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GERALDO Transcript #303 Air Date: November 14, 1988

The Church's Sexual Watergate?

GERALDO: Thank you. A warning right away to parents. This program is about sexual misconduct, sexual misconduct by priests. It's about clerics committing child molestation. And perhaps most importantly, this program is also about an alleged cover-up by the Catholic church of this scandal. It's a cover-up that's allegedly going on right now. Is there a sexual Watergate going on within the church? Milton says yes. His doctor's say he was sexually molested over 200 times by his priest. "Allan" was repeatedly raped by a priest over a two and a half-year period. While Greg was sexually abused as an altar boy.

In the world of religion, within the sanctified walls of the church, is there a sexual Watergate going on? That's the question that's the focus of this edition of Geraldo.

[Titles]

This is going to be a two-parter. Over the course of the next two days we're going to be examining the issue of the sexual abuse of young children by their priests and by their preachers. Tomorrow we'll deal with a sex ring recently broken up by police that was being run by several Pentecostal preachers who got their young victims from their own congregations.

But today's focus is the Catholic clergy. There about 53,000 priests in this country to administer to the spiritual needs of the nation's 54 million Catholics. Now, most of these men, all of them sworn to celibacy, are devout and dedicated and righteous. This show, though, is about the two percent who are devils, sexually addicted to young children. Listen to this. Amazingly, for the last four years, once each week, a case has surfaced alleging priestly perversion.

Before we meet some of the young victims, here are some recent examples.

[voice-over] Every light casts a shadow, and the light which illuminates our souls is no different if we don't use that light to uproot the evils that can hide in the highest places.

This Roman Catholic priest, Father Gilbert Gothey (?), confesses raping or sodomizing at least 37 children. For over a dozen years his supervisors knew of his sexual attraction to young boys but continued to let him minister to youngsters. That happened near Lafayette, Louisiana. But it also happened in southeast Pennsylvania, where Reverend Thomas Bender (?) pleaded guilty to repeatedly molesting a young boy. That boy was nine when he met the father, a choir boy. Now seven years later the troubled teen is confused, strung out on speed, and wonders if he's a homosexual. Similar abuse allegedly happened to young women in New York State, where Father Thomas Streetworth (?) was arrested for sexual abuse. And in a suburban Seattle church just this month a priest was sentenced to prison for molesting six altar boys.

These cases are all from 1988 alone, but this stuff has been going on for years. Listen to this man, well into his 20s.

MAN: My first sexual experience was with a Catholic priest, and I always think about that, all the time. It's hurt me. Every month, there ain't one month that goes by that I don't talk about it. I have to talk about it.

GERALDO: And what's the church hierarchy doing about it? Listen to a mother whose son was a priest's sexual victim. At first she went to the priest's superior.

MOTHER: And he told us that when the father died, he

would have to answer to God. And that was all he had to say on the subject.

GERALDO: That's cold comfort when you know the man is still out there still coming in contact with little boys.

We don't know where this man is right now. He's Father Vance Thorn, and a lot of people in Jackson, Mississippi, believe he should be in prison.

This mother trusted Thorn, sent her son to his school.

HELEN HERRING, Victim's Mother: Father Thorn put his hand in the back of [unintelligible] their pants.

GERALDO: That was two years ago. There was an investigation, more victims came forward. A police search turned up kiddie porn pictures in his rectory. An arrest warrant was issued, but not executed, much to the police chief's surprise.

POLICE CHIEF: I think he should have been booked.

GERALDO: There eventually was an arrest, even a psychological evaluation against Thorn, but it was all thrown out of court. Prosecutors refused to act, allegedly telling parents:

JUANITA SPANN, Victim's Mother: What we're up against here is the Catholic church, and the Catholic church has a lot of money.

GERALDO: The U.S. Conference of Catholic Bishops has studied the molestation issue, but never put the report on its formal agenda. The report's co-author believes many parishes may obstruct justice by not reporting cases to authorities.

Rev. THOMAS DOYLE, Canon Law Expert: It's difficult to preach the sanctity of marriage and family when at the same time the appearance might be given of condoning highly illicit sexual activity within our own ranks.

GERALDO: Arch Bishop Raymond Hunt Housing (?) wrote a pastoral letter on the subject, read by local priests.

PRIEST: [reading] "I am writing in hopes that this situation, as painful as it is, will serve as an opportunity to break the cycle of silence that perpetuates abuse in the human family."

GERALDO: In the past four years, more than 180 Catholic clergy have accused of child molestation. Those cases are draining the church's treasury, sapping its moral authority, and hurting the most innocent of the faithful. In Father Thorn's case, parents believe the hurting may still be going on.

Ms. SPANN: They're turning their heads. They're letting him walk around on the streets, when his own medical record clearly states that this man is dangerous. Wherever he is now, he's destroying lives.

GERALDO: [on camera] That was Allan's mom, Juanita Spann. Along with Milton Applewhite, both of these fellows say they were sexually molested by that same Father Thorn, the man you just saw in the video package. But we must say, right up front, in Father Thorn's defense, for whatever reason, he has not yet been found guilty by a court of law.

Ervin is Allan's father. How do you feel about that?

ERVIN SPANN, Victim's Father: Well, it's devastating, really, Geraldo. The thing is, he should have been convicted, but the attorney general of Hinds County, of the state of Mississippi, refused to convict him. Why, I do not know.

GERALDO: Do you, sir, believe that it had something to do with the clout, the political, the financial clout of the Catholic church?

Mr. SPANN: Absolutely. Well, I was told as much. The attorney general met with me and my wife, and they told me that, "You're a young black man up against the Catholic church. He's a black Catholic priest. You and your son, your little son, and your wife, and on this side the Catholic church, all the white collars, who

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will believe you? See, it's about money." And he actually told us this.

GERALDO: Allan, maybe we'll believe you. How old were you when you allege Father Thorn began molesting you?

ALLAN: Sexually Abused by Priest: About nine.

GERALDO: Nine years old. How did it begin?

"ALLAN": First or second grade, and he start touching me on my posterior end and kissing on me.

GERALDO: What'd he say to you as he was doing this?

"ALLAN": He didn't say nothing, just starting kissing on me and stuff.

GERALDO: What's you say, Allan?

"ALLAN": I didn't say nothing 'cause I was scared.

GERALDO: What happened then? Don't be afraid, tell us.

"ALLAN": Then the Friday of spring break, the secretary, Miss. Garner, had told me to take the mail to Father Thorn—

GERALDO: Take the what, son?

"ALLAN": The mail, to Father Thorn.

GERALDO: Right.

"ALLAN": I knocked on his door and he said come in. I came in, he picked me up and put me on his counter, started kissing all over me and putting his hand in my posterior end. I asked to go to the bathroom. I went to the bathroom, he was behind me, he came in, started playing with my penis and then he started sucking it. He told me to suck him, and I did, I was scared. Then he tried to stick his penis in my posterior end, but he couldn't.

GERALDO: Dad, how do you feel about that? How do you feel hearing your son telling you this story?

Mr. SPANN: It's devastating, Geraldo, I'll tell you. I feel terrible about it, because— well, when you look at it from me perspective, it's just tore my family apart, brought and my wife to the point of separation. But most of all, the effect that Father Thorn had on this child was passed along to my other son, I also have a five-year-old son. And this is how I discovered the incident, really. This child was supposed to be drawing a bath for the younger kid, and I noticed it was taking a long time, so I went in, you know, went into the bathroom and there they were, you know, this child molesting the younger child. So at that point, you know — it was a hurting thing really — but I went in. I couldn't say anything, so I told my wife, and then we sat Allan down and talked to him, we discussed it. And it seemed as if he was so afraid, you know, that he couldn't really tell us what was happening. But finally he did tell us and said that the father at the church was the one that taught him these things.

GERALDO: The same man, Milton, who molested you.

MILTON APPLEWHITE, Sexually Abused by Priest: I was 14 years old at the time, in 1980. I was coming from school one day, me and another friend of mine, and he introduced me to him. And he asked me how old I was, and I told him. And he asked me did I want to do a little work, and I told him yes. And he told us, "How about coming back here Saturday morning. I'll see what I can do for you." And I did return. And I cut the yard, the church yard, and the school yard for a period of time. And gradually, later on, I was in the living room of the rectory and he was in the office. I was watching TV, and all of a sudden he come back there. And I was on one end of the couch and he was on the other end. And I was looking at TV and all of a sudden he had done came on my end and started kissing on me and fiddling with my

GERALDO: Okay, hold the rest of the story. This is the same guy—

Mr. SPANN: Absolutely.

GERALDO: —you allege. It's a problem that is incredibly wide-

spread, a case each week for the last four years just within this one faith, just within the Catholic church in the United States. We'll hear more of what happened to these and other young men at the hands of their priests, we will deal much more specifically with the issue, just as alarming, if not more so, of whether or not there is a sexual Watergate, a cover-up going on right now within the Catholic church. We'll be right back.

[Commercial break]

GERALDO: Over the— your experience, the course of your experience with this priest, for how long did he keep this sexual relationship up with you?

MILTON: From '80, from 1980 until '86.

GERALDO: And what was your age range then?

MILTON: From 14 years old until about 17.

GERALDO: Longer than that.

MILTON: Yeah, [crosstalk]

GERALDO: What did he do?

MILTON: He tried to— he had me sucking his penis and—

GERALDO: So it was really, it was a total sexual relationship.

MILTON: Yeah.

GERALDO: Starting at the age of 14.

MILTON: Yes.

GERALDO: And, Allan, for how long did the situation last with you and this priest?

"ALLAN": About three years.

GERALDO: Three years? You would go to his office, he would force you to do certain acts.

"ALLAN": You know, he just picked me up and started kissing on me and stuff like that.

GERALDO: And did he ever penetrate you, did he ever put himself inside you?

"ALLAN": No.

GERALDO: This is Roland Lewis. Let's get some of the facts from the attorney for Milton Applewhite and the Spann family. He said that the church is covering up not just this, but other sexual abuse incidents. Give us kind of an overview of this is Father Thorn case and as it relates to these youngsters.

ROLAND LEWIS, Attorney for Church Sex Abuse Victims: In our investigation we were able to find other individuals that had been molested by this priest for any number of years. We found a fellow in Chicago that is now approximately 50 years old that was molested by this priest in 1955. At that time, this individual tells us, he was moved from Jackson, Mississippi. This Father Thorn was in Jackson, Mississippi, in the 1950s. He was then moved and was brought back in 1980. Now, actually, according to some of the parents, they kind of put him in the ghetto, because he was operating out of a neighborhood that was a ghetto. A lot of the children that he dealt with and that he used are families that are broken, people who are drug addicts. We have depositions from young men who financed his drug habit by monies that were paid to him by this priest. The cover-ups—

GERALDO: Stick with what he did. All right, now, do you allege he raped these guys? I mean, is that what he did?

Mr. LEWIS: Yes. According the psychological testing that has been done, he had sexual relations both orally and anally with Allan for approximately two years. He had sexual relations with Milton for over 250 times. And we have any other— in our investigation, we were able to find any number of children who reported that he had had sexual relations with them.

GERALDO: Was any of this horror reported to church authorities?

Mr. LEWIS: Yes, it was. In 1985— Allan reported his in March of 1986. In 1985, in the school where he was attending, it became

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obvious that a sum of money had been stolen. During that time it came to light that the principal of the school was stealing the money, and she had reported that "If you prosecute me, I'm going to report Father Thom involvement with little boys." At that time, the testimony shows that the bishop knew about it, they did nothing about it, they did not report. We have testimony from a member of the school board that said at that time, in 1985, they, the school board, became aware of Father Thom's involvement with little boys. However, they did nothing to report it, and this continued until March of 1986 when Mr. Spann discovered this.

GERALDO: Do you allege, sir, that the principal motive of the church down there in Jackson, Mississippi, was to cover-up these cases to protect its own reputation—

Mr. LEWIS: Absolutely.

GERALDO:—rather than find out how badly hurt they were and help heal them?

Mr. LEWIS: Absolutely. And the orchestration is so definite and so complicated, it would take some period of time to try to present it here. But, yes, that definitely happened.

GERALDO: Did there come a time, sir, when this priest was recognized to be a pedophile by the church and was taken to St. Luke's Hospital to be treated?

Mr. LEWIS: After he was indicted— after Allan reported it, he was indicted. They then sent him to St. Luke's Institute. He was kept there 12 weeks. During that time it was determined, according to their medical records, that he was a homosexual. We finally were able to obtain copies of those medical records. We have had them evaluated. They establish without question he is a pedophile and a hebephile [?].

GERALDO: What's a hebephile?

Mr. LEWIS: It's an abuser of adolescent children.

GERALDO: I thought that's what a pedophile was. Help me.

Mr. LEWIS: The preadolescent is primarily a pedophile. A hebephile is an adolescent.

GERALDO: So this guy was just into very young boys, like Allan, nine years old, up to MILTON's teenage years.

Mr. LEWIS: Yes. Not only that. The fellow that we found in Chicago, who is now approximately 50 years old, said he was abusing him in 1955, and as recently as 1985 he was calling him and wanting to have some contact with him.

GERALDO: So this guy was just totally out of control.

Mr. LEWIS: Yes. At a matter of fact, St. Luke's report recommended massive in-patient treatment for this man.

GERALDO: Mr. Spann, did the church ever come to you and say, "Sir, we apologize for this awful thing that has happened. Let us help you. Let us ally ourselves with you in this cause."

Mr. SPANN: No, not directly. They did— once the incident was reported, they did provide us with counseling. We had a counselor for a while. And what they did, they sent a bill to me for the counselor. Really, that's what happened.

Mr. LEWIS: You know, not only that. When they— finally, when the district attorney asked some of those people to come and testify in the criminal hearing, the Spanns were billed by those professionals for appearing at the criminal case.

GERALDO: The church, guilty then of a cover-up.

Mr. LEWIS: Yes.

GERALDO: Not only in this case, but in many of these cases.

Mr. LEWIS: There are documents that indicate that they are actively involved throughout America and telling people how to destroy the evidence and cover up what they're doing.

MILTON: Geraldo?

GERALDO: Go ahead, Milton.

MILTON: I tried to file criminal charges July of this year, and

they refused not to let me file criminal charges, even though last year, '87, they were begging me to try to file criminal charges.

GERALDO: Who was begging you?

MILTON: The district attorney. Now I come back this year, they refused to let me file criminal charges.

GERALDO: You'll tell us why, we'll examine some of the documents that you state prove, or strongly indicate, that a systematic church-wide cover-up is going on in this country, and we'll address the question of whether or not a sexual Watergate exists, after this break. Stay with us.

[Commercial break]

GERALDO: Our focus, is there a sexual Watergate going on in the Catholic church.

Greg Ridel was sexually abused by his priest, beginning when he was just a 12-year-old altar boy. Alongside him, his attorney Jeff Anderson discovered that this same priest had abused 18 other children— listen to this— over a 23-year period.

Let me ask you first, Jeff. Does what Roland is saying, does what the Spann family is saying, does what Milton is saying, smack of familiarity to you? Does it sound like you have heard a similar story before?

JEFF ANDERSON, Church for Church Sex Abuse Victim: It's not only familiar, it's identical. There's a pattern. And the pattern is that on discovery of the sexual abuse by the bishop, church authorities, the pattern is to take the priest out of the parish, transfer him out of there, sometimes send him to counseling, sometimes not, but take him out of that parish and put him in another parish.

GERALDO: In another world, the non-clerical world, the world of Washington, D.C., they call that damage control. Is that what you allege is going on within the sacred confines of the Catholic church, sir?

Mr. ANDERSON: At a minimum it's damage control, as well as conspiracy.

GERALDO: What did the priest do to you, Greg?

GREG RIDEL, Sexually Abused by Priest: Around the age of 12 or so, he and I went to a YMCA. And I was an altar boy at the time. And the first time I was ever touched— he asked me first had I ever played with myself, and I said no. And he began stroking my penis in a sauna, I believe it was, at a YMCA. And that's the first time anything happened. From then on it went— things going on in the basement of the church. There was touching of myself from him and vice versa, giving head, oral sex. There was no anal penetration. What you might call role playing in the rectory where the priests stay.

GERALDO: Right in the rectory.

GREG: Yes, in his room.

GERALDO: Did you tell your parents?

GREG: Not until I was 19, almost 20 years old.

GERALDO: Why did you wait, Greg?

GREG: He told me something that stuck in my head forever, and that was, "Don't tell anybody. You'll get in trouble and so will I." At one point I asked him if it went on with anyone else, and he said, "Greg, you ask too many questions."

GERALDO: How did you discover, Jeff, that there 18 boys involved with this guy?

Mr. ANDERSON: Greg was in prison. His parents had learned sometime before of the abuse from him. They went to the Catholic church; they're good Catholics. Sometime after that the Catholic led them to believe that they would do something about it, and they received a check in the mail for \$1,600. They didn't know what to do. So another lawyer referred them to my office, and they asked me, "What shall we do? Our son was abused and they

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sent us this check." I said, "Cash that check, take that money and let me look at it." And then we started to investigate and find out what had happened for 23 years.

GERALDO: Briefly delineate for us the modus operandi of this guy, how this priest operated.

Mr. ANDERSON: Okay. Since 1961 he'd be assigned to a parish, and when the abuse would occur, ultimately somebody would find out and they would go to the bishop. The bishop would then transfer him. Now, in many cases the parents would learn and they would go to the bishop directly. In those cases the church hierarchy, usually the bishop, would make assurances to the parents, "We're going to take him out of the parish. He'll never do this again." But what they would do, they would transfer him to another parish or another diocese where it would repeat.

GERALDO: Let's get down to brass tacks here, Mr. Lewis and Mr. Anderson. Was the motive of the church in both these cases, in all these cases, to keep it quiet, to minimize the embarrassment, to move them out, get to a fresh community and just pray for the best?

Mr. LEWIS: Yes. Image, that's what they're primarily concerned about, first and foremost is image. The publications that we have been able to obtain through discovery is image: what will it look like? If we move 'em from, separate yourself — in accordance with a document that we now have, which we have called "the schema," 197-page document that was sent to every bishop in America. It states: "First and foremost is the image of the church. Separate the perpetrator from the church in the eyes of the community."

GERALDO: We have a summary of the document Mr. Lewis was talking about. It is, from my experience as an investigative reporter, an explosive document. If this is legitimate, then what it says is that the Catholic church was less interested in the souls of its parishioners, particularly these young victims, than it was in its own image. A deplorable state if true. We'll examine this document and I'll take some of your questions. We take a break.

[Commercial break]

GERALDO: *[audio interference]* Did Reverend Thorn make you think you were a homosexual?

MILTON: Yes, he did, because he always said, "You need to put a little more weight on your hips."

GERALDO: It's tough, I know what you mean.

1st AUDIENCE MEMBER: I can understand Allan being a baby and he didn't understand about sex, but you at 12 and you at 14, at that age you should have known something was wrong.

GERALDO: Greg, you take a shot at it. It know it's a tough question, but obviously the audience is asking it.

GREG: I was naive. My mom and dad, you know, sex was a bad word. You know, I was never taught. And I trusted the priest. He was — someone said "we were taught." You were. I'm not you. I wish I would have been taught, I wish I would have had some education, some "this is right and this is wrong."

GERALDO: Help him out, Jeff.

Mr. ANDERSON: The power of the priest to the Catholic family, to a 12-year-old altar boy, is an amount that's incredible, and what he says goes. *[unintelligible]* share in the responsibility, but he didn't know how to get out of it. He didn't have the strength, the ability or the experience, and that's why it's called rape and that's criminal.

GERALDO: Bravo to that. Listen, to that.

2nd AUDIENCE MEMBER: Milton, you said last year you wanted to press charges, right? They wanted you to press charges and you refused. You turn around and say this year you want to press charges.

MILTON: Well, I was under a lot of pressure at that time, so my attorney asked me, he said, "You don't have to press charges right now because you're under a lot of stress at this time."

GERALDO: You mean personal stress.

MILTON: Yes.

3rd AUDIENCE MEMBER: This is for MILTON. When the story first broke, did your parents believe you, and how did the community treat you?

MILTON: Yes, my mother believed me, and some of the people I'm around think I'm just making up a story. They don't believe me. They think I'm just out for the money, but I'm not.

Mr. SPANN: Geraldo, what Milton is saying, one thing that my son is scared — his name came out in the paper. They printed his name in bold letters in the paper —

GERALDO: Let's just say that Allan is not his real name. He's obviously in disguise here today. We are trying to respect his right to privacy. How old are you now, Allan?

"ALLAN": Twelve.

GERALDO: Just 12 years old, already the veteran of a horrible experience. So his name — his real name came out in the paper. What happened?

Mr. SPANN: The way that the community and his schoolmates treated him, you know — the thing about it, nine, 10, 11, 12-year-old kids, you know, everything's a joke to them in a way, you know. And the way that he was treated and the horror and abuse that he went through was unbelievable. Like I said, it just devastated the whole family, you know, to have to deal with this, and it was every day. You can't imagine what this kid was like, you know, before this happened to him. And now, as you can see, he's very reserved, but this is not his way at all. You know, he was a very outgoing, outspoken, wonderful person, you know.

3rd AUDIENCE MEMBER: I am a baptized Catholic. And in defense of my religion, why should everybody be faulted because of the indiscretions of a few? In the first place, I am in favor of priests getting married. But when you — I sit here and you talk about all your indiscretions. It looks to me as if you were enjoying it. If I had an encounter like that, I would do something immediately. And don't you know right from wrong? When this gentleman says that he came back, he was afraid to tell his parents — I had an encounter one time with a doctor and I never went back, because I knew right from wrong. Do you people know right from wrong?

Mr. SPANN: Let me say this.

GERALDO: Roland, help.

Mr. LEWIS: It's not an issue of whether or not these children know right from wrong. This is a priest, this is a father image, this is a person in the community that says to these individuals, "Come to me." He feeds them candy, he feeds them all types of situations in life to which they've never been exposed. He took Milton out to buy steaks. He courted him. He taught him to care for him. *[beep]* still is unable to talk about what really —

GERALDO: That was his real name. We'll bleep it out. Don't worry about it.

Mr. LEWIS: Sorry — is still unable through the therapy — both of them have been in therapy for two and a half years: one of them two and a half, and one a year and a half. Through therapy they are more and more able to deal with it. But Allan, at the time that this happened, felt responsible for Father Thorn being brought to the scorn of the community. He felt like he had done something wrong. It is the guilt of the individuals that makes it impossible or difficult for them to bring it to the forefront for a

in her very passionate and her sincere way as a baptized Catholic. Do you smear the church as an institution with these several cases? This document speaks of a corporate, a large-scale intent - if it's the real document, if what I'm reading is literally true - to cover up what happened. To that extent, remembering always that 98 percent of the priests are wonderful men, devote and dedicated men, but this document suggests that the church is not working to expose the two percent, but rather to cover up. We're going to get into the specifics of that, you'll hear a defense of the church's position, the conversation will continue. We must now take a break.

[Commercial break]

4th AUDIENCE MEMBER: I don't understand why these people are blaming these victims after they've gone through a traumatic experience such as they have.

GERALDO: Let me, to discuss this document and to move this discussion along, introduce the guests who join us now. John Poothenvedle (?), from the Catholic League, is here to defend the church. Jason Berry is an award-winning correspondent for the *National Catholic Reporter*. He is the reporter who coined the phrase "sexual Watergate." Welcome, gentlemen.

Let me read the summary I have of this document, and you can tell me whether you think it's good or ill. It first starts: "Over the next 10 years the liability to the church, estimating the projected losses for the next decade in this unfolding scandal, could be established with a limit of \$1 billion." It goes on to say - and there's a lot of points here that I want to get to - that everything should be done, or seemingly to me, to enhance the credibility of the church and to secure the records of the church, so that, for example, if in the diocese of Jackson, Mississippi, or Mississippi, Father Thorn had a record of sexual misconduct, they "Get that record out of the church's files, get it to a secret someplace where it cannot be reached by attorneys like Roland here, so the church will be protected, the liability limited, people will think that the church did not know of the prior course of conduct." Is this document, Jason Berry, a smoking gun to indict the church for cover-up?

JASON BERRY, "The National Catholic Reporter": No, and I think Roland has given you bad information. Let me state first that I broke this story in Lafayette. I've been writing about this for three years. I think it's a national disgrace. And I think what the prosecutor in Jackson, Mississippi, Ed Peters, did is wrong, and I think the *Clarion Ledger* newspaper in Jackson, Mississippi, ought to investigate the case and do it thoroughly. The document, that is not a smoking gun, was written by Ray Mutah (?), a lawyer in Louisiana defending a Catholic priest. He was opposed to the cover-up that the bishop there was fabricating.

GERALDO: So there was a cover-up.

Mr. BERRY: There was a cover-up which the lawyer defending the priest was opposed to. He wanted the bishop to come out front. The two other people who wrote the document were a canon lawyer in Washington, Tom Doyle, with the Vatican Embassy, and the late Mike Peterson, a priest's psychiatrist. The gist of that document was not to sanitize records, was not to send things under lock and key. I don't know whether you're reading a summary that Roland wrote, or if it's a summary from the document that Mutah, Peterson, and Doyle wrote. The bottom line is, what they recommended was a three-pronged approach. And I remember it has not been followed. That's the tragedy. First: get the priest into treatment and pay for it. Secondly: get the priest into treatment and consider getting him out of the church. And thirdly: to attempt at all times to do the morally correct thing to do as an institution.

GERALDO: I'll quote: "Reports of alleged sexual abuse or sexu-

al misconduct, as well as records of investigations, should be kept in a secret archive and certainly not in the diocesan archives or in the ordinary priest's personnel files. Of paramount concern is the security of the diocesan records. The idea of sanitizing or purging files of potentially damaging materials has been brought up."

Mr. BERRY: That section was written by Tom Doyle, a canon lawyer. Canon law says that you have to have a secret archive in every diocese. What he says later in that document - that statement was written - this is funny, because I've been attacking the church for three years on this - that statement was written in response to what some diocesan attorneys were claiming: "Hey, send the stuff to the embassy, put it under lock and key. Under diplomatic immunity they can't touch it." What Doyle was saying is: "This has been suggest. If you do it, it's going to be bad, they could lose their diplomatic immunity." It was not an attempt to sanitize files.

GERALDO: Are they sending their files to the embassy?

Mr. BERRY: No, no.

GERALDO: Can a lawyer like Jeff or Roland get those documents?

Mr. BERRY: Sure, if they're sent there. I don't see why not.

GERALDO: Do you agree, Jeff?

Mr. ANDERSON: Sometimes, sometimes. Obviously, if you don't get the document, you don't know it exists, so it's difficult to know when you haven't gotten everything. But I can say that there is a practice in the Catholic church where they maintain a priest's file or certain [crosstalk] exists.

GERALDO: Listen to this: "When an incident of an alleged child molestation is reported to a bishop, if the incident and the cleric's identity remain confidential, the bishop may wisely refrain from widespread reporting." He's talking about not telling the media, not telling the authorities.

Mr. BERRY: If a case, for example, is settled out of court, where a family agrees to get a million dollars and they're not going to press charges, what is the bishops - and, again, I want to express my own irony at being in a situation of defending the church -

GERALDO: I know, I'm surprised.

Mr. BERRY: I am too. What is a bishop, then, supposed to do? Is he supposed to come out and say, "Well, we paid a million dollars to these people. They're not going to prosecute the priest. I sent the priest off to a mental tank. Here's his name: John Doe."

GERALDO: How about suspending the priest?

Mr. BERRY: I think they all ought to be kicked out. They ought to be removed [crosstalk] recycled.

GERALDO: Right. But this document says - and I don't want to beat this dead horse - this documents says: "Because it appears as if it's a statement of guilty on the part of the church, a finding of guilt, don't suspend him unless and until he's found guilty in a court of law." And in the case of Father Thorn, they had no obligation to suspend him because he was never found guilty. It says don't do it unless you're forced to do it.

Mr. BERRY: I think they had an obligation to get rid of Thorn.

GERALDO: Oh, hell, yes. Okay, you have to defend the church. Let me tell you why, John. Because we asked everybody else and they refused to come on this program. I'll list them after this commercial break, and then you'll take up the cause of defending the church. We must take a break.

[Commercial break]

GERALDO: On this question of whether or not a sexual Watergate exists within the church, I wanted to divide the two programs today and tomorrow: today doing the Catholic church, tomorrow dealing with this alleged sex ring amongst Pentecostal preachers, and divide it in that neat way. We have run out of time

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today. We're not going to be able to get to John's eloquent defense of the church today. He will start tomorrow's program. He will have absolute equal time, in that sense, to defend the church's position. We'll also be dealing with the Pentecostal preachers and that sex ring.

Jason, tell us right now why you called this a sexual Watergate.

Mr. BERRY: In reference to the Catholic church, I think the program is that for generations celibacy has been assumed as a standard all priests could live by. Celibacy does not cause men to molest children. But clearly what has happened in the last generation is that the celibate environment has broken down. There are reports and studies I've seen that estimate 40 percent of the Catholic priests today are homosexuals, about half of them sexually active. I would not at all suggest that all gay men are child molesters, but the vast majority of child molestation cases involving priests are with young boys. And, you know, the work of lawyers, like Jeff and Roland, has been the reason why this stuff has come out. It is really a conflict, in my opinion, between a monarchical governing system by the church, centuries old and very dignified in many ways, and democracy, which has a court system and a free press. And the tragedy is that I think the bishops of this country have chosen to sort of defend what they perceive to be an image of the church, when in fact I think most Catholics realize that priests are human, that they should be able to marry, and that there's a reason why women couldn't better serve.

GERALDO: We've gotta take another break. I've squeezed myself out of time. Let's do that in a hurry and then we'll say goodbye. Then tomorrow tune in again.

[Commercial break]

GERALDO: Can all you gentlemen stay for tomorrow's program, huh? Thank you. Great. You wanted to respond to something the lady said.

GREG: Yes, thank you. I'd like to respond to what you said. Priests look for naive, uneducated, and loners. As far as boys are—I don't know if they look for girls too, but that's what they look for. Whether I was uneducated or not is not important. That's what they look for. And they're out there and they need to get put somewhere where they can get help too. I believe that, personally. I believe everyone can be helped.

GERALDO: Tomorrow, John Poothenvedle's eloquent defense of the church, and then the Pentecostal aspect of the scandal. Stay with us, I mean tomorrow. See you then. [Fade to credits]

Part II of the church's sexual Watergate, tomorrow. Please tune in. See you. Thanks for watching. Bye bye.

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