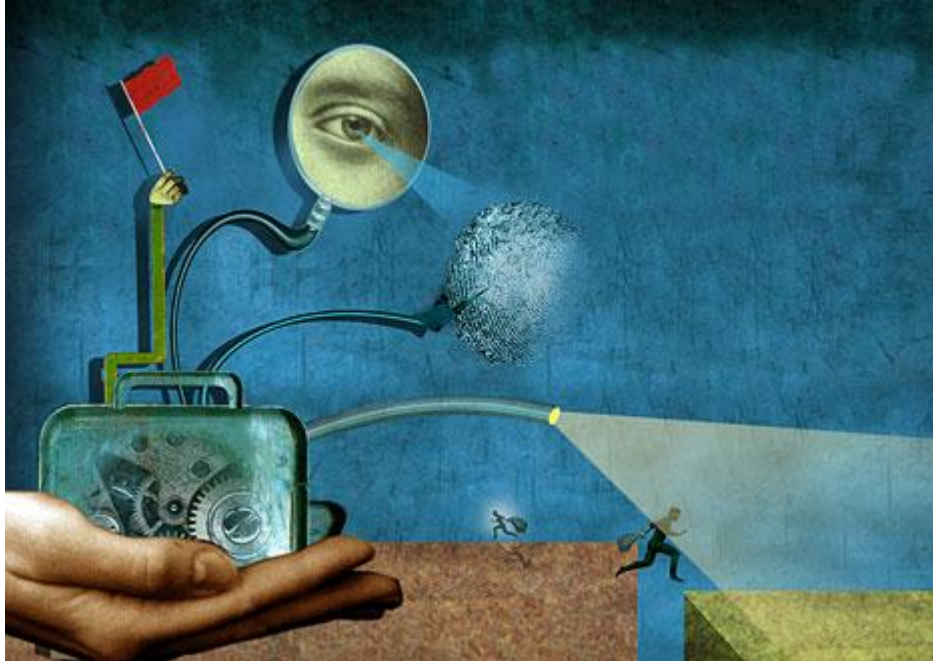


The Archdiocese of Newark September 2009

QUESTIONS ABOUT THE STATUS OF CLERGY ABUSE

Schulte/Gillen; Sita; & McCarrick



There are several systemic ways of perpetuating minor abuse by clergy: one is transferring the offender to another diocese where they can continue abuse. Another is overlooking the influence of priests on a seminarian or minor who subsequently abuses another minor. The third and most insidious is the sexual example and tolerance of behavior of a Clerical Official. Newark is not alone in fostering these patterns, but it is one clear example of the pattern and practice of dealing with clergy abuse of minors.

In 2002 Archbishop Myers stated that 91 allegations were registered against 71 priests reported for abuse of minors (52 archdiocesan and 19 religious order priests). Twenty returned to ministry. That year Fr. Dominic Yousuf, a globe trotting abusive cleric, worked at St. Francis of Assisi Church in the Archdiocese of Newark, NJ. Fr. Robert Zasacki abused in the 1970s and then served in St. Paul, MN. He along with the following were removed from Newark ministry in 2002: Michael G. Campanalunga; Robert Coakley, OSF; William Dowd; Edward Eilert; Michael C. Fugee; William Giblin; Eugene Heyndricks; Joseph Rice;

Bruno Ugliano, OSB.¹ In 2004 Newark paid 1 million dollars to settle cases against 9 priests. In the same year Fr. Daniel Medina was arrested for abusing a minor in 1999. He was ordained only in 1998. In 2005 Fr. Gary Luiz was being sued for abusive acts while he served at St. Edward's church. In 2006 Myers settled a case against Msgr. Peter Cheplic. In 2009 credible allegation of sexual abuse was registered against Fr. Fredrick Loyd. Etc. Etc.

On August 14 2009 *The Jersey Journal* published the following announcement: “*The Rev. Carmine Sita is at the center of a \$600,000 settlement in the molestation of a boy in 1983 in Missouri; this is after he pleaded guilty in 1982 to sexually assaulting [penetration] a 17-year-old boy at some point during the seven years (1976-1982) he was at the St. Aloysius Parish here. In January 1983, he was sentenced to five years probation and ordered to undergo treatment.*” He did receive treatment from the Paracletes at their Foundation House in New Mexico. He changed his name when he transferred to the MO diocese.

In August 2008 the Archdiocese of Newark settled a case of sexual abuse for 2 Million dollars. The case clearly implicates one pastor in the chain of events that sent another man to prison and scarred several youngsters by perpetuating a pattern of sexual abuse. This is basically the story of one implicated priest, Fr. George Gillen, who was nonetheless reassigned to another parish. There are other documented offending clerics who remain in active ministry: one priest convicted of criminal sodomy in Washington D.C. is reported to be active in Milwaukee; there are others.

On May 15 an announcement stated that on **October 19, 2009** retired Cardinal Theodore McCarrick former Archbishop of Newark will receive the St. Luke Institute Award at their Annual Benefit slated this year for the Vatican Embassy in Washington, D.C. According to the St. Luke Institute²: the Award “*is presented to an individual who in their professional life or charitable works embodies the ideals of the Institute: the rebuilding of the spiritual, physical, emotional and intellectual life of their brothers and sisters. In undertaking these tasks, the honoree is motivated by the Gospel ideals of compassion, charity, and a belief that all persons are brothers and sisters in Christ.*”

¹ These were among the 234 Catholic priests mentioned in the November 11, 2002 USA Today.

² St. Luke Institute in Hyattsville, MD was founded in 1980 (78) to treat the mental health problems of priests. Currently 600 patients a year are treated there.

All of this may characterize McCarrick, but there is more. A 2004 document I call *the List* includes the name of Theodore McCarrick as one of the bishops who has a homosexual orientation.³ As a seminary professor in the 1970s and beyond several theology students from the Metuchen diocese complained to me about the behavior of their bishop, Theodore McCarrick. His physical approaches and invitations to sleep in his bed at overnight outings made them uncomfortable. Since he was their bishop they felt they had nowhere to go with their distress. Since then I have had the chance to review the first hand accounts of McCarrick's behavior from legal documents and hospital records.⁴ One firsthand account [from a legal settlement] records an incident on a trip with McCarrick, then Archbishop of Newark, New Jersey, with a seminarian and two young priests when they shared a room with two double beds, it reads: that McCarrick, wearing just underwear, got into bed with one of the priests:

- *Bishop McCarrick was sitting on the crotch of Fr. R.C. As I was watching TV with Fr B.L. [full names appear in the documents], bishop McCarrick was smiling and laughing and moving his hands all over Fr. RC's body. Bishop McCarrick was touching Fr. C's body, rubbing his hands from head to toe and having a good time, occasionally placing his hands underneath Fr. C's underwear. [I was] feeling very uncomfortable while trying to focus on television, and Fr. B.L., started smiling. As I looked at the bed next to me, Bishop McCarrick was excitedly caressing the full body of Fr. R.C. At that moment, I made eye contact [with] Bishop McCarrick. He smiled at me saying, "Don't worry, you're next." At that moment, I felt the hand of Fr. B.L. rubbing my back and shoulders. I felt sick to my stomach and went under the covers and pretended to sleep.*

McCarrick continued to pursue the young man, sent him notes and telephoned him. Notes reveal that it was the custom the Archbishop McCarrick to call his protégés "nephew" and encouraged his entourage to call each other "cousin" and for them to call him "uncle Ted."

On another occasion McCarrick summoned the young man to drive him from the Newark Cathedral to New York City. He took him to dinner; and after, rather than returning to Newark as anticipated McCarrick went to a one-room apartment that housed one bed and a recliner chair. McCarrick said that he would take the chair,

³ Cf. *Are American Bishops Gay?* This site.

⁴ These documents are in the files of the Archdiocese of Newark and the diocese of Metuchen.

but after showering he turned off the lights and clad in his underwear he climbed into bed with his guest. Here is the account from the documents:

- *He put his arms around me and wrapped his legs around mine. Then He started to tell me what a nice young man I was and what a good priest I would make someday. He also told me about the hard work and stress he was facing in his new role as Archbishop of Newark. He told me how everyone knows him and how powerful he was. The Archbishop kept saying, "Pray for your poor uncle." All of a sudden, I felt paralyzed. I didn't have my own car and there was nowhere to go. The Archbishop started to kiss me and move his hands and legs around me. I remained frozen, curled up like a ball. I felt his penis inside his underwear leaning against my buttocks as he was rubbing my legs up and down. His hands were moving up and down my chest and back, while tightening his legs around mine. I tried to scream but could not...I was paralyzed with fear. As he continued touching me, I felt more afraid. He even tried several times to force his hands under my shorts. He tried to roll me over so that he could get on top of me, but I resisted, I felt sick and disgusted and finally was able to jump out of bed. I went into the bathroom where I vomited several times and started to cry. After twenty minutes in the bathroom, the Archbishop told me to come back to bed. Instead I went to the recliner and pretended to fall asleep.*

In a letter dated four days after this incident McCarrick wrote a note signed "Uncle Ted" that said in part: *I just wanted to say thanks for coming on Friday evening. I really enjoyed our visit. You're a great kid and I know the Lord will continue to bless you...Your uncle has great spots to take you to!!!*

There are additional documents that substantiate the relationship. One can safely say that now-retired Cardinal McCarrick was same-sex active and can be presumed to have a homosexual orientation. Neither fact has interfered with his career as a cleric in the Roman Catholic Church. The power position of a cardinal places him above suspicion and makes him immune from criticism; this in defiance of the solid historical record of periodic moral violations of some clerics (and politicians) in high places.⁵

⁵ Solid investigative reports are very difficult to get published while a prelate is living. For example the *Philadelphia Inquirer* suppressed articles about the Archdiocese of Philadelphia and

The facts are clear, simple, and typical of the heritage of tolerance of abuse and cover-up inculcated by Theodore E. McCarrick, archbishop of Newark (1986-2000). There is documentation that records McCarrick's sexual activity and sleeping arrangements with seminarians and young priests even when he served as the first bishop of Metuchen after serving as an auxiliary bishop in New York.⁶

Below is the case history of a parish employee who is in prison for abuse of a minor. But the sexual activity of clergy links abuse to the systemic pattern that fosters and tolerates abuse from the highest echelons of clerical power.

During McCarrick's tenure as archbishop of Newark Father George Gillen began counseling a 12-year-old boy, John Schulte III in a high school office. There is credibility to the allegation that Gillen began a sexual friendship soon after the counseling began and continued even after Schulte reached majority.

Gillen hired Schulte to head up the youth activities in St. Joseph the Carpenter, the parish where he was pastor at the time. Did he supply adequate supervision for Schulte and his activities?

Schulte repeated the pattern of behavior he claimed he experienced at the hands of Gillen and others when he was young. He started to sexually assault young boys who were approximately the same age as he was when

the *National Catholic Reporter* published only parts of it in 1998. Ralph Cipriano, the author, sued Robert Rosenthal and the *Inquirer* for defamation for remarks he made to the *Washington Post*. The suit was settled in 2001 in Cipriano's favor. (NCR 1-19-01) There were credible reports about the friendship of the cardinal and auxiliary bishop with women that surfaced between 2003 and 2005 around the time of the Grand Jury investigation into sexual abuse in the Archdiocese. Similar example of use of power to control information about clergy are myriad; e.g. the Bishop of Kansas City threatened retaliation if the *Kansas City Star* published Judy Thomas' well researched series on "Priests Dying with AIDS" (1-29-00 to 2-1-00). The series was published and a follow up was conducted in October 2000 that confirmed the soundness of the research method and data. Nonetheless the MO dioceses continued to attack the series and author.

⁶ Archbishop Cardinal Spellman of New York (1946-67) left of trail of questions about his homosexual activity. I interviewed a male religious from New York who reported a personal experience with Spellman when as teenage server-friend. The current archbishop of Newark must be aware of McCarrick's sexual habits with seminarians and priests just as bishops of Metuchen Paul Bootkoski and Edward Hughes must be. They had clinical reports that recorded McCarrick's behavior with several priests.

Gillen's alleged assaults began. When the police became aware of the abuse at the parish Schulte was arrested and prosecuted.

One factor makes the circumstances of this case notable (but by no means unique): It demonstrates the pattern of the *genealogy of sexual abuse* in the Roman Catholic priesthood: behavior and/or tolerance of abuse is indulged from the Top Down.

Most sexual activity of Catholic clergy has not been taken seriously within clergy circles. Bishops and superiors relegate sexual activity by priests and themselves to a wastebasket of a "slip," a "sin" (like everybody else), "human weakness," or a "passing phase" and "forgivable" blunder.

Sex of an adult with a minor is criminal activity in the United States and it has dramatically called attention of clergy and hierarchy to the problem among its ranks in the past decades. (Church files contain credible complaints against 5,500 clergy.) But sexual activity of a priest or a bishop with a consenting adult (seminarian-priest) is not usually criminally prosecutable, but it is always harmful to the core fiber of ordained ministry and is one factor that predisposes clergy to abuse minors—it gives tacit or explicit permission for sexual activity despite promised of celibacy . In light of the mandated celibate requirement and expectation sexual activity by a bishop or priest is, at the very least is seriously and destructively hypocritical.

January 29, 2009 History of Case Settled by Newark Archdiocese

Identification

1. My name is A. W. Richard (Aquinas Walter Richard) Sipe. I have been asked to render an opinion on the alleged sexual behavior of Fr. George Gillen, a priest of the Archdiocese of Newark, New Jersey.
2. I was trained as a counselor/psychotherapist to deal with the mental health problems of Roman Catholic clergy and Religious.
3. My area of expertise is the sexual/celibate behaviors of men who profess "perfect and perpetual (chastity) celibacy" and are presented to the public by their sponsoring organization as sexually safe. I have authored seven books on the subject. A complete and correct copy of my CV is available on my Web page.

II

Background and Experience

4. I was educated in Roman Catholic institutions from grade school through seminary training in the U.S. and Rome, Italy. I was ordained a RC priest in 1959 and served until dispensed from my vows by the Vatican in 1970. I was married in the Roman Catholic Church and continue as a member in good standing.
5. My formal training as a counselor occurred between 1964 and 1970 and was supported with grants from the NIMH, the Danforth Foundation, and The Seton Psychiatric Institute where I was also employed for 3 years.
6. I have been on the staff and taught at various Roman Catholic seminaries, universities, and colleges from 1967 until 1996. One was a Pontifical Seminary and University.
7. I have been on the staff of a psychiatric hospital that treated numerous priests, some of them for the sexual abuse of minors; and held a part-time appointment in the division of child and adolescent psychiatry in a medical school for 25 years.
8. I have consulted or counseled several hundred priests and also counseled several hundred victims of clergy sexual abuse and reviewed the case histories of several hundred sexually offending clergy and clergy victims over a period of 40 years.
9. I have been qualified in both State and Federal courts as an expert witness and testified before numerous juries and Grand Juries on the issue of sexual abuse of minors and by Roman Catholic clergy.
10. I conducted a 25-year ethnographic study (1960-85) of the celibate/sexual behaviors of RC clergy and in 1986 rendered the opinion that 6 percent of Catholic clergy get involved sexually with minors.⁷

III

Information Reviewed to Understand This Situation

11. I have reviewed some documents in order to understand the specifics of this case:

⁷ This correlates with the John Jay survey (published 2/27/04) commissioned by the U.S. bishops and based on their records that concluded that 6.5 percent of priests ordained during the same period were reported for sexually abusing minors.

- Complaint and Demand for Jury Trial (January 18, 2007);
 - Amended Complaint (December 20, 2007);
 - Second Amended Complaint (April 11, 2008);
12. In addition to these documents of public record I have reviewed the unsealed settlement documents of complaints of sexual harassment and sexual assault upon a seminarian and priest by Theodore Edger McCarrick, Archbishop of Newark (1986—2000). The file includes letters to the priest and tape recordings of telephone messages from McCarrick and eyewitness testimony of McCarrick involved sexually with another priest.⁸

IV

Facts Upon Which My Conclusions Are Based

13. Father George D. Gillen counseled John Schulte III for some period of time beginning when Schulte was 12-years-old in offices of Union Catholic High School.
14. Gillen had received training in pastoral counseling at Fordham University and Seton Hall University.
15. The explicit presenting problem for counseling John Schulte was the sexual abuse he suffered at the hands of his uncle who was convicted and imprisoned for the behavior.
16. Gillen maintained a friendly relationship with Schulte from that time until November 2002, when Schulte was arrested for abusing minors. (Cf. records of ski club and peer ministry at Union Catholic High School: Gillen was moderator/Schulte participated)
17. Schulte was charged, convicted, and sentenced to Avenel, a NJ facility for the rehabilitation of sexual offenders, for the abuse of 3 minor students at St. Joseph the Carpenter School where Gillen was pastor.

⁸ McCarrick is well known in clerical circles for sleeping with priests and seminarians. According to mediation and settlement documents made by Newark on behalf of McCarrick for having made several sexual approaches to a seminarian/priest who claims he witnessed him having sex with Fr. Rob Cieluk (sic). According to the same testimony Fr. Bob Lynan (sic) also witnessed McCarrick's sexual activity.

18. Schulte claims that the relationship with Gillen involved sexual exchanges while he was a minor and after he reached his majority.
19. Gillen hired Schulte in 1995 and subsequently in 1997 until the time of his arrest as the part-time and eventually Full-time Parish Coordinator of Youth Ministry without informing other members of the staff of St. Joseph the Carpenter Roman Catholic Church, where Gillen served as pastor, that Schulte had a history of being abused.
20. Gillen placed Schulte in a supervisory position over minors even before he completed training programs at Seton Hall.
21. Gillen provided Schulte with offices where Schulte could meet with students even after school hours.
22. There is a question whether Gillen provided any supervision of Schulte's hours, activities or contact with minor students in St. Joseph the Carpenter School.
23. Gillen had to be aware of priests of the Newark archdiocese who had problems of a sexual nature. (Frs. Dugue and Mieliwocki)
24. Theodore E. McCarrick was Archbishop of Newark at the time that Gillen counseled and hired Schulte as the youth minister of St. Joseph the Carpenter School.

V

Conclusions About This Situation

25. I maintain the following conclusions based on my knowledge, my training, research, and experience:
 - 1.) The association, friendship, contact, and interaction recorded between Fr. Gillen and John Schulte is typical of many sexual relationships between a priest and a man that begins in childhood and continues into adulthood. In a stable clerical setting such as a school or parish employment the sexual elements are subsumed and disguised in the environmental context. (The USCCB has pointed to numerous records of priest abusers that involve only one victim.)
 - 2.) Children who have been sexually abused by a trusted family friend or relative are particularly vulnerable to sexual relationships with other trusted adults and are frequently blamed for "seducing" a

member of the clergy who may have limited sexual experience. John Schulte and George Gillen would fit this profile.

3.) Fr. Gillen has not disclosed his sexual orientation and history. He, like every human being, has both. But nothing so far disclosed about him precludes a sexual relationship with John Schulte.

4.) It is well known that minors who have been sexually abused have a higher likelihood as adults of abusing other minors. (Although only 20 percent of victims go on to abuse others, 80 percent of child abusers have themselves been abused as minors.) John Schulte admits to this pattern. Within the Catholic ministry there is a demonstrable pattern of this phenomenon.⁹

6.) The period during which Gillen allegedly established Schulte as a sexual victim-partner was 1995-97-2000. Gillen hired Schulte as a church employee; he gave him supervisory responsibilities over minors; Gillen did not supervise Schulte, but treated him as a trusted partner/intimate not needing supervision. The events recorded in November 2002 would not have been possible without this antecedent relationship.

7.) Theodore E. McCarrick was archbishop of Newark during the time Gillen established his relationship and employment of Schulte. Father Gillen could not have been ignorant of the fact that McCarrick had seminarian/priest companions whom he referred to as “cousins” of one another and asked them to call him “Uncle Ted.” Gillen could not have been ignorant of McCarrick’s sleeping habits. It is not illegal for a priest, bishop, or cardinal to have consensual sexual friendships with adults, men or women, but such behavior, especially in a superior, creates an atmosphere of sexual permissiveness.

8.) From the documents reviewed, and my experience, I find that John Schulte III is a credible witness to his relationship with Fr. George D. Gillen.

⁹ Bishop Thomas Lyons, now deceased, who was an Auxiliary in the Archdiocese of Washington D.C. groomed, seduced, and sexually abused a boy from the time he was seven years old until he was seventeen. When that boy grew into manhood he in turn abused his own child and young relatives. When asked about his actions he said, “I thought it was natural. Father [Lyons] told me a priest showed him this when he was growing up.” A pattern was perpetuated for at least four generations.

