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Proof of Claim form: Ric J.J. Romero (JD122B)

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Proof of Claim form: Ric J.J. Romero (JD122B)

Content Notice

This item is part of the Archdiocese of Santa Fe Institutional Abuse Collection, and it may contain descriptions of physical, emotional, sexual, and religious abuse, including abuse of minors. Other potentially sensitive topics within the collection include mental health conditions, substance abuse, and other forms of violence.

Resources are available if you or someone you know needs support for any reason.

For the National Sexual Assault Hotline, call 800-656-HOPE (4673) or go to <https://hotline.rainn.org/online>

For the 988 Suicide and Crisis Lifeline, call or text 988, or go to <https://chat.988lifeline.org/>

For the Substance Abuse and Mental Health Services Administration Helpline, call 1-800-662-4357

For crisis treatment in New Mexico: <https://www.nmhealth.org/contact/crisis/>

Survivors Network of those Abused by Priests resources: https://www.snapnetwork.org/resources_for_survivors

To report abuse:

- <https://archdiosf.org/report-abuse>
- <https://www.reportbishopabuse.org/>

To report child abuse:

- <https://www.childhelpline.org/>

Keywords

child sexual abuse, church abuse, New Mexico, Archdiocese of Santa Fe

Disciplines

Catholic Studies | Ethics in Religion | Religion Law | United States History

JWS 122B

FILED
at 11:23 o'clock AM

MAY 28 2019

United States Bankruptcy Court
Albuquerque, New Mexico

UNITED STATES BANKRUPTCY COURT
FOR THE DISTRICT OF NEW MEXICO

In re:

ROMAN CATHOLIC CHURCH OF THE
ARCHDIOCESE OF SANTA FE, a New Mexico
corporation sole,

Debtor.

Chapter 11

Case No. 18-13027-t11

CORRECTED SEXUAL ABUSE PROOF OF CLAIM

This form has been corrected solely with respect to the address for hand delivery.

IMPORTANT:

THIS FORM MUST BE RECEIVED NO LATER THAN
June 17, 2019 AT 5:00 P.M. (PREVAILING MOUNTAIN TIME)

Carefully read Notice and Instructions that are included with this **CONFIDENTIAL PROOF OF CLAIM** and complete all applicable questions. Send together with one copy to: Clerk of the United States Bankruptcy Court, District of New Mexico at the following address: Office of the Clerk of Court-ATTN SEALED DOCUMENTS, U.S. Bankruptcy Court, District of New Mexico, Pete V. Domenici U.S. Courthouse, 333 Lomas Blvd. NW, Suite 360 Albuquerque, NM 87102. If you prefer to hand deliver the completed Confidential Proof of Claim form to the Clerk, the physical address for hand delivery is Clerk of the United States Bankruptcy Court, District of New Mexico, 333 Lomas Blvd. NW, Suite 360 Albuquerque, NM.

If you mail or deliver the Confidential Proof of Claim form it must be received by the Clerk no later than 5:00 p.m. (prevailing Mountain Time) on June 17, 2019.

YOU MAY WISH TO CONSULT AN ATTORNEY REGARDING THIS MATTER.

AND YOU MAY ALSO OBTAIN INFORMATION FROM THE OFFICIAL COMMITTEE OF UNSECURED CREDITORS BY CALLING TOLL FREE AT 888-570-6217.

FAILURE TO COMPLETE AND RETURN THIS FORM MAY RESULT IN YOUR INABILITY TO VOTE ON A PLAN OF REORGANIZATION AND RECEIVE A DISTRIBUTION FROM THE ROMAN CATHOLIC CHURCH OF THE ARCHDIOCESE OF SANTA FE, COMMONLY KNOWN AS THE ARCHDIOCESE OF SANTA FE (THE "ARCHDIOCESE").

UNLESS YOU INDICATE OTHERWISE IN PART 1 BELOW, YOUR IDENTITY WILL BE KEPT STRICTLY CONFIDENTIAL, UNDER SEAL, AND OUTSIDE THE PUBLIC RECORD OF THE BANKRUPTCY COURT. HOWEVER, THIS PROOF OF CLAIM AND THE INFORMATION IN THIS PROOF OF CLAIM WILL BE PROVIDED

PURSUANT TO COURT-APPROVED CONFIDENTIALITY GUIDELINES TO THE ARCHDIOCESE, THE OFFICIAL COMMITTEE OF UNSECURED CREDITORS AND TO SUCH OTHER PERSONS AS THE BANKRUPTCY COURT DETERMINES NEED THE INFORMATION IN ORDER TO EVALUATE THE CLAIM.

THIS PROOF OF CLAIM IS FOR SEXUAL ABUSE CLAIMANTS ONLY.

For the purposes of this Proof of Claim, a **Sexual Abuse Claim** is defined as any Claim (as defined in section 101(5) of the Bankruptcy Code) against the Archdiocese resulting or arising in whole or in part, directly or indirectly from any actual or alleged sexual conduct or misconduct, sexual abuse or molestation, indecent assault and/or battery, rape, pedophilia, ephebophilia, or sexually-related physical, psychological, or emotional harm, or contacts, or interactions of a sexual nature between a child and an adult, or a nonconsenting adult and another adult, sexual assault, sexual battery, sexual psychological or emotional abuse, humiliation, or intimidation, or any other sexual misconduct, and seeking monetary damages or any other relief, under any theory of liability, including vicarious liability, any negligence-based theory, contribution, indemnity, or any other theory based on any acts or failures to act by the Archdiocese or any other person or entity for whose acts or failures to act the Archdiocese is or was allegedly responsible.

For Purposes of this Proof of Claim, a **Sexual Abuse Claimant** is defined as the person asserting a Sexual Abuse Claim against the Archdiocese, or if a minor, then his parent or legal guardian.

TO BE VALID, THIS PROOF OF CLAIM MUST BE SIGNED BY YOU OR YOUR ATTORNEY. IF THE SEXUAL ABUSE CLAIMANT IS DECEASED OR INCAPACITATED, THE FORM MAY BE SIGNED BY THE SEXUAL ABUSE CLAIMANT'S REPRESENTATIVE, EXECUTOR OF THE ESTATE OR THE ATTORNEY FOR THE ESTATE. IF THE SEXUAL ABUSE CLAIMANT IS A MINOR, THE FORM MAY BE SIGNED BY THE SEXUAL ABUSE CLAIMANT'S PARENT OR LEGAL GUARDIAN, OR THE SEXUAL ABUSE CLAIMANT'S ATTORNEY.

Penalty for presenting fraudulent claim: Fine of up to \$500,000 or imprisonment for up to 5 years, or both. 18 U.S.C. §§ 152 and 3571.

PART 1: CONFIDENTIALITY

THIS SEXUAL ABUSE PROOF OF CLAIM (ALONG WITH ANY ACCOMPANYING EXHIBITS AND ATTACHMENTS) WILL BE MAINTAINED AS CONFIDENTIAL PURSUANT TO COURT-APPROVED GUIDELINES UNLESS YOU EXPRESSLY REQUEST THAT IT BE PUBLICLY AVAILABLE BY CHECKING THE BOX AND SIGNING BELOW. ONLY THE SEXUAL ABUSE CLAIMANT MAY WAIVE CONFIDENTIALITY IN THIS PART 1.

- I do not want this Proof of Claim (along with any accompanying exhibits and attachments) to be kept confidential. Please verify this election by signing directly below.

Signature: _____

Print Name: _____

Telephone No.

Fax No.

E-mail address

PART 3: NATURE OF COMPLAINT

(Attach additional separate sheets if necessary)

NOTE: IF YOU HAVE PREVIOUSLY FILED A LAWSUIT AGAINST THE ARCHDIOCESE IN STATE OR FEDERAL COURT, YOU MAY ATTACH THE COMPLAINT. IF YOU DID NOT FILE A LAWSUIT, OR IF THE COMPLAINT DOES NOT CONTAIN ALL OF THE INFORMATION REQUESTED BELOW, YOU MUST PROVIDE THE INFORMATION BELOW.

- a. Who committed the acts of sexual abuse or other wrongful conduct?

Fr. William "Bill" Goltz sexually abused me as a child. He was able to do so because he was empowered and protected by the Archdiocese of Santa Fe, St. John the Baptist Parish, and the Servants of the Paraclete.

- b. What is the position, title or relationship to you (if known) of the abuser or individual who committed these acts?

My family attended St. John the Baptist Parish and I was an altar server. Fr. Goltz was the assistant parish priest, arriving sometime around the spring of 1968. He made friends with my family right away – coming over for dinner, spending time with me and my siblings, always very friendly. My parents loved it. They were people of deep faith, and to be so close to a priest like Fr. Goltz was a great honor to them.

- c. Where did the sexual abuse or other wrongful conduct take place? Please be specific and complete all relevant information that you know, including the City and State, name of the School (if applicable) and/or the name of any other location.

It took place in the sacristy, the storage room, and rectory of St John the Baptist, and in his car in various places including Albuquerque and the road between Albuquerque and Santa Fe.

- d. When did the sexual abuse or other wrongful conduct take place?

1. If the sexual abuse or other wrongful conduct took place over a period of time (months or years), please state when it started, when it stopped, and how many times it occurred.

Fr. Goltz started sexually abusing me around the spring of 1968, and the sexual abuse stopped when Fr. Goltz left Santa Fe in 1969. By my calculus and estimation, Fr. Goltz sexually abused me over 250 times in this period of time.

2. Please also state your age(s) and your grade(s) in school (if applicable) at the time the abuse or other wrongful conduct took place.

I was 14 years old when Fr. Goltz started abusing me and about 15 when he left.

- e. What happened (describe what happened):

The first time Fr. Goltz abused me was in 1968. I was fourteen. He took me to a storage room in the sacristy, and told me he “wanted to drink my boy’s milk.” I had no idea what Fr. Goltz meant – and no idea what he was doing when he began performing oral sex on me. I was extremely confused and disturbed, but I did not resist because it was my job as an altar boy to cooperate with the priest and do what the priest wanted.

The abuse was frequent after that. As altar servers, we were on a one-month rotation between morning and evening Masses. When I served morning Mass for Fr. Goltz, the abuse was more sporadic – sometimes he would ask my parents to take me to lunch after the 11:00 or 12:00 Mass on Sundays, but would take me to the rectory to abuse me first. When I was on the evening Mass rotation, however, Fr. Goltz would sexually abuse me every day, after Mass. Sometimes, Fr. Goltz would tell my parents that he needed to take me down to Albuquerque to serve a Mass, perform a funeral service, etc. On the drive down to Albuquerque, he would pull off to a secluded area and abuse me. On the drive back up from Albuquerque, he would do the same thing. When we were in Albuquerque, Fr. Goltz would frequently take me shopping, and buy me expensive gifts (like model airplanes) that my parents could not have afforded.

The abuse always included Fr. Goltz performing oral sex on me. Frequently, Fr. Goltz would also digitally penetrate my anus while performing oral sex on me. He never wanted me to touch him, just to stay still and quiet while he did what he wanted with my body.

I thought it was my job. I was always very uncomfortable when Fr. Goltz abused me, but I thought it was my job to comply. He reinforced this notion regularly, telling me how much I was helping him by letting him do these things to me.

- f. Did you tell anyone about the sexual abuse or other wrongful conduct and, if so, who did you tell and when (this would include parents; relatives; friends; the Archdiocese; attorneys; counselors; and law enforcement authorities)?

The only person I told was my best friend, because he was being fondled by a teacher. We were too embarrassed to say anything to anyone, until one day in high school I did say something. I was confused about myself and my sexuality and went to speak with Fr. Jerome Plotkowski in confession. As I feared, he betrayed my trust and told the other faculty. Soon the whole school saw me as homosexual. I never told anyone else after that, until I spoke with my attorneys in March 2019.

- g. Identify any church or religious organization you have belonged to or have been affiliated with.

I was raised in a strong Catholic family and was an altar boy. I have also been part of the Knights of Columbus, and for the last 15 years I have been a Penitente of New Mexico.

- h. State whether there were any witnesses to the abuse. If there were any witnesses, please list their name(s) and any contact information you have.

None. It always happened before anyone got to church, or after everyone had left, or on the road (where we were isolated).

PART 4: IMPACT OF COMPLAINT
(Attach additional separate sheets if necessary)

(If you are uncertain how to respond to this Part 4, you may leave this Part 4 blank, but you will be required to complete this Part 4 within thirty (30) days after a written request is made for the information requested in this Part 4)

1. What injuries (including physical, mental and/or emotional) have occurred to you because of the act or acts of sexual abuse or other wrongful conduct that resulted in the claim (for example, the effect on your education, employment, personal relationships, health, and any physical injuries)?

When Fr. Goltz left New Mexico in 1969 to return to Iowa, where he was from, he kept in touch with my family by mail. He always sent separately addressed letters to me. My parents were delighted by this – they thought it made me special, to be receiving letters from a priest. In the letters, Fr. Goltz would profess his love for me, tell me he kept my picture by his bedside, and would invite me to visit him. Sometimes, the letters would be much more explicit, describing sexual acts he wanted to perform on me. I burned most of the letters a few years ago, when I found them in my old room after my parents died – but I have attached copies of a couple of the letters that survived that purge. They horrify and disgust me.

As a teenager, after Fr. Goltz left Santa Fe – and for decades after – I became a very promiscuous sex addict, letting men do what they wanted to me. I let myself be used by many other priests, as a young adult. A few were kind to me, but many used me sexually and then abandoned me. I thought this was normal – it was what Fr. Goltz had taught me. At the age of 21, I began drinking. Around the age of 22, I met a priest named John Esquivel. He convinced me that he loved me, and then used me sexually at his leisure. He taught me to drink whisky, to dull pain and to push off bad memories. He sold my body to other priests. He would come in and out of my life periodically over the course of nearly

two decades, taking advantage of the toxic model of abusive relationships seared into my mind by Fr. Goltz.

By chance, I ran into Fr. Goltz in the mid-80's, at a bar in Albuquerque called the Ranch (which is now called Sidewinders). He was there at a table with a group of other priests. I said hello to Fr. Goltz – hoping that he would be friendly, after all of his letters, that he would recognize me and welcome me. Instead, Fr. Goltz recoiled. He said “I don't know you – get away from me.” The sense of hurt and rejection was absolutely brutal, and cut fatally into the last living pieces of my self-worth.

I was a promiscuous young gay man in the mid-70's and all through the 80's, living with complete apathy, drinking heavily all throughout, with no self-esteem, self-regard, or hope for the future. I was diagnosed with HIV/AIDS in 1993. Since 1993, I have had seven bouts of pneumonia; four bouts of cellulitis in my left leg; and a Kaposi's sarcoma diagnosis in 1996. The sarcoma was in my legs. The treatment (with a doctor in Santa Fe named Diane Goade) nearly crippled me. I did at least quit drinking, so as not to further accelerate my death.

There were many times I contemplated suicide – always related to a priest, either Fr. Goltz or other priests in Santa Fe or Albuquerque who convinced me through their actions that I was worthless. I have lived with these feelings of indescribable shame and worthlessness since I was a teenager, since Fr. Goltz taught me that I was an object and not a person.

I looked for a reconciliation of my faith and a reclaimed sense of self-worth in many places – and with many priests – but never seemed to find anything close. In 2004 – exhausted by this fruitless search – I joined the Hermanos Penitentes. With the Hermanos, I have finally come to a place of relative peace. The Penitente life has been a means of addressing the feelings of worthlessness and isolation that hounded me all through my adult life. I take on the most difficult tasks within my *morada*. Despite my wounded body and soul, I am tireless for the work of the Brotherhood, and that has helped me to find peace and to regain some of my self-respect. I have been slowly learning to see myself as a human being with worth and value, after all these years. The love that I receive from the Hermanos, for my work and dedication and faith, is a means of healing for me. They love me for who I am, and I love them, and the work of the brotherhood, for what it has given back to me.

Still, I am not able to tell the Hermanos the truth of what happened to me as a child. At the end of the day, the Penitente brotherhood is still deeply traditional, and to speak against a priest is to speak against God. So, I keep my secret even from them, from my brothers in the *morada*. This hurts me in a new way.

Telling my story through this legal process gives me a new feeling of hope. I have now told the story of Fr. Goltz for the first time, and gotten the weight of his wrongdoing off of my chest and shoulders for the first time in over fifty years. I feel lighter, now. It is my sincere hope that someday, I will find a full reconciliation, with myself and with my faith, and that I will be able to live and die in peace – right with God, respecting Him and respecting myself.

2. Have you sought counseling or other treatment for your injuries? If so, with whom and when?

No. I have always been too ashamed to tell anyone what had happened. I am looking into counseling now, for the first time, but have still not had any at this point.

PART 5: ADDITIONAL INFORMATION

1. Prior Claims: Have you filed any claims in any other bankruptcy case relating to the sexual abuse described in this claim.

Yes No (If "Yes," you are required to attach a copy of any completed claim form.)

If "Yes," which case(s):

2. Settlements: Regardless of whether a complaint was ever filed against any party because of the sexual abuse or other wrongful conduct, have you settled any claim relating to the sexual abuse or other wrongful conduct described in this claim?

Yes No (If "Yes," please describe, including parties to the settlement. You are required to attach a copy of any settlement agreement.)

3. Bankruptcy. Have you ever filed bankruptcy? Yes No (If "Yes," please provide the following information:

Name of Case: _____ Court: _____

Date filed: _____ Case No. _____

Chapter: 7 11 12 13 Name of Trustee: _____

4. State whether you have previously commenced any lawsuit seeking damages for the identified sexual abuse. If yes, please state: NO

a. Where and when you commenced the lawsuit:

b. The parties to the lawsuit:


c. The case number if any:

d. The result of the lawsuit:

Sign and print your name. If you are signing the claim on behalf of another person or an estate, print your title.

Under penalty of perjury, I declare the foregoing statements to be true and correct.

Date: April 8, 2019

Signature: 

Print Name: Ric J. Romero

Relationship to Sexual Abuse Claimant: self

M. GREGOR, Iowa
52157
March 23, 1970

Dear Richard,

Pleased to receive word from you, and also the photo - a very good one - but what else could it be!

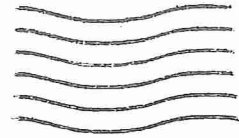
This little note will have to suffice for an Easter greeting card, along with the enclosed.

Was surely surprised to hear of Fr. Gall's transfer! At this writing, it looks very much like I will be returning to New Mexico, going first to 2348 Pajante Road, S.W. in Albuquerque. Will let you know just when. Perhaps, I can plan to stay overnight at El Rito Motel (I think that's the name) by passing thru Santa Fe on my way.

Dreaming every night,

Your friend,
Fr. Bill

w. 90142
McGregor, Iowa
52157



Richard Romero
1714 5th Street
Santa Fe, New Mexico
87501

1-4-73

Dear Richard,

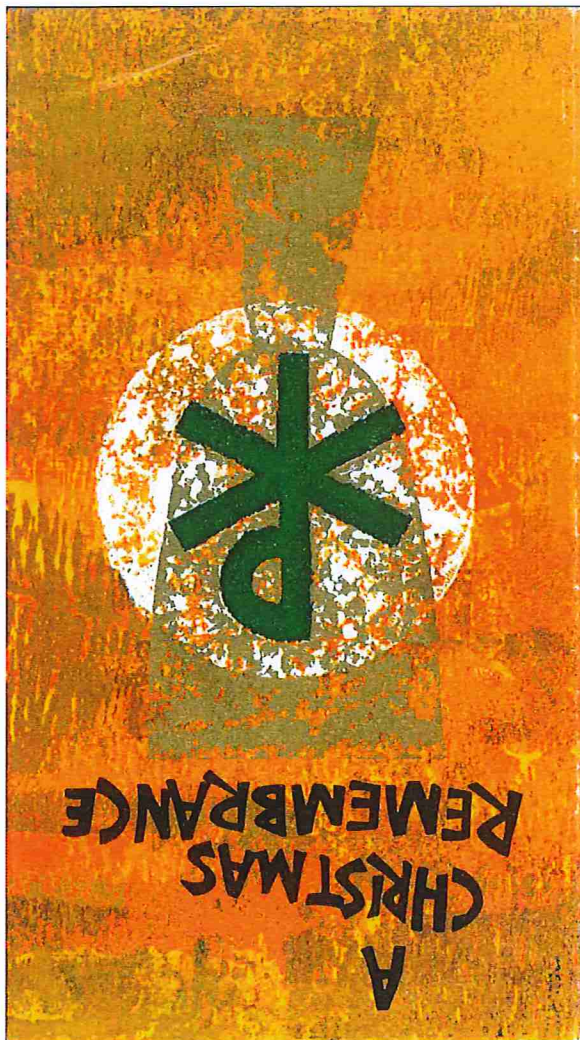
Was so terribly, terribly pleased to receive your greetings - I could express adequately if you were here.

Failed to take a full 3 weeks vacation this past summer - hence failed to get down your way - substitutes are almost impossible to find - maybe if I start now to line one up, I will make it this summer - please let me know what time of the summer you would like me to come. If you would like, you could come up for a little visit, then both of us could drive back south - or I would come down first and both of us could drive back up here. If you would like to fly up or fly back, I'll pay your ticket - just let me know.

Your card ~~is~~ had an Albuquerque cancellation on it, however, I am assuming you are in residence with your parents, so am sending this card there. If you are not there, I am sure they will forward it.

You are not ~~merely~~ ^{over,} in my best thoughts and wishes, but on my night stand (thanks to you).

With the enclosed have for yourself and someone you would like to treat a couple big, big juicy steaks? Love, Bill
You are the kindest and best.



The
 Blessings of Christmas

The peace of God
 The love of man
 Enduring joy be yours

May my remembrance
 of you at the altar
 be a source
 of many blessings

117 6th St. S.E.
Hampton, La. 50441

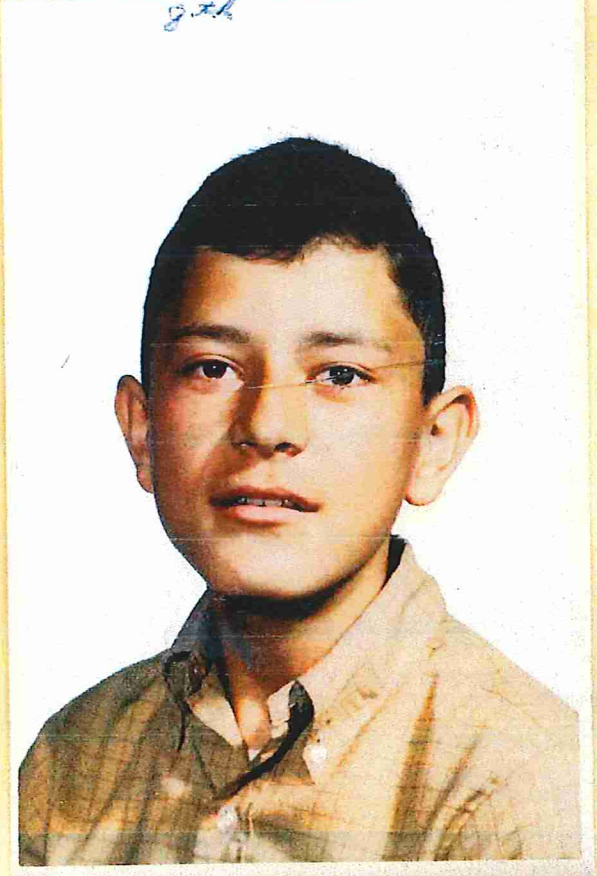
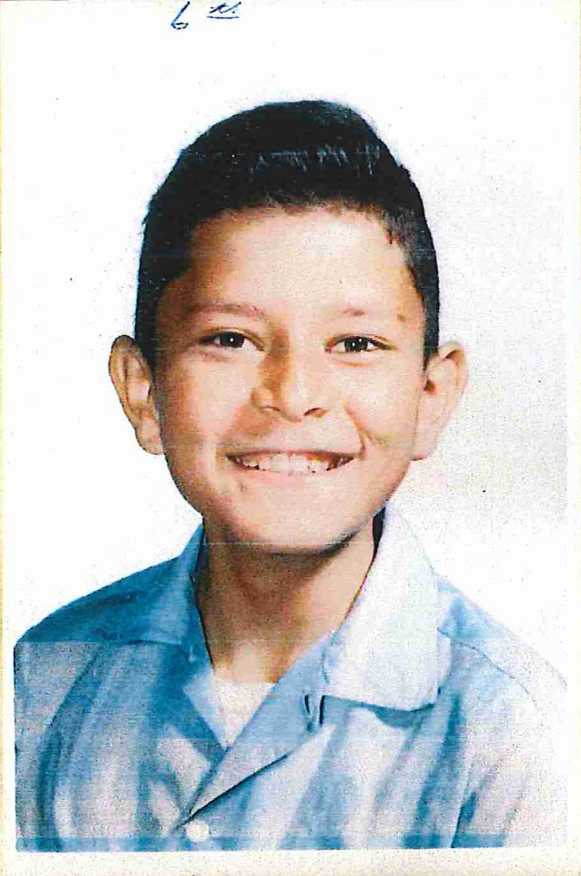


Richard Romero
1714 5th St.
Santa Fe, New Mexico
87501



5th + 6th grades 10 yrs old A
64-65 65-66
11 yrs old V
6th

7th + 8th grades 12 yrs old A
66-67 67-68
13 yrs old V
8th



Dearest "Dick"

the tan letter can be shared with the family in case they ask about me - but not this green one.

Been wanting to write for several months - was kind of afraid - thought maybe I had offended you by my last letter, or maybe someone had found out how I feel about you. Was going to take a chance on writing at Christmas time and perhaps see how the wind is blowing.

Boy how I felt (you know where) when I got your letter and knew you weren't mad at me. It's awfully hard not to see you - I doubt if I could stick it out up here without at least having your presence by memory, imagination, dreams and the photographs. I look at your photo every night before going to sleep (and kiss it). If I hold and feel my own hand on I pretend it's yours.

I hope you won't let any adults see this note.

Thank you beyond words for writing to me.

I love you.