18, 2008, Pope Benedict XVI granted Priest 6 dispensation

from all obligations he assumed at the time of his ordination to the priesthood, including celibacy.

On January 9, 2007, the Director of the Archdiocese's Victim Assistance Program, received a call from Victim 108 who was fifty-one-years of age, to report alleged sexual abuse as a minor while attending St. Peter and Paul Catholic Church in the 1970's. According to Victim 108, she was seventeen-years old at the time and a member of her youth group. Priest 6 was head of the youth group. According to Victim 108, she and her brother spent a significant amount of time with Priest 6 because they were leaders in the youth group. Victim 108 recalled on one occasion while she was waiting for Priest 6 in the convent's courtyard to retrieve something from his room at the rectory, someone grabbed her from behind. Victim 108 realized it was Priest 6 and he had allegedly wrestled her to the floor. As she lay on the floor in a fetal position, she recalled being allegedly penetrated by either his finger or his penis, Victim 108 was not sure.

On January 23, 2007, the Archdiocese's Lay Advisory Board recommended that an investigation should be conducted. Investigators with the Archdiocese met with and spoke to Priest 6. Priest 6 admitted to knowing Victim 108 but stated he was not close to her family and was never in their home. The former priest denied that anything inappropriate ever happened and further stated that he was never alone with her in the rectory at St. Peters and Paul.

Records indicated that the Archdiocese of Atlanta provided financial assistance to Victim 108 for expenses related to counseling, therapy and treatment citing pastoral considerations, not legal obligations.

## **Priest 7**

On July 2, 2014, Victim 109, who was represented by attorneys, notified the Archdiocese of Atlanta of his intention to bring suit alleging he was sexually abused by Priest 7 in Atlanta from 1973 to 1983. The alleged abuse occurred at Christ the King School and St. Pius X Catholic High School, Atlanta, Georgia. The file includes a letter from the Archdiocese of Atlanta which apprised Victim 109 of the conclusion of their investigation. According to the letter, in the course of the investigation, Victim 109 was interviewed on two occasions by a private investigator. In addition, other interviews were conducted of persons Victim 109 and others had identified could corroborate facts relevant to the complaint. The letter informed Victim 109, that based on the investigation and after consultation with the Lay Advisory Board, the Archdiocese was unable to reach a conclusion that sufficient verifiable facts existed to support a credible complaint.

## **Father John Jairo Mejia Valencia**

Order: Diocese of Quibdo, Colombia.

Ordained: December 29, 1995, Colombia.

Diocese: Diocese of Quibdo, Colombia.

Assignments:

- July 12, 2004: Parochial Vicar, St. Michael's Church, Gainesville, Georgia.
- February 11, 2005: Parochial Vicar, Immaculate Heart of Mary, Atlanta, Georgia.

In 2005, Father Mejia Valencia of the Diocese of Quibdo, Colombia, was at the time on loan to the Archdiocese of Atlanta. In August of 2005, an unusual incident report was filed with Catholic Social Services (hereinafter CSS). A client of CSS reported that there was tension between her, her husband, and Father Mejia Valencia, who was their friend. The couple began to feel uncomfortable about

how the priest was behaving toward their thirteen-year-old daughter. The client reported the priest would talk to their daughter in person and over the phone for extended periods of time. The couple confronted Father Mejia Valencia and told him not to return to their home. One day, the priest called their daughter and arranged to meet her at night outside of the family's home because he had a gift for her. At approximately 1:30 AM, the couple discovered that their daughter was not in her bed. They went outside and saw Father Mejia Valencia's car parked some distance from their home and their daughter approached from behind the house. The couple confronted the priest and reported the incident to St. Michael's Church. At that time, the thirteen-year-old daughter denied any contact of a sexual nature.

On August 26, 2005, Archbishop Wilton Gregory, wrote to Bishop Fidel Leon Cadavid Marin of the Diocese of Quibdo, to bring to his attention the incident involving Father Mejia Valencia, a member of the Diocese of Quibdo Order. In the letter, Archbishop Gregory explained that parents of a child at Father Mejia Valencia's parish had complained that he had established an inappropriate relationship with their thirteen-year-old daughter, Victim 110. The Archbishop wrote that the behavior prompted the parents to confront Father Mejia Valencia and asked him not to come to their home. Despite the parent's wishes that Father Mejia Valencia stay away, he arranged to meet Victim 110 late one evening outside of her home. Father Mejia Valencia attempted to meet the thirteen-year-old at 1:30 AM. According to Archbishop Gregory, the parents' intervention prevented the meeting. Archbishop Gregory described the events as a serious breach of appropriate boundaries on the part of Father Mejia Valencia and perhaps an indication of potentially more serious intentions. According to the letter, Father Mejia Valencia had left Atlanta and apparently returned to Philadelphia to be with family. Archbishop Gregory concluded the letter by writing that he was bringing the matter to their attention so that they may be fully

informed with respect to any decisions in the future regarding assignments or ministry for Father Mejia.

On September 6, 2005, Archbishop Wilton Gregory wrote a letter to Reverend Monsignor Timothy C. Senior with the Archdiocese of Philadelphia. In the letter, the Archbishop notified Reverend Monsignor Senior that he removed the faculties of Father Mejia Valencia to minister in the Archdiocese of Atlanta. The Archbishop cited the incident with Victim 110 as the reason. Archbishop Gregory wrote that Father Mejia Valencia had unexpectedly returned to Atlanta but has now returned to his home diocese. The Archbishop closed the letter by emphasizing that Father Mejia Valencia's faculties would not be renewed in the Archdiocese of Atlanta. On September 14, 2005, Reverend Monsignor Timothy C. Senior revoked the faculties of Father Mejia Valencia to minister in the Archdiocese of Philadelphia, pursuant to the information received from Archbishop Gregory.

On December 14, 2009, Father Fabio at St. Michael's received and made a report of suspected child abuse involving the same victim in the 2005 report to Catholic Social Services, Victim 110. Father Fabio reported that the young woman Victim 110, now eighteen-years of age, stated that about five years earlier she was allegedly abused by Father John Jairo. In the 2009 report, Victim 110 alleged that she and Father Mejia Valencia were friends and then he began to touch her. Victim 110 disclosed for the first time that Father Mejia Valencia allegedly touched her private area. The Archdiocese of Atlanta notified the Archdiocese of Philadelphia and the Diocese of Quibdo regarding the new report and revelation. According to the report of suspected child abuse contained in the file, the 2009 allegation was reported to the Department of Family and Children Services by the Archdiocese of Atlanta.

## **Father Gerald Miller**

Order: Missionaries of La Salette, Hartford, Connecticut.

Ordained: 1976.

Diocese: Diocese of Albany, New York.

Assignments:

- 1979 to 1987: Director, La Salette Christian Life Center, Altamont, New York.
- August 16, 1987: Parochial Vicar, St. Ann's Church, Marietta, Georgia.

According to an article in the Altamont Enterprise, published on July 11, 2019, a complaint was filed against Father Miller alleging sexual abuse. The suit named Father Miller, the Roman Catholic Diocese of Albany, and former Bishop Howard Hubbard as defendants. The complaint accused Father Miller of allegedly sexually assaulting two boys who had lived in his group home in Knox, New York in the 1980s. The plaintiffs sought compensatory and punitive damages.

## **Priest 8**

Ordained: October 18, 1917, Cathedral of Savannah.

Diocese: Diocese of Savannah.

Assignments:

- 1918 to 1919: Temporarily Charge of Milledgeville, Georgia.
- 1918 to 1920: Assistant at Immaculate Conception, Atlanta, Georgia.
- 1920 to 1938: Administrator, Holy Family Church, Columbus, Georgia.
- 1928 to 1938: Pastor, Immaculate Conception, Atlanta, Georgia.
- 1936 to 1945: Pastor, Church of Christ the King, Atlanta, Georgia.
- 1962: Archdiocesan Consultor's Board.
- 1962 to 1964: Chairman, Archdiocesan Commission on Sacred Liturgy.
- 1962 to 1966: Vicar General.
- 1963, Pro-synodal Judge – Matrimonial Tribunal.
- 1964 to 1966: Chairman, Commission on Development.

- 1966: Episcopal Vicar for Priests.
- 1950 to 1965: Pastor, Our Lady of Assumption, Atlanta, Georgia.
- 1966: Pastor, Sacred Heart Church, Atlanta, Georgia.
- 1966: Pastor Emeritus, Sacred Heart Church, Atlanta, Georgia.
- April 11, 1967: Deceased.

On August 30, 2006, Father John Howren received and completed a report of suspected child abuse against Priest 8. The report was made by Victim 111, now an adult, who alleged that he was fondled by Priest 8 in 1952. Victim 111, wrote a handwritten statement outlining the allegations of sexual abuse. According to Victim 111, he had been an altar boy at Christ the King Church in Atlanta, Georgia, for approximately three months. On a Saturday morning in June of 1952, his father told him that the priest in charge of the altar boys needed help cleaning the church. Victim 111 volunteered to clean and after working in the heat for several hours the priest brought out some Cokes. According to the allegation, Priest 8 sat very close to Victim 111 and was putting his arm around his neck. After they finished their drinks and Victim 111 was about to stand up, the priest allegedly put both of his hands inside Victim 111's underwear and touched his private area. Victim 111 jerked away, got on his bike and rode home. When Victim 111 arrived home, he immediately told his father what had transpired with Priest 8. Victim 111 did not know that Priest 8 was one of his father's closest friends. Victim 111's father began to slap, hit, and beat him with his belt.

Father Howren expressed to Victim 111 his sorrow for what had happened to him and offered counseling. Victim 111 stated that he did not want anything and that he simply wanted to get it off his chest. Victim 111 merely requested that they pray for his health because he was wheelchair bound and medically challenged.



## **Priest 9**

The file contained a letter dated December 2, 2003, from the Vice Chancellor of the Archdiocese of Atlanta to Cathy Rati, Director of Clayton County DFCS. The Vice Chancellor wrote that she had called DFCS several times that day and had left a message asking that her call be returned. The purpose of the call was to report an allegation of sexual abuse involving minors that the Archdiocese had received that day. The Vice Chancellor wrote that she was following up with the letter to ensure that the information regarding the allegations can be acted upon in an appropriate manner. In the letter, the Vice Chancellor reported that the allegations were made against Priest 9 and that she had enclosed a copy of the letter they received outlining the allegations. The Vice Chancellor closed the letter by writing that Priest 9 had been suspended pending the outcome of the investigation and had been instructed to cooperate with authorities and stay within the boundaries of the Archdiocese of Atlanta. The Vice Chancellor also notified the Clayton County District Attorney's Office, providing them with a copy of her letter to DFCS.

A Clayton County Superior Court case name inquiry found no records involving Priest 9. According to the Archdiocese they cooperated with the District Attorney's Office who subsequently declined prosecution. On Monday, February 20, 2023, the Archdiocese provided additional records. The records indicate that the alleged authors of the letter accusing Priest 9 of sexual abuse denied signing the letter. Based on the foregoing, the Archdiocese restored Priest 9's faculties to serve.

## **Priest 10**

On February 16, 2005, a lawsuit was filed in the Eleventh Judicial Circuit Miami-Dade County Florida against the Archdiocese of Miami. In the complaint, one of the victims identified only as John Doe No. 20, alleged that numerous priests under

the supervision of the Archdiocese of Miami sexually abused him and described an encounter involving Priest 10. According to the complaint, John Doe No. 20 was born in 1964 and came to Miami in May of 1980 during what is known as the Mariel Boatlift. Upon his arrival to Miami John Doe No. 20 was housed in a facility operated by the Archdiocese of Miami where he alleged that he was sexually abused by a chef. The complaint listed numerous other incidents of sexual abuse by priests in other locations around the Miami area. The complaint alleged that eventually John Doe No. 20 left the Miami area and was taken to a Church in Atlanta, Georgia. John Doe No. 20 alleged he was taken to Holy Cross in Atlanta, Georgia where he met Priest 10. The complaint contended that upon arriving at Holy Cross, Priest 10 allegedly locked John Doe No. 20 in the basement of the rectory for approximately three months. John Doe No. 20 was allegedly drugged and sexually abused by Priest 10 for approximately three months until he finally let him go free.

On April 29, 2005, Reverend Martin J. Gleeson, Provincial Order of Preachers, wrote a letter to Archbishop Wilton Gregory notifying him that they had determined the allegations against Priest 10 did not meet the “semblance of truth” standard. According to Reverend Gleeson, records indicated Priest 10 was assigned to Holy Cross in May of 1983. Records further showed Priest 10 was a full time Pastor at the Catholic Community in Fort Jackson in Columbia, South Carolina from July 1981 to March 31, 1983. John Doe No. 20 told investigators that the alleged incident occurred in 1982 at Holy Cross. Reverend Gleeson further wrote that based on driver’s license and immigration papers John Doe No. 20 would have been eighteen years of age in 1983 when Priest 10 arrived in Atlanta. Reverend Gleeson closed the letter by writing that the inaccuracies supported their conclusion that the claim was not viable.

In an article published by the Miami Herald dated February 16, 2005, and written by Jay Weaver, he reported that alleged contradictions were raised regarding the claims. According to Manuel Garcia-Linares, an attorney for one of the other priests, he took the sworn statement of John Doe No. 20 in an unrelated sex-abuse complaint. Garcia-Linares told the Miami Herald that he asked Doe: "Have you ever been sexually abused?" and he answered "no," according to a court transcript. Docket information from the Clerk of Courts Miami-Dade County showed that the suit was dismissed on February 20, 2007.

### **Priest 11**

On June 11, 2008, Victim 112, now in her fifties, left a message with the Director of the Archdiocese's Victim Assistance Program, to return her call. When the director returned the call, Victim 112 reported an allegation of sexual abuse that occurred while she was a child. According to Victim 112, she began attending Sacred Heart School in Atlanta, Georgia in the sixth grade. In 1963, while in the eighth grade, her brother raped her and then began bringing home another boy who raped her as well. According to Victim 112, she confessed this to Priest 11, and he told her it was her fault, that she caused them to do this, and he gave her a large number of prayers to say for penance.

Victim 112 recalled she was in the basement bathroom of the school one day and Priest 11 came in after her. She described that he: "Pushed me with my face up against the wall and ran his hands all over my body. I kicked him in the shin; and ran out up the stairs. Mrs. D was up there, and she hated my family. She was beating my baby brother with a ruler, and they say I lost it, that I was yelling at her to leave him alone and that I took off my shoe and was beating her with it. They called the police and took me to St. Joe's. I tried to tell the nun there what had happened, but she told me if I kept telling stories like that about a priest, I wouldn't

be believed, and they'd never let me out. She said she'd pray for me that one day I'd be able to tell the truth but that now wasn't the time."

According to Victim 112, Priest 11 allegedly told her mother that the only hope was to have her committed to a private mental hospital because she'd never be any other way. Allegedly, Victim 112's mother committed her as Priest 11 had recommended. Victim 112 reported that she underwent weeks of shock treatments six times a day. She ran away from the hospital many times and once, in the summer of 1964, she hid in the well under the organ at Sacred Heart Church. Victim 112 also remembered running out of Sacred Heart Church naked and being picked up on the street and readmitted to the hospital.

At a second meeting on June 17, 2008, with the director of Victim Services, Victim 112 provided further details concerning the alleged sexual abuse. Victim 112 clarified that she was thirteen years old in eighth grade during the incidents with Priest 11. Victim 112 reported an incident when she went to confession and told Priest 11 her brother had been raping her. According to Victim 112, Priest 11 told her it was partly her fault but that they would work it out so she wouldn't go to hell. He gave her five hundred Hail Mary's as her penance. She was still praying them when he came out of the confessional, and she was the only one there. He came up behind her as she was kneeling and held her head hard against his groin and after a while, she felt wet stuff down her neck. She had no idea what was going on. Victim 112 reported that the incident in the bathroom involved groping on top of her clothes only. When she was hiding under the organ, she "came to" and she was naked, and Priest 11 was chasing her through the church, so she ran out onto Peachtree Road and was picked up and taken back to the hospital. Priest 11 does not appear on any list of credibly accused priests and no other allegations were located in the Archdiocese records.

## **Deacon Rigoberto Santiago**

Order: Diocese of Ponce, Ponce, Puerto Rico.

Ordained: October 30, 1987.

Diocese: Diocese of Ponce, Ponce, Puerto Rico.

### Assignments:

- 1994: Deacon, St. Patrick, Norcross, Georgia
- 2000: Deacon, St. Francis De Sales, Mableton, Georgia.
- January 26, 2008: Faculties as Ordained Deacon in Archdiocese of Atlanta suspended.

On January 24, 2008, Reverend Bouchard reported to Archbishop Wilton Gregory that a parishioner of St. Francis de Sales, approached him on the evening of January 23, 2008, to inform him that Rigoberto Santiago had allegedly sexually abused his daughter, now thirty-one-years-old, when she was fifteen years old. Reverend Bouchard identified the parishioner who reported the alleged sexual abuse in his report to Archbishop Gregory. Reverend Bouchard indicated that he immediately reported the alleged sexual abuse to Cobb County DFCS pursuant to the mandatory reporter requirements. In addition, a copy of the report was provided to District Attorney Pat Head and the Sheriff of Cobb County.

On January 26, 2008, a representative of the Archdiocese informed and questioned Rigoberto Santiago about the allegations. Deacon Santiago responded that an incident did occur fifteen years before. Santiago explained that the incident did not involve the reporter's daughter, but rather a fifteen-year-old girl who was staying with the family, Victim 113. Deacon Santiago denied it was child molestation, indicating that Victim 113 approached him, he was weak and inappropriate actions occurred. The alleged sexual abuse occurred in 2005, when the unnamed girl lived with the complainant's family. Deacon Santiago's

faculties as an Ordained Deacon in the Archdiocese of Atlanta were immediately suspended that day.

A court records search conducted by name on the Cobb County Clerk of Superior Court's website resulted in no data found.

### **Father Wayne Schimmelmann**

Order: Claretian Missionaries.

Ordained: February 1, 1986.

Diocese: Claretian Missionaries.

Assignments:

- 1991 to 1992: Our Lady of Guadalupe Parish, Chicago, Illinois.
- 1992 to 1995: Pastor, Corpus Christi Catholic Church, Stone Mountain, Georgia.
- 1996 to 1998: St. Paul Parish, Chicago, Illinois.
- 1998 to 2004: University of Illinois Medical Center and Resurrection Hospital, Chicago, Illinois.
- 2005 to 2015: Claretian Houses, Chicago and Oak Park, Illinois.
- January 12, 2017: Deceased.

On September 28, 1995, Dr. Tom Collins, Principal of St. Thomas More School, reported to the Archdiocese that he had received a complaint from a parent alleging inappropriate conduct by Father Schimmelmann toward her thirteen-year-old daughter. The complaint involved allegations that Father Schimmelmann pressed the thirteen-year-old girl against a wall and tickled her; in addition, he pulled her to sit on his lap, at the inside of his thigh. Dr. Tom Collins further noted that the incident was reported to the authorities.

In an article published by the Chicago Tribune on October 17, 2004, they reported that a Resurrection Health Care employee alleged in a lawsuit that she was fired from the Catholic hospital network in retaliation for charging that a chaplain sexually harassed her. According to the article, Lakeesha Tate alleged in the federal lawsuit that Reverend Wayne Schimmelmann, who worked as a chaplain for Resurrection Health Care, fondled her numerous times the year before when she was a certified nursing assistant at a Resurrection nursing home.

### **Priest 12**

On May 25, 2017, Father Charles Byrd, pastor of Our Lady of the Mountains in Jasper, Georgia, wrote a letter to Archbishop Wilton Gregory regarding Priest 12. In the letter, Father Byrd informed the Archbishop that Priest 12 had retired and offered to help out at Our Lady of the Mountains. Father Byrd requested that the Archdiocese grant Priest 12 a renewal of his previously held faculties in the Archdiocese. Father Byrd also enclosed a letter from Priest 12's Order to confirm he was a priest in good standing. The letter dated May 15, 2017, from the Order's Office for a Safe Environment, represented that they were not aware of anything that would in any way limit or disqualify Priest 12 from ministry. The letter also indicated that Priest 12 is not presently, or ever been the subject of any allegations of any type of sexual abuse or misconduct with children, young people, or adults. The letter closed by advising that the Order subscribed fully to the Charter for the Protection of Children and Young People as adopted by the United States Conference of Catholic Bishops. A post-it-note contained in the records read that as of August 31, 2017, they had received confirmation that Priest 12 had completed VIRTUS but were still awaiting completion of a background check.

Nothing in the records indicated that Archbishop Gregory ever authorized Father Byrd's request to renew Priest 12's priestly faculties in the Archdiocese of Atlanta. However, the records include an Archdiocese of Atlanta "Priest Record Form"

which documented that Priest 12 was terminated from the Archdiocese of Atlanta effective May 31, 2018.

The Archdiocese records contained notes from a person identified only as EJD detailing an investigation regarding a complaint reported to Archbishop Eugene Marino's office at the end of 1988. According to the notes, on December 15, 1988, the Archbishop's office received a "serious" complaint from JC. On December 16, 1988, EJD wrote that a call was placed to Lt. Rolland who indicated the complaint was of a "Mowat type case." Archbishop Marino requested that EJD and Bishop Dudick conduct a preliminary inquiry. The complaint involved Victim 114 who was seventeen years old at the time. Victim 114 was allegedly having problems at home due to his mother's substance abuse. Priest 12 had arranged for Victim 114 to work around the church for three years and to live with a couple who were neighbors of the church. While EJD's notes indicated that Priest 12 focused on kids with problems and may have bought Victim 114 beer on occasion, Victim 114 made no outcry of sexual abuse.

The records also contained notes from EJD dated in 1983. EJD wrote that on November 16, 1983, Fathers Ludden and Dillon met with investigators from the Fulton County District Attorney's Office in reference to a series of complaints filed by and about Priest 12. The complaints began in 1980 when Priest 12 alleged that the Roswell Police Department interfered in a court arrangement regarding the custody of a minor, Victim 115. Prior to moving to Roswell, Georgia, Priest 12 met Victim 115 while he was in a Juvenile Detention Center in Clearwater, Florida. Victim 115 was released to Priest 12's custody and moved to Roswell, Georgia with Priest 12 when he transferred to the parish there. During the latter part of 1980, Victim 115 left Priest 12's house. Notes suggested that Priest 12 would call police to report that Victim 115 was using drugs so that Victim 115 would be returned to his home and custody. Instead, Victim 115 moved to Virginia and later married.



Victim 115 reported that Priest 12 was harassing him for the purpose of forcing him to resume living with Priest 12. Victim 115 gave a sworn statement alleging that Priest 12 engaged in sexual activity with him and permitted drug use in his home during the period Priest 12 had custody of Victim 115. According to the notes, Priest 12 freely admitted that he permitted the presence and use of drugs in his home. No other admissions were noted in the records. The records do not indicate the age of Victim 115 when the alleged sexual acts took place although he had been placed in Priest 12's custody as a minor.

### **Priest 13**

On or about July of 2002, the Archdiocese of Atlanta was contacted by SM concerning claims involving his wife, cousin and sister against Priest 13, a member of the Franciscan Order. The allegations were described as occurring twenty years prior to the report. The file does not contain any details regarding the facts and circumstances concerning the allegations. At the time of the report in 2002, Priest 13 was deceased having passed in 1998. Priest 13 does not appear on any of the credibly accused priests lists published by the Order of Franciscans Minor and no other allegations were found in the Archdiocese records.

### **Father William John Tuffy**

Ordained: 1970, St. Mary's Cathedral, Kilkenny, Ireland.

Diocese: Archdiocese of Atlanta.

Assignments:

- 1970 to 1972: Assistant Pastor, St. Jude the Apostle Catholic Church, Sandy Springs, Georgia.
- 1972 to 1975: Assistant Pastor, St. Thomas More Catholic Church, Decatur, Georgia.
- Five-year leave of absence to work in South America.

- 1975 to 1980: Missions of the society of St. James the Apostle, Boston, Massachusetts.
- 1980 to 1981: Associate, St. James Missionary Society, Boston, Massachusetts.
- 1981 to 1983: Associate, Hispanic Apostolate St. Ambrose Church, Dorchester, Massachusetts.
- 1984 to 1985: South Middlesex Opportunity Council's Framingham Public Detoxification Center, Massachusetts.
- 1985 to 1986: Part-Time student Boston College.
- April 6, 1986: filed petition for Excardination from the Archdiocese of Atlanta in order to apply for Incardination with the Archdiocese of Boston.
- April 6, 1986: filed petition for Incardination to the Archdiocese of Boston.
- May 20, 1986: Decree of Excardination from the Archdiocese of Atlanta executed by Archbishop Donnellan.
- 1986 to 1987: Full-Time Student Boston College.
- 1987: Coordinator Community Outreach and Alcoholism Services, Framingham, Massachusetts.
- June 19, 1990: Petition for Leave of Absence from priesthood from Boston.

On February 4, 2013, Archbishop Wilton Gregory's executive assistant received a call from a man identified as DH. According to an email in the file, DH stated he was part of a victim abuse organization and had a client who had disclosed sexual abuse. DH stated he would like to receive assistance for this client but would not provide the victim's name or any other information. The executive assistant was provided with DH's phone number which she passed on to the Director of the Victim Assistance Program, Office of Child and Youth Protection with the Archdiocese of Atlanta.

On February 6, 2013, the Director of the Victim Assistance called DH to discuss his client's disclosure of sexual abuse. According to notes by the Director dated February 6, 2013, memorializing the conversation, DH was acting on behalf of a

client Victim 116, who was referred to DH by a priest who works with a ministry from which Victim 116 requested assistance. According to DH, the priest, who referred Victim 116 to him, was an excommunicated former nun. This however is contrary to Roman Catholic doctrine; the priesthood and the diaconate, are reserved for men. In their riding sessions together, Victim 116 shared with DH that he was allegedly sexually abused by a priest at St. Jude many years ago. According to DH, Victim 116 was in his sixteenth month of sobriety for the first time in thirty-five years. Victim 116 had no job and was about to be removed from the room he was renting. Victim 116 had been riding MARTA looking for jobs and passed St. Jude daily, which sparked his memories of the abuse. Victim 116 shared that he found his abuser on Facebook, who is now in Ireland and the alleged abuser's Facebook page states that he is a retired fireman. Victim 116 allegedly confronted the man, but the man shrugged off the victim.

According to the notes, DH represented himself as an advocate for Victim 116, an unofficial service of his program. DH, who stated he was not a lawyer, wanted to see Victim 116 get a place to live, at least a part-time job, and maybe a settlement with which he can supplement his income. The Director explained that she could not speak to the issue of a settlement and that she was only there as the first contact with the Archdiocese of Atlanta. The Director further explained that she needed to hear from Victim 116 directly, conduct an inquiry and take what they have learned to the Archbishop. The Director concluded the conversation by explaining that things will then move forward from there.

The Director of Victim Assistance followed up the conversation with an email to DH dated February 6, 2013. In the email, the Director thanked DH for reaching out to them on Victim 116's behalf. She explained that the first step in the process was for a victim's services staff member to speak with Victim 116 directly. The Director advised DH that she would be out of the office the rest of the week

beginning Thursday at noon. She further advised that if Victim 116 was available during that time, he could talk to another staff member and provided a phone number. The Director closed the email by informing DH that she would be back in the office on Monday and provided a phone number where she could be reached. Lastly, she provided links to Catholic Charities and St. Vincent de Paul regarding victim services and resources.

The Archdiocese records also contained a copy of an email from Detective T.F. Davis, with the Sandy Springs Police Department. The email is addressed to DH and read: "Good Morning Mr. H, Please send me Victim 116's information so that I can contact him in order to obtain additional information regarding his disclosure. Also, I would like any other information that would be beneficial in assisting in this inquiry. Thank you, Det. T. F. Davis #64, Sandy Springs Police Department, Criminal Investigations Unit."

The Prosecuting Attorneys' Council obtained a copy of the Incident and Investigation Report from the Sandy Springs Police Department regarding the allegations against Father Tuffy. The report is identified as case number 2104-001212 and dated January 27, 2013. The victim is identified as Victim 116, current age fifty-six years old, who was twelve years old at the time of the incident. The narrative portion of the report read that on January 21, 2014, DH reported that Victim 116 disclosed to him that he was molested by a Catholic priest in the Sandy Springs area. According to the report, DH could not provide details of the parish but later sent an e-mail advising the name of the parish as St. Jude the Apostle. DH also provided the names of persons he spoke with at the Archdiocese of Atlanta.

Detective T. F. Davis also requested that DH have Victim 116 contact him. DH stated he would try to facilitate this and get back in contact with Detective Davis.

Detective Davis's report noted that he contacted Sue Stubbs, victim advocate with the Archdiocese of Atlanta. Ms. Stubbs explained that the case was brought to their attention a year before by DH around February of 2013. Ms. Stubbs reported that according to the victim, the incident occurred between 1970 and 1972 and that the priest now resides in Ireland. Ms. Stubbs stated that an investigation was initiated, and an initial interview was conducted with Victim 116 in February 2013 with a third-party investigator Gatekeeper Investigations. Ms. Stubbs informed Detective Davis that the interview was held at DH's horse farm and a second interview with Victim 116 was requested a month later. Ms. Stubbs reported that Victim 116 declined a second interview. Ms. Stubbs explained that this was the last communication the Atlanta Archdiocese had with Victim 116.

Archdiocese records showed that on February 19, 2013, a memorandum was released to all working within the Archdiocese of Atlanta notifying them of the allegation of sexual misconduct against Father Tuffy. The memorandum informed that Father Tuffy served as Assistant Pastor from August of 1970 to May of 1972 at St. Jude parish in Sandy Springs and as Assistant Pastor at St. Thomas More parish in Decatur from June of 1972 to May of 1975. The alleged abuse is said to have occurred thirty years ago. Moreover, Parish Pulpit Announcements and Bulletin announcements were made and distributed at Saint Jude the Apostle Catholic Church in Sandy Springs and Saint Thomas More Catholic Church in Decatur. The announcements read: "The Archdiocese of Atlanta has received an allegation of sexual misconduct against Father Liam J. Tuffy, a priest who served as Assistant Pastor from August of 1970 to May of 1972 here in our community. The alleged abuse is said to have occurred nearly 30 years ago. The investigation is in process. Your prayers for all those involved in this matter are greatly appreciated." Records indicated that the Archdiocese of Atlanta identified Father Tuffy's last known address which was in Ireland.

On March 21, 2013, Monsignor W. Joseph Corbett, at the request of Archbishop Gregory, wrote a letter to Reverend John Fleming, Bishop's House, Ireland. In the letter, Monsignor Corbett informed Reverend Fleming that they had recently received a complaint concerning Father Liam Tuffy, who served in Atlanta as a parochial vicar at St. Jude the Apostle Church from August 1970 to May 1972. The allegation came from a person who stated that he was a parishioner at St. Jude's parish where Father Tuffy was assigned, and that the alleged abuse occurred while the victim was a minor. Monsignor Corbett wrote that they believe Father Tuffy may be residing in their diocese. The Monsignor further informed them that The Archdiocese of Atlanta is currently investigating the allegations. The Monsignor closed the letter by writing while the investigation is not yet complete, they thought it appropriate to bring the matter to their attention, given the nature of the allegations; and provide the address of Father Tuffy. An identical letter of notification was also sent to Reverend David Costello of the Diocese of Limerick in Limerick, Ireland.

The Archdiocese records do not contain the initial interview conducted with Victim 116 in February 2013 by the third-party investigator, Gatekeeper Investigations, which was referenced in Detective Davis's report. Moreover, there are no available records to indicate whether the Sandy Springs police department was ever able to conduct an interview with Victim 116.

On Monday, February 20, 2023, at approximately 11:00 a.m., Investigator Bonnie Mansfield and Deputy Director Lalaine Briones were located at 1105 W. Peachtree St., NE, Suite 1000, Atlanta, Georgia where they met with the investigator from Gatekeeper Investigations. The investigator had been retained in 2013 by the Archdiocese of Atlanta to investigate the allegations of child molestation against Father Tuffy.

During the meeting, the investigator stated that he met with Victim 116 as part of his investigation on behalf of the Archdiocese. The allegations of sexual abuse made by Victim 116 to the investigator were against Liam Tuffy who was a priest at St. Jude the Apostle located in Sandy Springs, Georgia. According to the investigator, Victim 116 disclosed that during a church retreat Father Liam Tuffy had followed Victim 116 outside and pushed him against a tree where Liam Tuffy performed a "hand job" on Victim 116. (Tuffy touched the penis of Victim 116). The investigator stated that DH was also present during the interview of Victim 116 and was very protective of Victim 116 and would not allow him to interview Victim 116 without DH present. The investigator also determined that Victim 116 had in fact lived in the area of St. Jude, thus, corroborating a fact provided in the disclosure.

Prior to Investigator Mansfield receiving this information from the Archdiocese's investigator in 2023, there were no known direct disclosures of sexual abuse by Victim 116 against Father Liam Tuffy. All allegations in the past had been second hand and made through DH. Although DH provided information to Investigator Mansfield and the Sandy Springs Police Department regarding the allegation, he would not allow Investigator Mansfield to meet directly with Victim 116. All requests by PAC to meet directly with Victim 116 from 2019 through 2021 were declined.

### **Father Benedict Yu Bok Hyon**

Order: Diocese of Chon Ju, South Korea.

Ordained: December 27, 1977.

Diocese: Diocese of Chon Ju, South Korea.

Assignments:

- 1990 to 1992: Korean Martyrs Catholic Church, Doraville, Georgia.

On November 6, 1992, Monsignor Edward Dillon, Vicar General, Archdiocese of Atlanta, advised Father Hyon that the Archdiocese received a complaint alleging that on several occasions he improperly touched a young girl, Victim 117, who was a member of the Korean Catholic Community. Monsignor Dillon also informed Father Hyon that, in accordance with Archdiocese policy, the allegation had been reported to the Department of Family and Children Services of DeKalb County. The Archdiocese suspended Father Hyon's faculties to function as a priest and his position as Pastor of the Korean Pastoral Center, pending the outcome of the investigation.

The records contained a Supplemental Report from the DeKalb County Police Department 92-368205, dated December 9, 1992. The report read that the victim and her parents did not want to prosecute Benedict Hyon. Based on the family's desire not to prosecute, the case was closed and cleared. The file also contained a letter from David Brown, attorney for the Archdiocese of Atlanta, to Assistant District Attorney Anne Maseth. In the letter, Mr. Brown sought to confirm a conversation they had in which the District Attorney's Office advised they would not be proceeding with criminal charges against Father Hyon. Mr. Brown further wrote that the Archdiocese conducted an investigation into the matter and based on their findings Father Hyon would not be returning to parish duties and his faculties would not be restored. Mr. Brown also informed the District Attorney's Office that in view of the fact there will be no further criminal proceedings, Father Hyon will be returning to Korea.

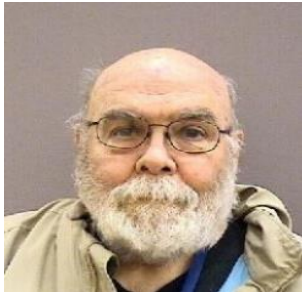
Following the completion of the investigation into the allegations of sexual abuse, the Archdiocese of Atlanta provided a full report of the findings to Father Hyon's superior in Korea, Bishop Vincent Ri Byong-Ho. After the DeKalb County Police Department closed their case and the DeKalb County District Attorney's Office chose not to proceed with prosecution, Father Hyon returned to Korea.



# **THE DIOCESE OF SAVANNAH**

## **DIOCESAN PRIESTS WITH CREDIBLE ALLEGATIONS OF CHILD ABUSE IN THE DIOCESE OF SAVANNAH**

### **Father Wayland Brown**



Ordained: July 9, 1977.

Diocese: Diocese of Savannah, Georgia.

#### Assignments:

- 1975: Diaconal Assignment, St. Teresa of Avila, Augusta, Georgia.
- 1976: Diaconal Assignment, St. James, Savannah, Georgia.
- January 24, 1976: Priestly ordination postponed by Bishop Lessard.
- September 1976: Diaconal Ministry, St. Mary's Parish, Landover Hills, Maryland.
- July 9, 1977: Ordained.
- 1977 to 1985: Assistant Pastor, Church of the Most Holy Trinity, Augusta, Georgia.
- 1979 to 1985: Campus Minister, Augusta & Paine Colleges, Chaplain, Talmadge & University Hospitals, Bishop's Consultant for Medical/Moral Issues, Augusta, Georgia.
- 1985: Administrator, Immaculate Conception, Moultrie, Georgia, and St. John Vianney, Camilla, Georgia.
- August 18 to September 5, 1986: Evaluation at St. Bernadine Clinic, Suitland, Maryland.
- September 25, 1986: Relieved of Assignment, temporary leave of absence. Restricted from residence at all diocesan facilities except Cathedral rectory.

- October 7, 1986: Leave of Absence.
- October 31, 1986 to June 16, 1987: St. Luke's Institute, Silver Spring, Maryland.
- June 17, 1987: Associate Pastor, St. James, Savannah, Georgia.
- July 8, 1988: Permanently relieved of any assignment.
- 2004: Laicized.

Although Father Wayland Brown was a priest of the Diocese of Savannah, the file review found that the Archdiocese of Atlanta possessed an undated one-page notation regarding the priest. The notation memorialized contact with Victim 118. The document read that Victim 118's name had not been disclosed to the Savannah Diocese at his request, because he had grown up there. According to the document, Victim 118 was allegedly sexually abused by Wayland Brown. Victim 118 requested information regarding whether Wayland Brown had been accused or punished for his crimes. The author of the note wrote that he or she called the Diocese of Savannah and learned that Wayland Brown had been jailed since December of 2003. The author of the note related this information to Victim 118 and gave him the name and telephone number of Savannah's victim advocate. The note further read that Victim 118's therapist called to ask the Archdiocese for help in contacting the Diocese of Savannah because they had not received a response.

The note from the Atlanta Archdiocese records also revealed that Steve Williams, with the Savannah Diocese, spoke to Victim 118 several times giving him details regarding Wayland Brown's trial and incarceration. The Diocese of Savannah requested that a health professional on Atlanta's board investigate Victim 118's situation on their behalf and recommend something local or more in-line with Treatment of Child Sexual Assault rather than addiction.

According to an Associated Press article published on February 6, 2003, and written by Stephen Manning, Wayland Brown pleaded guilty in Montgomery

Circuit Court, Maryland, in November of 2002 to the battery and sexual abuse of two brothers. The brothers were twelve and thirteen years old when the abuse began in 1974. At the time, Wayland Brown was a student at a Washington Seminary. On February 6, 2003, Wayland Brown was sentenced to ten years in prison. According to the article, excerpts from Father Brown's personnel file show numerous instances where diocesan officials expressed concern about Brown's dealings with young boys. The article reported, "Personnel records cited by prosecutors show the diocese's vocations director, who handled personnel issues, recommended to then-Bishop Raymond Lessard in 1977 that Brown not be ordained." The AP article further noted, "The memorandum also alleges the Catholic Diocese of Savannah was aware of concerns that Brown may have abused boys as early as 1969. He was ordained in 1977 over the objections of some diocesan staff but was later assigned to a church with an affiliated school."

The Diocese of Savannah records show that a Canonical Investigation was launched on July 1, 2002, by Bishop Kevin Boland as a result of the sexual abuse allegations from Maryland. A letter dated September 5, 2003, drafted by John A. Kenneally, V.G., acknowledged his appointment in July of 2002 as auditor in the case against Wayland Brown. In the letter, Kenneally wrote to Bishop Boland: "I have examined the civil indictment and the state's memorandum in aid of sentencing. In addition, I have direct knowledge of the problems caused by Wayland Brown at his last assignment in the diocese. At that time, as pastor of St. James in Savannah, I received numerous complaints concerning the totally inappropriate, sexually oriented comments he was making to male children in the parish school. In light of Wayland's guilty plea to abusing two minors, I think there is a prima facie case for the completion of a canonical process in this instance."

The file containing the Canonical Investigation included a *Votum* dated March 26, 2004, by Bishop J. Kevin Boland. A *Votum* is an authoritative opinion by the

bishop when forwarding a case to the Congregation for the Doctrine of the Faith seeking dismissal of a priest. In the *Votum*, Bishop Boland began by writing that a need for an investigation became clear when the Diocese was notified by the State of Maryland that they were going to execute an arrest warrant against Reverend Wayland Yoder Brown. The Bishop further wrote the investigation revealed: "This was not the first time that Fr. Wayland Brown was sought by law enforcement officials. In 1986, law enforcement officers from two different Georgia counties were seeking to investigate complaints against him in regard to his behavior with male children. At that time, their investigations were dropped because he had been sent for assessment and treatment to St. Luke's Institute in Maryland. At other times during his association with the Diocese there have been complaints or questions concerning the propriety of his interactions with male children. Since this case has become public, a number of men have come forward with allegations regarding improper advances by Father Brown when they were minors."

Bishop Boland's *Votum* further revealed: "On August 8, 1986, prior to being sent to St. Luke's Institute, Fr. Wayland Brown met with Bishop Lessard. After advising Fr. Wayland Brown that law enforcement officers from two counties were seeking him, the bishop asked if there were grounds for the charges, was he guilty of an indiscretion? Fr. Brown answered in the affirmative. On September 25, 1986, Bishop Lessard prohibited Fr. Wayland Brown from the public exercise of ministry. On October 11, 1986, Fr. Brown went to St. Luke's Institute for evaluation and treatment. Seven months later Fr. Brown was determined to be ready for reintegration into the ministerial setting and the process of finding an appropriate assignment for him began. On June 8, 1987, Fr. Brown was assigned to St. James the Less in the city of Savannah. By March of 1988 the situation at St. James had become difficult as a result of Fr. Brown's behavior toward male children and abrasive personality in dealing with other members of the parish staff. By

September 8, 1988, the circumstances compelled Bishop Lessard to again prohibit Fr. Brown from the public exercise of ministry. The suspension has been in continuous force since that time”.

Bishop Boland further opined: “Given the severity of his admitted crimes, it would be impossible for any bishop in the United States to place Fr. Brown in any ministerial assignment. Given the state of current research into pedophilia, it would appear that given easy access to young children Fr. Brown would be considered to be at considerable risk to abuse again.” Bishop Boland requested the following: “1. The granting of a derogation from prescription given the prolonged and heinous nature of the crimes committed against the two named victims; and 2. That the Congregation would present this for an *ex officio* dismissal by the Roman Pontiff given that: a. Fr. Brown has admitted his crimes in the civil trial; b. Fr. Brown will be incarcerated for the next nine years; c. a great deal of press coverage has been given to this case in both Georgia and Maryland as well as short term national coverage of the arrest and trial outcome; and d. Since Fr. Brown is known to many people in the Diocese, this situation is still in their minds and they do wonder if the Church will live up to the promise to remove all offending priests from ministry.” Bishop Boland closed the *Votum* by recommending, “the only course of action: for the good of the Church, especially in South Georgia, would be the dismissal of Reverend Wayland Yoder Brown from the ministerial priesthood.”

The file contained a letter dated September 25, 1986, from Bishop Raymond W. Lessard to Father Wayland Brown. The letter was drafted after the events described in Bishop Boland’s *Votum* where Bishop Lessard advised Father Wayland Brown that law enforcement officers from two counties were seeking him regarding allegations of abuse. In the letter, Bishop Lessard notified Brown that pursuant to Canon 1722 he decreed:

- “1) You are relieved of your assignment as administrator of Immaculate Conception Church, Moultrie and St. John Vianney Church, Camilla, effective upon your acknowledged receipt of this communication.
- 2) An appropriate announcement of this will be made in a manner that is agreed upon by both of us.
- 3) Until further notice, you are prohibited from the public exercise of your priestly ministry and the sacraments; this provision does not exclude the possibility of the private celebration of Mass.
- 4) You are not to make any public appearances in any of our diocesan parishes or institutions and may not take up residence in any of our diocesan facilities except my residence at the Cathedral.”

However, Bishop Lessard reiterated that the above provisions did not in any way affect Father Brown’s canonical status as a priest in good standing in the Diocese of Savannah; nor did it affect his current membership on the Council of Priests and position as current chairman of the Clergy Welfare Committee. Moreover, Father Brown continued to receive the customary remuneration due a diocesan priest. Shortly thereafter Bishop Lessard sent Father Brown to St. Luke's Institute in Maryland for assessment and treatment. As reported in the *Votum*, on June 8, 1987, after completing his time at St. Luke’s, Father Brown was assigned to St. James the Less in the city of Savannah by Bishop Lessard.

The Diocese files contained a letter dated July 8, 1988, from Bishop Lessard to Father Brown. Bishop Lessard informed Father Brown that he was relieved of his assignment at St. James Church in Savannah. Bishop Lessard related to Father Brown that he would not be given another pastoral assignment in the Diocese but

was free to set up residence wherever he wished. Moreover, Father Brown no longer enjoyed the faculties of the Diocese to preach or to hear confessions, except in emergency situations and in those instances explicitly approved by the Bishop or the Vicar General. The letter further informed Brown he retained the right and freedom to celebrate Mass without a congregation and remained on the list of priests of the Diocese of Savannah with "passive voice" in all matters, similar to that accorded to retired priests. The 1988 letter supported Bishop Boland's assertion in the *Votum* that by March of 1988 the situation at St. James had become difficult because of Father Brown's behavior toward male children and abrasive personality in dealing with members of the parish staff.

The Canonical Investigation contained a Decree dated September 15, 2003 and issued by Bishop Boland. The Decree read there was cause to believe that Wayland Brown had been involved in activities that directly violated Canon 277. Father Brown was admonished that his faculties were suspended and warned that any participation in ministry was strictly forbidden and punishable in ecclesiastical law, if violated. Another Decree was issued by Bishop Boland on March 19, 2004. In this Decree, Bishop Boland began by writing that he opened a preliminary investigation on July 1, 2002, into an allegation against Reverend Wayland Yoder Brown concerning sexual abuse of a minor below the age of eighteen years, a possible violation of *Sacramentorum sanctitatis tutela*, art. 4. Having weighed the evidence gathered by the appointed investigator, along with his own opinion about the matter, and having heard experts in the law and others possessing expertise concerning these issues, including the Diocesan Review Board, Bishop Boland found and declared the allegation lodged against Father Brown did not appear to be manifestly false. Bishop Boland concluded by writing that he was referring the matter to the Congregation for the Doctrine of the Faith for dismissal of Father Brown.



The Canonical Investigation file contained records obtained from the Maryland State's Attorney. The records included a copy of the arrest warrant, statement of charges, application for statement of charges, and the State's Memorandum in Aid of Sentencing filed in the State of Maryland v. Wayland Yoder Brown, Criminal Number 96363. The statement of charges formally charged Father Brown with two counts of Child Abuse by Custodian and four counts of Perverted Practice against the victim LD. The application for statement of charges read that on March 23, 2002, LD, now forty years of age, advised he was sexually abused by Wayland Brown from 1973 to 1975. According to LD, the abuse began when he was twelve years old in Montgomery County Maryland. The multiple acts of sexual abuse occurred at LD's home and at the St. Rose rectory located in Gaithersburg, Maryland. The acts of sexual abuse involved fondling, oral sex and digital penetration. LD was able to provide contextual details such as trips to Rome, Georgia, where Brown's parents lived; trips to Savannah; remembered the type of car Father Brown drove at the time; and remembered that Brown was writing his thesis on Caligula. MD, LD's younger brother was also interviewed. MD reported that Brown would expose himself to both LD and MD; and that Brown made comments regarding his penis. According to the author of the application, MD made statements that corroborated the allegations made by LD. MD also reported that Father Brown made him shower with him when Brown was at Catholic University.

The records obtained from the Maryland State's Attorney also included a Memorandum in Aid of Sentencing filed by the prosecutors. The memorandum contained sections regarding the facts and circumstances surrounding the abuse; defendant Brown's background; and other victims. In the section entitled "Defendant's Background" there is a subsection entitled "Relevant Information from the Defendant's Personnel File." Several entries in this section suggested that Bishop Lessard was made aware of behavior that questioned Father Brown's

suitability for the priesthood. According to the memorandum, Brown's personnel file showed that in 1972 he requested to be a seminarian for the Diocese of Savannah. The pastor of Blessed Sacrament parish in Savannah, Monsignor Andrew McDonald, wrote to the Bishop of Savannah in 1972 when he became aware of Father Brown's request. In 1969, Father Brown taught CCD to teenagers at Blessed Sacrament when Monsignor McDonald was pastor. Monsignor McDonald wrote the following to the Bishop: "From my association with Brown over the last several years, I have come to the conclusion that he is an immature intellectual. Hardly ever does he have anything kind to say about the priest that work in this community. I have shared in the grief that he has caused in one family in this parish by isolating one of the children from other playmates of his own age. This child is now under the care of a psychiatrist. When the mother learned from other sources that Wayland was thinking of the priesthood, this balanced lady remarked, 'I do not see how anyone so destructive could be a priest'. I regret writing in such a vein, but my sense of duty urges me on. It particularly worries me that Wayland is twenty-five years old. If these traits of character and personality are correctly assessed, I don't see how a few years in seminary will change them."

According to the State's memorandum Wayland Brown was accepted as a candidate for the priesthood and began his studies at the Washington Theological College and Catholic University in 1972. An entry noted that after completing his first year in seminary, Vocations Director, Father Robert Mattingly wrote Bishop Lessard on June 11, 1973, to express grave reservations about Brown. Father Mattingly wrote: "Now Mr. Brown is nearing the stage when he will be coming up for Orders. We will have to decide whether or not to let him go on. In my files I have copies of letters from the now Bishop McDonald who vehemently opposed Mr. Brown's acceptance. Now that I know Mr. Brown better, I now believe Bishop McDonald's statement that Mr. Brown is an 'immature intellectual.' I personally could not in conscience recommend that Mr. Brown receive any

Orders, and I question whether we should keep him..... I really feel he will do more harm than good for the church." The memorandum also noted a letter from Bishop Lessard to Father Jim Costigan dated April 11, 1974, in which he conceded being aware of the concerns of other priests. Bishop Lessard wrote: "serious reservations have been expressed by some of the priests in the diocese on his suitability for the priesthood and the obligations it entails." Father Costigan responded to Bishop Lessard on July 1, 1974. In his response, Father Costigan wrote that he recommended Brown as a candidate for the priesthood with some reservations. Father Costigan also noted: "I also had question, without proof, of his association with 'pueri' [boys]. I just want to make you aware of this. Others might or might not agree."

On August 27, 1975, Bishop Lessard met with Wayland Brown and memorialized the discussion they had. The State's memorandum included an excerpt from that discussion. It read: "Principal subject of discussion today was: reports of [Brown's] behavior before he went into the seminary, both with local Boy Scouts group and Armstrong College: insinuations of homosexual orientation, poor leadership, instigatory behavior, etc. Also, he was seen at a local beach this summer in indiscreet behavior with a woman. W. spoke frank on all subjects, explaining the last-mentioned matter: it was actually a young boy with long hair!!!" I accept the explanation. His confessions in the other matters were frank, though perhaps disturbing." Attached to the memo are handwritten notes: "WB=thesis subject: - bisexuality surgery"; "Henry Ashmore fired W.B. from ASC [Armstrong State College] bec. of ADA." In another memorandum from Bishop Lessard to Wayland Brown's file dated September 18, 1975, he wrote: "Wayland Brown documents conversation with Father Donnelly about Brown's internship as deacon at Saint Theresa's parish, Augusta: "[Brown] was characterized as arrogant and 'center stage' in his comportment, imprudent in his relations with others, especially younger boys(!!!), critical of anyone who did not cater to his needs, preferences,

etc."

The State's memorandum referenced a letter from Father Mattingly to Bishop Lessard dated January 21, 1976. Father Mattingly had visited seminarians in Washington D.C. and Williamsburg, where Brown was studying. In the letter Father Mattingly wrote: "I discussed Wayland's future with Father Frazer. In our conversation, Father Frazer leaned toward postponement of his ordination. Two questions come to mind. First, is Wayland's "problem" a thing of the past or is it still a problem? Second, is the past situation in Savannah serious enough to prevent him from being stationed there? I believe the answers to these two questions will help you in deciding Wayland's future .... At this time, I do not foresee any problems in D.C.- Richmond [speaking of diocesan seminarians studying in those cities] except for the need to decide on Wayland's future. As I see it, we have nothing to lose by a postponement, but to ordain him in June-July may be unwise unless the doubts can be settled." On January 24, 1976, Bishop Lessard wrote to Wayland Brown and advised him that his ordination to the priesthood would be postponed for one year.

The sentencing memorandum also referenced another letter from Father Robert Mattingly to Bishop Lessard dated June 29, 1977, concerning Wayland Brown's ordination scheduled for July 9, 1977. Father Mattingly wrote: "In my judgment Wayland is not a fit candidate for the priesthood. In my opinion Wayland lacks the main requisite for the priesthood; namely, holiness. I am simply going to list various excerpts from norms which pertain to the ordination of men for the priesthood ... I personally feel that Wayland's ordination will discourage many vocations and discourage many people. I think we would be better off to have no priest than an unholy priest." Wayland Brown was ordained a priest on July 9, 1977, in the Diocese of Savannah.

The Diocese of Savannah files also contain a letter written by Father Robert Mattingly to Peter A. Fenney with the Maryland State Attorney's Office. In the letter to the State's attorney, Father Mattingly wrote: "Thank you for sending me a copy of a letter I sent to Bishop Lessard back in June 1977. At the time, I was the Diocesan Vocation Director for the Diocese of Savannah. I served in that capacity for ten years. My conclusion that Wayland Brown was an unfit candidate for the priesthood was based both on my own observations and the observations about Wayland Brown that I received from others. I do recall hand delivering the letter to Bishop Lessard at his residence in the Cathedral Rectory. We discussed my concerns about Wayland Brown at some length. Contrary to recent press reports, I did not say in the letter to Bishop Lessard that Wayland Brown might be abusing children. I had no such information about allegations of this sort. At that time, I did have some suspicions about the pattern of Wayland Brown's relationships with adolescent boys, but the letter simply states that in my opinion he lacked the main requisite for priesthood; namely, holiness. "Holiness" was intended as a broad term that includes one's ability to be both chaste and celibate."

According to the State's memorandum, Father Brown's personnel file contained a memo dated August 8, 1986, to Bishop Lessard. The memo advised that Sgt. Wright with the Richmond County Sheriff's Department in Augusta, Georgia, had contacted the Diocese and requested a return call. The notes indicated that a meeting was held at the Chancery on August 8, 1986, which was attended by Bishop Lessard, Wayland Brown, and unnamed others. The meeting was also transcribed. At the meeting, Wayland Brown advised that law enforcement officers from two Georgia counties were investigating him. The memorandum noted several excerpts from the transcript where Bishop Lessard questioned Brown regarding the allegations. The following are relevant excerpts from the State's memorandum:

-Bishop Lessard to Fr. Brown: Are there grounds for the charges made against you? The word we have heard used is molestation? Are you guilty of any indiscretion?" "Fr. Brown: Yes."

- "Bishop Lessard: In other words the manner you have of expressing yourself may be indiscrete?" "Fr. Brown: Yes."

- "Bishop Lessard: The manner of your indiscretion is that you have touched others, reference has been made to some boys?" "Fr. Brown: Yes, but that is the way I express myself, there has been no genital sexuality, and no sexual molestation."

- "Bishop Lessard: Has there been sexual contact?" "Fr. Brown: No. In no way."

-Fr. Brown then mentioned his relationship with a boy in Albany, Georgia, whom he had counseled, he mentioned a trip to Atlanta with this boy. This boy has no problems now, but his mother has problems .... That the mother of this boy requested he end his relationship with her son. Fr. Brown said that this was not an amicable resolution to this matter, especially with the boy's mother."

- When further questioned about "indiscrete behavior" Brown said: "Since I have been in Moultrie I have avoided that kind of thing .... While in Augusta I did not avoid it."

-Bishop Lessard mentioned the civil law implications if a charge was made. He said to Father Brown that he may want to be

represented by a lawyer.... Fr. Brown said I have known a lot of children, I have been a good influence in their lives. We must save them from any knowledge of this. Sometimes adults may have questioned my relationships. I want to protect the children from any knowledge of this. In response to this, Bishop Lessard: 'Regarding your indiscretion..... I think now it is more serious than I thought'."

The State's sentencing memorandum also contained information from Wayland Brown's personnel file memorializing events which occurred while he was associate pastor at St. James in Savannah after concluding his time at St. Luke's Institute. A memo dated May 16, 1988, from Sister Gorman, Principal of Saint James Catholic School, to Bishop Lessard read:

"Take children - no permission. Parents: requested me not to permit him to be around the boys, don't want him serving his Masses (children serving Masses) language he uses around the boys \*\*\*Eighth grade boys were told what a beautiful nude body he has - and a nurse asked him - why he became a priest with his type of body? Also, told the boys Irishmen's male organs don't develop as well as other men's do - they are inferior to other men. Parishioners: man's children left the church because of Fr. Brown when he was here the first time - changes parishes because of Fr. Brown. General: took student off the school grounds and no one in the office knew it - teachers were not informed. Ash Wednesday. Major concern is around the school children - the other things I can live with ... He pays no attention to the girls but falls all over the boys. Mothers are concerned - one mother said her feeling was that something was amiss when Fr. Brown called her son to go out with him ... he used to pay the

same child to wash his car.... I told the mother to go with her feeling. Personally, I have never had such an experience with a priest - I feel very strongly that we need to be supportive of our priests and go the extra mile to make situations work ... but this has been a hard one for me ... "

In another memorandum dated May 17, 1988, from Father Jeremiah McCarthy to Bishop Lessard, he wrote: "As you ponder the options in the case of Fr. Wayland Brown, I thought that you might be interested in reading the enclosed case reported Roman Replies (C.L.S.A.) (1986). Case involves a priest who over thirteen years had 'many incidents of homosexual activity, always involving very young boys.' The local District Attorney was considering charging the priest. The priest was relieved of his assignment and sent out of the jurisdiction to undergo extensive psychiatric counseling. He returned to the Diocese and was given an assignment in a parish. Shortly thereafter, there were more rumors and accusations and by the following year, another leave of absence had to be arranged. Many years of therapeutic attempts failed to bring any improvement in his compulsion to pedophilia." Bishop Lessard formally relieved Wayland Brown of his assignment at St. James on July 8, 1988.

The State's memorandum contained a statement from Sgt. Darrell Wright with the Richmond County Sheriff's Office, Augusta, Georgia. According to Sgt. Wright, he had previously investigated Waylon Brown for child sexual abuse around August of 1986. The case he was investigating against Father Wayland Brown involved a complaint alleging he had performed oral sodomy on young boys. Victim 119, one of the boys Sgt. Wright interviewed indicated that he was enticed by Father Brown to cooperate with him and he, Father Brown, would buy him a Corvette automobile. As part of the investigation, Sgt. Wright contacted the local parish in Augusta, Georgia. Eventually Sgt. Wright spoke with Bishop Lessard and advised



him of the investigation. Sgt. Wright reported that Bishop Lessard did not give him any information that would help his case at the time. After speaking with Bishop Lessard, Sgt. Wright attempted to contact Father Brown for an interview, only to learn that Bishop Lessard had called him to Savannah, Georgia in reference to the investigation. Sgt. Wright called the Diocese of Savannah and learned that Bishop Lessard had sent Father Brown to an unknown location for an indefinite amount of time. According to Sgt. Wright, Bishop Lessard at no time supplied him with any helpful information pertaining to Father Brown. Sgt. Wright stated, "I wasn't told where he was going to be sent nor for how long a period of time."

The State's memorandum contains information regarding three other victims. Victim 120 was first sexually abused by Wayland Brown in 1968. Victim 120 was fourteen years old and a Boy Scout. At the time, Wayland Brown was a Boy Scout leader and math professor. Wayland Brown abused Victim 120 over a period of several years, both in Georgia and Florida. The abuse included fondling, forced fellatio and attempted anal rape. Victim 120 submitted an affidavit to the State of Maryland that described Wayland Brown's acts of sexual abuse.

Victim 121 was sexually abused by Wayland Brown in 1976. Victim 121 was fourteen years old and an altar boy at Saint Mary's Church in Landover Hills, Maryland, where Wayland Brown served as a deacon. Wayland Brown invited Victim 121 down to Savannah, Georgia, in July or August and repeatedly abused him one night in the St. James rectory. Victim 121 submitted a notarized statement describing the abuse and offered testimony at the sentencing hearing.

Victim 122 was abused during the summer of 1978. He was thirteen years old and an altar boy at St. Teresa's Church in Albany, Georgia. Wayland Brown was described as a Catholic priest who came to visit St. Teresa's in the summer. Wayland Brown took Victim 122 on a long trip that included stops in Savannah

(where after a shower the defendant pulled Victim 122's towel off, threw him on the bed, laid on top of him and kissed him), Jacksonville, Florida (where the defendant brought Victim 122 and two other boys to a bus driver's house, showed him pornography and touched his genitals), Disney World (where he continued to remove Victim 122's towel after showers and touched him), back to Savannah (where the defendant brought Victim 122 to a rectory and attempted to penetrate him), South Carolina (where the defendant gave him massages and fondled his penis), Augusta, Georgia (where one night, at a rectory, the defendant got Victim 122 drunk. Victim 122 woke up in bed the next morning "with Father Brown naked and his penis was swollen to an abnormal size and hurt.") and Rome, Georgia (where the defendant brought him to his mother's house and sexually abused him). Victim 122 submitted a notarized statement describing the abuse and offered testimony at the sentencing hearing.

The Canonical Investigation records contain a letter written by Bishop Boland to the Congregation for the Doctrine of the Faith which provided a list of unnamed victims to assist in their investigation. The letter outlined the following:

"1. Victim 122

- July 2002 - Letter from victim.
- August 2002 - Phone call from victim to Bishop.
- Alleged incidents occurred in summer of 1978 when victim was 13.
- Victim was from a poor family and his parents were in the process of divorce; both mother and child were vulnerable, and WB befriended them.
- WB took the child on a one-month vacation to Disney World and various locations in Georgia.

- At virtually every overnight stop, WB would physically molest the child, and once attempted penetration.
- Victim came forward as a result of criminal charges being brought against WB by two other victims.
- Victim has had 2 failed marriages and has left the Catholic Church. He has attempted to suppress these events for 24 years. He's a career Navy serviceman.
- He has been in counseling for 1 ½ years, and the Diocese is paying for this treatment.
- Victim has kept this confidential, except for supplying information to prosecutor for WB's trial.

## 2. Victim 121

- June 2002 - Phone call from victim to Archdiocese of Washington (information passed to Savannah).
- July 2002 - Victim returns Bishop Boland's phone call.
- Alleged incidents occurred in 1975 or 1976 when victim was about 14.
- WB was a deacon serving in victim's parish, and victim was an altar boy.
- WB took victim to Savannah on a trip. While in Savannah, WB would molest the victim in the evening.
- Victim is a college graduate, has not had any problems, nightmares, etc. Victim left the Catholic Church and didn't marry until about 1998.
- Victim came forward after reading about WB's arrest in the Washington Post.
- Victim has kept this confidential, except for supplying information to prosecutor for WB's trial.

### 3. Victim 123

- In the report in the civil trial, this victim's name was unwittingly carried in the trial transcript. Apparently, the civil investigators had contacted him as part of their investigation. This victim is known by Bishop Boland but the victim himself never approached Bishop Boland or anyone else in the Diocese in reference to the implied molestation when one reads the civil court's documents. It is very credible to believe that he could have been molested by Father Brown.

### 4. Victim 124

- This victim contacted Bishop Boland with the understanding that under no circumstances would his name ever be revealed to any civil authorities. The sole purpose of contact was to inform the Bishop that he had been victimized by Wayland Brown and even his parents are not aware of it. He shared this information with the Bishop having heard about Father Brown's arrest and wanted to add testimony to the fact that there were more victims than those who had been identified by the civil investigation. From his conversations with SS, Bishop Boland believes that this victim was telling the truth."

In a letter from the Congregation for the Doctrine of the Faith dated August 22, 1987, after Father Brown's release on June 16, 1987, from St. Luke's Institute, they authorized Father Brown to employ mustum in place of wine for the celebration of the Eucharist. Brown was strongly advised as a therapy for his addiction to alcohol to abstain even from the use of sacramental wine in the celebration of Mass. Mustum is a substitute for wine in which the fermentation process has been halted and has been preserved in a manner which does not alter its substance.

This may indicate that the issues which resulted in Wayland Brown's transfer to St. Luke's Institute were identified and addressed as substance abuse, rather than what it was, sexually abusive behavior toward adolescent boys. As Father McCarthy referenced in his letter to Bishop Lessard on May 17, 1988, what likely ailed Father Brown was a compulsion to pedophilia not amenable to treatment.

The Diocese records contained a file entitled Correspondence from 1986 to 2002. This file contained many of the records referenced in the State's Memorandum in Aid of Sentencing. The files include a copy of a "While You Were Out" note to Bishop Lessard dated August 8, 1986. The note informed that Sgt. Wright from Augusta had called, would be back at his office at two o'clock and requested the bishop return his call at that time. The file also contained an inter-office communication from Father Simmons to Bishop Lessard dated March 22, 1988. The subject of the communication is "St. James Priest Personnel." Father Simmons informed Bishop Lessard that he spoke with Father Kenneally regarding the priest personnel situation at St. James. Father Simmons wrote that he needed to speak to the Bishop immediately because Father Kenneally felt that it had gotten more urgent than it was. The memo referenced in the State's memorandum by Sister Gorman and dated May 16, 1988 are contained in the Diocese files. Father McCarthy's inter-office communication dated May 17, 1988 to Bishop Lessard in which he provides a case report from the Roman Replies (C.L.S.A.)(1986) is also contained in the Diocese file.

The Diocese records contained a file entitled Correspondence from 1988 to 2002. This file contains the transcription of the meeting held on August 8, 1986, at the Chancery between Bishop Lessard and Wayland Brown which was referenced in the State's Memorandum in Aid of Sentencing. Present at the meeting were Bishop Lessard, Father Wayland Brown, Father William Simmons, Vicar-General, and Father Jeremiah McCarthy, Chancellor. Father McCarthy was asked to act

as notary for the meeting. According to the transcript, Bishop Lessard opened the meeting by stating they had received three phone calls from Richmond County in reference to Wayland and had been informed that there was a file on Wayland in Richmond County. Bishop Lessard also informed the group that a law enforcement officer from another Georgia county was in contact with Richmond County seeking information about Brown. A detective from Richmond County tried to contact Bishop Lessard and Father Simmons. Bishop Lessard then stated to Fr. Brown: "I need to caution you regarding the content of our discussion, this meeting will be transcribed by Father McCarthy for our records." Bishop Lessard stated that there was nothing in Father Brown's file at the Chancery regarding the issue he was about to raise with him now. Then Bishop Lessard mentioned the need to overview the civil and Canonical implications of the alleged charges made against Father Brown. The remainder of the transcript is consistent with the excerpts previously outlined in the State of Maryland's sentencing memorandum.

The Diocese records included a file entitled Allegation which contained the folders of six individuals: Victim 122, LD, Victim 125, Victim 118, Victim 126, and Victim 127.

#### Victim 122

The file contained a letter written by Victim 122 to the Diocese dated July 14, 2002. In the letter Victim 122 disclosed that during the summer of 1978 he was sexually molested by Reverend Wayland Brown. Victim 122 attended St. Teresa's Catholic Church and parochial school in Albany, Georgia from 1975 through 1979. He served as an altar boy at St. Teresa's Catholic Church. Victim 122 recalled that Father Wayland Brown was visiting at St. Teresa's during the summer months. Father Brown befriended him and took him to purchase a new pair of running shoes later that day. Father Brown also befriended his mother. Father Brown was invited into their home for dinner; shortly after their meeting he offered to take

Victim 122 with him to Walt Disney World along with two other boys approximately his age, thirteen. Victim 122 described with great contextual detail acts involving fondling, attempted penetration, providing alcohol to the minor, and oral sodomy. He closed the letter by writing: "I have suppressed and kept secret from all but my current wife all of these events until the recent arrest of Father Wayland Brown for similar molestation acts which were committed on me 25 years ago. These events have haunted me and caused me great personal grief beyond my own comprehension. My self-esteem and personal confidence are nothing but a facade and a daily struggle to maintain. I question my faith in God and Christianity because of what Father Brown represented and meant to me."

The files contained a memorandum written by Bishop Boland dated August 1, 2002. Bishop Boland wrote: "On Wednesday, July 31, 2002, I returned a call to the above-named party. When he left the message, he did not want to disclose his last name. He will be 38 years of age in December of 2002." Bishop Boland wrote a synopsis of the telephone conversation which lasted approximately 45 minutes according to his notes. The synopsis of the conversation was consistent with the facts and circumstances described in the letter written by Victim 122 on July 14, 2002, disclosing the sexual abuse. Bishop Boland wrote that he responded in the following manner: "I offered counseling if he needed it and he appeared to be somewhat interested. I offered the possibility of someone from our diocesan board calling (I had in mind Rosemary Downing) so as to help him identify what type of counseling he would need and whom he should approach. Several times in our conversation I advocated that he should call the Maryland authorities with regard to these happenings. It was towards the end of the conversation that he said to me that he wanted to be up front and indicated that he already had spoken with Detective Parker and told him his story. Apparently, it was from that conversation that he was asked to verify what was the name of the church in Savannah. I responded as previously stated by indicating that it was probably St.

James. (I found it a little strange that he only told me about the Maryland authorities towards the end of our conversation, but, in any case, I was glad that he made that contact.)” The last recorded communication was a letter from Bishop Boland to Victim 122 dated August 6, 2002. In the letter, Bishop Boland notified Victim 122 that he will be going on vacation and was concerned that they did not have an opportunity to finish their conversation. Bishop Boland further offered counseling and explained that Victim 122 could contact the Victim Assistance Minister in the Diocese for assistance. Bishop Boland closed the letter by expressing that he hoped they would continue their conversation upon his return.

#### LD

This file contained information regarding LD the victim in the State of Maryland v. Wayland Yoder Brown case, Criminal Number 96363. The statement of charges formally charged Father Brown with two counts of Child Abuse by Custodian and four counts of Perverted Practice against LD. The application for statement of charges read that on March 23, 2002, LD, now forty years of age, advised he was sexually abused by Wayland Brown from 1973 to 1975. According to LD, the abuse began when he was twelve years old in Montgomery County Maryland. The multiple acts of sexual abuse occurred at LD's home and at the St. Rose rectory located in Gaithersburg, Maryland. The acts of sexual abuse involved fondling, oral sex and digital penetration. Father Wayland Brown was subsequently convicted.

#### Victim 125

This file contained an email dated January 25, 2019, concerning Victim 125 who was sixty-one years of age and alleged that Wayland Brown had sexually assaulted him when he was eleven years old. According to Victim 125, the abuse happened at Camp Villa Marie while Wayland Brown was in seminary. The



records also included an undated email from Diocese staff to Bishop Gregory Hartmayer. Staff updated the Bishop with regard to new information received from other staff members. According to the email, a staff member had another phone conversation with Victim 125 in order to get a better grasp on the timeline for his allegation. Victim 125, who is sixty-one and born in 1957, stated he was eleven when the incident happened at Villa Marie and that Waylon Brown was a seminarian and he was sure it was 1971 or 1972. Diocese staff noted "the dates don't work." Staff opined Victim 125 was fourteen or fifteen in 1971 or 1972. A staff member wrote in an email, "if he was eleven it would be 1968. According to diocesan records, Bishop Lessard wrote a letter to Rev. Edward J. Fraser, SS the rector of TCU on June 14, 1972 explaining the provisional acceptance of Wayland Brown to the seminary. Staff find several things Victim 125 says very misleading, his description of his personal life also has lapses. Victim 125 again told staff he is expecting to meet with you. She has done all she can to explain that the diocese is looking into his allegation."

The file contained a letter from Robert Pace, attorney for the Diocese of Savannah, to Meg Heap, then District Attorney of the Chatham Judicial Circuit. In the letter dated February 27, 2019, he advised the District Attorney, "on behalf of my client, the Roman Catholic Diocese of Savannah, Victim 125 has informed the Diocese that he was sexually abused at or around the age of 11 by Wayland Brown. My client's understanding is that the abuse is alleged to have taken place in or around 1971 or 1972." Mr. Pace closed the letter by providing Victim 125's contact information to the District Attorney.

#### Victim 118

This file contained a Memorandum for Record written by Steve Williams dated February 5, 2005, regarding Victim 118 and Wayland Brown. Mr. Williams noted that he received a call from Sue Stubbs, Victim Assistance with the Archdiocese

of Atlanta. Ms. Stubbs had informed Mr. Williams that she had been contacted by a former resident of Savannah, now living in Atlanta, who stated he was a victim of Wayland Brown. Victim 118 wanted to know if Brown had been convicted and sentenced to prison. Steve Williams verified that Wayland Brown was currently incarcerated in Maryland and had been Laicized. Steve Williams noted that a short time after speaking with Ms. Stubbs, he received a call from Victim 118. Steve Williams informed Victim 118 that Father Brown had been convicted and laicized. Victim 118 indicated that he wanted to read about some of the information concerning Brown's conviction. Williams told Victim 118 he would attempt to find the articles and email them as soon as possible. The file contained an email dated February 7, 2005, to Victim 118 from Steve Williams in which he provided the articles regarding Brown's conviction.

The file contained a newspaper article published on June 28, 2008, concerning a lawsuit filed by Victim 118 in the Court of Common Pleas in Jasper County, S.C., in which he alleged that Wayland Brown sexually abused him and accused the Catholic Diocese of Savannah of ignoring signs that one of its priests was molesting children. The file also included heavily redacted school records which indicated that Victim 118 was a student at St. James from 1978 to 1981. Two letters, one dated October 25, 2006, and the other June 8, 2007, showed that the Diocesan Advisory Board approved various requests from Victim 118 for reimbursement of past expenses as well as approval for continuation of current treatment.

#### Victim 126

The file contained a Memorandum of Record dated April 14, 2004, from Steve Williams to Bishop Boland. The memorandum memorialized a telephone conversation with Victim 126, a former resident of Augusta, Georgia, who resided in Florida. Victim 126 told Williams that his mother told him about the arrest and

trial of Wayland Brown, and of Bishop Boland's letter which was read to the parish urging other victims to come forward. Victim 126 disclosed that when he was between thirteen and sixteen years of age, approximately 1982 to 1985, he and a few friends ran around with Wayland Brown, but Victim 126 was Brown's favorite. Victim 126 had a key to Brown's house and there was always money in the house for Victim 126 to use. Wayland Brown would serve him beer in the house and would also take him to a restaurant where Brown allowed him to be served beer. Victim 126 confided that this was a time in his life when he was not close to his parents and Brown allowed him to do things his parents would not.

Wayland Brown taught Victim 126 to drive and got him his first job. Wayland Brown allegedly sexually abused him during this period. Victim 126 did not provide details at that time regarding the acts of abuse or where they occurred. Victim 126 wanted to know where Brown was incarcerated, and Williams told him in Maryland. Steve Williams also informed Victim 126 that Bishop Boland ordered that the letter informing parishioners of Brown's arrest and trial be read at all the parishes where Father Brown was assigned. Victim 126 expressed he didn't know what to do at this stage now that he had spoken to Williams. Steve Williams told him that because he was an adult, it was his decision if he wanted to contact the authorities. Williams explained to Victim 126 the role of the Diocesan Victim Assistance Coordinator, her medical professional background with abuse victims, and gave him her phone number. Steve Williams also told Victim 126 that Bishop Boland would readily speak with him, but he declined.

On September 9, 2005, at the suggestion of Steve Williams, Victim 126 wrote a letter to Bishop Boland. In the letter, Victim 126 recounted the sexual abuse by Wayland Brown and described the impact that it had on his life. Victim 126 requested financial assistance with counseling, an amount for pain and suffering, funds to travel to Maryland to face Wayland Brown and one week's pay. Victim

126 also expressed gratitude to Steve Williams and Rosemary Downing for helping him more than they will ever know. Victim 126 closed the letter by requesting that Bishop Boland call him to discuss his circumstances. Handwritten notes contained in the file document a telephone conversation between Bishop Boland and Victim 126 on September 26, 2005. Victim 126 told Bishop Boland that while he was not Catholic, he asked his father to allow him to attend Aquinas because all his Catholic friends went there. Victim 126 also requested to get on the guest list to visit Wayland Brown. Bishop Boland explained that Victim 126 had to give his home phone number to visit Brown which Victim 126 was reluctant to do.

The file contains several letters from Victim 126 in which he thanked Bishop Boland, Steve Williams and Rosemary Downing for the way his situation was handled; describing them as caring and concerned. In a letter dated December 6, 2005, Steve Williams informed Victim 126 the Diocesan Advisory Board recommended, and Bishop Boland approved the payment of the items which he documented. Concerning Victim 126's request for travel expenses to visit Wayland Brown in Maryland, the professional medical personnel on the Advisory Board were of the unanimous opinion that existing evidence indicated such a meeting between a victim and a perpetrator rarely resulted in the positive outcome envisioned by the victim. They opined, on the contrary, such a meeting may hinder the healing process. The Board advised Bishop Boland it would not be in Victim 126's best interest for the Diocese to encourage or even support that request. Records indicated that Victim 126 settled all claims through a financial settlement on February 23, 2006.

#### Victim 127

On September 5, 2018, Diocese staff received an email addressed to Bishop Hartmayer from MS detailing his brother's, Victim 127's, experiences of possible abuse by Wayland Brown. Diocese staff contacted MS and informed him that

Bishop Hartmayer wanted MS to know that the Diocese was ready and willing to help his brother regarding therapeutic services and recovery due to any assault by Wayland Brown. The Bishop also extended an invitation to Victim 127 to meet with him privately to discuss the situation. Staff were also asked to inform MS the Diocese could not proceed unless Victim 127 sought assistance from them personally.

In MS's email to the Diocese dated September 4, 2018, he wrote that in 2013, he gathered the courage to identify what he thought was at the center of his brother's pain. Victim 127 had suffered from addiction for years, had experienced homelessness and an inability to finish his education. MS mailed Victim 127 a letter which detailed his specific memory of Deacon Brown and those recalled by his siblings, who all had suspected some form of abuse. MS bluntly asked Victim 127 if Brown had raped him; and told Victim 127 how much he loved him. MS told his brother how much he wanted Victim 127 to get well, and he would do everything in his power to help Victim 127 get the help he needed. MS explained that three months later, Victim 127 called him out of the blue. Victim 127's voice cracked when MS answered the phone. Victim 127 said, "I got your letter. What you said, that all went down. It happened." According to MS, Victim 127 disclosed that the abuse occurred while he attended St. James. MS further wrote that despite their many attempts to encourage Victim 127 to get help, he remained lost in his addiction. MS described that Victim 127 sometimes engages with them; and at other times he angrily pushed them out of his life. The last record in the file is an email from Ms. Altmeyer to Bishop Boland dated September 14, 2018. In the email, Ms. Altmeyer informed the Bishop that Rosemary Downing received a phone call from MS. MS reported he believed his brother, Victim 127, was currently in Savannah "coach-surfing." MS stated he would attempt to contact Victim 127 and convey the Diocese's offer of help and assistance. MS indicated he

understood that Victim 127 would have to reach out personally for any help to be initiated.

In a News Release dated July 5, 2016, the Diocese of Savannah announced that it had reached an agreement through mediation in a lawsuit filed in Jasper County, South Carolina. According to the statement, the Diocese of Savannah reached a \$4.5 million settlement in a lawsuit against Wayland Brown and two bishops stemming from the sexual abuse of a minor occurring more than 30 years prior in Jasper County South Carolina. The Diocese records contained an article from Savannah Now published on June 28, 2008. According to the news article, Victim 118, 39, filed a lawsuit in the Court of Common Pleas in Jasper County, S.C., in which he alleged Wayland Brown sexually abused him twenty-five years ago. On October 28, 2009, the Diocese of Savannah announced that it had reached a \$4.24 million settlement with Victim 118, who was a St. James Catholic School student at the time of the acts.

According to an article published by the Savannah Morning News on September 29, 2020, on October 23, 2019, in Beaufort County, South Carolina, Wayland Brown plead guilty to nine charges including six counts of criminal sexual conduct with a minor, second degree and three counts of criminal sexual conduct with a minor, first degree. The indictment charged sexual battery in several locations, including St. Anthony's Catholic Church in Hardeeville, South Carolina, and the Savannah National Wildlife Refuge. Two victims from Savannah, Georgia were identified as child parishioners at St. James Catholic Church where Wayland Brown was associate pastor from 1987 to 1988.

On September 23, 2020, a complaint was filed in Chatham County State Court against the Roman Catholic Diocese of Savannah, civil action number STCV20-01718. The complaint alleges that when the plaintiff was a minor child, he was

repeatedly abused sexually by Wayland Yoder Brown. According to the complaint, the plaintiff was approximately 13 years old when the abuse occurred. The only document related to this allegation contained in the Diocese files is a copy of the complaint. The litigation has been resolved.

Wayland Brown was removed from active ministry in July of 1988. In 2004, a Vatican decree removed him from the priesthood, known as Laicization.

### **Father Lorenzo Garcia**

Ordained: June 5, 1997.

Diocese: Diocese of Savannah, Georgia.

Assignments:

- 1997 to 2001: Assistant Pastor, Immaculate Conception Parish, Moultrie, Georgia.
- 2001 to 2005: Pastor, Good Shepherd, Hazelhurst, Georgia and St. Rose of Lima, Baxley, Georgia.
- 2005 to 2007: Pastor, Queen of Peace, Lakeland, Georgia and its missions at Adel, Nashville and Twin Lakes.
- June 20, 2007 to October 3, 2007: Sabbatical.
- 2007: Pastor, Our Divine Savior, Tifton, Georgia and St. Ann, Alapaha, Georgia.
- 2008: Administrative Leave and Laicized.

2004

#### Victim 128

The Diocese of Savannah records contained notes from a logbook written by Sister Pat Brown. In an entry dated September 28, 2004, Sister Brown wrote that AM of Baxley and AS of Patterson called to request a meeting to discuss a problem. According to the notes, Sister Brown scheduled a meeting with AS, JR and Father Dan O'Connell at St. Raymond's church in Alma, Georgia for October 6, 2004. At the meeting held on October 6, 2004, the notes indicated that the

following topics were discussed: Hazelhurst altar boys; "A" who was living at the rectory in Hazelhurst; and JR's son (16) who refuses to attend mass now.

The Diocese records include a Report of Allegation of Inappropriate Behavior with a Minor dated October 6, 2004. The complainants are identified as AS, the same person who requested a meeting with Sister Brown as noted in her logbook, and JS. The victim is identified as Victim 128. JS, who is listed as one of the complainants, is identified as Victim 128's parent. The suspected person is identified as Father Lorenzo Garcia, the child's pastor. The written report to the Diocese also indicated that the complainants had not reported the incident to any child protection agency or law enforcement. AS, who appeared to have completed the handwritten report, wrote that the allegation was reported to Father Dan O'Connell, Sister Pat Brown, and by phone to Sister Pat Brown and Steve Williams on September 28, 2004. The complaint alleged: "Father Garcia touched Victim 128 on the shoulder and face; makes him feel uncomfortable in front of his peers and asks to see him in private before Mass. Victim 128 asked his mother to go to another church. Victim 128 feels it is unwanted expressions of affection. Some other teenage boys feel uncomfortable with Father Garcia." AS also wrote that they wanted Father Lorenzo to get help and to be removed from the parish. The reporter also provided information that a 16-year-old Mexican boy was living in the rectory with Father Lorenzo. The Report of Allegation of Inappropriate Behavior with a Minor was signed by AS. The files showed that reports were completed in both English and Spanish.

The records contain handwritten notes which appear to be authored by Father Dan O'Connell and dated October 8, 2004. The notes appear to document the Alma, Georgia meeting which Sister Brown scheduled with AS, JR and Father O'Connell at St. Raymond's Church on October 6, 2004. The handwritten notes contain six numbered notations: "1. Pro-Active: Offer counseling to victim/family;



2. Grateful that they have come forward; 3. Immediate pastoral care; 4. Report to public authorities; 5. Support their right to report; and 6. Definition of “sexual abuse.” Numerous handwritten notes also appear to record attempts to contact others who could corroborate any allegations with names, phone numbers, possible residences, and places of employment.

One handwritten note dated October 19, 2004, appeared to memorialize a telephone conversation with a man named SR, but as one reads further it is unclear whether it in fact does. Nothing contained in the notes indicated the identity of the writer. The handwritten note contained three numbered notations which appeared to outline a course of action: “1) Overly attentive to adolescents. Complaint carried by two mothers. Interviewed by priest and Sister Pat. Not enough to file complaint with DEFACS. Not vindictive – should not be sent “without help” to another parish; 2) Letter by victim (24) – inappropriate touching. Alleged victim interviewed by priest. Vehemently stands by allegation. I interviewed priest – denies as misunderstanding; 3) Talked with him 10/18/04. Willing to go for treatment. I am not removing his faculties want to see results of evaluation. There is one “serious” rumor monger? What do I do to facilitate his acceptance at St. Luke's? Is October 31 (Sun) a possibility?”

The Diocese records contain a letter dated August 21, 2006, written by Father Rudy Roxas to Bishop Kevin Boland. In the letter to the Bishop, Father Roxas explained that AS, the same woman who filed the report against Father Lorenzo Garcia on October 6, 2004, confided in him on July 19, 2006. Father Roxas described AS as competent, a Hispanic with good understanding of, and the ability to speak fluent English. According to Father Roxas, AS told him that at least two boys were sexually molested or abused and had informed Sister Pat about this matter. AS expressed to Father Roxas that she was concerned that nothing was being done about it. AS commented that Father Garcia was just moved

around. Father Roxas explained that he did not ask further questions or request further details, he was simply acting as a listener. Father Roxas closed the letter by expressing that he was leaving the matter to the Bishop as the appropriate person to conduct such inquiry.

### Victim 129

On August 30, 2004, Steve Williams, Director for the Office of the Protection of Children, wrote a Memorandum for Record memorializing a call he received from Father Mike Smith regarding Father Lorenzo Garcia. According to Father Smith, MG, an employee within the Hispanic Ministry, reported Victim 129, a Hispanic male in his twenties, told him that on three occasions Father Garcia may have made sexual advances towards him. The records also show that MG filed a written Report of Allegation of Sexual Abuse on August 28, 2004, with the Diocese. The name of the alleged victim is not provided, and the approximate age is listed as over twenty years old. The suspected person is identified as Pastor Lorenzo Garcia. The records contain a handwritten report to Father Smith from MG. In the report, MG outlined his conversation with Victim 129. According to MG, Victim 129 told him that in July of 2004 he visited Father Garcia at his house in Hazelhurst, Georgia. Father Garcia hugged Victim 129 and allegedly tried to kiss him in the mouth. Victim 129 moved his cheek and pushed Father Garcia. Victim 129 went back to Father Garcia's house fifteen days later and the same acts occurred; Father Garcia hugged him and kissed him on the lips. Victim 129 reported that he pushed Father Garcia away again. The last incident, according to Victim 129, occurred in the first week of August 2004. Father Lorenzo asked him to celebrate mass at St. Raymond in Alma, Georgia. When mass ended, they drove home together. While Victim 129 was driving the car, Father Lorenzo allegedly took Victim 129's hand and put it on his penis. Victim 129 got very upset and asked Father Lorenzo to leave him at his house. Father Lorenzo called Victim 129 several times afterward and he avoided any further contact with the priest.

On September 30, 2004, Steve Williams drafted a Memorandum for Record regarding Father Lorenzo Garcia. In the memo, Williams wrote that Bishop J. Kevin Boland informed him that he had met with Father Garcia and informed him of the correspondence from MG outlining his conversation with Victim 129. The Diocese records include a letter written by Father Garcia to Victim 129 dated September 30, 2004. Father Garcia wrote that some of the things Victim 129 said, such as Father trying to kiss him in the mouth, was not true. Father Garcia wrote that he recognized that he did kiss Victim 129 on the cheek but never in his mouth. Father Garcia further wrote that Victim 129 said he touched him in his private parts, but he denies this, admitting only that he held Victim 129's stomach clapping on his leg, but never with bad intentions. Father Garcia wrote that he was hurt, because on the occasions Victim 129 visited him, Victim 129 never told him that he did not like the way he was acting. Father Garcia insisted that it was a misunderstanding.

Diocese records contain a handwritten note written by MG to Bishop Boland, dated October 1, 2004. In the note MG wrote that Father Lorenzo called him on September 30, 2004, asking him to set up a meeting with Victim 129 to discuss the problem they are involved in. MG noted that he called Victim 129, but he refused to attend a meeting with Father Lorenzo. Victim 129 expressed he was embarrassed but would discuss the matter with the people at the Diocese.

The records contain a Memorandum for Record prepared by Steve Williams regarding Father Lorenzo Garcia and dated October 15, 2004. Steve Williams wrote that Bishop Boland had informed him that Father Dan O'Connell had met with MG and Victim 129. During the meeting with Father O'Connell, Victim 129 verified the information contained in his letter. Victim 129 also expressed that he did not want to take any legal action. Steve Williams wrote that because of Victim 129's decision, Bishop Boland decided to speak with Father Garcia about

participating in an evaluation. Father Garcia was out of the country at the time, but Bishop Boland indicated he would reach out to him when he returned.

Father O'Connell wrote a letter, dated October 16, 2004, to Bishop Boland to confirm that he had a conversation with Victim 129. In the letter Father O'Connell wrote: "At your request I interviewed Victim 129 on Thursday, October 14 at St. Paul's Church office. He confirmed what had been alleged in the letter written by MG, which was also signed by Victim 129, that Fr. Lorenzo Garcia had tried to kiss him on the mouth on two occasions when he had visited Fr. Lorenzo in the rectory in Hazelhurst. He also confirmed that Fr. Lorenzo had on another occasion taken Victim 129's hand and placed it on his (Fr. Lorenzo's) crotch, while Victim 129 was driving them to a church function." Father O'Connell also wrote that Victim 129 expressed some concern for altar servers who accompany Fr. Lorenzo to his other missions, because of his own unpleasant experience.

## 2008

### Victim 130

On July 6, 2008, Reverend Eric Filmer was contacted by the friends of an alleged victim's parents regarding an allegation of abuse against Father Lorenzo Garcia. On July 7, 2008, Father Filmer contacted Steve Williams, Director of Pastoral Services, to notify him of the allegation. Because the information was third hand, Father Filmer was directed to ask the victim to make the allegation personally and in writing. Diocese of Savannah records indicated that on July 8, 2008, Reverend Eric Filmer filed a written report of Allegation of Sexual Abuse of a Minor with the Diocese. Victim 130 was twenty years old at the time of the report. Father Lorenzo Garcia was identified as the suspected person by the victim. According to the report filed by Reverend Filmer, the abuse occurred from 1998 through 1999 on three separate occasions when the victim was approximately ten years old. The victim was an altar server at Immaculate Conception at the time of the alleged

abuse. Victim 130 reported that Father Lorenzo twice placed his hand inside the victim's pants and touched his genitals. On another occasion, Father Lorenzo placed his hand on the victim's private area, outside of the pants, while riding in a car.

In an email with subject line "Sequence of Events" and dated July 13, 2008, Steve Williams provided a timeline of events to Barbara King. Steve Williams wrote that on July 10, 2008, Monsignor Francis Nelson informed Father Lorenzo to stay away from Moultrie. On that same day, Father Mike Smith and Father Filmer met with Victim 130 at 3:30 p.m., Father Filmer reported to Steve Williams that the allegation appears credible. Williams directed Father Filmer to mail the original statement to Monsignor Nelson and to fax a copy to the child protection center. On July 11, 2008, Monsignor Nelson reviewed the statement provided by Victim 130 and recommended suspension of Father Lorenzo. That same day, Steve Williams directed Father Filmer to inform Victim 130 that Father Lorenzo was being suspended; that he has a right to report this allegation to civil authorities; and if he feels he needs any professional counseling now or in the future to contact the Diocese. On July 12, 2008, Monsignor Nelson informed Father Lorenzo that he was suspended and advised him to seek civil and canonical counsel. Father Filmer delivered the letter of suspension to Father Lorenzo the same day Monsignor Nelson informed him of the suspension.

Diocese of Savannah records showed that on July 17, 2008, all staff were advised that Father Lorenzo Garcia had been placed on administrative leave because of an allegation of improper behavior with a minor, in accordance with the Charter for the Protection of Children and Young People. In addition, pulpit and bulletin announcements were made at Immaculate Conception Parish in Moultrie. The announcement read, "I regret to inform you that Fr. Lorenzo Garcia has been placed on administrative leave from our Divine Savior Parish in Tifton, Georgia,

and St. Ann's Mission in Alapaha, Georgia due to an allegation of improper behavior with a minor occurring during his time here at Immaculate Conception Parish. He will remain on administrative leave pending the results of an investigation. The action taken by the Diocese is in accord with Diocesan Policy and the Charter for the Protection of Children and Young People. If there are persons who have similar allegations, they are requested to come forward so that the Church may offer them care and counseling if such is needed. Such persons may contact the diocesan hotline, 888-357-5330, their pastor or correspond directly with Bishop Reverend J. Kevin Boland, 601 East Liberty Street, Savannah, Georgia 31401." Similar announcements were made at Our Divine Savior in Tifton, St. Ann's in Alapaha, St. Teresa in Albany and St. Elizabeth Seton in Cairo. Announcements were provided in English and Spanish.

The Diocese records include the written and signed statement made by Victim 130 recounting the sexual abuse. Father Michael Smith and Father Eric Filmer signed and witnessed the statement dated July 10, 2008. In a letter dated August 21, 2008, Stephen Williams reminded Victim 130 that he had a right to make a report to public authorities. Williams also informed him that Mitchell County and Colquitt County would be the appropriate authorities to whom he should make the report. Victim 130 signed and dated a confirmation that he had been informed of his right to notify public authorities.

The records contain a memo written by Father Mike Smith to Steve Williams dated September 12, 2008. The memo recorded a meeting he had with a person named VS. Father Smith wrote that with a bit of luck and waiting he was able to find VS. Father Smith recounted that he and VS talked about his work, his child, coming to Mass and having her baptized. VS recalled the visit of the investigators and said he did not feel comfortable confiding in them, but he had no bad contact with Father Lorenzo. In the memo, Father Smith opines, "I think almost always he and

his uncle JA were together." However, Father Smith wrote that he also visited JA's household and she said VS had on occasion gone with Father Lorenzo alone. "She" is not identified in the memo. Father Smith further wrote that, "She knows about the accusation but said all their family relationships with him were good and she hopes everything will work out for the best."

Father Smith also reported in his memo to Steve Williams that he had a conversation with Victim 130, who had visited him that morning. Victim 130 had contacted the counselor in Thomasville but had not been able to confirm an appointment. Victim 130 expressed he has thought seriously about going to the civil authorities but wonders if they would take him seriously if the case could be proved because there are at present no other witnesses or accusers. Father Smith wrote that he told Victim 130 that should he decide to go, the Diocese would support him, maybe with the help of a lawyer to determine whether his case would be able to be prosecuted. Father Smith opined that Victim 130 did not want to put himself out on a limb and have the whole matter in the public eye without some assurance that it would be taken seriously.

### **Father Nicholas Quinlan**

Ordained: May 21, 1932.

Diocese: Diocese of Savannah, Georgia.

Assignments:

- 1927 to 1930: Society of Mary Temporary Vows.
- 1932 to 1933: Assistant, Blessed Sacrament, Savannah, Georgia.
- 1933 to 1935: Assistant, St. Joseph, Athens, Georgia.
- 1935 to 1942: Assistant, St. Anthony's, Atlanta, Georgia.
- 1942 to 1946: Assistant, Pastor, Nativity, Thunderbolt, Georgia.
- 1946 to 1953: Leave of Absence
- 1953 to 1958: Assistant, St. Mary's, Augusta, Georgia.
- 1958 to 1971: Pastor, St. Joseph's, Augusta, Georgia.

- May 1971: Retired.

The Diocese of Savannah's records contained an email regarding a report of alleged sexual abuse against Father Quinlan by Victim 131. The allegation was received by Joan Altmeyer. According to the email dated June 18, 2018, Victim 131's parents were members of St. Joseph Church in Augusta, Georgia. Victim 131 was twelve years old at the time and served as an altar boy from 1962 to 1963. Father Quinlan was a priest at the parish, whom Victim 131's parents respected and would invite to their home on occasion. Victim 131's parents were reportedly quite friendly with Father Quinlan. As a child, Victim 131 enjoyed collecting stamps and the priest would gift him with valuable stamps and stamp catalogs. One evening while sitting at the dining room table looking at stamps, Father Quinlan reached his hand into Victim 131's pants and fondled his genitals. According to Victim 131, the alleged molestation only occurred on this one occasion; later he was around Father Quinlan only at church and school. Ms. Altmeyer noted that Victim 131 wanted the report to remain confidential. However, Victim 131 wanted to know what procedures were in place presently to address allegations.

The Diocese records contain a Memorandum written by Steve Williams and dated July 25, 2005. In the memorandum, Mr. Williams wrote that he received a call from Victim 132, a sixty-nine-year-old parishioner and former resident of the St. Mary's Catholic Home for Girls in the 1940's, alleging physical and sexual abuse. Victim 132 alleged that she was physically abused by three nuns and sexually abused by Father Nick Quinlan, who lived above the garage at the Home. The memorandum did not contain any further detail regarding the allegations of sexual abuse by Father Quinlan. Victim 132 was given contact information for the Diocese's victim advocate program.

The records contain a follow up Memorandum of Record, dated July 27, 2005, regarding the allegations made by Victim 132. According to Victim 132, she was



placed at St. Mary's in 1940 when she was five years old. Father Nick Quinlan lived above the garage. Father Quinlan had a dog named Silversun who just had puppies and Victim 132 went to his room to see the puppies. Victim 132 reported that Quinlan had her hold his penis and told her if she told anyone she would go to hell. Victim 132 further alleged that Quinlan forced Victim 132 and another girl to perform oral sex on each other. According to Victim 132, the abuse occurred over a period of four years. Based on records contained in the file, it appears the Diocese of Savannah provided monetary assistance to Victim 132 from 2010 through 2019.

### **Father Joseph L. Reilly**

Ordained: May 21, 1932.

Diocese: Diocese of Nashville, Tennessee.

Assignments:

- 1963 to 1964: Sacred Heart Church, Warner Robins, Georgia.
- 1965: Absent on Leave.
- 1965: Laicized.

According to the Diocese of Savannah records, Father Joseph Reilly had a temporary assignment in the Diocese of Savannah between 1963 and 1965. Father Reilly was an assistant assigned to Sacred Heart Church in Warner Robins, Georgia. The Diocese records contain a handwritten note dated August 1, 2002, authored by Father Nelson, Vicar General of Savannah. The note contained information regarding a telephone call between Father Nelson and Victim 133 from California. Based on records in other parts of the file Victim 133 made allegations of sexual misconduct against Father Reilly. Father Nelson asked Victim 133 to put the allegation in writing. According to the handwritten note, Victim 133 recalled that Father Reilly had a boat. Victim 133 was fifty-two years of age when he made the call to Father Nelson.

In a letter to the Diocese of Nashville, dated August 21, 2002, Father Nelson, informed them that an allegation of sexual misconduct had been made against Father Reilly. The sexual misconduct was alleged to have occurred during Father Reilly's time in the Diocese of Savannah. According to Vicar General Father Nelson, they possessed limited records concerning Father Reilly and none indicated past sexual conduct. Upon further inquiry by the Diocese of Savannah, they learned that Father Reilly was Laicized in 1965 and if alive would be approximately eighty years old at the time of the report. Based on Reilly's Laicization and assumed age the Diocese of Savannah closed the file subject to further information or inquiry from Victim 133.

Records show that on August 9, 2007, Victim 133 wrote a follow up letter to Bishop Boland at the request of Steve Williams, Office for the Protection of Children and Young People with the Diocese of Savannah. In the letter, Victim 133 wrote that he was an altar boy from 1962 to 1964 at Sacred Heart Church in Warner Robins, Georgia and attended the associated Catholic school next door. According to Victim 133, a young priest with dirty blond hair and eyeglasses allegedly abused him and others. Victim 133 recalled that the priest had a boat, or rented one, and would take about three boys out on the lake. Back in the vestibule the priest would allow the boys to drink wine, take them into a closet, rub his face on them, put his hands down their pockets and fondle them.

Records in the file also confirmed Victim 133's claim that he attended Catholic School in Warner Robins, Georgia from 1961 through 1964.

### **Father Robert Teoli**

Ordained: May 3, 1955, New York City, New York, Reverend Edward V. Dargin.  
Diocese: Diocese of Savannah.

#### Assignments:

- 1955 to 1956: Assistant Rector, St. Theresa's Church, Albany, New York.
- 1956 to 1957: Assistant Pastor, Blessed Sacrament, Savannah, Georgia.
- 1957: Assistant, Our Lady of Lourdes, Port Wentworth, Georgia.
- 1957 to 1961: Assistant, Cathedral, Savannah, Georgia.
- 1958 to 1962: Newman Club Director, Armstrong, Savannah, Georgia.
- 1959 to 1961: Assistant Spiritual Director, St. John's Seminary, Savannah, Georgia.
- 1961 to 1963: Pastor, St. Michael's, Tybee, Georgia.
- 1963 to 1969: Pastor, Nativity of our Lord, Thunderbolt, Georgia.
- 1963 to 1969: Spiritual Director, Legion of Mary Curia
- 1963 to 1969: Deanery, C.Y.O.
- 1963 to 1969: Extraordinary Confessor-Blessed Sacrament, Savannah, Georgia.
- 1970 to 1975: Pastor, St. Matthew's, Statesboro, Georgia.
- 1975 to 1978: Assistant, St. Frances Cabrini, Savannah, Georgia.
- 1978 to 1980: Associate Pastor, Blessed Sacrament, Savannah, Georgia.
- 1980: Sabbatical to attend Georgia Southern.
- 1980: Deceased.

The Diocese records contain a letter dated January 3, 2007, which warned that two separate civil actions were going to be filed by John Doe and Jane Doe against the Diocese of Savannah absent a resolution by January 14, 2008. The suits involved allegations of sexual abuse by agents of the Diocese. The unfiled complaints alleged that John Doe and Jane Doe were sexually abused by Father Robert Teoli. In response to the January 3, 2007, letter, the Diocese acknowledged receipt of the proposed civil actions and requested that the individuals be properly identified so that assistance could be offered to them in the form of necessary therapy. The attorneys for the Diocese also wrote that if the clients are who they believe them to be, the actions were time barred.

#### Victim 134

On October 21, 2007, Stephen Williams drafted an incident report concerning sexual abuse of a minor. According to the report, Victim 136, who was identified

as the above referenced complainant, Jane Doe, reported that she and her brother (John Doe), Victim 134, were allegedly sexually abused by Father Robert Teoli. In an initial meeting with Bishop Boland, Victim 134 disclosed that the abuse occurred between 1963 and 1967 when he was in second to sixth grade. Victim 134 began school at St. Michael's where Father Teoli was pastor. The family later moved and Victim 134 attended Nativity School where Father Teoli was now the pastor. Victim 134 disclosed that one day while at Nativity School Father Teoli removed him from class. Father Teoli met Victim 134 in a private room. Victim 134 described being seated on Father Teoli's lap and Teoli squirmed around until he had an orgasm. A second meeting was scheduled between Victim 134 and Diocese staff. Victim 134 recounted the same events that he had to Bishop Boland. In a follow up letter to the Diocese on April 3, 2008, Victim 134 wrote that the incidents occurred ten to fifteen times while he was a student at Nativity.

The Diocese of Savannah's records include a letter dated August 8, 2008, drafted, and signed by Stephen B. Williams, Secretary of the Diocesan Advisory Board. The letter is addressed to Victim 134 and references a letter received by the Diocese on July 31, 2008, in which Victim 134 made allegations of sexual abuse against Father Teoli. Mr. Williams advised Victim 134 that the Advisory Board had determined the allegations to be unsubstantiated; and that the Bishop had authorized a one-time payment of \$5,000 as an expression of compassionate outreach to him. Mr. Williams further wrote that the gesture should not be construed as an admission of culpability and that Victim 134's acceptance would acknowledge that. The letter contains an acknowledgement signed by Victim 134 on August 12, 2008. The file contains a copy of a check issued to Victim 134 by the Catholic Diocese of Savannah in the amount of \$5,000 and dated August 11, 2008.

### Victim 135

Father Teoli's records contain a letter dated April 28, 2008, from Victim 135 to Bishop Boland. Victim 135 began the letter by describing her family's relationship with Father Teoli. Victim 135 explained that the priest was a close family friend and she had memories of him sharing meals in their home and attending functions at the Savannah Italian Club. Father Teoli counseled her family during her brother's illness and subsequent death in 1959. Moreover, he served as their pastor at Nativity of our Lord Church. Victim 135 disclosed that the abuse began when she was eight years old and continued through early adolescence. This would have been approximately 1956 through 1963. Victim 135 described the sexual abuse with extraordinary contextual details which included inappropriate touching, rubbing, and fondling of her genitals.

Diocese records contain a memorandum dated September 15, 2008, written by Steve Williams. In the memorandum, Mr. Williams advised that the Diocesan Advisory Board had recommended, and the Bishop approved payment to Victim 135 in the amount of \$50,000 for compassionate outreach. A check request form dated September 15, 2008, indicated that the reason for the payment to Victim 135 was a settlement. The file contains a copy of a check issued to Victim 135 by the Catholic Diocese of Savannah in the amount of \$50,000 and dated September 1, 2008. In a correspondence dated September 29, 2008, Bishop Boland advised Victim 135 that it was the policy of the Diocese not to release the name of a victim or of any outreach which may be offered. The Bishop further advised that this approach by the Diocese was not a confidentiality agreement.

### Victim 136

The Diocese records contain a letter from Victim 136, Jane Doe, to Bishop Boland dated April 8, 2008. In the letter to Bishop Boland, Victim 136 wrote that she estimated her expenses over the years to be approximately \$190,000. In a follow

up letter dated May 7, 2008, Victim 136 wrote to Bishop Boland that she had given careful consideration to the \$25,000 offer. Victim 136 expressed that she found it difficult to place a price on all the damage she had endured as a result of the alleged molestation by Father Robert Teoli and made a counteroffer of \$50,000. Victim 136 explained that the amount would better compensate her for the emotional baggage that destroyed and impaired her personal, familial, and marital relationships. The records include a check request form dated June 17, 2008, in the amount of \$40,000. The check request form indicated that the reason for the payment to Victim 136 is a settlement. Moreover, Victim 136 signed a release of all claims on June 19, 2008, discharging the Diocese of Savannah from any further causes of action resulting from the inappropriate interaction with Father Robert Teoli or any other priest of the Diocese.

#### Victim 137

Father Teoli's file contains a Report of Allegation of Sexual Abuse of a Minor dated August 3, 2004, regarding Victim 137. A Memorandum of Record dated August 3, 2004, memorialized a telephone call from the sexual abuse hotline between Victim 137 and Steve Williams. According to Victim 137, she was raised on Tybee and attended St. Michael's. Victim 137 disclosed that she was sexually abused thirty years ago by Father Teoli. The sexual abuse began when she was in the seventh grade and continued through the eighth grade. Father Teoli was the pastor at St. Michael's, and she was a parishioner. Victim 137 recounted that when Father Teoli was assigned to Nativity, he took her over to the rectory to meet his mother (who did live with him), but she was not there. While at the rectory Father Teoli fondled her and then gave her a small statue of the pieta. In a second incident, Victim 137 disclosed that while Father Teoli was driving her to St. Vincent's Academy, he fondled her by placing his hand inside of her underpants.

On November 23, 2011, Bishop J. Kevin Boland wrote a letter to Victim 137 thanking her for their cordial two-hour meeting which took place at St. Anne in Columbus, Georgia. Bishop Boland wrote that the Diocese of Savannah did not know about Father Teoli's abusive behavior prior to her coming forward. Since her disclosure, the Bishop informed her that the church learned other adults had their suspicions about Father Teoli but they never contacted the Diocese. The Bishop further wrote that after the allegation of abuse notices were disseminated in the bulletins, others came forward indicating they also had been molested by Father Teoli. Bishop Boland wrote, "As your former Bishop, I apologize without reservation for the pain, suffering, loss of self-worth, embarrassment and emotional trauma that you have and are experiencing because of the molestation by Father Teoli." The Bishop informed Victim 137 that the Diocesan Advisory Board recommended a settlement of \$40,000 and it would be her decision whether it would be kept confidential or made public knowledge. Victim 137 indicated that the money was not the final issue. She expressed that "considering the overall abuse of children, it appeared the amount offered had no bearing to the damage done to her young life." Victim 137 chose not to pursue monetary remuneration and the amount recommended by the Board was never provided to her.

### **Father John Willis Dowling**

Ordained: June 3, 1943, Cathedral of St. John the Baptist.

Diocese: Diocese of Savannah.

#### Assignments:

- 1944 to 1945: Assistant, Cathedral of St. John the Baptist, Savannah, Georgia.
- 1945 to 1946: Assistant, Immaculate Conception, Atlanta, Georgia.
- 1946 to 1947: Assistant, Cathedral of Christ the King, Atlanta, Georgia.
- 1947 to 1951: Leave of Absence.
- 1951 to 1952: Our Lady of the Rosary, Woodland, California.
- 1952 to 1957: St. Patrick's Church, Angels Camp, California.
- 1952 to 1962: St. Joseph's, Yreka, California.

- 1963 to 1980: Holy Cross Church, Tulelake, California.

Father Dowling also appears on the Archdiocese of Atlanta's other Diocesan Priests with credible allegations list. The Diocese of Savannah records regarding Father John W. Dowling includes a letter dated April 5, 2002, written to Bishop Boland from Victim 138. In the letter, Victim 138 began by reporting that Father Dowling allegedly sexually abused him when he was seven to twelve years old. Victim 138 wrote that he had no intent to request funds, seek civil or criminal action or any other type of legal litigation. Victim 138 explained that Bishop Boland was pastor at Blessed Sacrament in 1974 and knew his mother who was a parishioner, therefore he intended no harm to the Bishop or the church.

Victim 138 reported that the abuse occurred in 1940 when he was seven years old at Camp Villa Marie. Father Dowling was a counselor and approximately twenty-seven years old at the time. Victim 138 was an only child whose father had died when he was two years old. Father Dowling was friendly, affectionate and would take pictures of Victim 138. On one occasion, Father Dowling asked Victim 138 to take his clothes off for a picture. Victim 138 wrote that he trusted the priest, so he did as he was asked. Around that time, Victim 138's mother placed him in a boarding school called Linton Hall in Bristow, Virginia. Bristow was only thirty-five miles from Washington, D.C. Father Dowling, who was a seminarian at St. Mary's in Baltimore, would take Victim 138 to Washington during the two-year period he attended Linton Hall. When Father Dowling and Victim 138 would spend the night in Washington, they would sleep together, and the priest would fondle him. In 1943, Victim 138 attended Sisters of Mercy in Baltimore and would spend the summers at Villa Marie where Father Dowling still worked as a counselor. The sexual abuse continued during that time as well.

Victim 138 further wrote that Father Dowling and his mother were close friends, she considered him a father figure for Victim 138. Around 1944 or 1945, Victim 138



returned to Savannah to attend school at Sacred Heart Elementary. Father Dowling was assigned to the Cathedral of St. John the Baptist in Savannah. In seventh grade, Victim 138 realized that the priest's actions were inappropriate, and he told his mother. According to Victim 138, his mother hit the roof and called Father Robert Brennan, pastor of Sacred Heart. Victim 138 recalled Father Brennan talking to him about the abuse and that Father Dowling was transferred to Atlanta then later to California. Victim 138 closed the letter by writing that he had forgiven Dowling, wishing Bishop Boland and the other priests the very best and requesting that Boland keep Victim 138 in his prayers. On April 24, 2002, Bishop Boland wrote a letter to respond to Victim 138. Bishop Boland thanked him for his letter and acknowledged that it must have been difficult to share the sexual abuse carried out against him by Dowling. Bishop Boland closed the letter by writing that he would pray for him daily and hoped the strength of the Holy Spirit would be with him always.

The records contain an email dated April 25, 2019, at 9:59 am, from Bishop Hartmayer of Savannah to Dr. Lois Locey, Chancellor with the Diocese of Sacramento. In the email, Bishop Hartmayer acknowledged receiving her email regarding Father Dowling. Dr. Locey had previously informed Bishop Hartmayer that the Diocese of Sacramento would be releasing the names of credibly accused priests within their Diocese and one of them, Father John Dowling, was from the Diocese of Savannah. Bishop Hartmayer requested that she forward specific information regarding the allegation against Father Dowling so that the Diocese of Savannah could update their file and their credibly accused list.

On April 25, 2019, at 4:31 pm, Dr. Locey, responded to Bishop Hartmayer's email. In the email, Dr. Locey informed Bishop Hartmayer that Father Dowling died on April 5, 2000. Dr. Locey further wrote that she had attached a summary sheet that was compiled for their list. In addition, she noted that a second case was received

on March 1, 2019, and that she had included a write-up on that case. Dr. Locey explained that when she first reviewed Dowling's personnel file there was nothing there. However, shortly after writing the report, as they were preparing files for review by Kinsdale Management, they discovered a "confidential file" containing other allegations. Dr. Locey, closed the email by writing that she provided the write-up on case #2 to Savannah's Diocesan attorney and would scan and send the entire file if requested.

The file contains a report written by Lois Locey and dated March 2, 2019. Dr. Locey noted that she received a call from a woman named "S" who wanted to report sexual abuse perpetrated on a family member, Victim 139, by a priest. According to the caller, the allegations involved Father John Dowling and the abuse allegedly occurred at the home of the accused in the late spring of 1975. At the time of the report to Dr. Locey, Victim 139 was fifty-five years old and was between the ages of eleven and twelve when the abuse occurred. While it was a one-time incident, Victim 139 felt he was being groomed based on the activities that preceded it. According to the caller, Father Dowling was a mentor for junior high boys, though he didn't host a structured youth group. The victim disclosed to the caller that Dowling created a welcoming environment, where they would take day and short overnight trips, exploring caves and hiking in Northern California. They would stay at a motel for one to two nights.

Often, these overnight trips were with three boys, where two boys would be in one bed and the third boy would share the bed with the priest. Other times, the priest would invite the boys for swim parties at a neighbor's pool, and later installed a pool at his house where the boys would swim. It didn't seem odd at the time, but they were told to dress and undress in the living room, not in the bathroom. There was one time when Victim 139 was sharing a bed with Father Dowling and the priest touched him in way that made him uncomfortable but not in a sexual way.

Father Dowling provided Victim 139 with opportunities (trips, attention, and even a bike) that his family was not able to provide him, and it made him feel very special. On one occasion, Victim 139 and another boy were going to hang out with the priest. The victim arrived alone an hour early. Father Dowling began fondling Victim 139 and kissed him and moved him into the bathroom where he began to touch the victim's genitals. Father Dowling asked if Victim 139 wanted to touch Dowling's genitals, but the victim was frozen and could not speak (and did not comply). The abuse ended when the second boy arrived.

Dr. Locey ended her report by writing that she could not find any files or allegations against Father Dowling in his files. Further, she could not find him on any of the clergy abuse lists in Atlanta or Savannah (though he left before 1950), nor in Santa Rosa or Stockton. Lastly, she noted that San Francisco had not published any names.

The records contain a chart presumably created by the Diocese of Sacramento in 2019 entitled, "Serving in the Diocese of Sacramento Who Have Been Credibly Accused of Sexual Misconduct with Children". The first entry on the chart shows that Victim 140 was allegedly sexually abused by Father Dowling in 1972. The allegations involved sexual touching and fondling with a minor under fourteen. The chart further noted that local law enforcement spoke with the Diocese and stated they would press charges if Dowling did not leave the county. Father Dowling immediately retired to Florida. Based on the chart, the allegations in the first entry were reported in 1981. A second entry on the chart showed that Victim 141 (allegation reported by family member), was sexually abused by Father Dowling in 1975. These allegations also involved sexual touching and fondling with a minor under fourteen. A third entry on the chart shows that Victim 142 was sexually abused by Father Dowling from 1954 to 1955. These allegations involved sexual touching, fondling, masturbation, and oral copulation with a minor under

fourteen. A fourth and final entry on the chart showed that Victim 143 was sexually abused by Father Dowling in 1983. The specific allegations or details were unknown, only that a father had reported to the current pastor that his son had been allegedly molested by Father Dowling in the rectory.

### **Father Michael J. O'Sullivan**



Ordained: 1955.

Diocese: Archdiocese of San Antonio, Texas.

#### Assignments:

- 1955 to 1960: St. Mary's, Victoria, Texas.
- 1955 to 1960: Our Lady of Lourdes (a mission of St. Mary's), Victoria, Texas.
- 1960 to 1962: Blessed Sacrament, San Antonio, Texas.
- 1962 to 1964: St. Vincent de Paul, San Antonio, Texas.
- 1964 to 1965: Sick Leave and removed from ministry.
- 1965 to 1966: Sacred Heart of Jesus, Augusta, Georgia.
- 1966 to 1967: St. Mary's on the Hill, Augusta, Georgia.
- 1967 to 1969: St. John the Evangelist, Valdosta, Georgia.
- 1967 to 1969: Queen of Peace, Lakeland, Georgia.
- 1969 to 1971: St. Peter Claver's, Macon, Georgia.
- 1971 to 1994: Location unknown.
- 1994 to 2001: Continued to be indexed as a priest of the San Antonio Archdiocese.
- 2001: Reportedly worked in the Diocese of Clifton, England.
- 2013: Deceased.

According to a Public Notice released by the Archdiocese of San Antonio's Department of Communication in 2012, the Archdiocese of San Antonio had

recently received an accusation of sexual abuse of a minor against Reverend Michael O'Sullivan. The complaint against Rev. O'Sullivan, alleged the incident occurred in the early 1960's. The notice further advised that in 1964, O'Sullivan was removed from ministry, sent away for treatment, and was not permitted to return to the Archdiocese of San Antonio. The archdiocese reported the allegations to the Bexar County District Attorney's Office.

The Archdiocese of San Antonio released a report regarding allegations of clerical sexual misconduct and mishandling of the cases on January 31, 2019. According to that report, ten allegations had been made against Father Michael J. O'Sullivan. Michael J. O'Sullivan was ordained a priest in Ireland in 1955 for the Archdiocese. From 1955 to 1965, he was assigned in the Archdiocese to St. Mary in Fredericksburg, to St. Peter in San Antonio, to St. Mary in Victoria, to Blessed Sacrament in San Antonio, and to St. Vincent de Paul in San Antonio. The first known allegation of child sexual abuse against O'Sullivan was made in 1962, while he was assigned at Blessed Sacrament. O'Sullivan was placed under the care of a local psychiatrist, and on his recommendation was assigned to minister at St. Vincent de Paul while his treatment continued. Because it was alleged that he re-offended at St. Vincent de Paul, he was sent for residential treatment to Conyers, Georgia, under the care of a medical doctor. After about a year of this treatment, the doctor proposed that O'Sullivan's return to ministry would be of service to the community and profitable to his psychotherapeutic progress. In a letter responding to the doctor's proposal, the Archdiocese refused to accept O'Sullivan in San Antonio, but allowed that another diocese, "with full knowledge of Father's problem," might assign him. The Diocese of Savannah, Georgia assigned him to parish work in 1965, and when they learned in 1971 that he had again sexually abused children, the Diocese of Savannah removed his authorization for priestly ministry and asked him to leave their diocese.

O'Sullivan returned to his hometown in Ireland. He lived in his parent's house, but also exercised some priestly ministry over the years and received some assignments from the Diocese of Kerry. The Archdiocese of San Antonio became aware that he was no longer in Savannah in 1973, when the bishop of Savannah copied the Archdiocese on a letter warning the bishop of Kerry about O'Sullivan's history. A visitor from Savannah had encountered O'Sullivan presenting himself as a priest in Ireland, and the letter was intended to ensure that action would be taken to keep him out of ministry. While the Archdiocese removed O'Sullivan from his assignment in San Antonio in 1964 and sent him for psychiatric treatment, the Archdiocese did not formally remove his faculties to minister or forbid him to present himself as a priest until 1994. While no allegations had yet been made against O'Sullivan in Ireland in 1994, since then four allegations have come forward, alleging child sexual abuse in Ireland in the 1970's. Because the Archdiocese recognized that there was sufficient evidence of abuse to do so, in 2006 Archbishop Gomez referred this case to the Congregation for the Doctrine of the Faith, seeking O'Sullivan's laicization, removal from the clerical state. O'Sullivan died in 2013, prior to the resolution of his case.

## **DIOCESAN PRIESTS WITH ALLEGATIONS OF CHILD ABUSE IN THE DIOCESE OF SAVANNAH**

### **Priest 14**

A review of the Atlanta Archdiocese records revealed an email dated May 9, 2012, to Archbishop Wilton Gregory from the wife of an alleged victim. According to the wife, her husband, Victim 144, recently confided in her about horrible sexual abuse he went through as a teenager. Victim 144 was allegedly victimized by his father's cousin, a former priest with the Diocese of Savannah. Victim 144's wife wrote that he was ready to speak and give a voice to all the other young boys who may have been sexually abused in the late 80s. The wife further wrote that

she had read about Archbishop Gregory and understood that he was attempting to make things better for Georgia. She closed the email by offering their assistance and providing a contact phone number. The Archdiocese of Atlanta and Diocese of Savannah records contain no documentation that a direct disclosure was made or has been made by Victim 144.

## **RELIGIOUS ORDER PRIEST WITH CREDIBLE ALLEGATIONS OF CHILD ABUSE IN THE DIOCESE OF SAVANNAH**

### **Father Austin Martin**

Order: Society of the Divine Savior.

Ordained: 1958

Diocese: Society of the Divine Savior.

#### Assignments:

- 1963 to 1968: Assistant Pastor, St. Benedict's Mission, Columbus, Georgia.
- June 28, 1968 to October 1968: Pastor, St. Benedict's Mission, Columbus, Georgia.
- October 26, 1968: Removed as Pastor of St. Benedict's and replaced by Father Andrew Shimek.

The Diocese of Savannah's files contain a document entitled "Memorandum for Record" written by Steve Williams regarding Victim 145, who made an allegation of sexual abuse. The memorandum is dated July 18, 2005. In the memorandum, Williams wrote that he received a call on the sexual abuse hotline on July 7, 2005, from Victim 145. According to Williams, Victim 145 left a message which stated, "I was abused by Father Austin James Bernard Martin in the 60's at St. Benedict's in Columbus, Georgia. Could you please call me." Williams called Victim 145 and informed her that Father Austin was not a priest of the Diocese of Savannah, but a member of a religious order. Williams further informed Victim 145 that the religious order no longer staffed parishes in the Diocese, and he would notify them

of her call. During the call Victim 145 alleged that Father Martin first raped her when she was fifteen and their relationship continued for some time. When she returned to Columbus, after living in Germany, Father Martin wanted to resume the affair. Victim 145 learned that Father Martin was already having an affair with another woman. According to Victim 145, the other woman got upset and contacted someone; Victim 145 was unsure if it was the Diocese, a person at the parish or Father's Martin's community. Victim 145 believed that Father Martin's transfer was a result of the phone call and the on-going affairs. Victim 145 also disclosed further interaction with Father Martin as an adult.

Victim 145 further stated that Father Martin entered the Air force as a chaplain then later left the priesthood. Approximately around 2003, Victim 145 asked Father Brick how she could get in touch with Martin. Victim 145 told Father Brick some of the details but not all. Victim 145 explained that she wanted closure and that is how she obtained Father Martin's phone number in Texas. Victim 145 contacted Martin and told him that he had ruined her life. Martin told Victim 145 that he wanted to resume contact through the internet and that he thought she was sixteen when they had relations. Victim 145 also disclosed that she still had a few old letters that Martin had written her in the 60's with his address and love poems. Victim 145 confided that when she began to read in the media about the men coming forward who said they had been sexually abused by a priest, she got the courage to call.

The file contains a fax remittal form dated July 18, 2005, which is addressed to Reverend John Gorman, Society of the Divine Savior. In the message section of the transmittal form, Steve Williams wrote that he was providing his memorandum of record per Reverend Gorman's conversation with Bishop Boland and that Victim 145 was a member of St. Benedict's in Columbus, Georgia.



The Diocese files contain a document entitled "Memorandum for Record" written by Steve Williams, dated July 22, 2005, regarding Father Austin Martin. In the memorandum, Williams wrote that he received a call from Father John Gorman and that the personnel files tracked with the time frame referenced in the memorandum Williams provided to him. Williams noted that Father Paul Brick remembered the victim as being a member of the parish and that he had spoken to her about Father Martin three years prior. The Society of the Divine Savior did not have an address for Father Martin and there was some belief that he might be deceased. Williams wrote that it was his understanding from Victim 145's statements that there were two other girls with whom Father Martin allegedly may have been involved. According to the memorandum, Reverend Gorman indicated that the Society of the Divine Savior would provide congregation outreach to Victim 145 through Father Paul Brick.

On March 11, 2008, Father Donatus Mgbeajuo, Pastor of St. Benedict the Moor in Columbus, Georgia, wrote a letter to Bishop Boland. In the letter, Father Mgbeajuo recounted Victim 145's experiences with Father Austin Martin, who served at St. Benedict in the early sixties. According to Father Mgbeajuo, Victim 145 stopped by the parish office sometime in 2006, to let him know that her mother was sick and hospitalized at Columbus Medical Center. Father Mgbeajuo went to visit Victim 145's mother and called her periodically to check on her, although she did not return any of his calls. In 2008, Victim 145 called Father Mgbeajuo and told him that she wanted to resume coming to church which he encouraged. It was at this time that Victim 145 disclosed to him that she had been sexually abused by Father Martin. According to Father Mgbeajuo, Victim 145 explained that she had sought help from Father Martin with a family issue when she was fourteen years old in 1963. It was at that time a sexual relationship developed. Bishop Boland responded to Father Mgbeajuo's letter and requested that he ask Victim 145 to place her allegations in writing. On March 20, 2008, Bishop Boland

wrote a letter to the Provincial of the Society of the Divine Savior to inform him of the allegations and provided Father Mgbeajuo's letter as well as the written account of the allegations prepared by Victim 145.

### **Father Bartholomew Keohane**

Order: Society of African Missions - SMA.

Ordained: 1929.

Diocese: Society of African Missions - SMA.

Assignments:

- 1947 to 1988: Assistant Pastor, Immaculate Conception, Augusta, Georgia.
- 1948 to 1961: Pastor, Most Pure Heart of Mary, Savannah, Georgia.

On April 8, 2002, Victim 146 wrote a letter to Bishop Boland alleging that she had been sexually abused by Father Keohane as a child. According to Victim 146, Father Keohane was assigned to St. Mary's in the 1950's. In the letter, Victim 146 alleged that Father Keohane fondled her and placed his genitals against hers on more than one occasion. Victim 146 also provided numerous contextual details regarding how Father Keohane smelled, his appearance, and where the abuse occurred. In addition, Victim 146 provided the name of another girl whom she alleged was also abused by Father Keohane. Victim 146 wrote that she did not want to go public with her information, but she wanted to reveal the truth because she lives with it every day. The records show that Bishop Boland called Victim 146, and they spoke about the matters raised in her letter. Bishop Boland took notes dated May 4, 2002, documenting their conversation. With Victim 146's permission, on May 14, 2002, Bishop Boland provided a copy of her letter to the Society of African Missions, Father Keohane's Order to notify them of the allegation.

## **Father Eugene Gavigan**

Order: Order of Cistercians of the Strict Observance (Trappists).

Ordained: November 28, 1954, Abbey of the Holy Ghost, Conyers, Georgia.

Diocese: Order of Cistercians of the Strict Observance (Trappists).

Assignments:

- June 20, 1946: Trappist-Cistercian Abbey of the Holy Ghost, Conyers, Georgia.
- August 15, 1951: pronounced solemn vows.
- May 5, 1957: first sick leave.
- September 20, 1958: Guest Assistant, St. Paul's Church, Jacksonville, Florida.
- September 25, 1958 to 1959: Assistant Pastor, St. James Parish, Savannah, Georgia.
- July 25, 1959: Deceased.

On April 9, 2002, Victim 147 wrote Bishop J. Kevin Boland of Savannah to report that she had allegedly been sexually abused by Father Gavigan in the 1950's when she was six years old. On May 27, 2002, Victim 147 wrote a second letter to Bishop Boland and specifically detailed the extensive therapy she had undergone since the 1980's as a result of the abuse. Victim 147 requested assistance with the payment of her therapy sessions. Bishop Boland responded to Victim 147 through a letter and expressed his concern and acknowledged the difficulties that she must have experienced. Bishop Boland requested that an investigation be conducted. Chancellor Sister McKean and Mrs. Duloher, a nurse who served on the Diocese of Savannah's Sexual Misconduct Board, were asked by the Bishop to interview Victim 147 at her home and to file a report.

Sister McKean and Mrs. Duloher interviewed Victim 147 at her home with her husband present. Victim 147 stated that the sexual abuse which she revealed in her letter to Bishop Boland occurred when she was six years old, beginning

approximately May of 1959 and continued thereafter. Victim 147 stated that she was a student at St. James and Father Gavigan became assistant pastor in the fall of 1958. Father Gavigan would visit the school where she got to know and like him. Nothing out of the ordinary occurred. Father Gavigan had become a friend of her father's and would come over to their home to play cards with a group of men. Victim 147 recalled that there were no unusual or inappropriate interactions with Father Gavigan for many months.

Around Victim 147's birthday in May of 1959, Father Gavigan babysat her one evening when her parents went out. Victim 147 was the only child at the time. Although she had already bathed and was in her pajamas, Father Gavigan told her she needed another bath. Father Gavigan made her get in the tub and he washed her. Later that evening, Father Gavigan placed a blindfold on her then put his penis in her mouth. The priest told her he had a knife, which Victim 147 now believes was not the case, although she believed it to be true at the time. Afterward, Father Gavigan fondled her breasts and tried unsuccessfully to insert his penis into her vagina. Victim 147 recalled Gavigan calming her down until she fell asleep. The next time Victim 147 saw her father, her father stated that Gavigan had told them she had been bad while they were out, so her father spanked her.

On later visits to the house, Father Gavigan would ask Victim 147's parents if he could speak to her privately because they had a close relationship. Father Gavigan would take Victim 147 to her bedroom and fondle her breasts and genitalia. Victim 147 recalled this happening several times. Victim 147 explained that Father Gavigan confided in her often and she stated that he was a good person, aside from his abusive behavior. Victim 147 recalled that she was sad to learn of his death several months later. Victim 147 described the impact of the sexual abuse on her mental and physical health. Victim 147 emphatically stated that she did not want a police report made concerning the abuse.

In a letter to the Monastery of the Holy Spirit, Bishop Boland indicated that Sister McKean and Mrs. Duloherly concluded their investigation and found Victim 147 to be very credible and not manipulative in the least. The letter referenced a possible confidentiality agreement and Bishop Boland recommended that any agreement demonstrate it was not at the church's request but rather at the request of the person receiving the funds.

The Diocese of Savannah files contain handwritten notes on yellow paper memorializing a conversation with Victim 147 on "2/9". The notes described the same allegations and circumstances revealed to Sister McKean and Mrs. Duloherly during their interview with Victim 147 at her home. On June 27, 2002, Bishop Boland wrote a letter to Reverend Anthony Delisi, Acting Superior of the Monastery of the Holy Spirit, Father Gavigan's Order. In the letter, Bishop Boland provided two sets of documents: all records pertaining to Father Gavigan's ten-month appointment at St. James; and Victim 147's allegations of sexual abuse against Father Gavigan. In general, allegations of abuse are handled by the religious order of the accused priest. On July 30, 2002, Reverend Anthony Delisi, responded via letter that it would be most appropriate for the Diocese of Savannah to handle the matter, particularly because monks do not have the financial resources to respond to claims of this type.

Diocese of Savannah records contained a Memorandum for Record dated June 14, 2003, authored by Steve Williams. Mr. Williams noted that on June 10, 2003, Deacon Payne called him to notify him that Victim 147 had contacted the Monastery of the Holy Spirit in Conyers and the person with whom she had spoken was very dismissive. The note also indicated that Victim 147 was still in need of counseling and assistance with medical expenses. According to the record, Steve Williams advised Deacon Payne that Bishop Boland disagreed with the Acting Superior's contention that Father Gavigan was not under their jurisdiction.

According to the Diocese of Savannah, although Gavigan had been granted faculties, he was no different than any other religious order priest serving in the Diocese, and therefore still under the authority of the Trappist of Conyers.

In a July 16, 2003, Memorandum for Record, Steve Williams wrote that the Diocese of Savannah found no record that they had accepted Father Gavigan for incardination into the Diocese. Therefore, Gavigan was present in the Diocese as any other extern or religious order priest. Moreover, Williams noted that St. James Parish was a mission parish at the time. Steve Williams further noted that Robert Proctor, a representative for the Monastery, responded that the monks had no resources and they felt no obligation for the following reasons: "Gavigan was the responsibility of Savannah having granted him faculties; Gavigan left on his own and was not sent by the monastery to do mission work; the allegation occurred 45 years earlier and all parties were deceased; this is the only allegation they are aware of related to Father Gavigan; they are not convinced of the veracity of the allegations because the victim waited so long; and how much worse could the publicity get on this subject anyway." Steve Williams closed the memorandum by writing that the entire council would have to vote on the action which the monastery will take.

On July 23, 2003, Victim 147's husband called the Diocese of Savannah to speak with Bishop Boland, on behalf of his wife. The staff member who answered the call, explained that the Bishop was on vacation and would return August 26, 2003. The husband explained that his call was a follow up to a conversation his wife had with Bishop Boland about a year ago regarding a personal matter. The husband left his contact information and requested a return call from the Bishop. The records contained a Memorandum for Record dated July 23, 2003, from Steve Williams. In the memorandum, Williams noted that he returned the husband's call. Williams wrote that he explained that he thought the Monastery was the

responsible party and only recently learned from Deacon Payne that nothing had transpired in the past year with regard to assistance. Steve Williams wrote that he told Victim 147's husband he was working to resolve the question of responsibility and was in discussions with the Monastery and church officials in Washington. Steve Williams noted that the couple did not want to obtain a lawyer and were only seeking some assistance to address medical payments.

A Memorandum of Record dated July 22, 2003, indicated that Steve Williams sought advice from two sources on the subject of responsibility. According to Williams, Monsignor John Renken, Canon Law Instructor at Catholic University, concluded that based on the facts presented to him, the Monastery was the more responsible organization. However, Renken also explained that if a cleric is working in a diocese, the priest belongs to both. Father Bob Bozek, Executive Assistant at the Conference of Major Superiors of Men, concluded that both parties shared responsibility equally.

In a letter dated September 2, 2003, Steven Williams, Director of Pastoral Services, wrote to Victim 147 to notify her that Bishop Boland had directed him to present her situation to the Diocesan Sexual Misconduct Advisory Board. Williams wrote that without identifying her, he presented the information provided to Sister Mary Faith and Margaret Duloherly during their visit. The Board unanimously recommended that the Diocese avail itself of Victim 147's offer to Sister Mary Faith to allow access to her medical records for review. Williams further advised that if Victim 147 was still agreeable to her previous offer, she should provide the records to the two clinical psychologists who serve on the Board and provided addresses.

On October 17, 2003, John McCormack, Board member and clinical psychologist, drafted a letter regarding his conclusions. McCormack wrote that in his judgment, Victim 147 was making a reasonable request to the Diocese for a problem that is

probably related to the alleged abuse. McCormack further wrote that in his judgment, the Diocese has a Christian obligation to respect Victim 147's request for financial assistance in bearing the cost of her treatment. John McCormack closed the letter by indicating that if the decision is to be reviewed by the full Board, he would make every effort to be present.

The records contained a letter dated November 7, 2003, addressed to Victim 147 from Bishop Boland. In the letter, Bishop Boland apologized to her on behalf of the church for the sexual molestation reported in her letters. Bishop Boland identified Father Gavigan as the named priest and described him as a Cistercian from the Conyers Monastery on a leave of absence who at the time was an associate at the St. James Parish in Savannah. Bishop Boland also wrote that Gavigan had died and that this was the only allegation they had received of this "hideous behavior." In the final paragraph of the letter, Bishop Boland informed Victim 147 that the Sexual Misconduct Board had reviewed her case. Boland pointed out the Review Board was aware the Diocese had no legal responsibility and there was no way to corroborate Victim 147's claims. Nonetheless, the Board recommended that the Diocese extend some charitable outreach to assist with therapy. Bishop Boland wrote that he supported the decision of the Board. With the letter, Bishop Boland enclosed a check in the amount of \$10,000 as an expression of sympathy and not legal responsibility. Victim 147 had requested and indicated in an earlier correspondence that she had incurred medical expenses in the amount of \$7,700.

### **Father Adolf J. Gall and Father S. John Murray**

Father Adolf J. Gall

Order: Society of African Missions - SMA.

Ordained: 1921.

Diocese: Society of African Missions - SMA.



Assignments:

- 1932 to 1933: Immaculate Conception, Augusta, Georgia.
- 1934 to 1935: Adm., Immaculate Heart of Mary, Savannah, Georgia.
- 1935 to 1945: Pastor, Immaculate Heart of Mary, Savannah, Georgia.
- 1945 to 1948: Pastor, Most Pure Heart of Mary, Savannah, Georgia.
- 1948 to 1960: Pastor, Immaculate Conception, Augusta, Georgia.

Father S. John Murray

Order: Society of African Missions - SMA.

Ordained: 1956.

Diocese: Society of African Missions - SMA.

Assignments:

- 1957 to 1959: Assistant, Immaculate Conception, Augusta, Georgia.
- 1959 to 1960: Admin, St. Anthony's, Savannah, Georgia.

On March 13, 2004, Father Allan McDonald, Pastor of the Church of the Most Holy Trinity in Augusta, Georgia, noticed that Victim 148, a long-time parishioner, was crying after five o'clock mass. Father McDonald asked her what was wrong, and she responded it was recurring anxiety due to two priests who had allegedly molested her during second or third grade at Immaculate Conception School. Victim 148 had disclosed the abuse to Father McDonald eleven years earlier, but she had not identified the priests. That evening, for the first time, Victim 148 disclosed the names of the two priest who allegedly molested her at Immaculate Conception School and Church; they were Father S.J. Murray and Father A.J. Gall. Victim 148 reported that the two acted together and the vile acts occurred in the sacristy of the church. The alleged molestations occurred between 1956 and 1958 when Victim 148 was seven to nine years old.

On March 14, 2004, Father McDonald wrote to Bishop Boland to report the allegations against Father S.J. Murray and Father A.J. Gall. On March 30, 2004, Bishop Boland wrote a letter to Thomas J. Giblin and copied Reverend Thomas

Wright of the Society of African Missions, SMA. In the letter, Bishop Boland wrote that he had enclosed the letter from Father McDonald and due to the seriousness of the allegations had contacted Victim 148 and spoke to her by phone. Bishop Boland wrote that he encouraged Victim 148 to get counseling and informed her that the church would pay for it. Moreover, the Bishop encouraged Victim 148 to talk to the Diocesan Victim Assistance Coordinator. Lastly, the Bishop obtained her permission to contact the Society of African Missions (SMA) which he did through the letter. While Father S.J. Murray and Father A.J. Gall appear on the Diocese of Savannah's credible allegations list, no similar list could be located for the Society of African Missions (SMA).

### **Brother Robert Murphy**



Order: Carmelite Fathers and Brothers.

Ordained: Unknown.

Diocese: Carmelite Fathers and Brothers.

Assignments:

- 1969 to 1970: Carmel Hall, Milwaukee, WI, Marquette University.
- 1969 to 1971: Diocese of Savannah.
- 1970 to 1971: Monastery of Mt. Carmel, Niagara Falls, Ontario.
- 1971 to 1974: Carmel Hall, Milwaukee, WI, Marquette University.
- 1974 to 1985: Mount Carmel High School, Chicago, IL.
- 1985 to 1987: Brandsma House, Chicago, IL, Loyola University.
- 1987 to 2002: St. Simon Stock Priory, Darien, IL, Lewis University, Romeoville, IL.
- 2002 to 2005: Carmel Retreat Priory, Mahwah, NJ.
- 2005: Removed from public ministry; Safety Plan September 1, 2005.

According to an article published in the Chicago Tribune on April 11, 2002, the Order of the Carmelites disclosed that it removed Brother Robert Murphy from public ministry after re-examining old allegations that he had engaged in sexual misconduct with children in Georgia and in "inappropriate behavior" with students at an all-boys school, Mt. Carmel Catholic High School in Chicago. The Order began a review of allegations from the 1970's and 1980's at the request of Murphy himself according to the report. The Order's Advisory Group on Sexual Misconduct recommended that Brother Murphy be removed from public ministry. According to the Carmelites, Brother Murphy had been accused of sexual misconduct with minors in 1973 in Georgia. The Diocese of Savannah reported the allegations to the Carmelite Province. The Chicago Tribune further reported that Sal Lema, a spokesman for the Carmelites in Darien, Illinois, would not provide details but said the allegations were credible. Mr. Lema also stated that Brother Murphy underwent treatment and that the Savannah Diocese offered counseling to the victims.

In 1985, the Order removed Brother Murphy from his teaching position at Mt. Carmel High School after allegations surfaced that he had engaged in "inappropriate corporal punishment," or spanking, involving students. Murphy was restricted from all unsupervised contact with minors and underwent treatment from 1985 through 1999.

The records of the Diocese of Savannah contained an allegation of sexual abuse against Father Murphy reported on June 21, 2011. According to notes which outlined the chronology of the events, Victim 149, age fifty-one at the time, reported to Father Bob Poandl that he had been abused by Brother "Hughes" aka Father Murphy at Camp Villa Marie in 1968. On June 21, 2011, Father Mike Smith, who had worked at Camp Villa Marie during that time was consulted. Father Smith recalled that near the end of the 1970 camp, allegations came

forward against Father Murphy, who was known as “Hugh” at the time. Father Smith and Ben Swiderek, a counselor, interviewed the children, spoke to their parents, offered counseling, and informed the parents the diocese would support them if they wanted to prosecute. Hugh was dismissed from the camp. Father Smith drove Hugh to the airport and submitted a report to Hugh’s religious community, the Carmelites.

Father Tom Peyton, who was a camp counselor in 1970, was also interviewed. According to the notes, Father Peyton’s recollection of the events was similar to that of Father Smith’s. Father Peyton recalled that his cabin had the younger children and he specifically told Hugh to stay away. Father Peyton also remembered that Hugh’s last name was Murphy and believed that he was a Franciscan. Father Peyton believed that Hugh was about his age at the time, twenty to twenty-one years old. Father Peyton could not recall the specifics regarding the interviews with the children in Cabin 3. Former camp counselor Ben Swiderek was also interviewed. Ben Swiderek’s recollection of the events was consistent with Father Smith’s and Father Peyton’s. Swiderek reported that he thought “Murphy” was Hugh’s last name and that he was a Carmelite.

### **Father Joseph R. Smith**



Order: Salvatorian Fathers and Brothers / Society of the Divine Savior – SDS.

Ordained: Unknown.

Diocese: Salvatorian Fathers and Brothers / Society of the Divine Savior – SDS.

Assignments:

- 1924 to 1952: Diocese of Savannah.
- 1952: Deceased

**This is not Father Joseph Smith who is currently serving in the Diocese of Savannah.**

Father Joseph Smith appeared on the Diocese of Savannah's Credibly Accused list on November 8, 2018. The Diocese of Savannah files contain a letter addressed to the Archdiocese of Atlanta dated June 7, 2005, from an attorney out of Miami, Florida. In the letter, the attorney wrote that he represented Victim 150, who was allegedly sexually abused by Father Joseph R. Smith. According to the attorney, the sexual abuse occurred when his client was in the fourth grade and attended St. Anthony's School in Atlanta, Georgia. Father Smith died in 1952, so the alleged acts occurred prior to that date. According to the letter, after school one day Victim 150 went into the church because she had lost her bus fare. Victim 150 explained her situation to Father Smith who brought her into the rectory. The attorney further represented that Father Smith told Victim 150 that he was going to perform Holy Communion. The attorney alleged, that under the pretense of performing a religious ritual Father Smith performed oral sex, masturbated, and ejaculated on Victim 150's face. The letter further asserted that Father Smith told Victim 150 not to tell anyone under penalty of sin. A maid who was passing by the priest's bedroom observed what occurred. The maid allegedly wiped the semen from Victim 150's face and gave her money from the collection box for her bus fare. The attorney closed the letter by claiming that parishioners were told Father Smith had died of a heart attack, but the attorney suggested that he committed suicide after the Archdiocese learned of his acts.

The Diocese file contains a Memorandum of Record dated June 21, 2005, authored by Steven Williams. Mr. Williams wrote he received a call from Kathi

Stearns on June 20, 2005, alerting him of a letter that the Archdiocese of Atlanta had received from an attorney in Miami, Florida. The letter alleged abuse by a priest against his client, Victim 150, in Atlanta in 1952. After researching their files, the Archdiocese of Atlanta determined that the priest in question was a priest of the former Diocese "Savannah-Atlanta". According to the memorandum, attorneys for the Archdiocese contacted Victim 150's attorney and told him that because the referenced priest died so long ago, there was a need to research the archives. Mr. Williams noted in the memorandum that Archbishop Gregory's inclination was to offer some support for therapy. A St. Anthony's Catholic News bulletin dated July 1952, contained in the Diocese records confirmed that Father Joseph R. Smith was assigned to that parish, St. Anthony's, in 1951. No other records revealed the outcome of the allegations made by the attorney on behalf of his client Victim 150.

### **Father James Harold**

Order: Society of African Missions - SMA.

Ordained: December 19, 1942.

Diocese: Society of African Missions - SMA.

Assignments:

- 1947 to 1948: Our Lady of Lourdes, Atlanta, Georgia.
- 1949 to 1956: Diocese of Savannah.
  - St. Benedict's Parish.
  - Principal of St. Pius X High School.
- August 30, 2009, Deceased.

Father James Harold appeared on the Diocese of Savannah's Credibly Accused list on November 8, 2018. The Diocese of Savannah records contain handwritten notes regarding an allegation of abuse reported by DF. The handwritten notes are neither dated nor do they identify the author of the notes. According to the notes, DF alleged that in 1957, Father James "Harrell" raped her mother, Victim 151, while he was assigned at St. Benedict the Moor. DF further reported that

Victim 151 had a son as a result of the rape. The notes further read that DF had known about the sexual abuse allegation since she was eighteen years of age, but her mother refused to disclose the sexual abuse. DF requested financial assistance for her mother's funeral, who was dying at the time of the report with weeks to live. DF also provided Victim 151's name at the time of the abuse; and indicated that all the children in her mother's family attended St. Mary's School.

The Diocese records demonstrated an effort to identify the priest and corroborate the information provided. An email dated August 28, 2017, from Kathryn Pereira to Jo Ann Green, provided background and history of the Order from which the priest came. According to the email, the SMA were the Society of African Missions who were in the Diocese from 1912 through 1971. The SMA staffed, and many times owned, the black parishes and schools in the Diocese of Savannah. According to Ms. Pereira, when SMA left in the early 1970's, they did not depart on good terms with the Bishop of Savannah at the time. Consequently, many of the closed schools' records and parish administration records were lost and the Diocese does not have student records from those schools. In closing, Ms. Pereira reported that she contacted the Provincial of the SMA who indicated that whatever records they have in their community archives were not in order. In a different email dated August 28, 2017, Ms. Pereira wrote that she searched the records for the priest identified in the complaint. Ms. Pereira found that a Reverend James Harrold, SMA, was assigned at St. Benedict the Moor in Savannah from approximately 1949 to 1956. Ms. Pereira closed the email by writing that no personnel records or correspondence with the Bishop at the time existed for Reverend James Harrold.

## **RELIGIOUS ORDER PRIEST WITH ALLEGATIONS OF CHILD ABUSE IN THE DIOCESE OF SAVANNAH**

### **Father Joseph Dean**

Order: Glenmary Home Missioners, Cincinnati, Ohio.

Ordained: 1945.

Diocese: Glenmary Home Missioners, Cincinnati, Ohio.

#### Assignments:

- 1945: Norton, Virginia.
- 1950's: Glenmary vocation and promotion department, teacher Glenmary Seminary, Cincinnati, Ohio.
- Several assignments in the Diocese of Savannah prior to 1962, although no specifics were contained in the file.
- 1965: West Point, Mississippi.
- Missions in Virginia, Kentucky, North Carolina, Mississippi, Georgia, Texas and Oklahoma.
- 1995: Retired from assigned ministry.
- 2000: In residence Glenmary mission, Mt. Pleasant, Texas.
- 2004: Investigated and Exonerated by Praesidian.
- February 14, 2007: Deceased.

The file regarding Father Dean contained a Memorandum of Record dated November 27, 2002, authored by Steve Williams. The memorandum noted that Rosemary Downing, Diocesan Victim Assistance Coordinator, was provided with the phone number of Victim 152 and attempted to reach him on November 21, 2002. According to the records, Victim 152's significant other answered the call and stated she would relay the message to him. Ms. Downing contacted Victim 152 on November 25, 2002; at which time he told her that he really wanted to talk but had to go to work. Further attempts were made by Ms. Downing to speak with Victim 152, but she was unsuccessful.



The memorandum also noted that Ms. Downing did not have a feel for what Victim 152's situation entailed. Victim 152 was provided Ms. Downing's home phone number, work phone number and cell number. Father Dean's file also contained a "while you were out" message to Steve Williams from Victim 152 dated January 9, 2003. The message contained no information regarding the nature of Victim 152's call.

The Diocese of Savannah's records regarding Father Dean contained a letter dated March 31, 2003, from Reverend Jerry Dorn, President, Glenmary Home Missioners, to Bishop Boland. Reverend Dorn wrote that a voice stress analysis test was administered to Father Dean on February 6, 2003. Father Dorn further informed Bishop Boland that he received a final report on the test which indicated that Father Dean had passed it and the alleged abuse did not occur. Reverend Dorn reported that he had scheduled a trip to the Order's Georgia missions from March 12 through 22, 2003. Because he was going through Atlanta, Reverend Dorn scheduled a meeting with Victim 152 at a Cracker Barrel outside of Atlanta on March 14, 2003, at 10:00 am. Reverend Dorn was present at the Cracker Barrel from 8:45 am to 11:00 am, but Victim 152 did not show up.

According to the letter, Victim 152 had called Father Dorn's office in Cincinnati at 11:00 am that day and spoke to his secretary. Victim 152 told the secretary that he missed the appointment with Father Dorn but wanted to reschedule. Father Dorn called Victim 152 to schedule a second meeting. The parties agreed to meet on March 22, 2003, but once again Victim 152 did not show up for the meeting. Father Dorn reported that he had not heard from Victim 152. In closing, Father Dorn informed Bishop Boland that their attorneys had concluded that Father Dean could return to his ministry in Texas and Oklahoma. The Diocese of Savannah's list indicates the allegation was investigated by Praesidian, an

independent investigator. According to the Diocese, Father Dean was exonerated in 2004.

## **RELIGIOUS ORDER PRIEST WITH CREDIBLE ALLEGATIONS OF CHILD ABUSE OUTSIDE THE DIOCESE OF SAVANNAH**

### **Father Frederick George**

Order: Benedictine Monks – OSB.

Ordained: 1975.

Diocese: Diocese of Richmond, Virginia.

Assignments:

- 1975 to 1987: St. Benedict Priory, Richmond, Virginia.
- 1990 to 1991: Diocese of Savannah.
- 2004: Removed from priestly ministry.

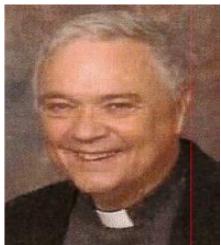
According to a statement released by the Diocese of Richmond in 2019, the names of diocesan and religious priests who had credible and substantiated allegations of sexual abuse of minors included the name of a former monk of Belmont Abbey, Frederick George. The allegation against the monk came from a single individual. The alleged incident with Frederick George took place in a parish ministry in the Diocese of Richmond.

The statement advised that Frederick George was assigned to St. Benedict Priory in Richmond, Virginia, from 1975 to 1987. In Richmond, he served as parochial vicar and pastor at St. Benedict Church and taught religion at Benedictine High School. In November 1987, the Diocese of Richmond was contacted by parents who alleged that Frederick George had abused their son at St. Benedict Parish in the late 1970s. Father George was removed as pastor of St. Benedict's and left residence at the monastery. He was briefly assigned by the bishop to other pastoral ministry in the diocese and removed himself in 1988 from ministry and

religious life for several years. It appears, based on the Diocese of Savannah's credibly accused list, Frederick George served in Savannah after being removed from St. Benedict's.

In 1991, he returned to Belmont Abbey. He received certification as a hospital chaplain and served from 1992 to 1994 as a hospital chaplain. As was a usual practice at the time, very different from the current policy, he received two separate comprehensive psychological evaluations and two letters of suitability from two different psychologists. George was appointed chaplain at Belmont Abbey College from 1994 to 1997. Frederick George left residence at Belmont Abbey and priestly ministry in July 1998. Frederick George was dismissed by the Holy See permanently from the monastic community and from priestly ministry in 2004.

### **Father Robert Poandl**



Order: The Glenmary Home Missioners.  
Ordained: May 4, 1968, Cincinnati, Ohio.  
Diocese: The Glenmary Home Missioners.

#### Assignments:

- 1968 to 1973; St. Francis of Assisi and Missions, Aberdeen Mississippi.
- 1979 to 1981: Saint Luke's Church, Dahlonega, Georgia.
- 1981 to 1988: Saint Francis of Assisi Church, Blairsville, Georgia.
- 1981 to 1988: Saint Paul the Apostle Church, Cleveland, Georgia.
- 1993 to 1999: Holy Cross Catholic Church, Pittsburg, Texas.

- 1999 to 2003: Immaculate Conception, Hugo, Oklahoma.
- 2007 to 2009: St. Christopher's, Claxton, Georgia.
- 2007 to 2009: Holy Cross, Pembroke, Georgia.
- 2007 to 2009: Our Lady of Guadalupe, Sandhill, Georgia.
- 2010 to 2012: St. Christopher's, Claxton, Georgia.
- 2010 to 2012: Our Lady of Guadalupe, Sandhill, Georgia.
- 2012: Removed from Ministry.
- January 15, 2019: Deceased.

On November 7, 2007, Bishop Boland of Savannah appointed Father Poandl pastor of St. Christopher's in Claxton, Holy Cross in Pembroke and Our Lady of Guadalupe in Sandhill, Georgia. Prior to the appointment by Bishop Boland, Father Dan Dorsey of the Glenmary Home Missioners provided the Diocese of Savannah with a letter indicating that Father Poandl was a member in good standing. Father Dorsey wrote that he had carefully reviewed Poandl's personnel file and other records maintained by the Order and consulted with others who had served with Father Poandl. Based on his inquiries, Father Dorsey represented that Poandl was a person of good moral character and reputation, and that nothing in his background would limit or disqualify him from ministry. According to the letter, the reference was being provided in accordance with the guidelines proposed by the National Conference of Catholic Bishops.

Father Poandl also appears on the Archdiocese of Atlanta's Religious Order Priests with credible allegations outside of the Archdiocese list. On June 9, 2009, Father Dan Dorsey, president of Glenmary Home Missioners, released a statement that he had received an allegation of sexual abuse against Father Poandl. The allegation was made to Father Dorsey by the victim's mother. According to Glenmary, the misconduct reportedly occurred in West Virginia in 1991 when the victim was ten years old. At the time of the report, the victim was twenty-eight

years old. The statement further announced that in accordance with Glenmary's Policy for Maintaining Ethical Ministry with Minors, the Order took the following steps on June 9, 2009: 1) Father Dorsey reported the allegation to County Attorneys in Roane County, West Virginia and the West Virginia State Police offering full cooperation; 2) Father Poandl was removed from ministry; 3) The Glenmary Review Board was notified of the allegation; and 4) the Archdiocese of Cincinnati, Diocese of Wheeling-Charleston and Diocese of Savannah were notified of the allegation. Father Dorsey was interviewed by Sgt. Swiger with the West Virginia State Police in November of 2009 and provided Father Poandl's personnel file at that time.

Diocese of Savannah records showed that when the allegations became public by Glenmary, the Diocese notified the current pastors of the parishes where Father Poandl was assigned from 1980 through 1988 of the allegations. The pastors were also provided with parish bulletin announcements and pulpit announcements that were to be read at mass notifying parishioners of the allegations against Father Poandl. The announcement at Saint Luke the Evangelist in Dahlonega, Georgia, read, "The Archdiocese of Atlanta would like to notify Saint Luke the Evangelist Church that Reverend Robert "Bob" Poandl, a member of the Glenmary Order who served as pastor from 1980 to 1981 here in our community has recently been indicted in West Virginia on allegations of child abuse. If anyone has any concerns, please contact Sue Stubbs, Victim Assistance." The same announcement was made at St. Francis of Assisi in Blairsville, Georgia, where Father Poandl was assigned from 1982 through 1988.

In February of 2010, Father Robert Poandl was indicted by a Roane County, West Virginia, Grand Jury for First Degree Sexual Assault, First Degree Sexual Abuse and Sexual Abuse by a Custodian. The charges were filed after a twenty-eight-year-old Cincinnati man reported to police that Father Poandl molested him during a

visit to Holy Redeemer Catholic Church in Spencer, West Virginia. According to the victim, the molestation occurred in 1991 when he was ten years old. In August of 2010, Roane County Circuit Judge David W. Nibert dismissed the charges with prejudice. Judge Nibert delayed his ruling for ninety days so that prosecutors could appeal to the West Virginia Supreme Court.

The records contain a letter written by Father Chet Artysiewicz, President of Glenmary Home Missioners, to Father Francis McNamee, with Cathedral of Christ the King in Atlanta, Georgia. In the letter, Father Artysiewicz wrote that Poandl was accused of sexual abuse in 2009. The case was dismissed by Judge W. David Nibert after a fourteen-month investigation. According to Father Chet Artysiewicz, the Glenmary Review Board met on September 7, 2010, and reviewed all available information. The Board found the allegation not to be credible. The Executive Council accepted the findings of the Review Board and reinstated Father Poandl to full active ministry. Diocese of Savannah records showed that based on the foregoing, on September 25, 2010, Bishop Boland of Savannah gave full faculties back to Father Poandl as pastor of St. Christopher's in Claxton, Holy Cross in Pembroke and Our Lady of Guadalupe in Sandhill, Georgia. Moreover, Archdiocese of Atlanta records showed Father Artysiewicz certified the suitability of Father Poandl to co-celebrate at the Ordination Mass for Permanent Deacons for the Archdiocese of Atlanta.

On August 22, 2012, Father Chet Artysiewicz released a statement regarding a sexual abuse allegation against Father Robert Poandl. In the statement, Father Artysiewicz announced he just learned that a report was filed on July 14, 2012, with the Union County Sheriff's Department, Blairsville, Georgia, accusing Father Poandl of sexual misconduct. The sexual misconduct was reported to have occurred in the 1980's. The statement further read that Father Artysiewicz requested a copy of the police report and contacted the District Attorney, who

was not aware of the police report at the time. Father Artysiewicz further announced that he had notified church authorities in the Archdiocese of Cincinnati, Archdiocese of Atlanta, and Diocese of Savannah. Father Poandl was relieved of his ministerial duties as pastor of Glenmary's missions in Claxton, Pembroke and Sand Hill, Georgia.

Archdiocese records indicate that on August 28, 2012, Father Artysiewicz wrote to Archbishop Wilton Gregory reporting that he had been in contact with Father Corbet, Archdiocese of Atlanta, regarding an allegation of sexual abuse made against Father Poandl. The alleged abuse dated back 30 years from Poandl's time in Blairsville, Georgia. In a subsequent letter dated September 14, 2012, Reverend Artysiewicz wrote to update the Archbishop regarding the investigation of the allegations. Reverend Artysiewicz reported he personally contacted the complainant who wished to remain anonymous at the time. After Artysiewicz spoke with the complainant, Glenmary's Hope and Healing Team met with the victim in Georgia, and he was later interviewed by an independent investigator over the phone.

The investigator presented his findings to Glenmary's Review Board. Although the Review Board opined that the charges would be impossible to prove, they concluded the accusation was substantiated based on the information received. The Glenmary Council accepted the finding of the Review Board and removed Father Poandl from public ministry. Father Poandl was required to remain at Glenmary Missioners headquarters under a more rigorous safety plan than what had been instituted at the initiation of the investigation. Reverend Artysiewicz wrote that Father Poandl maintained his innocence, took a voice stress analysis test and was willing to take a polygraph test. The letter also revealed that a second allegation of sexual abuse against Father Poandl came to light on August

22, 2012. According to the letter, Glenmary was currently in the process of investigating the second allegation.

In 2012, a federal grand jury indicted Father Poandl for one count of knowingly transporting a minor in interstate commerce with intent to engage in sexual activity. The federal prosecution involved the same sexual abuse allegation reported to Father Dorsey in 2009. The charge resulted from a trip taken on August 3, 1991, in which Father Poandl traveled with the victim, then ten years old, from Ohio to West Virginia, where the sexual abuse occurred. The state prosecution in West Virginia was dismissed by Roane County Circuit Judge David W. Nibert in August of 2010. The U.S. Attorney of the Southern District of Ohio brought federal charges because the offense involved interstate commerce. On September 20, 2013, a federal jury found Father Poandl guilty. Father Poandl was sentenced to serve seven and a half years in prison in 2014.

On September 24, 2013, Diocese of Savannah records indicate that a parish bulletin notice was distributed concerning Father Poandl's conviction. The bulletin notice read: "Father Chet Artysiewicz, President, Glenmary Home Missioners, has notified the Diocese of Savannah that Father Bob Poandl, former Pastor of St. Christopher, Claxton, Holy Cross, Pembroke, and Our Lady of Guadalupe, Sand Hill, was found guilty by a jury of one count of transporting a minor across state lines in 1991 with intent to engage in sexual activity. In view of this fact, all parishioners are reminded of the diocesan toll-free hotline (888-357 5330) to report incidents of sexual abuse by a diocesan employee or volunteer and are encouraged to come forward. Parishioners may also contact their pastor, the Diocesan Office for the Protection of Children and Young People (912-201-4073), or civil authorities."



The Diocese of Savannah records contain a letter from Father Artysiewicz, Glenmary Home Missioners, to Bishop John Hartmayer of Savannah. The letter is dated October 2, 2013, and apprised Bishop Hartmayer of the verdict in the Federal trial. Father Artysiewicz wrote that Father Bob Poandl was found guilty of one count of “transporting a minor across state lines in 1991 with intent to engage in sexual activity.” Father Artysiewicz explained that this was the same case that his predecessor, Father Dan Dorsey, wrote the Bishop about in 2009 and 2010. The case had been indicted in West Virginia and dismissed with prejudice by Judge David W. Nibert. The federal government subsequently tried and convicted Father Poandl on the federal charges in Cincinnati, Ohio. Father Artysiewicz closed the letter by writing that Father Poandl maintained his innocence throughout the prosecution and that he will be located at the Glenmary headquarters in Cincinnati wearing an ankle monitor until sentencing.

## **CONCLUSION**

This file review did not uncover any current, ongoing, or unreported sexual abuse by priests or criminal conduct. It did reveal historical criminal allegations in Georgia against priests. None of those priests could be prosecuted because they are either deceased, have already been prosecuted or the statute of limitations expired long before the review was agreed to by the parties. The evaluation of the files also uncovered that the Church, outside of and within Georgia, relocated priests after they were accused of sexually abusing children. At times, it appeared the church did so without providing notice to officials in the new parish, diocese, or archdiocese of the prior accusations of sexual abuse of children.

One significant example was the case of Father John Willis Dowling. In 1945 while in seventh grade, Victim 138 realized that Father Dowling's actions were inappropriate, and he disclosed to his mother. According to Victim 138, his mother reported the sexual abuse to Father Robert Brennan, pastor of Sacred Heart. Victim 138 recalled Father Brennan talking to him about the abuse and that Father Dowling was transferred to Atlanta then later to California. After leaving Savannah, Georgia, Father Dowling would go on to sexually abuse Victim 139, Victim 140, Victim 141, Victim 142 and Victim 143 in California from 1954 through 1983. Equally disturbing was Dr. Lois Locey's revelation that Father Dowling's personnel file did not contain any allegations of abuse when she reviewed it in 2019. While Father Dowling's personnel file lacked any records regarding allegations of abuse, Dr. Locey subsequently located a separate "confidential" file containing the sexual abuse allegations against Father Dowling. Thus, it appears the Diocese of Sacramento was not forewarned about Father Dowling's history in Savannah, Georgia.

Further, this review uncovered historical acts by the church and its personnel that enabled sexual abuse of minors by its priests and prevented the discovery and investigation of these acts by public or civil authorities. One policy or practice that

developed from the Charter for the Protection of Children and Young People which now holds an Archdiocese or Diocese accountable for relocating an abusive priest without notice is the requirement of a letter of suitability. An Archdiocese or Diocese must provide a letter of suitability affirming that there is nothing in the priest's background or personnel file which would render him unsuitable for ministry involving minor children when a priest seeks to transfer.

The review uncovered that in the early 1990's, the Archdiocese of Atlanta began to take allegations of sexual abuse more seriously and later resulted in the adoption of the "Charter for the Protection of Children and Young People" in 2002. Conversations regarding the need for a sexual abuse policy began with Archbishop Eugene Marino in the late 1980's as a result of Father Anton Mowat's convictions for sexual abuse in DeKalb County. The Atlanta Archdiocese has had a sexual abuse policy in place since 1990, which was revised in 1992, 1994 and revised again in 2003. The Office of Child and Youth Protection, formerly Project Aware, was originally established by the late Archbishop James P. Lyke, OFM, in 1992. In addition, in 1992, the archdiocese instituted Project Aware to educate people about the signs of child sexual abuse. It was established by the late Archbishop James P. Lyke, OFM, who called for specific measures to combat child sexual abuse. Similarly In 1987, Bishop Raymond W. Lessard of Savannah initiated research for the establishment of a formal policy regarding child abuse. The Diocese of Savannah has had a formal Policy on Child Sexual Abuse in place since 1988 which also called for an *ad hoc* Board of Advisors to consult with the Bishop when an allegation occurred. The Diocese of Savannah adopted the "Charter for the Protection of Children and Young People" in 2002.

Based on records reviewed, since 2002, the Archdiocese of Atlanta and the Diocese of Savannah have been notifying the appropriate authorities either by contacting the Department of Family and Children Services or law enforcement of child abuse allegations reported to their organizations. The Archdiocese of

Atlanta and Diocese of Savannah maintain information on their websites regarding instructions on how to contact local and state authorities in order to report abuse. When staff receive an allegation of abuse, Archdiocesan policy requires that a follow up letter be sent to the local DFCS office detailing all the information provided to the intake center in order to keep records of their response to allegations of abuse. A copy of the letter is also required to be sent to the Office of Child and Youth Protection. The information includes contact information for the Georgia Department of Human Resources Division of Family and Children Services, by providing both the child abuse hotline number (1-855-GACHILD) and a link for the Department. In addition, they also provide a link to locate the appropriate District Attorney's Office.

The review also found that when an allegation of child abuse was reported to the Archdiocese or Diocese, it was the practice of both to release memorandums to all working within the Archdiocese or Diocese notifying them of the allegation of sexual misconduct against the priest. The memorandums provide the years and parishes in which the priest served; and a time frame of when the alleged abuse occurred. Moreover, oral Parish Pulpit Announcements and Bulletin announcements were made at mass and distributed at the churches and parishes in which the priest served in an effort to identify any additional victims or obtain further information. The records showed that many of the allegations reported to the Archdiocese through the hotlines or by email after 2002 involved priests from other orders or diocese who had never been assigned in Georgia; perpetrators who were family members of victims; and perpetrators who were acquaintances of victims. Records showed that all allegations of sexual abuse were reported to the appropriate authorities regardless of the alleged perpetrator's relationship to the victim or the church.

The review's findings have been consistent with those of other jurisdictions such as Pennsylvania and Boston. As an institution, the Roman Catholic Church in the

United States placed little focus on victims and no uniform policies for protecting children were in place prior to 2002. When allegations of abuse occurred, the common response of the church was to provide therapy to the priests usually by sending them to St. Luke's Institute, St. Michael's Community, or a similar facility. This was true as to Father Jacob Bollmer, Father Wayland Brown, Kenneth Cassity, Father Calle-Perez, Father Christancho and others. Often it appeared that alcoholism, substance abuse or pedophilia was viewed by the church as the reason priests perpetrated these acts and were mental disturbances that could be treated through treatment and therapy. In "The Clinical and Canonical Considerations in Cases of Pedophilia: The Bishop's Role," by Jerry E. Paulson, St. Paul University, Fall 1987, which was contained in Father John Douglas Edward's file, the author advised:

"Canon 1321.3 states that unless it is otherwise evident, imputability is presumed whenever there has been an external violation of the law. However, what may still be regarded as a criminal offense or a civil crime, even a canonical crime, could, because of the circumstances involved – such as diminished capacity due to drunkenness or mental disturbance – require diminished penalties..... If an offense were committed by a person having only an imperfect use of reason or by a person that lacked the use of reason due to drunkenness or a similar culpable mental disturbance (in this case pedophilia) that person would not be exempt from penalty, but the penalty set by law or precept must be tempered or a *penance substituted in its place.*"

The file review showed that in many instances the Church failed to view or treat these acts as criminal offenses, but rather as internal matters handled through Canon Law.

The records showed that most of the victims were boys; but there were young girls who were also victims of sexual abuse. Many of the children range from age ten to eighteen years of age. The review also reaffirmed what many child abuse prosecutors, child advocacy centers, forensic interviewers, child welfare personnel and social workers have known for years: perpetrators groom and normalize the behavior in order to desensitize the child. The U.S. Department of Justice defines grooming as: “a method used by offenders that involves building trust with a child and the adults around a child in an effort to gain access to and time alone with her/him. In extreme cases, offenders may use threats and physical force to sexually assault or abuse a child. More common, though, are subtle approaches designed to build relationships with families.”

For instance, Father Leonard Mayhew manipulated his victims by representing the sexual abuse as initiation into a “club.” Normalizing the behavior so that the victim would “participate” in the act. These children presumed that if other children in clubs were participating in similar acts, then there was nothing wrong with what Father Mayhew asked of them. The victims in turn felt guilty that they had participated and were ashamed to report the abuse. Some victims were manipulated with gifts and others made to feel special by showing interests in the victims’ hobbies such as stamp collecting, athletics, camping or hiking. Some victims were provided alcohol or pornography. In many cases, the priests fostered close relationships and friendships with the victims’ parents gaining their trust which allowed them access to the children. The review further reaffirmed that delayed disclosure is extremely common in child sexual abuse cases. Many of the victims did not disclose until they were well into their forties and fifties. While a majority of the victims were brushed aside and ignored by church leaders who preferred to protect the abusers and their institution above all, there were others who spoke out and expressed their concerns.

The Archdiocese of Atlanta, the Diocese of Savannah and their respective attorneys cooperated fully in this file review, responded readily, and made records available as requested. The only time in which files could not be obtained was a two-year period between 2020 and 2021 during the Covid-19 pandemic, when church facilities were not accessible. Although not a party to the Memorandum of Understanding between PAC, the Archdiocese of Atlanta and the Diocese of Savannah, PAC contacted several Religious Orders to request records in the spirit of transparency as well as Pope Francis' rescriptums dated December 17, 2019, abolishing the rule of pontifical secrecy that previously covered cases of the sexual abuse of children. The Rescript by the Pope abolished the pontifical secret connected with reporting, trials and decisions regarding the crimes listed in the first article of the recent *Motu Proprio Vos estis lux mundi*, that is: cases of violence and sexual acts committed under threat or abuse of authority; cases of the sexual abuse of minors or vulnerable persons; cases of child pornography; cases regarding the lack of reporting and the cover-up of the abusers on the part of bishops and superiors general of religious institutes. The Very Rev. René Butler, M.S., Provincial Superior Missionaries of La Salette graciously provided records related to the credible allegations of abuse involving Father Richard Roy Boucher and Seminarian Kenneth Joseph Cassity. The Jesuits USA Central and Southern Province (records of Father Charles G. Coyle) and the Society of Mary (records of Father Charles Arnold Bartles; Father Clarence Biggers; and Father Philip Gage) declined to provide records citing that they were not parties to the Memorandum of Understanding and that providing the personnel records would violate the privacy laws of their respective states.

The Archdiocese of Atlanta and Diocese of Savannah appear sincere in their efforts to right past wrongs by providing pastoral care to victims and complying fully and timely with Georgia's mandated reporter statute. Two factors will prevent similar acts from happening again. The first is that pursuant to O.C.G.A. § 17-3-2.1 (b), when the offenses of child molestation or aggravated child molestation,

enticing a child for indecent purposes, cruelty to children in the first degree, rape, and aggravated sodomy are committed on or after July 1, 2012, and the victim is under the age of 16 years on the date of the offense, a prosecution may be commenced at *any* time. The second factor is the mandated reporter statute, O.C.G.A. §19-7-5.

Pursuant to O.C.G.A. §19-7-5 (c)(1), specific enumerated individuals and entities are required, when they have reasonable cause to believe that suspected child abuse has occurred to report or cause a report of such abuse to be made immediately, but no later than 24 hours, to the local DFCS office or law enforcement agency. A member of the clergy is not required to report child abuse reported solely within the context of confession or other similar communication required to be kept confidential under church doctrine or practice. However, when a clergy member receives information about child abuse from any other source, other than through confession, the clergy member shall comply with the reporting requirements, even though the clergy member may have also received a report of child abuse from the confession of the perpetrator. O.C.G.A. §19-7-5 defines “child” as any person under 18 years of age. Therefore, when an adult survivor over 18 years of age reports an allegation of abuse to either the Archdiocese or Diocese, there is no reporting requirement. However, the file review showed that the Archdiocese and Diocese have policies and procedures requiring staff to inform the adult survivor that they must contact law enforcement if they wish to pursue charges. The Diocese of Savannah provides adult victims with a document informing them that they have a right to contact law enforcement. With these two statutes, any future, similar misconduct should be prevented.



## **MANDATED REPORTING OF CHILD ABUSE O.C.G.A. §19-7-5**

In 1965, the Georgia General Assembly enacted former Ga. Code Ann. § 74-111, entitled Reports of Cruel Treatment of Children.<sup>9</sup> The statute required certain persons to report the physical abuse of children. As enacted, the statute was very similar to other states' new mandatory reporting statutes, as it only identified categories of professionals to be mandatory reporters that were related to the healthcare profession.<sup>10</sup> Georgia's statute required physicians, doctors of medicine, licensed osteopathic physicians, intern residents, public health nurses, and public welfare workers to report child abuse. The law required these professionals to report suspected abuse of children under the age of twelve to police authorities or any child welfare agency. However, employees of a hospital or similar institution were required to report the alleged child abuse to the person in charge of the institution or his designated delegate who shall report or cause reports to be made in accordance with the provisions of this section.<sup>11</sup> In 1968, former Ga. Code Ann. § 74-111 was amended by Ga. L. 1968, p. 1196 to expand who were mandatory reporters by adding dentists and podiatrists. In 1974, the legislature completely revised Ga. Code Ann. § 74-111 to specifically include

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<sup>9</sup> Ga. Code Ann. former Ga. Code Ann. § 74-111 (West)

<sup>10</sup> Ga. H.B. 44, Reg. Sess., 1965, Ga. Laws 588 (codified as amended at Ga. Code Ann. § 74-111)  
The exact text of the institutional original provision read as follows:

(a) Reports by Physicians, other treating personnel, and Institutions. Any physician, including any doctor of medicine licensed to practice under Chapter 84-9 of the Code of Georgia of 1933, as amended, licensed osteopathic physician, intern, resident, health nurse or welfare worker having cause to believe that a child under the age of twelve brought to him or coming before him for examination, care or treatment has had physical injury or injuries inflicted upon him other than by accidental means by a parent or caretaker, shall report or cause reports to be made in accordance with the provisions of this Section; provided, however, that when the attendance of a physician with respect to a child is pursuant to the performance of services as a member of the staff of a hospital or similar institution he shall notify the person in charge of the institution or his designated delegate who shall report or cause reports to be made in accordance with the provisions of this section; and provided, further, that when an apparently abused child has been seen by a public health nurse or welfare worker, then said public health nurse or welfare worker shall report his or her observation to the county health officer or, if none, to any licensed physician who shall, after examination and if he concurs that the injuries were inflicted by other than accidental means, report or cause reports to be made in accordance with the provisions of this section.

<sup>11</sup> Id.

school teachers, school administrators, child-care personnel, and law enforcement to the list of mandatory reporters of child abuse.<sup>12</sup> At the same time, it did not change the provision found in the 1965 Act that “when the attendance of the reporting person with respect to a child is pursuant to the performance of services as a member of the staff of a hospital, school, social agency or similar facility, he shall notify the person in charge of the facility or his designated delegate who shall report or cause reports to be made in accordance with the provisions of this Section.”<sup>13</sup> It is worth noting that the General Assembly did not define the word “teacher” which means that they intended that the word should be interpreted according to its “ordinary signification.” O.C.G.A. § 1-3-1. According to Merriam-Webster, “teacher” means “one that teaches especially: one whose occupation is to instruct.” Thus, it is highly likely the intent of the General Assembly was that it covered all teachers, regardless of who their employer was. This is supported by the fact that the legislature did not limit the word “school” either. Therefore, if a teacher is employed at a school, the person who is “the person in charge of the facility” becomes the mandatory reporter.

In 1990, the U.S. Advisory Board on Child Abuse and Neglect proclaimed that the United States was in the midst of a “national emergency” based on the child abuse and child neglect prevalent at that time.<sup>14</sup> As a result of this growing criticism of national reporting statutes, the Georgia legislature added a new array of definitions, such as “child abuse” and “school,” and expanded methods for

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<sup>12</sup> Ga. S.B. 176, Reg. Sess., 1974 Ga. Laws 438 (codified as amended Ga. Code Ann. § 74-111).

<sup>13</sup> Any physician[,] licensed osteopathic physician, intern, resident, dentist, podiatrist, public health nurse, social worker, teacher, school administrator, child care personnel or law enforcement personnel having cause to believe that a child under the age of eighteen has had physical injury or injuries inflicted upon him other than by accidental means by a parent or caretaker, or has been neglected or exploited by a parent or caretaker, or has been sexually assaulted, shall report or cause reports to be made in accordance with the provisions of this section; provided, however, that when the attendance of the reporting person with respect to a child is pursuant to the performance of services as a member of the staff of a hospital, school, social agency or similar facility, he shall notify the person in charge of the facility or his designated delegate[,] who shall report or cause reports to be made in accordance with the provisions of this section. *Id.* at *May v. State*, 295 Ga. 388, 395–96, 761 S.E.2d 38, 43–44 (2014)

<sup>14</sup> U.S. Advisory Board on Children Abuse and Neglect, *Child Abuse and Neglect: Critical First Steps in Response to a National Emergency*, U.S. GPO, 2 (Aug. 1990).

making reports to include the larger variety of professions.<sup>15</sup> The statute was amended in 1990 to include the new listings of professionals, the methods for reporting, the definitions and the purpose into various subsections for clarity.

The 1991 version of the institutional reporting requirement of O.C.G.A. §19-7-5 states in subsection (c)(2):

If a person is required to report abuse pursuant to this subsection because that person attends to a child pursuant to such person's duties as a member of the staff of hospital, school, social agency, or similar facility, that person shall notify the person in charge of the facility, or the designated delegate thereof, and the person so notified shall report or cause a report to be made in accordance with this Code section. A staff member who makes a report to the person designated pursuant to this paragraph shall be deemed to have fully complied with this subsection.<sup>16</sup>

The 2006 version added the following language to the institutional reporting requirement under subsection (c)(2): Under no circumstances shall any person in charge of such hospital, school, agency, or facility, or the designated delegate thereof to whom such notification has been made exercise any control, restraint, modification, or make other change to the information provided by the reporter, although each of the aforementioned persons may be consulted prior to the making of a report and may provide any additional, relevant, and necessary information when making the report.

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<sup>15</sup> O.C.G.A. §19-7-5(c) (2014 Supp.)  
O.C.G.A. §19-7-5(b) (2014 Supp.)  
O.C.G.A. §19-7-5(d)-(i) (2014 Supp.)

<sup>16</sup> 1991 O.C.G.A. § 19-7-5

The statute's purpose remains generally untouched since its enactment in 1965 to ensure the protection of children by the state and its agencies after the abuse is brought to their attention.<sup>17</sup> The statute was, and still is, to be “liberally construed” in order to conform to the statute's broad purpose.<sup>18</sup> Since its inception, the legislature has revised the mandatory reporter statute over twenty times to expand the categories of reporters, change the process for making reports and add a permissive reporter category.<sup>19</sup>

In 2012, the amendment to O.C.G.A. §19-7-5, 2012 Ga. Act 709, in subsection (g) added a penitent confessional reporting exception for the clergy. Section 5-1 amends Code Section 19-7-5 so that nurses' aides, child service organization personnel, reproductive health care facility personnel (including volunteers), schools, and clergy (if not during a confession) are mandatory reporters of child abuse.<sup>20</sup> This amendment was the first time that the statute had mentioned clergy or given a definition as to who may be considered a member of the clergy. The amendment specifically granted a penitent privilege but limited the reporting exception to pastoral communications within the confessional context.<sup>21</sup> “School”

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<sup>17</sup> Emily L. Evett, *See No Evil, Speak No Evil: Georgia Supreme Court Narrows Requirements for Mandatory Reporters in May v. State*, 66 Mercer L. Rev. 837, 854 (2015).

<sup>18</sup> *Id.*

<sup>19</sup> Laws 1965, p. 588, § 1; Laws 1968, p. 1196, § 1; Laws 1973, p. 309, § 1; Laws 1974, p. 438, § 1; Laws 1977, p. 242, §§ 1-3; Laws 1978, p. 2059, §§ 1, 2; Laws 1980, p. 921, § 1; Laws 1981, p. 1034, §§ 1-3; Laws 1988, p. 1624, § 1; Laws 1990, p. 1761, § 1; Laws 1993, p. 1695, §§ 1, 1.1; Laws 1994, p. 97, § 19; Laws 1999, p. 81, § 19; Laws 2006, Act 602, § 1, eff. April 27, 2006; Laws 2009, Act 102, § 2-2, eff. July 1, 2009; Laws 2009, Act 151, § 1, eff. May 5, 2009; Laws 2012, Act 709, § 5-1, eff. July 1, 2012; Laws 2013, Act 33, § 19, eff. April 24, 2013; Laws 2013, Act 132, § 2-1, eff. July 1, 2013; Laws 2013, Act 127, § 4-23, eff. Jan. 1, 2014; Laws 2015, Act 134, § 1, eff. July 1, 2015; Laws 2016, Act 597, § 2, eff. July 1, 2016; Laws 2017, Act 168, § 1, eff. May 8, 2017; Laws 2017, Act 275, § 19, eff. May 9, 2017; Laws 2019, Act 268, § 2, eff. July 1, 2019; Laws 2019, Act 278, § 9, eff. May 7, 2019.  
Ga. Code Ann. § 19-7-5 (West)

<sup>20</sup> *Id.* §§19-7-5(c)(1)(O), -5(c)(2), -5(c)(e), -5(c)(g).

Meg Buice, Tamara Garcia, [Appeal or Certiorari by State in Criminal Cases: Amend Chapter 7 of Title 5 of the Official Code of Georgia Annotated, Relating to Appeal or Certiorari by the State in Criminal Cases, So As to Change Provisions Relating](#), 29 Ga. St. U. L. Rev. 290, 319 (2012)

<sup>21</sup> A member of the clergy shall not be required to report child abuse reported solely within the context of confession or other similar communication required to be kept confidential under church doctrine or practice. When a clergy member receives information about child abuse from any other source, the clergy member shall

was clarified to include both public and private schools ranging from pre-kindergarten programs to any post-secondary school.<sup>22</sup>

Under this 2012 amendment although there was mandated reporting for the clergy, there was no mention of a mandated reporting rule for religious organizations. However, as stated above, the school institution was expanded to include all private schools, whether secular or religious.<sup>23</sup>

In its 2015 State Statute Guide, *Child Information Gateway* listed under the Institutional Responsibility to Report:

O.C.G.A. §19-7-5(2): If a person is required to report child abuse because that person attends to a child as part of the person's duties as an employee of or volunteer at a hospital, school, social agency, or similar facility, that person shall notify the person in charge of the facility, or the designated delegate thereof, and the person so notified shall report or cause a report to be made in accordance with this section. An employee or volunteer who makes a report to the person designated shall be deemed to have fully complied with this subsection. Under no circumstances shall any person in charge of such hospital, school, agency, or facility, or the designated delegate thereof to whom such notification has been made exercise any control, restraint, modification, or make other change to the information provided by the reporter, although each of the aforementioned

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comply with the reporting requirements of this code section, even though the clergy member may have also received a report of child abuse from the confession of the perpetrator.

The term 'clergy' includes ministers, priests, rabbis, imams, or similar functionaries, by whatever name called, of a bona fide religious organization. Ga. Code Ann. §19-7-5 (West)

<sup>22</sup> "School" means any public or private pre-kindergarten, elementary school, secondary school, technical school, vocational school, college, university, or institution of postsecondary education.

Ga. Code Ann. §19-7-5, Laws Act 709, H.B. 1176

<sup>23</sup> Id.

persons may be consulted prior to the making of a report and may provide any additional, relevant, and necessary information when making the report.<sup>24</sup>

In 2015, the Georgia legislature added subsection (3), giving immunity to a person who reports within the ambit of reasonable cause:

(3) When a person identified in paragraph (1) of this subsection has reasonable cause to believe that child abuse has occurred involving a person who attends to a child pursuant to such person's duties as an employee of or volunteer at a hospital, school, social agency, or similar facility, the person who received such information shall notify the person in charge of such hospital, school, agency, or facility, or the designated delegate thereof, and the person so notified shall report or cause a report to be made in accordance with this Code section. An employee or volunteer who makes a report to the person designated pursuant to this paragraph shall be deemed to have fully complied with this subsection. Under no circumstances shall any person in charge of such hospital, school, agency, or facility, or the designated delegate thereof, to whom such notification has been made exercise any control, restraint, or modification or make any other change to the information provided by the reporter, although each of the aforementioned persons may be consulted prior to the making of a report and may provide any additional, relevant, and necessary information when making the report.<sup>25</sup>

The 2015 amendment restates the institutional responsibility in full when an employee or volunteer of such organizations has reported suspected child abuse.

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<sup>24</sup> <https://www.kofc.org/en/members/programs/youth-activities/MandatoryReportersByState.pdf>

<sup>25</sup> GA LEGIS 134 (2015), 2015 Georgia Laws Act 134 (H.B. 268)

### **Judicial Interpretation of Institutional Reporting Pursuant to O.C.G.A. §19-7-5**

The Georgia Supreme Court in Gladson v. State referenced the 1988 amendment to the statute which added to the text, "child service personnel." O.C.G.A. § 19-7-5, before it was amended by Ga. L. 1988, p. 1624, provided the following persons or classes of persons "having reasonable cause to believe" that a child under the age of 18 had been subjected to child abuse, including sexual abuse, were required to report such abuse to a child welfare agency providing protective services. This obligation included: "Any physician, including any doctor of medicine licensed to practice under Chapter 34 of Title 43, licensed osteopathic physician, intern, resident, all other hospital or medical personnel, dentist, psychologist, podiatrist, nursing personnel, social work personnel, schoolteachers and school administrators, school guidance counselors, child-care personnel, day-care personnel, or law enforcement personnel. . . ." *The 1988 amendment added "child service personnel" to this enumeration.* <sup>26</sup>

The Gladson court added: "The remainder of the statute, O.C.G.A. §19-7-5, as presently drawn, invites serious constitutional inquiry as to its adequacy in defining classes of persons who are required to make reports of child abuse." See Gouge v. City of Snellville, 249 Ga. 91, 93-94 (287 S.E.2d 539) (1982).<sup>27</sup>

The seminal case in Georgia giving insight as to the boundaries and statutory reading of §19-7-5 was addressed in 2014 in May v. State.<sup>28</sup> The Georgia Supreme Court held: In general, "if a person is required to report child abuse pursuant to this subsection because that person attends to a child pursuant to such person's duties as an employee of or volunteer [at one of these agencies], that person

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<sup>26</sup> *Gladson v. State*, 258 Ga. 885, 885 n.3, 376 S.E.2d 362, 363 (1989)

<sup>27</sup> *Id* at 885, 886

<sup>28</sup> *May v. State*, 295 Ga. 388, 761 S.E.2d 38 (2014)

shall notify the . . . designated delegate [within that agency, rather than directly report the abuse to a child welfare agency].<sup>29</sup>

The court in May answered the question: why require some professionals to directly report abuse to a child-welfare agency but require others to report within the institution instead?<sup>30</sup> The court justified this by observing that schools, hospitals, and larger agencies already have internal protocols in place that will encourage reporting, prevent duplicate reports, and ensure delivery of reports to the proper authorities.<sup>31</sup> Additionally, the Court specified that the reporting by a central agency may improve the quality of the reporting as: The alternative procedure [Institutional Reporting Mandate] makes prompt reporting more likely, and it makes reports more likely to be directed to the appropriate agency. Doubt among the employees and volunteers of a facility about the proper procedure by which a report is to be made undoubtedly would tend to slow the making of reports and sometimes result in their misdirection. The alternative procedure also serves to improve the quality of the reporting. In an institutional facility, management may know far more about the condition of a child than any one employee or volunteer, and by channeling a report through management, the opportunity exists for management to supplement the report of an employee or volunteer with additional pertinent information, something that the statute itself contemplates explicitly. See OCGA § 19-7-5(c)(2) (although “the person in charge of the facility, or the designated delegate thereof,” may not suppress or alter “the information provided by the reporter,” such person “may provide any additional, relevant, and necessary information when making the report”).

Moreover, when more than one reporter has contact with a child and learns of abuse, something that seems likely in an institutional facility, the channeling of a

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<sup>29</sup> Id at 295 Ga. at 392, 761 S.E.2d at 41 (quoting O.C.G.A. § 19-7-5(c)(2)).

<sup>30</sup> Id at 393, 761 S.E.2d at 42.

<sup>31</sup> Id. at 393-94, 761 S.E.2d at 42-43.



report through management reduces the likelihood of redundant reports, perhaps to different agencies or different points of contact within the same agency. The alternative procedure thereby also serves to reduce the administrative burden on the agencies to whom reports must be made. Finally, by directing employees and volunteers to share their worries about child abuse with management, the alternative procedure ensures that the institutional facility itself which may be able to act more quickly to protect a child in its care and protection than a child welfare or law enforcement agency is aware of the abuse. The purposes served by the statutory alternative reporting procedure suggest strongly that it was meant to be the sole reporting procedure for employees and volunteers at institutional facilities.<sup>32</sup>

Since its inception in 1965, the intent of § 74-111, Reports of Cruel Treatment of Children, followed by the Mandatory Reporting Act O.C.G.A. § 19-7-5 has been to protect children from sexual abuse. The statute has had an institutional reporting requirement for hospitals and similar institutions from its original enactment. Physicians as mandatory reporters would necessarily report the alleged child abuse to personnel within the institution itself. As this requirement was narrowly specified in the statute, *only* for physicians as employees of hospitals (or similar institutions), this would not seem to include the Archdiocese of Atlanta (AOA), nor the Diocese of Savannah (DOS) as mandatory reporters of child abuse, at that time.

The institutional reporting requirement was expanded in 1974 to require a school, social agency, or similar facility as mandatory reporters. The mandatory reporters within these institutions now included teachers and childcare personnel.

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<sup>32</sup> Id at 34

However, the statute did not include clergy as mandatory reporters nor was a school designated as public or private.

In 2012, the Georgia Legislature included private schools in its definition as institutional mandatory reporters under O.C.G.A. §19-7-5. As such, a private Catholic school would be included as a mandatory institutional reporter. There are presently fifteen elementary and three secondary Archdiocesan Catholic Schools in Atlanta.<sup>33</sup> Catholic schools in Atlanta are under the auspices of the Archdiocese of Atlanta. Similarly, Catholic schools in Savannah are under the auspices of the Diocese of Savannah. Although the school itself would be a mandatory reporter, a case may be made that the Archdiocese or the Diocese as the governing authorities of the schools would be included in the institutional mandate.

The Archdiocese of Atlanta states very clearly (see *supra*, in its 2004 audit report from the Council of Bishops) that there was a robust reporting mandate within the Archdiocese as of 2003. Clergy as employees of the Archdiocese of Atlanta or Diocese of Savannah were not included as mandatory reporters until 2012. The Archdiocese of Atlanta apparently felt a moral organizational responsibility to report as of 2003. Within the Catholic Church itself, per the “Charter for the Protection of Children and Young People”, this intent was manifest and individual archdiocesan institutions followed suit. Now, not only Catholic schools, but the Church itself would report allegations of child abuse as a policy despite not being identified as a mandated reporter in O.C.G.A. §19-7-5.

When the legislature provided the penitent confessional exception in 2012, the clergy themselves became mandated reporters. With the 2003 Archdiocese of Atlanta policy and procedure for reporting child abuse within the hierarchy of the organization to local or state child welfare authorities, it is clear that from 2012

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<sup>33</sup> <https://catholicschoolsatlanta.com>

onward, the Archdiocese and Diocese would be mandated reporters of alleged child sexual abuse by its clergy and the organization's staff and volunteers.

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