

Volume 67 No. 24

September 26, 2002

# FACING

the crisis

with humble

contrition,

righteous

anger and

public

outrage

*William Cardinal Keeler*

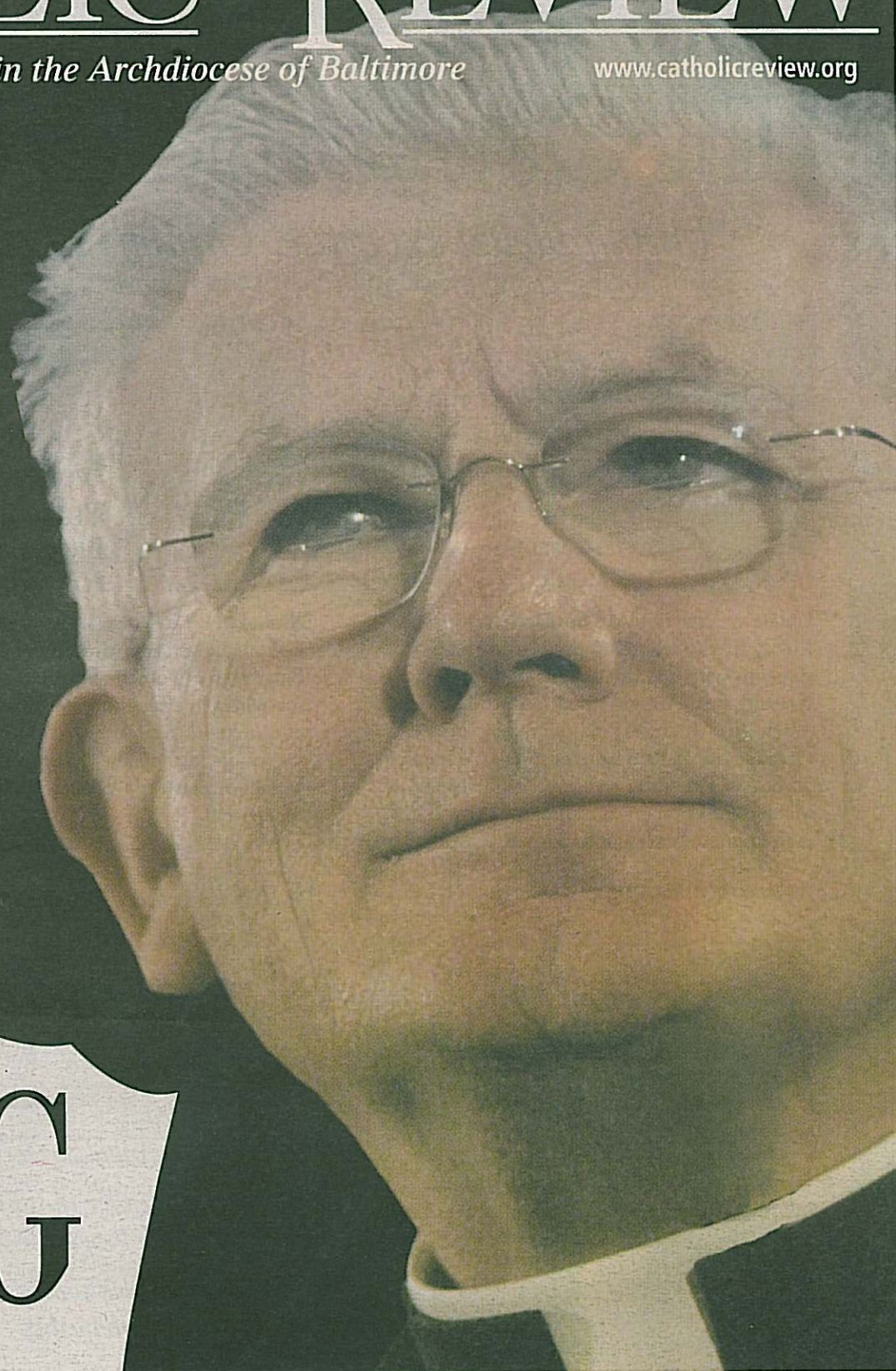
Dear Friend in Christ,

In recent months, you have read, heard and seen much about the crisis in our Church regarding child sexual abuse. I want to take this opportunity, at a time when our Archdiocese is charting a new course on this disturbing issue, to write to you directly.

I, along with my fellow bishops in the Archdiocese of Baltimore, have worked to address this crime and sin since my arrival in 1989. We have strived to be diligent in removing all priests and others in the employ of the Church credibly accused of abuse. And we have reported all allegations to the appropriate civil authorities.

However, the simple, painful truth is that the Church did not go far enough to protect children from sexual abuse. After much reflection and prayer – and following a thorough review of our records, going back decades – I have decided that we must be more open and transparent in our efforts to eradicate this evil within our Church. Therefore, we are making public an accounting of priests and religious

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CNS and CR/Gabriella Ferraro

September 25, 2002



# A Public Accounting

There cannot be forgiveness without confession and repentance. There cannot be healing without acknowledgement of pain and care for injuries. There cannot be trust without truth.

Since the mid-80s, the Archdiocese has worked to take an aggressive stance in dealing with child sexual abuse. We have a long history of removing priests and others accused of misconduct. Prior to this disclosure, allegations of child sexual abuse by 28 priests who served in the Archdiocese have been made public. But as with society, our understanding of this crime and sin has evolved over the years. In years past, insufficient understanding led to insufficient action.

Prior to the early 1980s, child sexual abuse was often seen as a moral weakness, and psychologists sometimes attributed this deviant behavior to problems with alcohol. During this time period, some priests were returned to active ministry following forced leaves of absence, which, in many cases, included treatment.

Often, medical professionals recommended or approved a return to ministry after treatment, believing the sickness that leads to the evil of child sexual abuse to be a treatable mental illness. And, through the late 1980s, the Church, focusing on forgiveness, incorrectly based its policies on this mistaken advice – and often restricted priests to ministries where they would not interact with children, such as office or hospital work. Over the years, we have come to the conclusion that treatment provides no certainty, and any risks with children are too great. The list that follows illustrates how our approach has evolved.

In the early 1990s, the U.S. Conference of Catholic Bishops instituted the Church's first national policy concerning child sexual abuse, recommending many of the elements contained in the Charter for the Protection of Children and Young People passed this year in Dallas – but it

was voluntary and did not include zero tolerance. The Archdiocese of Baltimore implemented and enforced this policy, but it still left room for improvement, and, unfortunately, some Dioceses did not adopt it.

In accordance with State law, since the 1980s, we have reported cases of child sexual abuse to civil authorities in which the victim was still a minor. Until 1993, we encouraged adult survivors of abuse to report abuse directly to the authorities, but often did not report ourselves, allowing victims to control their cases. Since 1993, we have reported all instances where there is reason to believe a child has been sexually abused – including those in which the victim has since reached adulthood, and those where the alleged perpetrator has died.

The Dallas Charter is very clear on what it means by child sexual abuse: "Sexual abuse [includes] contacts or interactions between a child and an adult when the child is being used as an object of sexual gratification for the adult. A child is abused whether or not this activity involves explicit force, whether or not it involves...physical contact, whether or not it is initiated by the child, and whether or not there is discernible harmful outcome."

While this definition is broader than that contained in civil laws concerning child sexual abuse, the Archdiocese will act to remove those who are credibly accused under this standard. We will allow civil authorities to make determinations of what is legal or illegal. We will allow the medical establishment to determine what constitutes mental illness or health. The Church will focus on right and wrong. Child sexual abuse, regardless of any other factor, is evil. Those who commit child sexual abuse may not continue in any form of ministry.

The list below names priests and brothers who have served in the Archdiocese and, upon a review of our existing records, have been accused of child sexual

## Archdiocesan Financial Resources Expended

Due to Child Sexual Abuse by Clergy since 1987

### Settlements paid to Victim-Survivors

(Negotiated and paid by insurance companies)	\$4,100,000
(Paid by perpetrators)	\$32,000

Victim-Survivors counseling expenses \$419,186

Legal expenses for accused priests \$112,520

Basic living expenses for suspended priests \$616,201

Psychiatric and ordinary Medical treatment for suspended priests \$387,019

al abuse. It contains some individuals who have admitted abusing children, as well as individuals who have denied any improper contact with children. A number of the allegations cannot be corroborated. In a few instances, allegations have been excluded from the list when an investigation has concluded that the facts do not indicate that sexual abuse occurred.

All victims who contact the Archdiocese are offered counseling and assistance with healing. Every allegation has been reported to the appropriate civil authorities. No one on this list is serving in any ministry in the Archdiocese of Baltimore.

In addition to the 57 individuals named, there are 26 priests and brothers about whom we have received reports of sexual abuse after their death. Of these, 14 were priests of the Archdiocese of Baltimore and 12 were religious priests or brothers. Two of these allegations relate to alleged abuse that occurred in the 1930s. The remainder of events occurred in the 1940s through 1960s, with the excep-

tion of one allegation each relating to events in the 1970s and the early 1980s. In 20 of these cases, a single person has made a posthumous allegation. In six cases, two or more individuals have made such reports.

We have reported each case involving these 26 priests and brothers to the appropriate civil authorities, and have offered counseling assistance to each victim-survivor who has come forward. We have no reason to disbelieve the victims, however, we have determined not to disclose these names since we cannot question the accused. They are no longer a danger to children, and the Lord is now judging them. We pray that any other victims will come forward, so that we may apologize and offer help.

The priests currently serving in the Archdiocese's parishes are representative of the Church. As the parishioners who make up this Archdiocese know well, they are dedicated to service. We have no reason to believe that any among them has committed the crime and sin of child sexual abuse. I, and my fellow bishops

in the Archdiocese of Baltimore, strongly support our priests. They are the heart and soul of the Church. They guide the faithful in finding and serving God. I pray that these men are not tainted by the evil acts of others, or by our failure as Church leaders to understand and deal openly and aggressively with the crisis of child sexual abuse.

The chart above is an accounting of all Archdiocesan financial resources expended since 1987 due to child sexual abuse by clergy – including settlements, psychiatric counseling and treatment costs, legal fees, and ordinary medical and living expenses incurred by priests removed from ministry due to abuse.

Transparency must be an ongoing process. Our accounting of clergy accused of child sexual abuse and the related financial impact is based on what we know today. Both the list of accused clergy and expenses may change based on information that comes to light in the months and years ahead. And when we learn more, we will report more.

## Accused priests of the Archdiocese of Baltimore

**THOMAS BAURNFEIND** – In 1987, an individual alleged sexual abuse by Thomas Bauernfeind in the mid 1970s. Bauernfeind retired in the late 1990s, and in April 2002 his faculties to perform ministry were removed. Bauernfeind served at St. Francis of Assisi (Harford Road) from 1964 to 1968, at Holy

Cross in 1968, at the Catholic Center from 1968 to 1978 (while residing at St. Anthony of Padua), at St. Mark (Catonsville) from 1978 to 1979, at St. Lawrence (Woodlawn) from 1979 to 1988, at Our Lady Queen of Peace from 1988 to 1991, at St. Anthony of Padua from 1992 to 1996, at Most Precious

Blood from 1995 to 1996 and at St. Alphonsus from 1996 until his retirement in 1998.

**MAURICE BLACKWELL** – In 1993, an individual alleged sexual abuse by Maurice Blackwell in the early 1990s. This allegation was denied by Black-

well. In 1998, an individual alleged sexual abuse by Blackwell beginning in the late 1960s, and Blackwell admitted the allegation. The Archdiocese removed Blackwell's faculties to function as a priest in 1998. In 2002, additional individuals alleged

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sexual abuse in the 1960s to 1970s. Blackwell's circumstances have been widely covered in parish meetings and through the media. Blackwell served at St. Bernardine from 1974 to 1979 and at St. Edward from 1979 to 1998.

**JOHN CARNEY** – In 1991, an individual alleged sexual abuse by John Carney in the early 1970s. Carney denied the allegation in 1991, but upon being confronted again in 1995 he acknowledged that he had engaged in inappropriate conduct. The Archdiocese removed his faculties to perform any ministry at that time. Carney served at Our Lady of Victory from 1963 to 1968 and from 1970 to 1972, at St. Peter (Westernport) from 1968 to 1969 and at St. Philip Neri (Linthicum) from 1969 to 1970. From 1972 to 1982 he served as Chaplain at Caton Nursing Home and Chaplain at Mt. Wilson State Hospital. He resided at St. Clement (Lansdowne) in 1972, at St. Agnes from 1973 to 1977 and at St. Peter (Baltimore) from 1977 to 1981. Father Carney served as a Chaplain at Misericordia Hospital in Philadelphia from 1982 to 1995 while residing at Holy Cross and St. Augustine (Elkridge).

**BRIAN COX** – In 1995, the Archdiocese was informed by a third party that Brian Cox had engaged in sexual abuse in 1981. Cox admitted to sexual misconduct with minors from 1979 to 1985. The Archdiocese removed his faculties to perform any ministry and placed him on administrative leave. Against the recommendation of the Archdiocese, in 1996 Cox returned to Resurrection Farm, a facility not affiliated with the Archdiocese. In 1995 and 1996, the Archdiocese made numerous public statements about Cox's misconduct, sought information on other possible victims, and informed the community that the Archdiocese did not approve of Cox's return to Resurrection Farm or the use of Resurrection Farm for any youth activities. In March 2002, another individual alleged sexual abuse by Cox from about 1978 to 1980. Cox was charged with child sexual offenses in May 2002. Cox has had no faculties within the Archdiocese since 1995. Cox became a priest of the Archdiocese of Baltimore in 1981. Previously, he had

served as a priest of the Josephite religious society at St. Pius V from 1968 to 1973, at Resurrection House from 1970-1977, as Chaplain at Archbishop Keough High School from 1975-1978 and as Summer Chaplain at Johns Hopkins Hospital in 1978. He served at St. John (Westminster) from 1978 to 1989 and assisted at St. John (Westminster) and St. Peter (Libertytown) from 1989 to 1995 while working without assignment from the Archdiocese at Resurrection Farm.

**JAMES DOWDY** – In 1993, an individual alleged sexual abuse by James Dowdy in the late 1970s to early 1980s. Dowdy admitted to sexual abuse involving two minors. The Archdiocese removed Dowdy from his position as associate pastor and removed his faculties to perform any ministry. Dowdy served at St. John (Hydes) in 1969, outside of the Archdiocese at St. Thomas Seminary (California) from 1969 to 1971, at Annunciation from 1971 to 1972, at Our Lady of Perpetual Help (Woodlawn) from 1972 to 1975, at St. Mark (Catonsville) from 1975 to 1980, at St. Jerome from 1980 to 1989, on education leave from 1989 to 1990, at St. Matthew in 1990, at St. Elizabeth of Hungary from 1991 to 1992 and at St. Joseph (Cockeysville) from 1992 to 1993.

**FREDERICK DUKE** – In 1988, an individual alleged sexual abuse by Frederick Duke. At that time, Duke was retired, blind, in very poor health, and not able to engage in any kind of ministry. Duke admitted to sexually abusing numerous minors between 1949 and 1961. Duke died in 1992. He served at Shrine of Little Flower from 1942 to 1961, at St. Mary (Lonaconing) from 1961 to 1967, at St. John (Frederick) from 1967 to 1971, at St. Mark (Catonsville) from 1971 to 1978, at St. Bernard from 1978 to 1979 and at Our Lady of Sorrows from 1979 until his retirement in 1987.

**KENNETH FARABAUGH** – In 1993, the Archdiocese was informed by a third party that an individual alleged sexual abuse by Kenneth Farabaugh in the mid 1980s. The individual declined to cooperate with the Archdiocese, and to avoid further communication, hastily denied the allegation without providing further information at that

time. Farabaugh also denied the allegation. In 2000, the same alleged victim met with the Archdiocese and related detailed allegations of sexual abuse by Farabaugh. The additional information was reported by the Archdiocese to civil authorities, who were investigating Farabaugh at the time of his death. Father Farabaugh died on December 12, 2000. He served at Immaculate Heart of Mary from 1963 to 1964, at St. Bernardine from 1964 to 1967, at St. Peter (Westernport) in 1967, at St. Paul Latin High School from 1967 to 1969, at Cardinal Gibbons High School from 1969 to 1980, at John Carroll High School from 1980 to 1992 and at St. Ignatius (Hickory) from 1992 to 2000.

**JOSEPH GALLAGHER** – In 1986, the Archdiocese was informed by someone other than the victim that an individual alleged sexual abuse by Joseph Gallagher in about 1980. At that time, the victim was an adult. Gallagher had retired in 1985. In 1993, the victim met with the Archdiocese and related allegations of sexual abuse. At that time, Gallagher admitted inappropriate conduct and his faculties to perform ministry were removed. Gallagher served at the Basilica of the Assumption from 1955 to 1962, at Villa Maria (Chaplain) from 1962 to 1963, as a faculty member at St. Paul's Latin High School from 1962 to 1963, at Mission Helpers (Chaplain) from 1964 to 1966, at St. Mary's Seminary (Faculty) from 1967 to 1976, and as a weekend assistant at Resurrection (Ellicott City), St. Lawrence, Cathedral of Mary Our Queen, Our Lady of Mt. Carmel and at the CYO House from 1976 until his retirement in 1985.

**MARION HELOWICZ** – In 1988, an individual alleged sexual abuse by Marion Helowicz in the early 1980s. Later that year, Helowicz pled guilty to a sexual offense involving that individual. Helowicz's faculties to perform ministry were removed in 1988. Between 1990 and 1993 two other individuals alleged that Helowicz had sexually abused them in the early 1980s. Helowicz served at St. Michael (Frostburg) from 1974 to 1980, at St. John the Evangelist (Severna Park) from 1980 to 1981, at St. Stephen (Bradshaw) from 1981 to 1984 and at St. Mary (Cumberland) from 1984 to 1988.

**ROBERT HOPKINS** – In 1995, two individuals alleged sexual abuse by Robert Hopkins in the 1970s. When confronted about these allegations, Hopkins admitted to sexual misconduct with a number of minors from the late 1950s to early 1980s. Hopkins had retired just prior to the receipt of these allegations and his faculties to perform any ministry were removed. Hopkins served at St. Mary (Cumberland) from 1948 to 1962, at Our Lady of Hope from 1962 to 1968, at St. Jerome from 1968 to 1971, at St. Mary (Lonaconing) from 1971 to 1982 and at St. Patrick (Cumberland) from 1982 to 1995.

**JOSEPH KRUSE** – In late 1987, Joseph Kruse admitted to sexual abuse from the mid to late 1980s. In 1987 he was removed from his parish, received treatment, and was assigned to hospital ministry. He left ministry permanently in 1989. Kruse served at St. John (Westminster) from 1982 to 1984, at Cathedral Mary Our Queen from 1984 to 1987 and as Franklin Square Hospital Chaplain from 1988 to 1989 while residing at Our Lady Queen of Peace.

**ROSS LAPORTA** – In 1999, an individual alleged sexual abuse by Ross LaPorta in the 1960s. In 1999, LaPorta was retired and living out of state. LaPorta denied the allegations. His faculties to perform ministry were removed. LaPorta served at St. Matthew from 1951 to 1963, at St. Charles Borromeo from 1963 to 1971, at St. Bernard (Baltimore) from 1971 to 1978, at Our Lady of Perpetual Help (Woodlawn) from 1978 to 1991 and at St. Mark (Catonsville) from 1991 until his retirement in 1998.

**FRANCIS LEFEVRE** – In 1987, an individual alleged sexual abuse by Francis Lefevre. Father Lefevre admitted to sexual misconduct with numerous minors in the 1970s and 1980s, and the Archdiocese removed him from his parish. After completing residential treatment, Lefevre was prohibited from engaging in any youth ministry and assigned to an administrative job in the Catholic Center. In 1989, Lefevre continued in his administrative job but his faculties to perform public ministry were removed. In 1995, Lefevre was removed from his administrative job because of allegations

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## THE CATHOLIC REVIEW

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relating to the mid 1970s. LeFevre served at St. Anthony (Baltimore) from 1971 to 1977, as Assistant Director of the Vocations Office from 1976 to 1979, at St. John (Hydes) from 1979 to 1980, at St. Ursula from 1980 to 1987, and at the Catholic Center in data management (while residing at Our Lady Queen of Peace and Our Lady of Perpetual Help (Woodlawn)) from 1987 until being placed on leave of absence in 1995.

**GEORGE LOSKARN** – In 2002, an individual alleged sexual abuse by George Loskarn in the late 1960s. Loskarn admitted the allegation, and the Archdiocese removed him from his parish and removed his faculties to perform ministry. Loskarn served at St. Bernard Parish from 1965 to 1972, at St. Michael (Overlea) from 1972 to 1975, at St. Thomas More from 1975 to 1985 and at St. Dominic from 1985 until his removal in 2002.

**RONALD MARDAGA** – In 1986, Ronald Mardaga admitted to sexually abusing a minor in the late 1970s. Mardaga's faculties were removed in 1986. Mardaga served as a seminarian at Our Lady of Good Counsel, was ordained in 1980, and served at Resurrection (Ellicott City) in 1980 and from 1981 to 1984, at St. Pius X from 1980 to 1981 and at St. Stephen from 1984 to 1986.

**A. JOSEPH MASKELL** – In 1992, an individual alleged sexual abuse by A. Joseph Maskell between 1968 and 1972. Maskell denied the allegation but agreed to undergo residential evaluation. The initial allegation could not be corroborated and Maskell returned to active ministry in 1993 to 1994. After additional allegations of abuse surfaced in 1994, the Archdiocese placed Maskell on a leave of absence and removed his faculties. He died in 2001. Maskell served at Sacred Heart of Mary (Baltimore) from 1965 to 1966, at St. Clement (Lansdowne) from 1966 to 1968 and at Our Lady of Victory from 1968 to 1970. He lived and assisted at St. Clement (Lansdowne) while serving at Archbishop Keough High School from 1970 to 1975 and at the Division of Schools from 1975 to 1980. He served at Annunciation from 1980 to 1982, at Holy Cross from 1982 to 1992 and at St. Augustine (Elkridge) from 1993 until being placed on administrative leave in 1994.

**RONALD MICHAUD** – In 1989, an individual alleged sexual abuse by Ronald Michaud in the mid 1970s. Upon receiving this claim, the Archdiocese notified the Diocese of Portland (Maine), where Michaud was then a priest, which resulted in his being removed from ministry. Michaud served at St. Ann (Hagerstown) from 1973 to 1976 and at St. Rose of Lima from 1977 to 1978. In 1979, Michaud requested and was received as a priest of the Diocese of Portland (his home) and served there from 1979 to 1989.

**JOHN MIKE** – Beginning in 1987, several individuals alleged physical and sexual abuse by John Mike in the mid 1970s to 1987. In 1987, the Archdiocese removed Mike's faculties to perform ministry. Shortly thereafter, criminal charges were brought against Mike, who pled guilty to child abuse. Mike served at Most Precious Blood from 1974 to 1975, at Ascension (Halethorpe) from 1975 to 1981 and at St. Louis (Clarksville) from 1981 to 1987.

**CHARLES ROUSE** – In 1995, Charles Rouse disclosed that he had engaged in sexual misconduct with minors in the 1970s. Rouse resigned from his pastoral position and has had no faculties to perform any ministry since that time. Father Rouse served at St. Elizabeth of Hungary from 1976 to 1981, at St. Mark (Catonsville) from 1981 to 1983, at St. Isaac Jogues from 1983 to 1990, at St. Anthony of Padua from 1990 to 1992 and at St. Rose of Lima from 1992 to 1994.

**WILLIAM SIMMS** – Beginning in 1985, numerous individuals alleged sexual abuse by William Simms from the 1960s to the early 1980s. Simms admitted to sexual misconduct with numerous minors. In 1985, Simms was removed from his assignment. After completing over two years of residential treatment (including a few months of supervised ministry at Sacred Heart Hospital in Cumberland while residing at St. Patrick, Cumberland in 1986), Simms was assigned to an administrative job at the Tribunal in the Catholic Center from 1987 to May 2002. Simms served at the Basilica of the Assumption from 1962 to 1966, at St. Joseph (Cockeysville) from 1966 to 1971, at St. Ursula from 1971 to 1978, at St. Joseph (Buckeytown) from 1978 to 1981 and at St. Andrew by the Bay from 1981 to 1985. He resided at the South Baltimore Clergy Residence on Warren Avenue from 1987 to 1992 and at St.

Thomas Aquinas from 1992 to June 2002.

**DAVID SMITH** – In 2002, an individual alleged sexual abuse by David Smith in the early 1970s. Smith had requested a leave of absence in 2000 for unrelated reasons, and he has had no faculties to perform ministry since that time. Smith has denied the allegation. Smith served at St. Mark (Catonsville) from 1973 to 1980, at Our Lady of Mt. Carmel (Essex) from 1980 to 1992 and at Our Lady of Good Counsel from 1992 to 2000.

**THOMAS SMITH** – In 1988, an individual alleged sexual abuse by Thomas Smith in the early 1960s. Smith admitted to sexual misconduct with numerous minors in the 1960s. Following a psychiatric evaluation, Smith was permitted to continue in ministry but prohibited from working with children. In 1993, an individual alleged sexual abuse by Smith in the early 1980s. When confronted with the new allegation and his removal from the pastorate at St. Stephen Parish, Smith denied the allegation and then committed suicide. Since 1993, numerous individuals have reported sexual abuse by Smith in the 1960s to early 1980s. Father served at St. Jane Frances (Riviera Beach) from 1950 to 1952, at St. Michael (Overlea) from 1952 to 1970, at Most Precious Blood from 1970 to 1973 and at St. Stephen (Bradshaw) from 1973 to 1993.

**MICHAEL SPILLANE** – In 1991, an individual alleged sexual abuse by Michael Spillane. Spillane admitted to sexual misconduct with a number of minors from the mid 1970s to early 1980s, and his faculties to perform public ministry were removed. In 2002, an individual alleged sexual abuse by Spillane occurring in the late 1960s. Spillane served at St. Thomas More from 1969 to 1973, at St. Paul (Ellicott City) from 1973 to 1975, at Our Lady of Fields in 1975 and at St. Elizabeth Ann Seton from 1975 to 1986. He worked at the Federation of Diocesan Liturgical Commission in Washington D.C. from 1986 until his resignation in 2002.

**EDMUND STROUP** – In 1992, an individual alleged sexual abuse by Edmund Stroup in about 1960. His faculties to perform any ministry were removed following this allegation. Stroup had retired in 1990. Reports of sexual abuse were raised regarding Stroup in 1975 and again in 1981. In 1981, Stroup was sent for residential treatment and returned to hospital ministry until his retirement.

Stroup died in 2001. In 2002, the Archdiocese has received a number of reports of sexual abuse by Stroup. Stroup served at St. Charles Borromeo from 1949 to 1955, at St. John (Westminster) from 1955 to 1961, at St. Vincent de Paul from 1961 to 1973, at St. Rita from 1973 to 1975, at Holy Rosary in 1976, at St. Clement Mary Hofbauer from 1976 to 1977, at Our Lady of Sorrows and Holy Family Mission (Davidsonville) from 1977 to 1979, at Holy Family Mission (Davidsonville) from 1980 to 1981 and was in residence at St. Ursula and Immaculate Conception (Towson) while serving at Greater Baltimore Medical Center as Chaplain from 1982 to 1990.

**JEROME TOOHEY** – In 1993, an individual alleged sexual abuse by Jerome Toohey in the mid to late 1980s. Toohey denies the allegation. This matter was widely covered in the media. Toohey served at St. Francis of Assisi from 1977 to 1984, and as Chaplain at Calvert Hall High School from 1982 to 1993 and Chaplain to the Deaf Community from 1984 to 1993. During the 1980s to early 1990s, Toohey also served on the Board of Directors for John Carroll High School and assisted at St. John (Hydes). He has been on leave, without faculties to perform ministry, since 1993.

**GERALD TRAGESSER** – In 1958, Gerald Tragegger was accused of sexual abuse in the mid to late 1950s. In 1958, Tragegger was sent for treatment in New Mexico and never returned for assignment in Maryland. Tragegger served at Immaculate Heart of Mary from 1956 to 1957 and at St. Clare in 1958.

*Possession of child pornography is immoral and a crime that causes great harm to children.*

**THOMAS RYDZEWSKI** – In December 2001, federal investigators arrested Rydzewski on charges of child pornography. Rydzewski's faculties to perform ministry were removed and he entered a residential treatment program. In July 2002, he pled guilty to possession of child pornography in federal court. Rydzewski served at St. Agnes from 1998 to 1999 and at the Cathedral Mary Our Queen from 2000 to 2001. Parents and parishioners at these parishes were informed of the charges and encouraged to contact the Archdiocese if they were aware of any abuse. The Archdiocese cooperated with investigators. The Archdiocese is not aware of any accusation of sexual contact between Rydzewski and any minor.

## Accused Religious Priests and Brothers

**JAMES AVANT (CAPUCHIN)** – In 1993, a woman alleged that her child had been sexually abused by James Avant in the early 1970s. These allegations were reported to the Capuchins. Avant had left the Capuchins in 1990. Avant served at Morgan State University starting in 1972, at St. Martin (Baltimore) from 1972 to 1978 and at the

Charles Lwanga Center from 1979 to 1984.

**FREDERICK BRINKMANN (REDEMPTORIST)** – In 1996, an individual alleged sexual abuse by Frederick Brinkmann during the late 1970s. The Archdiocese informed the Redemptorists of this allegation. Brinkmann

served at St. Michael (Baltimore) from 1977 to 1978.

**GERALD BUGGE (REDEMPTORIST)** – In 1985, Gerald Bugge admitted to engaging in inappropriate sexual activities with a minor in 1985. These allegations were reported to the Redemptorists and Bugge's faculties were re-

moved. Bugge served at St. Mary (Annapolis) from 1974 to 1980 and in 1985.

**DOUGLAS CARROLL (PALLOTINE)** – In 1990, the Pallotines informed the Archdiocese that Douglas Carroll admitted soliciting an underage individual

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in another state. Carroll was removed from ministry in 1990 and was laicized in 1998. Carroll served at St. Leo from 1985 to 1988.

**RICHARD DEAKIN (CAPUCHIN)** – In 1990, an individual reported to the Archdiocese that Richard Deakin had sexually abused her child during the 1980s. The Archdiocese informed the Capuchins of the allegation. Deakin had left the priesthood and Capuchins in 1988, and pled guilty to sex offenses relating to this allegation in 1990. Deakin served at St. Martin (Baltimore) from 1983 to 1987.

**DONALD DIMITROFF (CHRISTIAN BROTHER)** – In 1997, the Archdiocese of Baltimore learned from the Christian Brothers that an individual alleged sexual abuse by Donald Dimitroff in the early 1980s. Dimitroff served at Bishop Walsh High School from 1981 to 1983 and assisted with computer classes at St. Frances Academy in Baltimore in the early 1990s. He lived at the Christian Brothers residence at Calvert Hall High School from 1991 until 2002.

**JOHN DUGGAN (JESUIT)** – In 2002, a man alleged to the Archdiocese that his child had been sexually abused by John Duggan in the late 1960s to early 1970s. Duggan served at Loyola Blakefield High School from 1968 to 1970.

**JOSEPH GERG (BENEDICTINE)** – In 1997, an individual alleged sexual abuse by Joseph Gerg in the late 1960s to early 1970s. The Archdiocese reported this allegation to the Benedictines. Gerg

served at St. Benedict (Baltimore) from 1967 to 1969.

**PAUL KNAPP (REDEMPTORIST)** – In 1993, the Archdiocese of Baltimore learned from the Redemptorists that an individual alleged sexual abuse by Paul Knapp about 20 years earlier. Knapp served as Associate Pastor at St. Mary (Annapolis) from 1973 to 1981. He left the priesthood in 1995.

**ANTHONY LORENTO (PALLOTINE)** – In 1994, an individual alleged to the Archdiocese sexual abuse by Anthony Lorento in the early 1980s. The Archdiocese informed the Pallotines of the allegation. Lorento resided at the Pallotine Mission Office on Paca Street from 1978 to 1980 and served at St. Leo from 1980 to 1982.

**ARTHUR MAURER (JOSEPHITE)** – In 1997, the Archdiocese learned that Arthur Maurer had pled guilty in 1993 to a child sex offense that occurred out of state in 1992. Maurer died in 1993. He served at St. Francis Xavier from 1960 to 1961. He lived in Baltimore from 1966 to 1970, including service as a Chaplain at St. Joseph Hospital. He was retired and living in Baltimore from 1992 to 1993.

**TIMOTHY MURPHY (TRINITARIAN)** – In 1999, an individual alleged sexual abuse by Timothy Murphy in late 1960s to early 1970s. The Archdiocese notified the Trinitarians of this allegation, and Murphy's faculties to perform ministry were removed. Murphy served at DeMatha Catholic High School (Hyattsville) from 1967 to 1969, at St. Charles Borromeo (Pikesville) from 1969 to 1972, at Holy

Trinity Monastery from 1991 to 1999 and as part-time chaplain at St. Joseph Hospital (Towson) from 1997 to 1999.

**ROBERT NEWMAN (SONS OF CHARITY)** – In 1987, the Archdiocese of Baltimore learned that Robert Newman had admitted to sexually abusing several minors between the 1970s and mid 1980s. The Archdiocese informed the Sons of Charity of the incidents. Newman's faculties were removed. Newman served at St. Jerome (Baltimore) from 1982 to 1985 and at Most Precious Blood from 1985 to 1987.

**HENRY O'TOOLE (REDEMPTORIST)** – In 1992, an individual alleged sexual abuse by Henry O'Toole during the early 1970s. The Archdiocese notified the Redemptorists of this allegation. O'Toole served at Our Lady of Fatima from 1962 to 1980 and at St. Wenceslaus (Baltimore) from 1980 to 1983.

**DENNIS PECORE (SALVATORIAN)** – In 2002, an individual alleged sexual abuse in the mid 1970s by Dennis Pecore, who was then a religious brother. The Archdiocese notified the Salvatorians of the allegation. Pecore served at Holy Trinity (Glen Burnie) from 1975 to 1976. The Archdiocese has learned that after he left Maryland, Pecore became a priest and was later twice convicted of child sex offenses in Wisconsin. He was defrocked in 1995.

**THOMAS ROCHACEWICZ (REDEMPTORIST)** – In 1987, an individual alleged sexual abuse by Thomas Rochacewicz in the early 1980s. The Archdiocese notified the Redemptorists of the allegation. Later,

the Archdiocese received additional allegations of sexual abuse against Rochacewicz which reportedly occurred in the mid 1970s to mid 1980s. Rochacewicz served at St. Michael (Wolfe Street) from 1975 to 1986.

**FRANCIS SWEENEY (PAULIST)** – In 1993, Francis Sweeney disclosed that he had sexually abused two individuals during the late 1970s and early 1980s. The Archdiocese contacted the Paulists regarding this admission, and Sweeney was removed from active ministry. Sweeney served in campus ministry at the University of Maryland Baltimore County from 1972 to 1976 and again beginning in 1983; he served at the Catholic Community at Relay from 1982 to 1992, and as Chaplain at the Charlestown Retirement Community and at Our Lady of the Angels Chapel (Baltimore) from 1992 to 1993.

**JAMES TOULAS (REDEMPTORIST)** – In 1993, an individual alleged sexual abuse by James Toulas during the late 1960s and early 1970s at Sacred Heart of Jesus Parish. Toulas admitted to the abuse, which occurred while he was visiting Baltimore. The Archdiocese contacted the Redemptorists regarding this allegation, and Toulas's faculties were removed. Toulas served at Our Lady of Fatima from 1981 to 1993.

**WILLIAM WEHRLE (JESUIT)** – Archdiocesan files reflect William Wehrle was accused of sexual abuse in the mid 1980s. As a result, Wehrle was removed from his parish. Wehrle died in 1995. He served at St. Alphonsus (Woodstock) from 1982 to 1985.

## Accused priests of other dioceses

**BRUCE E. BALL (DIOCESE OF LA CROSSE, WISCONSIN)** – In 1993, the Diocese of La Crosse, Wisconsin informed the Archdiocese of two claims of sexual abuse against Bruce Ball during the time when he was a seminarian for the Diocese of La Crosse at St. Mary's Seminary and University in Baltimore. Ball was ordained in 1978 for the Diocese of LaCrosse. In 1993 he was incarcerated in Wisconsin for another incident of abuse. Ball was at St. Mary's Seminary from 1974 to 1976 and 1977 to 1978, and he served at Villa Maria (Timonium) from 1974 to 1975 and at Shrine of the Sacred Heart School (Baltimore) from 1975 to 1978.

**JOHN BANKO (DIOCESE OF TRENTON/METUCHEN, NEW JERSEY)** – In 2002, an individual alleged sexual abuse by John Banko beginning in the early 1970s while Banko was a seminarian for the Diocese of Trenton at St. Mary's Seminary and University in Baltimore. Banko was a student at St. Mary's Seminary from 1964 to 1972, and was ordained into the Diocese of Trenton, New Jersey in 1972. He served in the Diocese of Metuchen after it was divided from the Diocese of Trenton. The Archdiocese informed the Dioceses of Trenton and Metuchen of the allegation.

**LAURENCE BRETT (DIOCESE OF BRIDGEPORT)** – Beginning in 1973, numerous individuals alleged sexual abuse by Laurence Brett from the late 1960s to the mid 1970s. The allegations against Brett have been widely covered in the media. Brett served at Calvert Hall High School from 1969 to 1973, and from 1967 to 1973 at St. Jane Frances de Chantel, St. Patrick (Cumberland), and St. Pius X. Beginning in 1976, Brett served as Chaplain at the School Sisters of Notre Dame Motherhouse. He worked at a religious publisher in Washington DC until the early 1990s.

**WALTER EMALA (DIOCESE OF MEMPHIS)** – Archdiocesan files reflect that an allegation of sexual abuse by Walter Emala arose in 1975, at which time his faculties to perform ministry were removed. Since that time, a number of individuals alleged sexual abuse by Emala during the mid 1970s to mid 1980s. From 1968 to 1972, he served at Our Lady Queen of Peace, St. Clare (Essex) and Sacred Heart of Mary (Dundalk). He also served at Our Lady Queen of Peace from 1959 to 1960 and from 1972 to 1975.

**MARK HAIGHT (DIOCESE OF ALBANY)** – In 2002, an individual alleged sexual

abuse by Mark Haight in the mid 1970s. At the time of the alleged events, Haight was a seminarian for the Diocese of Albany at St. Mary's Seminary and University in Baltimore. Haight was ordained by the Diocese of Albany in 1976. The Archdiocese of Baltimore informed the Diocese of Albany of the allegation and learned that Haight was removed from ministry in 1996 and that the Diocese of Albany had settled two cases involving allegations of child sexual abuse against Haight. Haight was a student at St. Mary's Seminary from 1972 to 1975, and served at Spring Grove Hospital from 1973 to 1974 and at St. Ambrose Church (Baltimore) from 1974 to 1975.

**JOHN HAMMER (DIOCESES OF YOUNGSTOWN AND SAGINAW)** – After undergoing treatment at St. Luke Institute, John Hammer of the Diocese of Youngstown served as a Chaplain at St. Agnes Hospital from 1986 to 1989. The Archdiocese received no information of misconduct by Hammer while in Baltimore, but in 1989 decided that because of his history he should not even be engaged in hospital ministry. The Archdiocese of Baltimore informed the Diocese of Youngstown that Hammer's faculties to perform ministry in the Archdiocese

of Baltimore were being removed in 1989. In 2002, the Archdiocese of Baltimore learned that Hammer had been serving as a priest in the Diocese of Saginaw since 1990. He resigned in April 2002 because of an allegation of sexual abuse from before 1986.

**MICHAEL LAMOUNTAIN (DIOCESE OF PROVIDENCE)** – In 2001, an individual alleged sexual abuse by Michael LaMountain in the mid 1970s. LaMountain was a seminarian for the Diocese of Providence at St. Mary's Seminary and University in Baltimore from 1972 to 1976 and was ordained by the Diocese of Providence in 1976. The Archdiocese notified the Diocese of Providence of this allegation. The Archdiocese has learned that in 1999, LaMountain pled guilty to nine counts of child sex offenses occurring between 1979 and 1992. LaMountain assisted as a seminarian at Most Precious Blood Parish from 1974 to 1976.

**THOMAS B. LEE (ARCHDIOCESE OF SEOUL, KOREA)** – In 1993, an individual alleged sexual abuse by Thomas B. Lee in the early 1970s. The Archdiocese of Baltimore notified the Archdiocese of Seoul of this allegation.

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Lee lived at Immaculate Heart of Mary (Towson) from 1970 to 1974 while studying at Johns Hopkins University.

**KENNETH MARTIN (DIOCESE OF WILMINGTON)** – In 2001, it was reported that Kenneth Martin had been arrested for child sex offenses relating to a time when he was a lay teacher at Loyola Blakefield High School in the 1970s. Martin taught at Loyola Blakefield from 1970 to 1986, and he assisted as an organist at Nativity Church (Timonium) during this time. He was ordained a priest of the Diocese of Wilmington in

1989 and assisted occasionally at the Basilica of the Assumption of the Blessed Virgin Mary in the late 1990s to early 2000s. He is on administrative leave from the Diocese of Wilmington and has no faculties to perform ministry.

**FRANCIS McGRATH (DIOCESE OF TRENTON)** – In 1995, an individual alleged sexual abuse by Francis McGrath in the early 1970s when McGrath was a seminarian for the Diocese of Trenton at St. Mary's Seminary and University in Baltimore. The Archdiocese notified the Diocese of Trenton of this allegation. In 2002, another individual alleged

abuse by McGrath in the mid 1970s. McGrath was a student at St. Mary's Seminary from 1972 to 1974 and from 1976 to 1977, and was ordained by the Diocese of Trenton in 1978. He assisted with classes from Gilman School from 1972 to 1973, and served at Our Lady of Good Counsel (Baltimore) from 1973 to 1974, at Calvert Hall College High School from 1974 to 1976 and at St. Anthony of Padua (Baltimore) from 1976 to 1977.

**RAYMOND MELVILLE (DIOCESE OF PORTLAND, MAINE)** – In 2001, a Maine newspaper article reported a lawsuit contain-

ing allegations of sexual abuse against Raymond Melville. In the article, the plaintiff's attorney alleged abuse by Melville while he was a seminarian for the Diocese of Portland at St. Mary's Seminary and University in Baltimore. The attorney has not provided any further information regarding the claim. Melville left the priesthood in 1997. He was a student at St. Mary's Seminary from 1979 to 1985 and was ordained by the Diocese of Portland in 1985. He served at Our Lady of Good Counsel (Baltimore) from 1980 to 1984 and at the University of Maryland Hospital from 1982 to 1983.

## Commitment to action: Protecting and healing

Through our actions and inactions, I and my fellow bishops have opened a gulf between bishops and priests and the people we serve. The first step in bridging this chasm, rebuilding trust and achieving reconciliation, is reaching out to – and personally apologizing to – the victim-survivors of abuse by clergy.

• Along with Bishops Newman, Bennett and Malooly and other diocesan leaders, I will meet with victim-survivors to listen to their concerns and personally apologize – until every victim who desires such a meeting has been heard.

### To Protect Children

Nothing is more important than protecting children. For some two decades, we have worked toward this goal, as it relates to child sexual abuse. We are ashamed that we have not always succeeded. Therefore, we must do more.

A public accounting is the first step – openness helps prevent abuse; secrecy enables it. We must make clear that child sexual abuse is abhorrent, a crime and a sin. There is no place in the priesthood and religious life for those who sexually abuse children. And all priests and lay leaders must clearly understand: there is no place in any Church ministry for those who sexually abuse children. We will not take risks with parents' children.

• All priests, deacons, lay, parish and school leaders participated in the Archdiocese's first mandatory convo-

cation on child sexual abuse on August 29, 2002, at which we:

- Trained leaders to ensure a safe environment for children;
  - Updated and clarified Archdiocesan policies and procedures on preventing, responding to and reporting sexual abuse; and
  - Laid the foundation for a system that ensures accountability, through reporting and site visits.
- The leaders present at the convocation, in turn, are required to train all employees who come in contact with children – as well as all new employees – when they return to their schools, parishes and other places of employment.
- We have reviewed and updated our Child Protection Policy to include new protections and enact a zero tolerance policy for offenders.
  - We are reviewing and updating all screening procedures and background checks for seminarians which have been considerably tightened in the past fifteen years.
  - All people in positions of ministry will have criminal background checks performed.
  - All volunteers with direct access to children will be subject to reference checks and will be checked against Maryland's sex offender registry.
  - Children involved in Church activities will be instructed that they should not be treated or touched by

adults in a manner that makes them uncomfortable – and encouraged to report such concerns to their parents and/or a designated adult.

### To Promote Healing

- We will continue to provide for treatment and counseling for all victim-survivors who come forward.
- We will continue to report all situations where there is reason to believe a child has been abused to civil authorities, cooperating fully with criminal investigations and prosecutions.
- We will make public, to the affected parishioners and to the media, all credible accusations of abuse.
- We will continue to rely on an Independent Review Board, comprised overwhelmingly of lay people, to make recommendations concerning abuse cases and policies.
- We will remove from ministry all priests and others credibly accused of abuse.
- We will retain a lay social worker dedicated to victim outreach.
- We have established a toll-free number, (866) 417-7469, staffed to receive calls concerning child sexual abuse and to provide help.

Our actions and words must leave not an ounce of doubt that those who harm children have no place in the Church, that children will be safe, and that we embrace those who have been hurt.

**Anyone who knows of or suspects  
child abuse by a priest,  
employee or volunteer of the  
archdiocese should contact  
the archdiocese at  
(866) 417-7469,  
as well as the appropriate state authorities.**



# Answer scandal with witness, service and holiness

*Continued from page 1*

men who have served in the Archdiocese and have been accused of child sexual abuse. We also are releasing an accounting of the funds expended as a result of this issue. This is part of the transparency and openness called for in the Charter for the Protection of Children and Young People approved by the U.S. bishops in Dallas.

My fellow bishops and I must respond to the violence already visited on our children by saying we are sorry. At times, we have let our fears of scandal override the need for the kind of openness that helps prevent abuse. In the past, we sometimes have responded to victims and their families as adversaries, not as suffering members of the Church. I am deeply sorry for the harm done to children entrusted to our care.

As a result, the Catholic Church in the United States has been experiencing a crisis of trust – a crisis brought on by horrible and criminal actions, and by inaction and secrecy. Our faith calls upon us as believers to forgive. But we leaders of the Church must earn forgiveness and rebuild trust by being resolute, consistent, open and accountable in our actions. We make an absolute commitment:

- To protect children;
- To reach out to victim-survivors of abuse;
- To ensure that there is no place in ministry in our Church for those who harm children; and
- To commit to the truth, reaching out to victim-survivors and preventing future abuse, with:
  - Public disclosure of priests and others credibly accused of child sexual abuse,
  - Public disclosure of amounts paid in counseling assistance and to settle lawsuits, and
  - Public disclosure of costs associated with priests removed from ministry due to abuse.

I realize that releasing decades of information on one day may be overwhelming and disturbing to many among the faithful. I understand that transparency must be an ongoing process. Our accounting is based on what we know today, and may change based on information that comes to light in the months and years ahead. I pledge that if and when we learn more, we will report more. We will not make public any information concerning victims. However, I share the concern of some that this release of information, while intended to bring healing, could cause pain to some victims who fear that disclosing their abusers' names may bring them unwelcome attention.

Recognizing each of these realities, I have come to the conclusion that public disclosure is the right thing to do. Ultimately, there is nothing to be gained by secrecy except the avoidance of scandal. And rather than shrinking from facing this scandal – which, too often, has allowed it to continue – we must address it with humble contrition, righteous anger and public outrage. Telling the truth cannot be wrong.

I pray our actions will:

- Help provide survivors with the strength to come forward, knowing they are not alone and their Church values and believes them – so we may apologize and offer assistance.
- Help protect children by rooting out and preventing this evil – making clear that the Church will not tolerate child sexual abuse, and shining a purifying and healing light where darkness has allowed abuse to continue.
- Help remove suspicion from the priests who serve and guide our parishes and our people. They are the heart and soul of our Church, and we have no reason to

*'Child sexual abuse, regardless of any other factor, is evil.'*

believe that any among them has committed the crime of child sexual abuse.

Since the mid-80s, the Archdiocese has worked to take an aggressive stance in dealing with child sexual abuse. We have a long history of removing priests accused of misconduct. Prior to this disclosure, allegations of child sexual abuse by 28 priests who served in the Archdiocese have been made public. But as with society, our understanding of this crime has evolved over the years. In years past, insufficient understanding led to insufficient action.

The Charter for the Protection of Children and Young People is very clear on what it means by child sexual abuse: "Sexual abuse [includes] contacts or interactions between a child and an adult when the child is being used as an object of sexual gratification for the adult. A child is abused whether or not this activity involves explicit force, whether or not it involves...physical contact, whether or not it is initiated by the child, and whether or not there is discernible harmful outcome."

While this definition is broader than that contained in civil laws concerning child sexual abuse, the Archdiocese will act in accord with this standard. We will allow civil authorities to make determinations of what is legal or illegal. We will allow the medical establishment to determine what constitutes mental illness or health. The Church will focus on right and wrong.

Child sexual abuse, regardless of any other factor, is evil. Those who commit child sexual abuse will not continue in any form of ministry. Since the 1930s, according to our records, 41 diocesan priests and 42 religious men and priests of other dioceses have been accused of child sexual abuse in the Archdiocese of Baltimore – including 26 who died before victims came forward. None is currently in any ministry in the Archdiocese.

Additionally, as steward of the donations you entrust to the Church for good works, I have a responsibility to account for our expenditures. We have attempted to focus the use of these funds, as it relates to child sexual abuse, on healing – including treatment for those who were harmed as children, as well as priests whose sickness has manifested itself in acts of evil.

According to Archdiocesan records, in the past 20 years, insurance carriers for the Archdiocese and religious communities have reached settlements totaling \$4.1 million in eight cases involving child sexual abuse. These settlements were negotiated and paid by insurance companies, not with Archdiocesan funds. A small amount, totaling approximately \$32,000, was paid to victims by perpetrators. The facts in six of the eight cases where settlements were reached, accounting for almost all of the funds paid to victims, were public and covered in the media.

Additionally, a review of available Archdiocesan records indicates that, in the last 15 years, \$419,186 has been paid for victims' counseling expenses, \$112,520 was paid in legal expenses for representation of accused priests, \$616,201 for basic living expenses for suspended priests, and \$387,019 for psychiatric treatment and ordinary medical expenses for suspended priests.

I encourage you to read the more detailed information regarding accused priests and financial information at the Archdiocese's website, [www.archbalt.org](http://www.archbalt.org), picking up a copy of The Catholic Review parish, if you are not a subscriber.

I am determined to improve communication within our Catholic community within our Archdiocese. On our website and in The Catholic Review, you will find a series of 10 listening sessions, throughout the Archdiocese, I and my fellow bishops will hear and address the concerns of our community. I also would like to continue to the discussion I am initiating today – regarding the matters of import in the Church – using technology. I would be grateful if you would register your email by visiting the homepage of our website, or by email at [communications@archbalt.org](mailto:communications@archbalt.org). We will begin sending a weekly email update to keep the faithful informed of the Church's work, and, hopefully, to spark for broader discussion of our faith.

The Church, like all institutions comprised of human beings, will encounter people who do bad. Among the 12 men chosen by Christ, one betrayed. The opportunity to rise above betrayal, and continue to do good in the name of Jesus, lies in how an institution responds. If Judas' betrayal had not been confronted, and if the other 11 had not carried on in service, the Church and its centuries of good work would not exist. We each must answer evil with personal holiness. While taking responsibility for the actions of priests who abused children – and serving the victims harmed – we must rededicate ourselves to the mission and faith served by the remaining 11 apostles.

In times of scandal and drift, leaders and saints renew the Church. During the years following the Reformation, one such leader, St. Francis de Sales, stepped forward to help reclaim the Church from corruption and sin. He described the scandals of his day as "the spiritual equivalent of murder." That phrase rings especially true today, in confronting the harm done to children when a person they trust – parents – trust completely, abuses their trust and their lives.

Survivors of abuse, who summon the courage to testify about the damage done to their lives and their families, are leaders helping to renew the Church today. Priests who serve selflessly and protect consistent souls entrusted to our care, are leaders renewing the Church today. And the many people – including religious and laity – living our mission of service, are leaders renewing our Church today.

We bishops have a responsibility to recommend ourselves to loving and serving the faithful. I humbly ask for forgiveness for my mistakes. Please pray for me so I may better serve.

Now, is a pivotal time for our Church. Now is the time to answer scandal with witness, service and holiness. We must rededicate ourselves to embody Christ on earth. We must come together, rather than turn away, in response to this terrible problem, restoring trust at every level of our Catholic community. I pray that from this pain, our Church will emerge, purified and more holy. We must please God, we must lead and we must serve.

Sincerely yours in Christ,

*William H. Keeler*

Cardinal William H. Keeler