



DIOCESE OF GRAND RAPIDS
A COMPLETE ACCOUNTING

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This report is for informational purposes only. It is a compilation of excerpts from the information obtained from the tipline, victim interviews, police investigations, open-source media, paper documents seized from the Diocese of Grand Rapids, and the electronic documents found on the diocesan computers, as well as reports of allegations disclosed by the diocese.

This report contains detailed descriptions of allegations of sexual abuse or assault and other sexual misconduct (including grooming and misuse of authority), by priests or deacons who are current or former clergy for the Diocese of Grand Rapids, that occurred in the Diocese from January 1, 1950, to the present. The Diocese of Grand Rapids was established on May 19, 1882. Should you need assistance, please call 855-VOICES4.

A criminal charge is merely an allegation, and a defendant is presumed innocent unless and until proven guilty.

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SUMMARY

On September 21, 2018, the Michigan Department of Attorney General (AG), in partnership with the Michigan State Police (MSP), launched an investigation into clergy sexual abuse throughout the State of Michigan, focusing on the seven Dioceses of Michigan's Catholic Church. The Archdiocese is located in Detroit. The remaining Dioceses are located in Gaylord, Grand Rapids, Kalamazoo, Lansing, Marquette, and Saginaw. One purpose of the investigation was to investigate whether criminal charges could be filed against those who allegedly engaged in potentially criminal conduct or those who failed to comply with a statutory obligation to report conduct involving minors. Another purpose of the investigation was to determine if the Archdiocese and the Dioceses were complying with their statutory obligation to report sexual abuse of minors. It was intended that the investigation and its results would be documented in written reports to be made available to the public.

This is the fifth of what will eventually be seven separate reports, one regarding each of the seven Dioceses. On October 27, 2022, the AG released its report regarding the Diocese of Marquette. On January 8, 2024, the AG released its report regarding the Diocese of Gaylord. On May 22, 2024, the third report was released by the AG, regarding the Diocese of Kalamazoo. On December 16, 2024, the AG released its report regarding the Diocese of Lansing. It is our intent to share what was learned during the investigation as to ensure that any past failure to report sexual abuse will never happen again.

On October 3, 2018, a search warrant was simultaneously executed on the Archdiocese and all six Dioceses in order to seize any information and records each Diocese had regarding reports of sexual abuse. A search warrant is an order signed by a judge that allows the search and seizure of specified items when probable cause exists to establish that a crime has occurred and that the place sought to be searched is likely to yield the information. The search warrant was executed in tandem with multiple police agencies, which included 42 Michigan State Police detectives and troopers, two Midland police officers, two Saginaw Township police officers, one Grand Blanc police officer, and 15 Special Agents. It lasted eight hours, and more than 220 boxes of documents were seized. In total, an estimated 1.5 million paper documents were seized. At the beginning of the investigation, a tipline was created and staffed from 8 am–5 pm, Monday through Friday, to collect information on sexual abuse within the church from the community at large. To date, this tipline has generated a total of **1,228 tips** throughout the State of Michigan related to abuse. That number is 844-324-3374. We encourage anyone with information related to sexual abuse by a member of the clergy to contact the Department.

In 2019, the Michigan Legislature appropriated \$635,000 to partially fund this investigation. It allotted \$400,000 to electronic document management and

\$235,000 for victim advocacy. Electronic document management has cost approximately **\$498,717.35** to date.

In June 2002, the United States Catholic Conference of Bishops adopted the “Charter for the Protection of Children and Young People.” In this Charter, the Dioceses and Eparchies in the United States pledged to protect children from sexual abuse. As one of the principles in Article 5 of the Charter, “Diocesan/eparchial policy is to provide that for even a single act of sexual abuse of a minor – whenever it occurred – which is admitted or established after an appropriate process in accord with canon law, the offending priest or deacon is to be permanently removed from ministry and, if warranted, dismissed from the clerical state.” (Charter, p 11.) Related to this point, “[i]f the allegation is deemed not substantiated, every step possible is to be taken to restore his good name, should it have been harmed.” (*Id.*) Also, in Article 4, “Dioceses/eparchies are to report an allegation of sexual abuse of a person who is a minor to the public authorities with due regard for the seal of the Sacrament of penance.” (Charter, p 10.)

Consistent with this Charter, the Diocese of Grand Rapids has instituted a “safe environment program” to protect children from sexual abuse:

The Diocese of Grand Rapids is committed to protecting children and adults from harm. Our safe environment program aims to prevent sexual abuse within our community and to help heal the wounds of past victims. All of our programs are in compliance with the USCCB’s Charter for the Protection of Children & Young People.¹

At the outset of the investigation, the AG’s office organized a “core group” of AG staff and MSP investigators who would work to ensure that a fair and thorough investigation was conducted into the materials that were seized as a result of a search warrant. The team includes attorneys from the Criminal Justice Bureau, including trial prosecutors and appellate specialists as well as attorneys from Licensing and Regulatory Affairs (LARA) because offenders sometimes would also possess a professional license such as counseling. It was determined that, if appropriate, action would be taken to remove professional licenses in an effort to keep the community safe.

To ensure communication with the Dioceses, and at the suggestion of the diocesan lawyers, the core team staff met quarterly with diocesan lawyers to discuss processes and procedures to streamline the investigation. All seven Dioceses have cooperated with the AG’s investigation.

In an effort to cooperate with the AG’s investigation, in addition to the required reports that they were already providing to local law enforcement, the seven

¹ <https://grdiocese.org/> (last accessed November 10, 2025).

Dioceses have agreed to provide the AG with reports of possible sexual abuse that they received during the course of the investigation. The Diocese of Grand Rapids has fully cooperated with the Department in this investigation. As part of that cooperation, the Diocese has forwarded all allegations it has received to the Department since October 3, 2018. Additionally, the Department and the Diocese met multiple times to discuss the investigation, and the Diocese has provided additional information when requested.

The Dioceses agreed to allow the AG's office first to conduct a criminal investigation into the report and wait to conduct any internal investigation until the AG concluded its investigation and determined that it would not file charges. Experience indicates that victims of sexual abuse wait many years before they disclose the abuse to others. In this investigation, victims continue to report sexual abuse to the Dioceses and Archdiocese. The AG does not wish to interfere in the victims' spiritual relationship with the victims' church or the Diocese and encourages victims to cooperate in any subsequent canonical investigation. Finally, if the victim is interested in counseling services, both the Diocese Victim Assistance coordinator (for reports to the Diocese) and the AG victim advocate (for reports to the Department) work to obtain services for the survivor.

To date, the AG has received 200 referrals from the Dioceses, including the Diocese of Grand Rapids. For those reports that involve a priest in active ministry, an investigation is initiated immediately. The Dioceses have agreed to give the AG's office appropriate time before they initiated an internal investigation. This time provides the investigators an ability to make contact with the victim, and in some cases the suspect priest. As requested, the Diocese of Grand Rapids refrained from commencing their investigation until cleared by AG staff.

Law enforcement is required to file criminal charges within a certain amount of time after a crime has been committed, commonly referred to as the statute of limitations (SOL). If the SOL has expired, Michigan law does not permit the AG or local prosecutors to pursue criminal charges. Prior to 2001, the SOL for criminal sexual conduct in the first degree (CSC 1) was six years from the date of offense, or the victim's 18th birthday day. In 2001, the Legislature eliminated the SOL for first-degree criminal sexual conduct (CSC 1), making it possible to bring criminal charges at any time. The crime of CSC 1 can be charged under a number of different theories. The most common theories are when sexual penetration occurred and the victim was under 13 years old, or the victim was forced/coerced into the sexual activity and the victim suffered from personal injury including mental anguish. For cases where the allegations are outside the SOL, the AG team members interviewed those who were reporting sexual abuse and were willing to discuss their victimization using a trauma-informed interview style. The AG/MSP conducted an investigation if the SOL had not expired, or if the alleged perpetrator appeared to have been outside of Michigan before the SOL expired which would "stop the clock" for that period of time. Where appropriate, criminal charges were

brought. For the vast majority of cases in all six Dioceses and the Archdiocese, a criminal prosecution was simply not possible either because the priest who engaged in the sexual abuse of minors was dead, the SOL had expired before a report was made, the conduct did not violate Michigan law, or the person who was allegedly sexually abused by the priest did not wish to pursue criminal charges.

For Grand Rapids, the investigation yielded 105 tips to the AG tipline. Twenty seven of those were provided directly from the Diocese of Grand Rapids. Of the 220 boxes of paper documents that were seized from the Archdiocese and the six Dioceses, 60 boxes containing approximately 150,000 documents were reviewed related to the Diocese of Grand Rapids. Of the 3.5 million electronic documents seized, 271,975 documents were reviewed related to the Diocese of Grand Rapids.

Some information contained in this report comes from the website <https://www.bishop-accountability.org/>. It defines itself as follows, and explains the basis for the inclusion of the clergy on its site:

BishopAccountability.org is the largest public library of information on the Catholic clergy abuse crisis. We are a digital collection of documents, survivor witness, investigative reports, and media coverage. We also do basic research on abuser histories and church management, and we maintain definitive databases of persons accused in the United States, Argentina, Chile, and Ireland, with other databases in development.

We are not an advocacy organization, and we take no position on possible remedies for the crisis. We are a library open to everyone looking to understand the problem of clergy abuse of children.

The materials we have collected also provide insight into child protection generally and Catholic history beyond the abuse crisis, and they comprise a unique case study of institutional response to misconduct and demands for change.²

* * *

Our Database of Publicly Accused does not state or imply that individuals facing allegations are guilty of a crime or liable for civil claims. The reports contained in the database are merely allegations. The U.S. legal system presumes that a person accused of or charged with a crime is innocent until proven guilty. Similarly, individuals who may be defendants in civil actions are presumed not to be liable

² <https://www.bishop-accountability.org/> (last accessed November 10, 2025).

for such claims unless a plaintiff proves otherwise. Admissions of guilt or liability are not typically a part of civil or private settlements.³

The list of priests for which there were allegations of sexual misconduct against either children or adults since January 1, 1950, for the Diocese of Grand Rapids that was established in 1882, is derived from information gleaned from a search warrant that was executed against the Diocese of Grand Rapids on October 3, 2018, and from the tipline operated by the Department of Attorney General since 2018. There are 51 entries on this list, and of these 51 priests, 38 were ordained or incardinated by the Diocese of Grand Rapids.

The allegations are summarized here, and their inclusion does not reflect a determination by the Department that the allegations are credible or otherwise substantiated or indicative of a crime. The priests listed here are presumed innocent – other than Fr. Shamaun Beas who was convicted of criminal sexual conduct and Fr. Dennis Wagner who was convicted of assault and battery – unless and until they are proven guilty beyond a reasonable doubt.

The majority of reported allegations of sexual abuse or assault or other sexual misconduct (including grooming conduct) were against either boys or girls under the age of 16 and also under the age of 18, but there were also allegations against nine priests only related to adults (18 years or older).⁴ The John Jay College research team defined grooming as a premeditated behavior intended to manipulate the potential victim into complying with possible subsequent sexual abuse. This conduct is not by itself illegal under Michigan law and does not alone indicate an individual's likelihood to commit sexual assault. Some of the claims allege actions by priests against adults in which there is a claim that the priests relied on their authority to engage in sexual misconduct or attempt to do so. Not all the files that were retrieved by search warrant are complete, but that does not indicate that the files were altered. Rather, this report reflects the documents that were obtained, in some instances many years after the original documents would have been generated. The information here is a reporting of the allegations either found in the seized, non-privileged documents or gleaned from the tips received. The report does not suggest that the Diocese has additional information that has not been provided.

For the 51 priests of whom 38 were incardinated in the Diocese of Grand Rapids, the Diocese identified eight diocesan priests in 2002 for whom it found there were “substantiated allegations” of sexual abuse against minors: (1) Fr. Daniel Aerts; (2) Fr. Eugene Alvesteffer; (3) Fr. Louis Baudone; (4) Fr. Stanislaus Bur; (5) Fr. Donald

³ <https://www.bishop-accountability.org/accused/> (last accessed November 10, 2025).

⁴ The canon law of the Catholic Church defines a minor as a child under the age of 18 years old; however, under Michigan law the age of consent is generally 16 years of age under the Criminal Code for criminal sexual conduct.

Heydens; (6) Fr. Lawrence Hartwig; (7) Fr. John Thomas Sullivan; and (8) Fr. Dennis Wagner.

In addition to those identified in 2002, the Diocese also made public statements about seven priests regarding allegations of sexual misconduct after they were removed from ministry, dismissed from the clerical state, or the priest resigned: (9) Fr. Charles Antekeier; (10) Fr. Shamaun Beas; (11) Fr. William Langlois; (12) Fr. Richard Lawie; (13) Fr. David LeBlanc; (14) Fr. Michael McKenna; and (15) Fr. Michael Walsh. Fr. Walsh does not appear in this report, because the allegations against him did not relate to his ministry in the Diocese of Grand Rapids. The Department's report includes allegations against the other 14 priests.

The bishop accountability list of accused priests – which includes allegations for conduct against children and adults – identifies 15 priests for the Diocese of Grand Rapids, all the same priests above except for Frs. Lawie, Sullivan, and Walsh (all but Fr. Lawie appearing elsewhere on that site), but also includes three additional priests: (16) Fr. Vincent Bryce, O.P.; (17) Fr. Richard Host; and (18) Fr. Joseph Kenshol. The Department's list includes two of these three priests, but it has no information regarding Fr. Bryce. The bishop accountability list also includes another 5 priests who appear in this report: (19) Fr. Richard Barry, O.M.I., (20) Fr. Benedict Marciulionis; (21) Fr. January Padlo, O.F.M.; (22) Fr. James Thiel, C.Ss.R.; and (23) Fr. Theodore Tsiakalos.⁵ The Department includes an additional 30 entries not already identified.

For the 51 priests, 37 are known or presumed to be dead. For the 14 who are living or presumed to be living, none are in active ministry in the Diocese of Grand Rapids.

The Attorney General has not filed criminal charges against any of the priests for the Diocese of Grand Rapids as a result of this investigation. In 2005, the Department prosecuted Fr. Shamaun Beas for child sexually abusive activity and he was sentenced to 6-to-20 years in prison. Fr. Beas was later convicted of two counts of fourth-degree criminal sexual conduct.

⁵ The Bishop Accountability website is run by a third-party organization and is not affiliated with any prosecutor or law enforcement agency. The website lists names of priests and links material based on public information that the organization believes may be related to clergy sexual abuse. The website does not independently investigate these allegations, as it “makes no claim regarding the accuracy of any document [it] post[s],” https://www.bishop-accountability.org/Who_We_Are/ (last accessed November 13, 2025), and a priest's inclusion on the website is not evidence that he has engaged in any wrongdoing.

For the 51 priests, other than a few entries, the conduct as alleged that may have violated Michigan criminal law all occurred before 2002, the year of the U.S. Bishops' Charter.

Unlike the Archdiocese of Detroit and the other dioceses in Michigan, in accordance with the 2025 Vatican directive from the Dicastery for Legislative Texts, the Diocese of Grand Rapids does not maintain a list of clergy who have been credibly accused or removed based on allegations of sexually abusing a minor. Rather, in the event that a priest has been credibly accused of sexually abusing a minor, the Diocese publishes a press release revealing the individual's name and the details of the allegation.

(1) FR. DANIEL C. AERTS
(2002 LIST OF “SUBSTANTIATED ALLEGATIONS” FROM DIOCESE OF
GRAND RAPIDS AND BISHOP ACCOUNTABILITY SITE.)



Born: Unknown

Ordained: 1977

Removed from ministry: April 28, 2002 and July 2002 (permanently)

Fr. Daniel C. Aerts was ordained to the priesthood in 1977. (App’x DCA#1, Letter (unsigned) from Bishop Robert Rose to John Doe #1, dated April 11, 2002, p 2.) Fr. Aerts’ date of birth is unknown. Fr. Aerts was permanently removed from ministry in July 2002. (App’x DCA#2, Letter from Bishop Robert Rose to Witness #2, dated June 17, 2003, p 1.) All incidents of reported abuse occurred prior to the Diocese first being notified in 2002.

On March 11, 2002, Diocesan Victim Assistance Coordinator Patricia Hawkins spoke with John Doe #1, regarding alleged sexual abuse that he suffered from Fr. Aerts from more than twenty years earlier, in the late 1970s when John Doe #1 was 15 and 16 years old. VAC Hawkins summarized their conversation, in part, as follows:

[John Doe #1] stated that he was living in Muskegon, Michigan at the time he met Father Aerts and he was in high school, age 15 or 16. He had gone to his parish priest for counsel, since he was experiencing a same sex attraction. He became acquainted with Father Aerts, who was then the liaison between the Catholic Church and Dignity, a group for gays. He states that Father Aerts was in a relationship, a same sex relationship, and that Father and his partner introduced him to “another way of life.” [John Doe #1] responded affirmatively to my question as to whether Father A knew his age at the time. He states that this occurred approximately 22 years ago. He was attending Mona Shores High School at the time. He is now 39 years old. [John Doe #1] goes on to say that the lifestyle that he was introduced to involved “leathers” and S & M activity. He said that both Father A

and his lover were involved in this, and that he also knows of another male person, about age 16 at that time, who was also brought into this activity, as he had been.

[App'x DCA#3, Memorandum of Pat Hawkins, Diocesan Victim Assistance Program, dated March 11, 2002.]

During that same March 11, 2002, conversation, John Doe #1 told VAC Hawkins that he would write to Bishop Rose “to express his concern, that if Father Aerts could justify what he did 22 years ago, that perhaps he could still justify actions, and that the same thing might happen to someone else. [John Doe #1] states that he believes that Bishop Rose should explore with Father Dan the vocation of the priesthood, to gain clarity.” (*Id.* at 1.) VAC Hawkins advised that the Diocese would be “very willing to pay for counseling if that would help him in his life and healing.” (*Id.* at 2.) John Doe #1 “stated quite firmly that he did not need that, only that the Bishop be aware of this episode in the past of Father Aerts, and therefore to protect anyone else from experiencing what he did.” (*Id.*) John Doe #1 told VAC Hawkins that “he was gratified that he had been responded to so promptly.” (*Id.*)

In a letter dated March 24, 2002, John Doe #1 wrote to Bishop Rose, asking if Fr. Aerts had informed him of the sexual abuse that Fr. Aerts had allegedly perpetrated on John Doe #1 when John Doe #1 was 14-to-16 years old. (App'x DCA#4, Letter (unsigned) from John Doe #1 to Bishop Robert Rose, dated March 24, 2002, p 1.) In his letter, John Doe #1 noted that he “appreciated the quick response of [VAC] Hawkins and her apparent concern for [his] welfare.” (*Id.*) In his April 11, 2002, reply, Bishop Rose informed John Doe #1 that upon Fr. Aerts' receipt of John Doe #1's letter, Fr. Aerts provided a copy to the vicar for priests, who subsequently called the diocesan Chancellor, Sr. Konwinski and forwarded a copy to the diocesan offices. (App'x DCA#1, Letter (unsigned) from Bishop Robert Rose to John Doe #1, dated April 11, 2002, p 1.) The Chancellor thereafter requested VAC Pat Hawkins to contact John Doe #1 “as soon as possible[,]” on behalf of the Diocese. (*Id.*)

Also in this March 24, 2002 letter to Bishop Rose, written shortly after John Doe #1 had spoken with VAC Hawkins, John Doe #1 questioned whether Fr. Aerts should minister in “any kind of assignment that places him in an advisory role involving issues of faith or morals,” as a result of Fr. Aerts' “past history” with John Doe #1, when John Doe #1 was a teenager. (App'x DCA#4, Letter from John Doe #1 to Bishop Robert Rose, dated March 24, 2002.) John Doe #1 detailed that alleged history as follows:

I had gone to Fr. Dan Aerts during the late 1970's to seek moral guidance regarding the Catholic Church's teaching on same-sex attraction. The associate priest who was serving at my home parish, St. Francis de Sales Church of Muskegon, had referred me to Fr. Aerts. This priest suggested that I seek out Fr. Aert's advice because Fr.

Aerts was the diocese's current representative and liaison to the group called, "Dignity," a group that tries to reconcile the sexual practice of homosexuality with Catholic Church teaching.

During Fr. Aerts' and my first meeting, Fr. Aerts said that he believed that one could be both sexually active in the so-called "gay world" and still be a practicing Catholic in good standing. Furthermore, Fr. Aerts expressed to me that as the gay sexual identity was a new frontier, and that as the Church was going through so many changes resulting from the Council of Vatican II, the Church had not yet come to fully understand 'gay sexuality.' Fr. Aerts also said that, as this was a new paradigm shift, *he* was charting new territory both in his religious life and in his personal life, including acting out sexually his newly found identity of being a gay man. What Fr. Dan did was to present to an impressionable teenager that it was okay to engage in deviant sexual behavior. Fr. Dan should have known better, if only because of the training he *should* have received as part of his own seminary education and formation.

How Fr. Aerts first became sexually involved with me was by taking me to a Dignity meeting and afterward, meeting up with a friend of his who worked in a local restaurant. (Prior to this, Fr. Dan and I had agreed that I would spend the night at the rectory as I did not have reliable transportation to take me back to Muskegon; I was hitchhiking to and from Muskegon, something that I did quite a lot of back then.) This "friend" turned out to be Fr. Aerts' lover. Later that night, his lover came to the rectory and the two of them invited me into their bed. I did so, because the two of them led me to believe that this was "okay" as the two of them loved each other and would simply be expressing this love for each other through their mutual "comfort" of me. Subsequently, I came to Grand Rapids every weekend that I could, where I spent my nights with the two of them, becoming acclimated to the so-called "gay lifestyle."

I am saddened to say that this way of thinking became for me my own way of life. Consequently, it deeply affected both my home life, which was precarious enough already, and my schoolwork. I would take off from Muskegon the Friday before the weekend to return the Monday afterward, spending my time in Grand Rapids with Fr. Dan and his lover, where I became accustomed to the gay lifestyle. Eventually, because of the missed days of Friday and Monday, my school dismissed me for reasons of non-attendance.

Ms. Hawkins asked me "What can the Diocese of Grand Rapids do?" for me at this time. To be perfectly honest, I really cannot answer. Only

God can accurately assess the damage that Fr. Aerts inflicted upon me, both at the time of the abuse and the subsequent consequences that have developed from that initial immoral formation. I do know that I have become lost to the affections of my family; my estrangement from them has more or less been permanent from the time of my initiation into the gay lifestyle at the hands of Fr. Aerts. This is just one more consequence of many that stem from his actions. I see that my acceptance of his views [led] me to embrace the gay lifestyle which I had practiced in my own life, to its detriment; and all of which stem from that first poisonous fruit Fr. Aerts first extended to me. “By their fruits you shall know them.” These words have deep meaning for me, not the least being because of the seed planted in me by Fr. Aerts.

To be taken advantage of by a priest, by one especially called to represent Christ, by one who should not only teach the way to holiness but also *be* a model for that holiness and love – is a most egregious offense; one that cries out to God for justice. How can one measure the harm? This critical harm done to one during the formative years of adolescence, when one is trying to establish his independence, when he is coming to terms with his sexuality, when he is defining himself as an adult person? This harm is beyond measure, with its effects still felt today.

[*Id.* at 1–2 (emphasis in original).]

In the same March 24, 2002, letter to Bishop Rose, John Doe #1 also wrote that he forgave Fr. Aerts and had no intention to harm the priest; however, John Doe #1 hoped that “Fr. Aerts will own up to his past and strive to grow in holiness, to be in union with both our Lord and His Church that He has [given] us.” (*Id.* at 3.) John Doe #1 also expressed concern for the members of the bishop’s flock, specifically “the danger that Fr. Aerts may pose to them, either as a pastor or as any kind of counselor of faith and morals.” (*Id.*) John Doe #1 further wrote that he believed the bishop’s first priority was “to tend to the safety of your flock[.]” (*Id.*) John Doe #1 wanted Fr. Aerts to apologize and “take responsibility for his actions and admit that he abused a child,” and, although he planned not to file suit or seek criminal prosecution, John Doe #1 believed “that the diocese that would allow such a priest to prey upon me is both accountable and responsible to some degree for that priest’s actions, if only because of the lack of oversight of Fr. Aerts’ apparent deficit in basic moral theology found in Church teaching.” (*Id.*)

On April 11, 2002, Bishop Rose replied to John Doe #1’s letter and wrote the following:

Ms. Hawkins gave us a report of your conversation, as well as a copy of your e-mail correspondence. At my request she requested that you

write direct[ly] to me and give a full account of what happened between Father Aerts and you twenty-three years ago. I am sure it was painful for you to do that, and I am grateful for your letter. It is evident that you gave it much thought and prayer.

I want to apologize personally for what was done to you as a young teenager by a priest of this diocese. It should never have happened. The damage to your life has been devastating, obviously, and in some ways irreparable. These cases cause me many sleepless nights, as it is simply impossible to give a person back his lost youth, with all that that involves.

Our first offer is always to provide therapy as needed, and pastoral care as well, if it is appropriate to the situation. Obviously you have been through a course of therapy already, and have reached some peace with yourself.

The Vicar General and I had an initial meeting with Father Aerts shortly after receiving the copy of your letter to him. I know that he is feeling deep sorrow and guilt for what he did and its effect on your life. I believe that what he told you in the eighties is true, that he had a genuine conversion experience years ago, and has been living a truly celibate life since then. He and I had discussed this in a totally different context some years ago.

As soon as I received your letter, we scheduled a formal meeting of Father Aerts with members of our Evaluation Team yesterday, to discuss with him all the information that you have provided. He is scheduled to go for a week of evaluation at Southdown in Canada early in May. (That was the first that we could get him in at either one of our two best centers.) A copy of your letters will go to the center, so that the staff will know the full story just as you have told it to us.

In that regard, the Team suggested that it would help if you would give us, if you can, the approximate dates when your relationship with Father Aerts began and ended, and also in which rectory it was that you stayed when you came to Grand Rapids on the weekends. "Twenty-three years ago" would put it about 1979. Father Aerts was ordained in 1977, and served at Holy Spirit from 1977–1979, and then at St. Thomas the Apostle from 1979–1982. It would also help to have your own birthdate, as that would fix your age at the time all this was happening. We know from experience what the staff of Southdown will want to know.

At the end of the week of evaluation, one of the members of our Evaluation Team will be present at the center for the staff presentation of their findings. Our Team will then review the report and all other circumstances, and make a recommendation to the diocese as to what the implications are for Father Aerts' future in priestly ministry.

[App'x DCA#1, Letter from Bishop Robert Rose to John Doe #1, dated April 11, 2002, pp 1–2.]

In an email dated April 19, 2002, John Doe #1 provided VAC Hawkins with some of the additional information the bishop requested, including his birthdate, which was in 1963. (App'x DCA# 5, Email from John Doe #1 to VAC Pat Hawkins, dated April 19, 2002.) He also wrote that he believed he was “about age 16” when the alleged sexual abuse began, when Fr. Aerts was at Holy Spirit Parish. (*Id.*) John Doe #1 also believed the sexual abuse ended after Fr. Aerts had been transferred to St. Thomas the Apostle Parish. (*Id.*) In the same letter, John Doe #1 discusses his desire to be a priest in the Diocese of Grand Rapids. (*Id.*)

On April 28, 2002, the Diocese of Grand Rapids issued the following public statement of Bishop Rose:

Father Daniel Aerts, pastor of St. Philip Neri Parish, Reed City, and St. Anne Parish, Paris, has announced his resignation from his parish assignment this weekend. Father Aerts has been accused of inappropriate sexual conduct with a teenager 23 years ago. The incident happened when he was an Associate Pastor in transition between Holy Spirit and St. Thomas parishes in Grand Rapids. He has admitted to the allegation, expressed his deep regrets, and has said good-by[e] to the people of the two parishes where he has served since 1995.

The Diocese of Grand Rapids had no prior knowledge of the misconduct. We are sorry for the suffering that has been caused to the victim. We deeply regret the pain caused to the people of our two parishes by this misconduct committed 23 years ago and by the loss of a pastor who has served them faithfully and well for nearly seven years.

[App'x DCA# 6, Diocese of Grand Rapids public statement, “Statement by Bishop Robert Rose,” dated April 28, 2002.]

Following the Diocese of Grand Rapids' public statement regarding Fr. Aerts, on May 9, 2002, Witness #1 wrote a letter to Bishop Rose and alleged that his friend, John Doe #2, had sexual encounters with Fr. Aerts in 1977, when John Doe #2 was “around 14 years old.” (App'x DCA#7, Letter from Witness #1 to Bishop Rose, dated

May 9, 2002, p 1.) The alleged sexual encounters took place weekly over a six-month period at the Holy Spirit Parish rectory. (*Id.*) John Doe #2 and Fr. Aerts allegedly looked at “gay magazines,” smoked pot, and, while laying clothed in Fr. Aerts’ bed, would kiss each other, and “Fr. Dan would have John Doe #2 touch his (Fr. Dan’s) crotch.” (*Id.*)

On May 16, 2002, Bishop Rose replied to Witness #1’s letter and also wrote a separate letter to John Doe #2. Bishop Rose wrote to John Doe #2 that he was “deeply sorry for what you were subjected it. It should never have happened. You were the innocent victim of totally reprehensible misconduct on the part of one of our priests.” Bishop Rose provided John Doe #2 with the contact information for the Vicar General, Fr. Duncan, who could refer him to the VAC, in care of Witness #1, apologizing for what John Doe #2 was “subjected to” and inviting John Doe #2 to make a personal report with the Diocese. (App’x DCA#8, Letter (unsigned) from Bishop Robert Rose to Witness #1, dated May 16, 2002, and App’x DCA#9, Letter (unsigned) from Bishop Robert Rose to John Doe #2, dated May 16, 2002.)

Five days later, on May 21, 2002, VAC Hawkins met with John Doe #2 and Witness #1 and memorialized the substance of John Doe #2’s allegations reported during that meeting, in part, as follows:

The first thing that John Doe #2 offered was the letter that his friend, Witness #1, had written to Bishop Rose, telling of the abuse that John Doe #2 had experienced at the hands of a priest named Dan, who John Doe #2 later identified as Father Dan Aerts. John Doe #2’s age at the time of the abuse was 14, and the year was 1977. The parish where this occurred was Holy Spirit. He relates that he had neighbors with a son his age, and they attended the Catholic Church. Since his parents had no religion, he was curious about the neighbor’s church and went with them. They introduced him to Father Aerts, and the relationship began. The abuse began approximately one month after John Doe #2 met the priest, he says.

The abuse consisted of kissing while in bed together, fondling, and smoking pot together. After a period of six months, Father Aerts ended the relationship, saying that he was going to leave for San Francisco. John Doe #2 did not know what became of him after that until the recent publicity. He had pre[v]iously told his friend, Witness #1, about the abuse, and when the news had Father Aert’s picture, Witness #1 brought it to John Doe #2, who then confirmed that the priest who was his perpetrator was indeed Father Dan Aerts.

John Doe #2 states that the marijuana that they smoked was evident in quantity in the room where Father Dan lived in the rectory. He wonders now where other persons living there were located at the

time. There were also a large number of pornographic materials, magazines and pictures of nude males.

[App'x DCA#10, Memorandum of VAC Pat Hawkins, dated May 21, 2002, p 1.]

During that same May 21, 2002 meeting, VAC Hawkins advised John Doe #2 that the Diocese would like to financially assist him with his therapy expenses, as he was suffering from schizophrenia and taking “seven different medications,” and John Doe #2 agreed to accept that assistance. (*Id.*) John Doe #2 also stated that he did not wish to harm Fr. Aerts, but believed intensive therapy would benefit the priest and hoped he “would recover from his difficulties.” (*Id.* at 2.)

In a letter dated March 19, 2003, Witness #2, a close friend of John Doe #1, wrote to Sr. Patrice Konwinski, the then chancellor of the Diocese of Grand Rapids, and requested that the Diocese pay all of John Doe #1's college loans and credit card debts, totaling \$74,000.00. (App'x DCA#11, Letter from Witness #2 to Sr. Patrice Konwinski, dated March 19, 2003, p 2.) Witness #2 also requested that the Diocese assist with intensive-therapy expenses not covered by insurance. (*Id.* at 1.) These requests were submitted to the Diocesan Review Board in early April 2003 for its consideration, and the Review Board unanimously recommended that the Diocese pay for additional counseling, to assist John Doe #1 “with his recovery and rehabilitation from the abuse that he experienced.” (App'x DCA#12, Email from VAC Pat Hawkins to Witness #2, dated April 14, 2003, and App'x DCA#13, Letter from VAC Pat Hawkins, to John Doe #1, dated May 17, 2003, p 1.) “[C]onsistent with other cases that have similar circumstances and with similar requests”, the Review Board, declined to recommend that the Diocese pay John Doe #1's college loans and credit card debts. (App'x DCA#13, Letter from VAC Pat Hawkins, to John Doe #1, dated May 17, 2003, p 1.) Bishops Robert Rose and Kevin Britt accepted the Review Board's recommendations. Further, Bishop Rose wrote to Witness #2 explaining that Bishop Rose “removed Father Aerts permanently from priestly ministry.” (App'x DCA#14, Letter from Bishop Robert Rose to Witness #2, dated June 17, 2003, p 2.)

According to a May 17, 2002, article published in the *Grand Rapids Press*, Fr. Aerts was one of eight priests for whom the Diocese of Grand Rapids indicated there were “substantiated allegations” of sexual abuse against minors. (App'x DCA#15, “Could Have Prosecuted Priests,” *Grand Rapids Press*, May 17, 2002 (“the [D]iocese released a chart naming eight priests in the 11-county diocese against whom allegations had been substantiated”; (“Other cases include the Rev. Daniel Aerts, who resigned April 28 from parishes in Reed City and Paris after admitting to abusing a teen-age boy in 1979 while serving at St. Thomas and Holy Spirit parishes in Grand Rapids.”) As noted in the article, the Diocese of Grand Rapids “opened the church's sex-abuse files to the Kent County Prosecutor's Office”, which included information regarding Fr. Aerts. As then-Kent County Prosecuting

Attorney William Forsyth noted, it was too late to charge Fr. Aerts because the statute of limitations had long run out, before either John Doe #1 or John Doe #2 had come forward. (*Id.*) In the same article, the Diocese “promised to report to police any future allegations of sexual abuse involving minors, thought it is not required by law.” (*Id.*)

(2) FR. EUGENE F. ALVESTEFFER
(2002 LIST OF “SUBSTANTIATED ALLEGATIONS” FROM DIOCESE OF
GRAND RAPIDS AND LISTED ON BISHOP ACCOUNTABILITY SITE.)



Born: October 24, 1938

Ordained: June 5, 1965

Died: January 18, 1998

Fr. Eugene F. Alvesteffer was born on October 24, 1938, in Hart, Michigan, and was ordained to the priesthood on June 5, 1965, at St. Andrew's Cathedral in Grand Rapids, Michigan. (App'x EFA#1, Priest Information and Appointment Sheet.) Fr. Alvesteffer died on January 18, 1998. (App'x EFA#2, Letter from Monsignor Terrence Stewart to Fathers and Deacons, dated January 18, 1998.)

In 1984, “[c]harges were made by Witness #3 to Father Wisneski concerning her son, John Doe #3, and Father Alvesteffer[.]” (App'x EFA#3, Memorandum of Msgr. John Giammona, Chancellor, to Personnel File, “Allegations of sexual misconduct,” dated July 23, 1985.) After this was reported to Msgr. Giammona, he twice scheduled an appointment with Witness #3 to discuss the allegations; however, she failed to meet with him. (*Id.*) According to the memorandum, Msgr. Giammona discovered in June 1985 that Witness #3 had died of cancer. (*Id.*) Consequently, Msgr. Giammona decided to meet with Fr. Alvesteffer “to make sure that it was not her untimely death that prevented her pursuing the matter, rather than a lack of substantiation to the charges.” (*Id.*) Msgr. Giammona wrote the following in his memorandum regarding the substance of the conversation he had with Fr. Alvesteffer on July 18, 1985:

On July 18, 1985, I spoke with Father Alvesteffer about this matter in my office. He, of course, knew the family and said that on one occasion [John Doe #3] had stayed overnight at his cottage. He did deny any impropriety and also stated that because of publicity and easy misunderstanding, he has very consciously changed his way of dealing with youths in the parish. I expressed my strong approval of this more circumspect line of behavior, given the climate of suspicion and litigation in our society. I reiterated to him our diocesan admonition to

priests to be prudent in their associations with minors. I also mentioned to Father Alvesteffer that this memo would be placed in his file and would be kept confidential. [*Id.*]

By letter dated December 28, 1992, Vincent Andrews, Director, Property and Casualty of Michigan Catholic Conference, wrote to Paul White, Branch Manager, Gallagher Bassett Services, Inc., and advised that “[w]e recently have been informed of an allegation by John Doe #4 that he was the subject of alleged misconduct by Rev. Alvesteffer sometime in August of 1970.” (App’x EFA#5, Letter from Vincent Andrews to Paul White, dated December 28, 1992.) Andrews further wrote that the Diocese has been communicating with John Doe #4 and offered counseling assistance, which John Doe #4 declined. (*Id.*) The Department, during this investigation, was contacted by John Doe #4 on October 10, 2019, who alleged that he was abused by Fr. Alvesteffer at St. Simon’s Church in 1970. (App’x EFA#6, Email of John Doe #4, dated October 10, 2019; Tip #65.)

According to a May 17, 2002 article published in the *Grand Rapids Press*, Fr. Alvesteffer was one of eight priests for whom the Diocese of Grand Rapids indicated there were “substantiated allegations” of sexual abuse against minors. (App’x EFA#7, “Could Have Prosecuted Priests,” *Grand Rapids Press*, May 17, 2002 (“the [D]iocese released a chart naming eight priests in the 11-county diocese against whom allegations had been substantiated”; (“Revs. Eugene Alvesteffer and Lawrence Hartwig, also deceased, each was named for a single allegation, Alvesteffer while in Ludington in the 1970s.”) The information regarding Fr. Alvesteffer was also provided to the Kent County Prosecuting Attorney for review. (*Id.*)

On October 12, 2009, John Doe #5 called the Diocese and alleged that “he had been molested by Fr. Alvesteffer between 1970–1978 in a Sacristy.” (App’x EFA#8, Victims Assistant Report, dated October 19, 2009, p 1.) The alleged sexual abuse took place at St. Bernadette’s. (*Id.*) According to the report, John Doe #5 would have been as young as seven years old, i.e., he was born in 1963, when the alleged sexual abuse commenced. (*Id.*) John Doe #5 requested that the Diocese provide counseling with a Catholic counselor, which the VAC arranged. (*Id.*)

According to an August 2010 “Victim Assistance Overview,” John Doe #6 made some allegation for which the overview noted that “[t]he outcome of this case is that counseling for the alleged victim who[] did not attend.” (EFA#9, Victim Assistance Overview, dated August 2010.)

On March 14, 2019, the Diocese of Grand Rapids emailed the Department to advise that John Doe #7 had alleged that he had been sexually abused by Fr. Wagner, see entry no. 48, and Fr. Alvesteffer sometime during 1978 to 1980. (App’x EFA#10, Email from diocesan counsel to the Department of Attorney General, dated March 14, 2019.) The email included a Victim Assistance Coordinator Report, in which

John Doe #7 alleged that Fr. Wagner attempted to force his penis into John Doe #7's mouth and alleged that he was also sexually abused by Fr. Alvesteffer, at the latter's cabin, similar to the sexual abuse by Fr. Wagner, except that Fr. Alvesteffer "was not as forceful." (App'x EFA#11, VAC Coordinator Report, dated January 12, 2019, p 2.) John Doe #7 also claimed that Fr. Alvesteffer was "very touchy and kissy." (*Id.*) The VAC noted that she found John Doe #7's "account credible" against both priests, noting that both priests "had other allegations and found responsible for sexual perpetration of minors." (*Id.* at 3.)

**(3) FR. CHARLES RAYMOND ANTEKEIER
(ON BISHOP ACCOUNTABILITY SITE.)**



Born: October 14, 1935

Ordained: June 2, 1962

Retired to senior priest status: July 5, 2000

Suspended from ministry: September 15, 2003

Permanently restricted ministry: June 29, 2006

Removed from ministry: August 11, 2015

Fr. Charles Raymond Antekeier was born in Muskegon, Michigan, on October 14, 1935, and was ordained to the priesthood at St. Andrew's Cathedral in Grand Rapids, Michigan, on June 2, 1962. (App'x CRA#1, Priest information and appointment sheet.) Fr. Antekeier retired to senior priest status on July 5, 2000. The first allegation of sexual abuse was received by the Diocese in 2003, after Fr. Antekeier had retired. Fr. Antekeier's priestly faculties were suspended pending investigation into allegations of sexual misconduct on September 15, 2003, and he was permanently restricted from public ministry on June 29, 2006. (App'x CRA#2, Diocese of Grand Rapids Biographical Information sheet.) He was permanently removed from ministry on June 3, 2015, effective August 11, 2015. (App'x CRA#3, Letter from Archbishop Joseph Augustine Di Noia, O.P., Adjunct-Secretary of the Congregation for the Doctrine of the Faith, to Bishop David Walkowiak, dated June 3, 2015; App'x CRA#4, Diocese of Grand Rapids public statement, "Statement regarding Father Charles Antekeier," dated August 14, 2015.) All incidents of sexual abuse are alleged to have occurred prior to 2002 and all occurred prior to the Diocese being notified of any allegations of wrongdoing.

In early 2003, John Doe #8 alleged that, in 1994 and 1995, when John Doe #8 was an adult married man and when Fr. Antekeier was stationed at St. Francis Xavier Parish in Grand Rapids, Fr. Antekeier solicited sexual acts from John Doe #8 before, during, and after John Doe #8's confession on about 30 to 40 occasions. (App'x CRA#5, Transcript of Preliminary Investigation in the Case of Solicitation, Diocese of Grand Rapids, Michigan, U.S.A., dated February 5, 2003, pp 1–3.) A preliminary investigation was conducted by Msgr. John Porter, the judicial vicar of

the Diocese, and Fr. Dennis Morrow, the adjutant judicial vicar, on behalf of Bishop Robert Rose. (*Id.* at 1.)

In a canonical deposition taken on February 5, 2003, John Doe #8 alleged:

It was mostly just running his hands up my legs into my pants. Kissing me on the mouth, and I could feel his tongue pressing on my mouth. To just give you some history, I had been sexually abused when I was a teenager. Father knew this because this was part of my confession and I was really struggling and I really had a hard time with this. I was using Father as my confessor. When I confessed to him that I had been sexually abused, that's when he started this friendship with me, that's when he started seeking me out and calling me to come over. We started praying the breviary together, and when I'd get over about 5:15 in the morning, he would start putting his mouth against mine and French kissing and putting his body up against mine.

[*Id.* at 2.]

John Doe #8 also alleged that, during confession, Fr. Antekeier “would run his hand up my pants, like in the summer when I was wearing shorts, and I would try to move back and get away from him.” (*Id.*) John Doe #8 testified that, whenever he confessed a sexual sin, Fr. Antekeier would always ask John Doe #8 in-depth questions about it. (*Id.* at 5.) John Doe #8 also alleged that a friend of John Doe #8 experienced the same interrogation. (*Id.*) John Doe #8 testified that Fr. Antekeier would hear John Doe #8's confessions at different venues, including the church, the reconciliation room, the rectory, the priest's camper, and the priest's cottage. (*Id.* at 3.) John Doe #8 also alleged that, at Fr. Antekeier's request, the two of them would go hot tubbing “and sit naked with each other,” and Fr. Antekeier would have John Doe #8 rub lotion on him, during which time Fr. Antekeier would get “an erection or something like that.” (*Id.*) John Doe #8 questioned Fr. Antekeier, asking if the conduct was sinful, to which Fr. Antekeier allegedly replied in the negative. (*Id.*) John Doe #8 scheduled a meeting with a counselor, and Fr. Antekeier attended and denied any inappropriate conduct. (*Id.* at 3–4.) John Doe #8 also alleged in his testimony that Fr. Antekeier “wanted to rub lotion on [John Doe #8] and [Fr. Antekeier] played with [John Doe #8's] balls.” (*Id.* at 5.) Fr. Antekeier also allegedly told John Doe #8 where he first masturbated and told John Doe #8 that Fr. Antekeier wanted to be naked with John Doe #8 – on a beach and in the woods at Fr. Antekeier's cottage. (*Id.*) John Doe #8 testified that he defended Fr. Antekeier to his wife, which “has caused untold pain to my wife, who was so hurt by it all that she has left the Church and is trying to take our six children with her, as well as filing for divorce against me, mainly for this reason.” (*Id.*)

After the preliminary investigation was concluded, Bishop Rose sent the transcript of John Doe #8's testimony to the Congregation for the Doctrine of the Faith, and

the Congregation, by letter dated May 13, 2003, authorized the bishop “to initiate a penal process—in the diocese, in accordance with Canons 1721–1728 of the Code of Canon Law,” and further cautioned:

It seems that in this case the defendant is accused both of solicitation within the Confessional and of *sollicitatio inchoate*, that is to say, using the Sacrament in order to open up possibilities for future solicitation outside the Confessional. These are grave crimes, and Your Excellency is encouraged to ensure that, if found guilty, the priest concerned should not return to ministry without first receiving an appropriate canonical penalty and undergoing a suitable programme of therapy.

[App’x CRA#6, Letter from Archbishop Angelo Amato, Secretary of the Congregation for the Doctrine of the Faith, to Bishop Robert Rose, dated May 13, 2003.]

After receiving the above-quoted direction from the Congregation, Bishop Rose suspended Fr. Antekeier’s priestly faculties on September 15, 2003, pending resolution of the penal process. (App’x CRA#7, Decree: *Suspensio A Divinis*, dated September 15, 2003.) Six months later, “a collegiate tribunal of the Diocese of Grand Rapids,” composed of three judges (under canon law), held the following:

[I]t has been established that on several occasions during 1994 and 1995, the defendant Reverend Charles Antekeier committed the canonical crime of soliciting a penitent, [John Doe #8], to sin against the sixth commandment of the Decalogue in the act of sacramental confession.

[I]t has been established that Reverend Charles Antekeier is liable to a penal sanction for such an action.

[T]he court [the tribunal] should enjoin the Reverend Charles Antekeier from returning to ministry without first receiving an appropriate canonical penalty and/or undergoing a suitable program of therapy.

[App’x CRA#8, Tribunal of the Diocese of Grand Rapids Definitive Sentence, dated March 25, 2004, pp 12–13.]

As a result of the foregoing findings, the tribunal imposed the following penalties on Fr. Antekeier:

1. The court imposes on the Reverend Charles Antekeier a lifetime suspension of his faculties to hear confessions. This is not an attempt to punish the defendant but is meant to safeguard members of the

Church and others from his inappropriate behavior. It conforms to canon 1324 because it does not apply the full penalty of dismissal from the clerical state; but it does mean that the defendant shall never again be granted faculties to celebrate the Sacrament of Penance.

2. The Reverend Charles Antekeier is hereby enjoined from the practice of any public priestly ministry (suspension from all public ministry) until he has achieved sufficient progress in a program of therapy acceptable to and determined by the Diocesan Bishop of Grand Rapids. He is to make regular reports to the Bishop or the Bishop's representative concerning this therapy. The Diocesan Bishop may permit him to celebrate the Eucharist by himself (canon 906).
3. The Reverend Charles Antekeier is forbidden to initiate any contact with [John Doe #8] or any member of the [John Doe #8] family, and he should immediately terminate any contact that happens accidentally or is initiated by [John Doe #8] or a member of the [John Doe #8] family.

[*Id.* at 13.]

In its decision, the tribunal summarized Fr. Antekeier's canonical trial testimony, in part, as follows:

In the course of his testimony during the trial CA [Fr. Charles Antekeier] admitted to having been reprimanded by Diocesan authorities fifteen years earlier [in or about 1988], while he was the pastor of St. James Parish in Grand Rapids. Someone observed inappropriate behavior on his part with another man. The observer reported this to his pastor and his pastor reported it to the Bishop.

CA also admitted there were three incidents of penis touching at this time but according to him, only one of them was reported to the Bishop.

CA said that the Chancery personnel in Grand Rapids insisted that he seek counseling and therapy to deal with and correct these tendencies. He did not tell the court whether and to what extent he did so.

[*Id.* at 2.]

The tribunal also noted that Fr. Antekeier "admitted demonstrating his affection for [John Doe #8] in the course of hearing his confessions." (*Id.*) "He did this with kisses, massages and embraces." (*Id.*) (Citations omitted.) Fr. Antekeier "often volunteered to hear [John Doe #8's] confession during the course of their recreational outings and prayer encounters." (*Id.*) Fr. Antekeier "also admitted it

was his custom to draw the chair of his penitents [persons whose confessions he was hearing] closer to his own or vice versa and put his hands on the knees of penitents[.]” but denied that such contact was sexual. (*Id.* at 3.)

Fr. Antekeier “emphatically denied” John Doe #8’s allegations, insisting “that there was no explicit or implicit sexual dimension or sexual intention in anything that transpired between himself and John Doe #8.” (*Id.*) “He stressed that his denials appl[ied] particularly to his relationship with and ministry to John Doe #8 in the context of the Sacrament of Confession.” (*Id.*) The tribunal noted that Fr. Antekeier’s canonical advocate also “vigorously defended him against the charges that have been brought forward by John Doe #8.” (*Id.*)

In a report dated April 20, 2018, VAC Teresa Postema wrote that the Diocese of Grand Rapids financially assisted John Doe #8 with regular therapy expenses “for the past years.” (App’x CRA#9, Client Contact Report of Teresa Postema, MSW, dated April 20, 2018.)

On March 31, 2020, Tpr. Megan Moryc of the MSP called and spoke to John Doe #8, who advised that he believed that he could not discuss the allegations he reported to the Diocese of Grand Rapids because the Diocese “made him sign a ‘papal secrecy,’ ” causing him to be excommunicated by the Church if he did so. (App’x CRA#10, MSP Supplemental Incident Report 002, Incident No. NIS-0000010-20, dated April 1, 2020, p 2.) “[John Doe #8] further explained the church refused to open an investigation into his allegations unless he signed the oath of secrecy.” (*Id.*) John Doe #8 stated that, because he was concerned that Fr. Antekeier would abuse other persons, he signed the oath. (*Id.*) John Doe #8 agreed to meet with Tpr. Moryc the following month and asked the trooper to get the Oath of Papal Secrecy rescinded in the interim. (*Id.*) Tpr. Moryc also spoke to John Doe #8’s wife, Witness #4, the previous day (when the trooper first called to speak to John Doe #8, who was not at home), and Witness #4 also said “she was told by the Diocese that if she ever talked about any of this [i.e., about John Doe #8’s allegations against Fr. Antekeier] they faced excommunication from the Church.” (App’x CRA#11, MSP Supplemental Incident Report 0001, Incident No. NIS-0000010-20, dated March 30, 2020, p 1.)

On April 16, 2020, Tpr. Moryc interviewed John Doe #8 at the MSP Detachment in Ionia and advised him that the Attorney General’s office contacted the Diocese and requested that it lift the “oath of pontifical secrecy and truthfulness,” and the Diocese stated that it had to ask the Vatican. (App’x CRA#12, MSP Supplemental Incident Report 003, Incident No. NIS-0000010-20, dated April 20, 2020, p 1.) Tpr. Moryc then showed John Doe #8 an article that reported that Pope Francis lifted the “pontifical secrecy” rule in sexual-abuse matters in December 2019, after which the interview commenced. (*Id.* at 1–2.) During this meeting, John Doe #8 disclosed more details of the alleged sexual abuse to the trooper than he had reported to the Diocese in 2003, which included alleged acts of Fr. Antekeier massaging, groping, and masturbating John Doe #8’s penis. (*Id.* at 3.) When these alleged acts were

initiated by Fr. Antekeier, John Doe #8 “would turn away from it and tell him I do not want to do that. I don’t want to do this ... but he would do it anyway.” (*Id.*) “[John Doe #8] was adamant he never wanted any sexual contact with Antekeier,” and he never ejaculated; John Doe #8 was married to Witness #4, and he loved her. (*Id.* at 3, 7.)

During the same April 16, 2020, interview with Tpr. Moryc, John Doe #8 told her that the whole reporting process to the Diocese was “damaging.” (*Id.* at 5.) He stated that the initial meeting with the diocesan VAC was handled like a joke; she laughed and kidded around and made jokes about what John Doe #8 was reporting. (*Id.* at 4.) John Doe #8 and Witness #4 subsequently met with officials from the Diocese, which John Doe #8 described as “the most damaging meeting I’d ever been to.” (*Id.*) John Doe #8 stated that the priests told John Doe #8 and Witness #4 that they first had to sign the oath “before we can discuss anything, before we can even talk, you need to swear this, this secrecy that nothing will ever be discussed outside of this.” (*Id.*) The oath of secrecy was signed by John Doe #8 on February 5, 2003. (App’x CRA#10, MSP Supplemental Incident Report 002, Incident No. NIS-0000010-20, dated April 1, 2020, p 3.) John Doe #8 said the meeting was “horrible” and “hard.” (App’x CRA#12, MSP Supplemental Incident Report 003, Incident No. NIS-0000010-20, dated April 20, 2020, p 5.) John Doe #8 stated that it was his impression that, because he was an adult, had the allegations not concerned Fr. Antekeier’s misuse of the confessional, John Doe #8’s alleged sexual abuse “would have otherwise been ignored.” (*Id.* at 5.)

The meeting John Doe #8 refers to above is the canonical trial that was conducted by the Diocese of Grand Rapids, on behalf of the Congregation for the Doctrine of Faith, regarding the allegations of sexual misconduct involving Fr. Antekeier. (CRA# 6, May 13, 2003 Correspondence from the Congregation for the Doctrine of Faith to Bishop Rose.) As the letter details, the name of the victim, John Doe #8, is not to be disclosed without his express permission. Further, because the misconduct occurred during the sacrament of confession, “[g]reat care is to be taken to avoid any risk of violating the seal of the sacrament.” (*Id.*) Under Canon law, John Doe #8 remains free to share what allegedly happened to him and the details of his abuse at any time. The Diocese conducted a canonical trial, found Fr. Antekeier’s denial not to be credible, and ultimately substantiated John Doe #8’s report. As a result, Fr. Antekeier was permanently removed from ministry.

John Doe #8 stated that he was never informed of the tribunal’s decision from the Diocese, but he did learn from a priest that Fr. Antekeier was “sanctioned from public mass and the Confessional,” when he went to confession at St. Isidore Church, “there sat Antekeier.” (*Id.* at 6.) John Doe #8 stated that he reported it to the Diocese, after which Fr. Duncan told John Doe #8 “it never happened.” (*Id.*) Fr. Antekeier had been suspended from publicly holding himself out as a priest, including celebrating Mass or hearing confessions, since September 15, 2003 (CRA #7). He never regained his ability to hear confessions and is serving a lifetime

ban imposed by the Vatican. (CRA#8). The Congregation for the Doctrine of the Faith found John Doe #8's allegations, as reported by the Diocese and outlined in John Doe #8's 2003 testimony, to be credible and found that Fr. Antekeier had violated Canon law.

As stated in Tpr. Moryc's report, dated September 28, 2020, after Tpr. Moryc's investigation was submitted to the AG for review, it was determined that no charges could be brought against Fr. Antekeier for the alleged sexual abuse of John Doe #8, because it was barred by the statute of limitations which had run by the time of John Doe #8's original report in 2003. (CRA #13, MSP Supplemental Incident Report 0009, Incident No. NIS-0000010-20, dated September 28, 2020.)

On February 18, 2005, John Doe #9 called diocesan VAC Edgar Donatelli and alleged that he was sexually abused by Fr. Antekeier from 1969 to about 1976, when Fr. Antekeier was "in charge of the Charismatic Movement in Grand Rapids and was at St. James Church." (App'x CRA#14, Diocese of Grand Rapids Allegation Intake Form, dated February 18, 2005, p 1.) John Doe #9 alleged that the sexual abuse commenced when he was about eight years old and ended when he was fifteen years old. (*Id.*) John Doe #9 also stated that he reported the sexual abuse to the St. James School principal, but she accused him of lying and told him he had to leave. In his own words, John Doe #9 told VAC Donatelli: "I remember going to confession to Fr. Antekeier and in the course of my confession, he asked me some inappropriate questions about my girlfriend and my relationship to her and about whether she had pubic hair or not and then he went into my pants and took hold of my penis." (*Id.* at 2.) In his intake report, VAC Donatelli noted that, at that point during their conversation, "[John Doe #9] became teary eyed and said that he was not able to go any further with this line of questioning because he was not able to deal with it emotionally, or spiritually[, and] [w]hen I asked if there was nudity involved, or penetration, he was not able to answer these questions at this time, stating that he was not ready or able to do so as he already explained[.]" (*Id.*)

During the same February 18, 2005, telephone conversation with VAC Donatelli, John Doe #9 also alleged that Fr. Antekeier had engaged in similar behavior with someone else, but he did not identify whom or provide any details of the alleged abuse. (*Id.*) When VAC Donatelli asked John Doe #9 why he decided to report his alleged abuse, John Doe #9 stated that, after obtaining substance-abuse treatment, he realized that "this issue was at the core of a lot of my problems throughout my life and [I] became aware that I needed to deal with this if things were going to change in my life." (*Id.*) VAC Donatelli asked John Doe #9 how the Diocese could be of help to him, and John Doe #9 stated: "It is not how you can help me, but how can I help you[.]" John Doe #9 wanted to make sure Fr. Antekeier was not continuing to sexually abuse others. (*Id.*) By the time of John Doe #9's report, Fr. Antekeier was already restricted from any public ministry.

On February 25, 2005, Fr. Tom Page called VAC Donatelli to advise that the meeting among the two of them and John Doe #9 had been canceled because John Doe #9 was in jail, after being arrested for a crime. (App'x CRA#15, Memorandum from Edgar Donatelli to Fr. William Duncan, dated February 25, 2005.) During that telephone call, VAC Donatelli asked for Fr. Page's opinion regarding John Doe #9, and Fr. Page stated that "he believed his story" and believed that they needed to determine what the next steps would be regarding Fr. Antekeier. (*Id.*) VAC Donatelli concurred. (*Id.*)

On April 22, 2005, VAC Donatelli met with John Doe #9 at the Kent County jail, during which time John Doe #9 stated that he would be willing to meet with Fr. Antekeier after John Doe #9 was released from jail and also reiterated that his sole motivation for reporting the sexual abuse was to make sure Fr. Antekeier could not sexually abuse other children. (App'x CRA#16, Memorandum from Edgar Donatelli to Fr. William Duncan, dated April 22, 2005, pp 1, 2.) In his report to Fr. Duncan, VAC Donatelli summarized the allegations made by John Doe #9 during their meeting, as follows:

[John Doe #9] then discussed further his abuse by Fr. A. It began when he was 8 years old and a student at St. James School. He reports that Fr. A. first met him through his mother, who was involved with the Charismatic movement in G.R., which at times took place at St. James and or at, West Catholic. He often, in the beginning would see Fr. A. under the guise of going to confession, at Fr. A's request and his mother permitted this. After the initial meeting and confession, [John Doe #9] reports that Fr. A. would then meet with him either in the sacristy, or at times in a classroom in St. James, or in the rectory where the abuse would take place. The contacts over these years were monthly, at least, and at times more than that. The original report about his going to confession and Fr. A. asking about his girlfriend, did not happen until he was at West Catholic, when he was 14, or 15, not as originally understood by this writer.

When the abuse began, while [John Doe #9] was a student at St. James at age 8, he initially reports that he told the principle [sic.], and she told him that he was lying. He goes on that as a result of this he ended up having to leave St. James. He reports that he told his mother it was because of money, but when I asked, he wasn't sure what the actual reason was, but believes it was because of his accusation. (He does not believe that his mother ever learned or was told "why" of his expulsion from St. James.) He then went to Stocking school for a year or two, then to West Middle and finally to St. Adalberts until the eight[h] grade, then on to West Catholic, where at about 14 or 15 he was able to tell Fr. A. to stop the abuse, and that he did this in the hallway of West Catholic. After that there was no further abuse.

The abuse for most of the incidents amounted to mutual masturbation. There would be taking off of clothes, and other times dropping pants to do this. This would take place [in] a bedroom, or living room of the rectory, or in a classroom at St. James, or in the sacristy, on at least one occasion. Finally, at West Catholic, [John Doe #9] reports that Fr. A. wanted to do more, (suggesting that at that time he wanted [John Doe #9] to engage in sodomy). This was when [John Doe #9] states that he yelled at Fr. A. and made some kind of a scene and did not have any further contact with Fr. A. He mentioned that on one occasion, Fr. A. referred to another priest in the rectory

[John Doe #9], was tentative about dates, and sequences of events as we discussed this, but not about the fact that he was sexually abused by Fr. A. He repeated again that he felt guilty and responsible, but knew that he was looking for a good role model in the beginning of this contact and certainly was conflicted as time went on. Even today as he relates these events, he sometimes seems uinsure [sic.] of times and dates, but not of the fact that this abuse occurred.

[*Id.* at 1–2.]

VAC Donatelli met with John Doe #9 again on April 26, 2005, and reported the following, in relevant part, in his memorandum to Fr. Duncan:

When I asked specifically about the place of the abuse, [John Doe #9] said that it took place most often in the sacristy of St. James [C]hurch, after Mass and the Charismatic gathering. There were times it also took place in the bathroom of the rectory, not in the bedroom, or living rooms, but in the bathroom. (at this point he began to cry and found it difficult to talk but did become more open and reported that he indeed was sexually penetrated on at least two occasions, and remembers that this hurt him, and he was very ashamed to discuss it, but did also mention that there was oral sex, mutually, with [John Doe #9] having this performed on him and he on Fr. A.) He asked that he not have to say anything further about this, because of the shame he felt over this. He mentioned however, that it is becoming more clear as we have talked about the specifics. He was thankful for the opportunity, in spite of the pain for him.

When asked, he reports that his mother would call him to come to St. James for the Mass or the Charismatic meeting to meet with Fr. A. for confession, or counseling. This was after the Mass and or meeting had finished. It was easy for him to get there because he was often at his grandfather[']s home which was right across the street from St. James, at [address redacted]. The Charismatic Mass and meeting was [sic.]

usually once or sometimes twice a month, and would generally be held at St. James, but at times it was held at West Catholic. At times he went with his mother to the Mass, but would usually end up meeting with Fr. A. When there was confession, I would be the last one and this was face to face, and I can remember kneeling on the kneeler in the sacristy, on one occasion when I was penetrated. This was part of my penance, at least that was the understanding I had about it. This usually happened at night, after all the services were over.

There were other times when I was helping my grandfather clean his car and Fr. A. would see me and ask me to come over to meet with him and I would go. This continued on for the years. I know in the beginning, I was looking for a male person in my life [his father left the family when he was about four years old] and Fr. A. was it. I was always hoping that it would be different. Finally, when I met with him at West Catholic, when I was about 14 or 15, I made a scene and the abuse stopped from that time on. (I'm feeling better about telling this now, because I have had it bottled up in me all those years. While it may not have caused my drinking, and drugging, it certainly help[ed] me avoid dealing with it through the years.) If we do have to meet with Fr. A. I would hope that you would be able to be there. It is scary thinking about it, but I know this is the right thing to do.

[App'x CRA#17, Memorandum from Edgar Donatelli to Fr. William Duncan, dated April 26, 2005, pp 1–2.]

On April 29, 2005, VAC Donatelli spoke to Witness #5, a sister of John Doe #9, who stated that, about ten years earlier, John Doe #9 told her that he was sexually abused by Fr. Antekeier, “in a face to face session situation in which Fr. Antekeier had put his hands down John Doe #9s [sic.] pants and touched his penis.” “To this date apparently John Doe #9 has not revealed any more about the abuse to his family then about the confessional incident.” (App'x CRA#18, Memorandum from Edgar Donatelli to Fr. William Duncan, dated April 29, 2005.) Witness #5 also stated that Fr. Antekeier was a Charismatic-movement leader in Grand Rapids in the mid-1960s, and their mother knew Fr. Antekeier and was involved in the movement. (*Id.*) Witness #5 also stated that her mother “is aware of this report, and believes that something did happen between John Doe #9 and Fr, Antikier [sic.], but never pursued it with [John Doe #9].” Witness #5 and two other siblings believed John Doe #9's allegations. (*Id.*)

On May 13, 2005, Fr. Duncan met with Fr. Antekeier and informed the latter of John Doe #9's allegations against him from the early 1970s. (App'x CRA#19, Memorandum from Fr. William Duncan to File, dated May 13, 2005, p 1.) Fr. Duncan also advised Fr. Antekeier that in accordance with diocesan policy the Diocese would notify the Kent County prosecuting attorney of the allegations and

that the Diocese would conduct a preliminary investigation. (*Id.*) Fr. Antekeier told Fr. Duncan that he was not attracted to minors “and would not have done such acts to a child ‘unless I blocked it out of my memory because it is so evil.’” (*Id.*) It was decided that Fr. Antekeier’s counselor at Southdown would be told of the new allegation and also that, because of the “previous case involving an adult and the ministry restrictions placed at that time,” Fr. Duncan asked Fr. Antekeier “to continue to refrain from public priestly ministry and to continue to reside in his private residence rather than a rectory.” (*Id.*) Fr. Antekeier agreed to same. (*Id.*) Three days later, Fr. Antekeier called Fr. Duncan to offer two observations regarding John Doe #9’s allegations. Specifically, Fr. Antekeier “noted that he would hear confessions before a Mass but not after a Mass as the accuser reported. He also stated that the charismatic meetings would not normally involve a Mass – “just a prayer service.” (*Id.* at 2.) During this meeting, Fr. Duncan reminded Fr. Antekeier that, in light of Fr. Antekeier’s “previous case involving an adult and the ministry restrictions place at the time” that Fr. Antekeier was “to continue to refrain from public priestly ministry and continue to reside in his private residence rather than a rectory.” (*Id.*)

On May 16, 2005, Cardinal Adam Maida, the Archbishop of Detroit who was then-serving as the Apostolic Administrator of Grand Rapids in the absence of an installed bishop, entered a Decree, directing that a preliminary investigation be conducted into John Doe #9’s allegations. (App’x CRA#20, Decree of Adam Cardinal Maida, Archbishop of Detroit, Apostolic Administrator of Grand Rapids, dated May 16, 2005.) In this decree, Cardinal Maida noted that “I have determined that the allegations carry with it the semblance of truth.” (*Id.*) “During this investigation, elements are to be gathered to assist in determining whether or not Reverend Antekeier may have committed the canonical crime alleged, and if so, to what extent he was legally imputable for it.” (*Id.*)

On June 17, 2005, the Diocesan Review Board met to review John Doe #9’s allegations. Before rendering a final recommendation, the Board requested VAC Donatelli to obtain “clarification of times, places, behaviors and people involved in this allegation[.]” VAC Donatelli met with John Doe #9 again on June 21, 2005, seeking such clarification. (App’x CRA#21, Memorandum of Edgar Donatelli, to Fr. William Duncan, dated June 21, 2005, p 1.) VAC Donatelli wrote the following in a memorandum to Fr. Duncan regarding that meeting with John Doe #9:

At the time the abuse began, [John Doe #9] and his sisters were attending school at St. James Catholic [S]chool. As he remembers, it was about 1969, when he was 8 years old that he began having some behavior problems at home and at school. His mother, who was involved with the Charismatic Movement in G.R., knew Fr Antikier [sic.] because of this association and she asked him if he would speak to [John Doe #9] and possible [sic.] give him some counseling for his behavior. She took him to St. James [C]hurch to meet with Fr.

Antikier [sic.] on a Sunday evening just prior to the time they had Mass, which usually was about 7 or 7:30 PM. [John Doe #9] remembers that this first time all he and Fr. Antikier [sic.] did was talk, with Fr. Antikier [sic.] doing most of the talking, and he asked me about my family. We did not have specific times set up[;] it was usually when my mother asked me to go to see him. About a month or two later[,] she asked me to go again and talk with Fr. Antkier [sic.] and I did on a Sunday evening. We were at my grandparents['] home, which was just across the street from St. James Church, so I went and this time Fr. Antikier [sic.] not only talked to me, but fondled me as well. I think I tried to leave by going to the bathroom[,] and he followed me there and began to show me how to masturbate.

At some point in time, [John Doe #9] thinks it was early in his relationship with Fr. Antikier [sic.], [John Doe #9] mentioned to his school principal about what was going on with him and Fr. Antikier [sic.], and Sister (he could not remember her name), the principal called [John Doe #9] a liar and some time that same year he and his sisters left St. James [S]chool for Sibley school, then finally ended up at St. Adalberts. He believes that his mother said that it had to do with money, or lack of it, but [John Doe #9] thinks it had to do with his conversation with the principal.

The total number of abusive contacts with Fr. Antikier [sic.], [John Doe #9] believed, to be about 15 over the period of time from 1969 to 1972. The final such contact was in 1974 when [John Doe #9] was a freshman at West Catholic.

After the second contact with Fr. Antikier [sic.], [John Doe #9] was afraid to return, but was not able to tell his mother about what was going on, because of her friendship with Fr. A. So in another month or so, his behavior warranted his mother sending him back to see Fr. A. and this time the sexual abuse included mutual masturbation, and as the contacts went on they included oral sex as well. All this time, [John Doe #9] was hoping that this activity would stop, because he was looking for a "role model" in Fr. A., and his thinking was very confused in that Fr. A. represented the Church, and God. As mentioned[,] contacts amounted to about 4 such contacts a year up to 1972, when [John Doe #9] was 11 years old and that is when he alleges he was sodomized, on three separate occasions by Fr. A. While each of these acts were physically hurtful to [John Doe #9], with the last one more so, and he ended up bleeding on the kneeler, (which is where and [sic.] actual act took place, [John Doe #9] reports that he had to bend over and hold onto the top of the kneeler, when the assault took place). [John Doe #9] reports that he recalls going to the doctor, a Dr. Baker,

their family doctor, a couple of weeks after this last assault because he was having trouble with bowel movements. He reports that he did not tell the doctor the truth, but said that a fishing hook got caught and tore his rectum.

At one point earlier in the relationship, [John Doe #9] asked a friend of his, a [Witness #6] to come with him, he thinks it may have been in hope of some protection and that this boy did go with [John Doe #9] but said that Fr. A. tried to touch his private parts, and he left and was very scared and never came back again or told anyone. (When asked, [John Doe #9] said he has not had contact with this [Witness #6] in years and does not know where he is currently.)

After the sexual assault in 1972, [John Doe #9] stay[ed] away from Fr. A. and did not return. So[,] from 1969 through 1972 all of the sexual contacts were made with the final contact at West Catholic happening in 1974.

The incident at West Catholic was when [John Doe #9] was a freshman, he believes it was in 1974 or 1975. They were having confessions, and it was around the time when they were doing this face to face. [John Doe #9] did not know who was hearing confessions and when he went in[,] he was surprised and upset to see Fr. A. was the priest. He is not sure whether Fr. A. recognized him at the time because [John Doe #9] had grown quite a bit since he last saw Fr. A., but according to [John Doe #9], Fr. A. began to ask what [John Doe #9] thought were inappropriate questions about [John Doe #9] and his girlfriend, and then made an attempt to touch [John Doe #9] inappropriately and [John Doe #9] get [sic.] angry, shouted and left the confessional. That was [John Doe #9's] last contact with Fr. A. He did see him one other time when [John Doe #9's] own daughter was playing basketball at St. Francis and [John Doe #9] saw Fr. A. at a distance. [John Doe #9] said that during these years, he always hoped things would get better, that the abuse would stop, but this did not happen.

[John Doe #9] did mention that while he was at St. James he did have some contact with both Fr. Lauie [sic.],[see entry no. 25] and Fr. Host [see entry no. 20], but that these were positive and there was no abuse at all from these men.

[*Id.* at 1–2.]

In response to the question what caused him to come forward, John Doe #9 explained that it “come about as a result of his being in drug rehab, at Turning Point, the Salvation Army Program, and that his counselor ... and [doctor] both encouraged him to get help for himself.” (*Id.* at 3.)

On July 18, 2005, VAC Donatelli called and spoke to [John Doe #9’s] mother, Witness #7. (App’x CRA#22, Memorandum from Edgar Donatelli to Fr. William Duncan, dated July 18, 2005.) Witness #7 told VAC Donatelli that John Doe #9 had discussed his alleged sexual abuse by Fr. Antekeier, but that she did not know about it “over the years.” (*Id.*) She recalled sending John Doe #9 to Fr. Antekeier for counseling “due to his problematic behavior, but was not very clear about the time frames involved.” (*Id.*) Witness #7 went to charismatic prayer meetings, but she believed that they were usually held at West Catholic. (*Id.*) “She thought for a while that perhaps [John Doe #9] was sexually abused by Fr. Lauie [sic.],” or another priest, “about whom other allegations have come about over the years.” (*Id.*) Witness #7 also said she worked with a man, who said that Fr. Antekeier “had at least on one occasion made inappropriate suggestions to him.” (*Id.*) Witness #7 “was of a mind that there had been other allegations against Fr. Antikier [sic.] and was surprised that [VAC Donatelli] was not aware of any at [that] time.” (*Id.*) Witness #7 confirmed that John Doe #9 went to Dr. Baker for constipation issues when John Doe #9 was about 11 years old. (*Id.*)

On July 20, 2005, VAC Donatelli spoke to the therapist John Doe #9 saw in November of 2004 for his substance-abuse treatment, and she confirmed the dates provided by John Doe #9, but did not recall John Doe #9 discussing his alleged sexual abuse, nor did she find a reference to it in her notes, but did “not rule out the possibility that he did mention his sexual abuse[.]” (App’x CRA#23, Memorandum from Edgar Donatelli to Fr. William Duncan, dated July 20, 2005.)

On August 10, 2005, VAC Donatelli met with John Doe #9’s mother and sister, Witness #7 and Witness #5, respectively, to whom VAC Donatelli previously spoke on April 29, 2005, as above discussed. (App’x CRA#24, Memorandum from Edgar Donatelli to Fr. William Duncan, dated August 10, 2005.) VAC Donatelli memorialized that discussion in his memorandum to Fr. Duncan as follows:

[Witness #7] stated that she did not get involved with the Charismatic movement until 1976, [and] she never brought [John Doe #9] to see Fr. Antikier [sic.], contrary to the report. She did not believe that Fr. Antikier [sic.] he was ever at St. James, as [John Doe #9] alleges, nor does she believe that Fr. Antikier [sic.] was the person who abused him. She does not deny that [John Doe #9] was probably sexually abused

[Witness #5], [John Doe #9’s] sister supports this report, and while she thought that Fr. Antikir [sic.] was strange, she also believes that it was

someone else who actually sexually abused [John Doe #9]... but this is speculation on her part. However, she too, believes that the dates that [John Doe #9] gave would not coincide with when Fr. Antikier [sic.] was around, and he never was at St. James that they can remember. She was only a year or so older than [John Doe #9], and knew of his whereabouts most of the time.

Both [Witness #7] and [Witness #5] believe that [John Doe #9] may have confusion regarding this whole issue, in that he may be attributing this sexual abuse, because for some reason or other he never liked Fr. Antikier [sic.].

They were not able to give any other information, but the issue of Fr. Antiker [sic.] being where [John Doe #9] states he was is [sic.] being brought into question, and the dates do not coincide with the times of the Charismatic movement, and certainly not when [Witness #7] began to take part in this movement, and finally, [John Doe #9] was never sent to Fr. Antikier [sic.] for counseling as he stated.

[*Id.*]

According to the biographical information sheet, on June 29, 2006, Fr. Antekeier “was restricted from public ministry,” with the following explanation: “Status remains as Senior Priest not to engage in public ministry with canonical faculties and ministry limited in virtue of Canon 223.2 (see letter 6-29-06 outlining restrictions.)” (App’x CRA#2, Diocese of Grand Rapids Biographical Information sheet.) However, the June 29, 2006, letter, parenthetically referenced, was not found in Fr. Antekeier’s personnel file, nor were there other documents that explained the basis for this action.

Four years later, on April 16, 2010, John Doe #9’s father sent the following in an email to diocesan VAC MaryAnne Kowalski (VAC Donatelli’s successor):

For the past 2 and ½ years, my son [John Doe #9], DOB [redacted], has slowly begun to tell me about sexual abuse events which [sic.] began happening in the St. James Church sacristy and rectory on Bridge Street when he was in the 4th or 5th grade.

He had previously reported one incident involving a Fr. Andakar [sic.], to a priest at his home parish in late 2004 and early 2005.

In the summer of 2007, he showed me a letter dated 2/18/05 from Edgar R. Donatelli, the Victim Assistance Coordinator for the Diocese of Grand Rapids Mi.

My son has been in active recovery from alcoholism for the past 6 years. He is also a dual-diagnosed manic-depressive and in active treatment, seeing both a counselor at Touchstone Innovare and seeing a psychiatrist for the past nine years through the same agency. I disclosed all this to his counselor, James, at Touchstone about two months ago.

My son was questioned by Mr. Donatelli and/or the priest at his church, previous to the letter dated 2/18/05.

It was during this time after he had lost his insurance, and was not taking his medication; and also using alcohol, that he was questioned about dates and times of the abuse.

He was unsure of the dates then, delusional, during that time from his unmedicated manic state, and was arrested for identity theft by the Rockford Michigan Police and later convicted and sent to prison for about 2 years.

I returned from a teaching position in China to help him readjust to society and provide housing with me and access to the local mental health programs. He stayed sober in prison, and is active and in recovery in AA.

To this day, he has trouble having relations with people, especially women, and I believe many of his problems stem from the abuse he received under the tutelage of some of the Catholic priests he was exposed to and were revered by him as close representatives of his God and Christ. In Elementary School at St. James, he was an altar boy and served early mass for a priest named Fr. Andakar [sic.]. I am not sure of the spelling of the name[,] but it is phonetically correct. This man introduced him to alcohol at a very young age, encouraged him to drink, and began molesting him before mass. He had just become [sic.] an altar boy, in the 4th of [sic.] 5th grade [sic.] and my son was told he could not wear jeans in church and that altar boys in the Vatican did not wear pants or underwear under their cassocks. Andakar [sic.] would pull the cassock over my son's head and perform anal and oral intercourse on him. This continued until Andakar [sic.] finally was reassigned to another parish. My son was encouraged to come to the rectory in the evening, encouraged to drink alcohol, and sexually molested. My son's memories shamed him into silence because he thought if he reported it, people would think he "liked" it, and priest[s] were speaking the "word of God."

He remembers other priests there, but can't remember if they did anything to him, but he thinks they knew what was happening.

A few years later, he and some other boys were invited to a cabin near Irons Michigan. He thought he was told Bishop McKinney owned the cabin.

He does not remember the Bishop being there, but remember[s] three of his close classmate friends, [Witness #8], [Witness #9], and [Witness #10] being there. He remembers 3 or 4 priests there, including Andakar [sic], [two other priests], and a Fr. Lowry [sic]. He and the other boys were plied with alcohol, told to strip naked, and run in the snow to the lake and back as entertainment for the priests.

When I talked to Mr. Donatelli in 2007, he asked me what my son wanted. I asked [John Doe #9] and he said to tell him he just wanted Andakar [sic.] away from children so the molestation wouldn't happen to other children.

I believe he later received a phone call from a priest from Detroit who wanted to question him. That priest also told him he would call him back and he wanted to tape the conversation with my son. [John Doe #9] asked me for advice and I suggested he not do this right now; to think about it, and perhaps consult an attorney before he consented to this. I told him it sounded like the person wanted to get him on the record and that [John Doe #9] might confuse the dates and times and names[,] and they were interested only in catching him in inconsistencies so they could refute the accusations.

[John Doe #9] told me he really wasn't comfortable talking about it to anyone else at that time, being afraid someone involved might find out and think he may be gay or have liked what happened.

My son had not yet told me about the cabin in Irons.

I only knew about the general details of the incident with Andakar [sic.] at this time, in 2007, when I talked to Mr. Donatelli, and was told by Donatelli that Andakar [sic.] was isolated and away from children then, and would never be allowed near children. He would not give me any further details of what happened to Andakar [sic.]. This indicated to me that they had other valid complaints and confirmed Andakar's [sic.] guilt, at least to me and my son. I am still not really sure Andakar [sic.] has been seriously dealt with.

I would, over the next few months and years, ask if anything else happened and that is when he reluctantly told me the specifics about the anal and oral intercourse performed on him by Andakar [sic.], and later the rectory visits in the 7th and 8th grade, where he and other boys were encouraged to get drunk under the guise that it was safer there than being on the streets. At the rectory he believes Fr. Lowry [sic.], [and two other priests] and Andakar [sic.] were present and encouraging the drinking. He, and he thinks the other boys, got very drunk every time there and doesn't recall specifically, but thinks he, and some others, were molested while drunk.

He had broken his ankle when he was 11 or 12 years old, and remembers being constipated, when in actuality he was keeping himself from defecating, or "holding it in" because his anal canal hurt him so much. He and I believe this pain was caused by tears to his anal canal during anal intercourse. He did not go to the doctor because he was afraid, and my mother, [Witness #11] gave him a water enema and he finally released a large hard ball of defecation.

He could never "tell" about this because of his perception of it challenging his "manhood" and he suppressed it, and only began remembering the later incidents after some years of sobriety.

I was absent from the family and marriage from about 1968; his mother was and is an alcoholic, and revered Fr. Adakar [sic.] as a "charismatic" and [John Doe #9] knew she would not believe him if he said anything bad about Andakar [sic.] or the Church.

During high school at West Catholic, he was a star athlete and on the State Championship football team in 1977.

During one of his years, I think his senior year, at West Catholic, they began to have "open confession." He thinks he was first in line, and as he entered the room where there were 2 chairs and a priest, he recognized Andakar [sic.] as the priest and became very anxious and nervous. When Andakar [sic.] began the confessional process, he began asking very explicit sexual questions, [d]o you masturbate [sic.]? How does it feel? What do you do with girls? And a number of other statements about sex and schoolgirls, which sent my son into a rage. An official of West Catholic, [Witness #12], also the father of my son's best friend, rushed in to break things up and extract my son. He believes that was the beginning and end of "open confession" and Andakar [sic.] was moved away.

During his senior trip to the Bahamas, the chaperone was [another priest]. My son and other of his friends observed [this priest] having sexual relations with either one or two senior girls and/or one or two of the female chaperones. [This priest] also slept in the bed with [John Doe #9's] best friend, [Witness #8].

Also during his time at West Catholic, my son and one other friend, I think [Witness #8], went in a car with a teacher, [a nun]. The three of them parked to eat pizza, and then they both fondled the Sister and she manually masterbated [sic.] and fondled them.

At West Catholic, my son and his sister stayed alone in their home ... to finish school at West Catholic, while their mother moved into another home farther away, with her new husband, [Witness #13]. While on the football team, because of his football skills and the importance of his place on the championship team, he was actually told he did not have to go to all his classes, that his grades would be 'taken care of.' It seemed that at that time, sports was [sic.] far more important than education, at least to the leaders of the school. . . .

[John Doe #9] still writes, spells and reads at about an 8th grade level.

He remained acquainted with [another priest], but remembers no overt sexual contacts with him at this point except the Irons cabin incidents. He does recall that [this priest], in about 2004, invited him over to his private residence, away from the church, and was told others were coming for a hot tub and party. When my son arrived[,] he changed and got into the hot tub. There were no other guests present at the house, and my son became uncomfortable when [this priest] came out to the hot tub, telling him, "no one else was coming." My son immediately asked [this priest] to let him get dressed and please give him a ride home, which [this priest] did. My son related that this was a very strange experience for him, brought back horrible memories, and felt there were sexual overtones, and he wanted to "just get out of there." ... Upon learning this, I suggested to my son, and he agreed, that [this priest] certainly did not belong in a parish and in contact with children, and that somehow we must notify some authorities discreetly, and warn the church of this danger we perceived.

My son has studied this letter, and will attest to its authenticity, under oath, if necessary. I am completely confident my son is telling the truth and I am so very, very angry at what happened to him and feel great remorse for not being there for him when he needed a father. I am here now, and if this is not examined, and action by the diocese, and Bishop Hurley, taken and made public to the community, I will

pursue prosecution with the District Attorney, and if necessary, bring an army of lawyers and newspaper writers down on this shameful, criminal behavior by these priests and their leaders. At this point, I don't expect much action from the Grand Rapids Diocese. The behavior of Vatican authorities these days does not give me much hope either. I am completely ashamed of the behavior of the Church and understand completely, the disgust and falling away of any thinking Catholic.

I am now worried this is just the "tip of the iceberg" here in Grand Rapids; and that the priests and nuns I have described here belong in jail and on a public sex offenders list.

I have already been in contact with the Kent County District Attorney's Office, but have only heard back from one attorney in the sex crimes division, who told me the statute of limitations has passed and he would have to talk to some other attorneys for advice. I have not heard back from him.

I, and my son especially, would also insist that the names of the victims be absolutely protected.

Very sincerely and shamefully yours,

[Witness #14]

Note: 4/26/2010

After asking my son about this letter again, he said [the above priest] was not present at the cabin at Iron, but there were several visits there and usually a couple of priests, and he does not recall all their names.

[App'x CRA#25, Email from [Witness #14] to MaryAnne Kowalski, dated April 26, 2010, pp 1-3.]

As part of this investigation, on April 2, 2020, Tpr. Moryc of the MSP interviewed John Doe #9, his father, Witness #14, and two of John Doe #9's sisters, but it ultimately was determined that the Department could not bring charges against Fr. Antekeier for the alleged sexual abuse of John Doe #9 because the claims were barred by the statute of limitations and had been since before the initial report to the Diocese in 2005. (App'x CRA#26, MSP Original Incident Report, NIS-0000011-20, dated March 30, 2020, pp 2-6; App'x CRA#27, MSP Supplemental Incident Report 0001, dated April 14, 2020, pp 1-2; and App'x CRA#28, MSP Supplemental Incident Report 0002, dated April 15, 2020, pp 1-2.)

On November 21, 2014, John Doe #10 called diocesan VAC Deborah J. Sanderlin-Nykamp and alleged that, when he was a student and altar server at St. James School, he was sexually abused by Fr. Antekeier. (App'x CRA#28, Diocese of Grand Rapids Allegation Intake Form, by Deborah Sanderlin-Nykamp, LMSW, Ph.D, dated November 21, 2014, pp 1–2.) John Doe #10 alleged that Fr. Antekeier joked about a “pressure point” and then “grab[bed] the boys between the leg and scrotum area.” (*Id.* at 2.) John Doe #10 alleged that the “pressure-point” assaults occurred on more than one occasion on day trips to Fr. Antekeier’s cabin in Newaygo. (*Id.*) Other alleged incidents were summarized by VAC Sanderlin-Nykamp as follow:

During one of these trips [to Fr. Antekeier’s cabin in Newaygo] he also remembers being in a camper with Father Antekeier alone while his brother was outside. [John Doe #10] reports that he was naked on the bed as was Father Antekeier. He reports that during this incident there was ‘digital penetration.’ He reports that he remembers that he couldn’t move and now thinks he may have been given ‘something.’ [John Doe #10] reports being given many gifts and special privileges from Father Antekeier while being an alt[a]r server.

[John Doe #10] reports seeing Father Antekeier a few times as an adult. One incident happened when he was 19 years old[,] and he saw Father Antekeier in the steam room of the old YMCA. Father Antekeier was naked, [John Doe #10] was covered with a towel. Father Antekeier made remarks about [John Doe #10] physique as being “buff.” He left the room immediately.

[*Id.* at 2.]

During the same November 21, 2014, telephone conversation, John Doe #10 also reported to VAC Sanderlin-NyKamp that three men who had previously been in spiritual counseling with Fr. Antekeier committed suicide. (*Id.* at 3.) John Doe #10 also claimed that in the 2004–2007 timeframe, Fr. Dennis Morrow asked John Doe #10’s father if the latter was aware of any sexual abuse by Fr. Antekeier. (*Id.*) John Doe #10’s father replied in the negative. (*Id.*) John Doe #10 stated that he started recalling the sexual abuse when he and his wife went into counseling in 1999. (*Id.*) VAC Sanderlin-NyKamp advised John Doe #10 that the Diocese would assist John Doe #10 with counseling. (*Id.* at 4.) She also advised John Doe #10 that the Diocese would report his allegations to the prosecuting attorney. (*Id.*)

On December 8, 2014, Msgr. Duncan met with Fr. Antekeier, and he advised the latter that John Doe #10 alleged that Fr. Antekeier sexually abused John Doe #10 when John Doe #10 was in the fourth or fifth grade at St. James School in the early 1980s. (App'x CRA#29, Relation of the Notary, dated December 8, 2014, p 1.) Msgr. Duncan provided Fr. Antekeier with the details of the alleged “pressure-point” incident, which John Doe #10 alleged happened to other altar boys as well, and the

alleged digital-penetration incident, as well as the alleged YMCA encounter. (*Id.*) Msgr. Duncan also advised Fr. Antekeier that an investigation would be conducted, and the findings of same would be submitted to the Diocesan Review Board, after which the Diocese would submit a summary to the Congregation for the Doctrine of the Faith. (*Id.* at 2.) Fr. Antekeier denied the truth of the allegations. (*Id.*) “Fr. Antekeier further stated that he never, never had any boys up at his cabin, and kept repeating that over and over, at one point adding, ‘[u]nless I’m in denial.’” (*Id.*) Msgr. Duncan reiterated to Fr. Antekeier that the latter was not to present himself as a priest or have “unsupervised contact with minors.” (*Id.*) Fr. Antekeier asked the Monsignor if he thought Fr. Antekeier was guilty or innocent, and Msgr. Duncan said he was presumed innocent during the investigation, to which Fr. Antekeier replied: “You already know I’m not innocent, I already had that one instance and difficulty [referring to the John Doe #8 allegations].” (*Id.*)

On January 2, 2015, Stanley Lapekas, from the investigation firm, Impact Investigative Group, LLC, retained by the Diocese of Grand Rapids to assist in its investigation of Fr. Antekeier, interviewed John Doe #10. (App’x CRA#30, Impact Investigative Group, LLC, Investigative Report Regarding John Doe #10, dated January 2, 2015, pp 1–2.) In his report, Lapekas wrote the following regarding the sexual abuse alleged by John Doe #10:

[John Doe #10] identified Father Charles Antekeier as the person who committed acts of sexual abuse upon him as a child. Between the ages of 11 and 12, he ([John Doe #10]) had numerous contacts with Father Antekeier as a result of having served as an altar boy at St. James Church. [John Doe #10] described the sexual abuse as having involved a repeated effort to grope his genitals and one specific event involving masturbation and rectal penetration.

1. [John Doe #10] stated that Father Antekeier would often drive him to church and related events. While driving the vehicle (described as a tan Cadillac Toronado), Father Antekeier would often reach across to the passenger seat and briefly touch his crotch through his clothing. Prior to doing so, he would state in a singing type voice ‘get that pressure point.’ [John Doe #10] advised that given his age, he was unable to interpret the actual meaning and intent; however, he recalls becoming very uncomfortable while accompanying Father Antekeier in his vehicle.
2. During the same 11–12 years of age time frame, [John Doe #10] and his younger brother, [Witness #15], whose age was approximately 9 years old, accompanied Father Antekeier on a day trip to a campground located in Newaygo, Michigan. While traveling in Father Antekeier’s vehicle, he was groped three to four times in a similar manner as set forth above. He recalls Father Antekeier reaching over

the front seat while driving and attempting to grope [Witness #15]. [John Doe #10] was unable to verify any physical contact between Father Antekeier and [Witness #15].

[John Doe #10] describes the campground as having an enclosed swimming pool and reserve[d] spaces for recreational vehicles. At this location, Father Antekeier had a mobile home spotted on a rental site. [John Doe #10] described the vehicle as having seating/sleeping availability on each side of the center aisle. After swimming and lunch, Father Antekeier instructed the boys should take a nap. [John Doe #10] advised that he laid down on one of the seats wearing his swimsuit and a towel for cover. At some point in time, he awoke and observed Father Antekeier standing in the aisle to his right holding his ([John Doe #10's]) penis with one hand and with his other hand under his buttocks with a finger inserted in his rectum. [John Doe #10] stated he was unable to respond and believes that he may have been drugged, because he and [sic.] was unable to respond for several minutes. He also recalls [Witness #15] stretched out on the adjoining seat with his head facing the opposite direction. He does not recall if [Witness #15] was naked. [John Doe #10] advised he has recently question[ed] [Witness #15] regarding his memory of the events; however, [Witness #15] does not support and/or recall the sexual assault.

[*Id.* at 2–3.]

On January 12, 2015, Fr. Antekeier was interviewed, during which time he denied having sexually abused John Doe #10 or “anything inappropriate with boys or girls.” (App’x CRA#31, Notes regarding interview of Father Charles R. Antekeier, dated January 12, 2015, p 1.) Fr. Antekeier stated he did not remember John Doe #10 or Witness #15 being altar boys, but remembered the family. (*Id.*) Fr. Antekeier stated that “he never took any boys to the campground located in the vicinity of Newaygo, Michigan, and that the camper trailer located on the campground was given to him by his family after his mother passed away in 1990.” (*Id.*) Regarding the suicides of three former altar boys, Fr. Antekeier remembered a former altar boy who had taken his own life when he was between the ages of 18 and 20 because “he was broken up over his girlfriend,” noting that he was a “‘wonderful boy’ and came from a nice family.” (*Id.* at 2.) Fr. Antekeier also recalled “an adult altar boy who also committed suicide, recall[ing] that [he] hung himself in the shower.” Fr. Antekeier noted that the man’s wife “sends him Christmas goodies every year.” (*Id.*) For the third, Fr. Antekeier initially thought it was related to the man’s brother, but he later recalled that this man was a priest who left to marry, and then later Fr. Antekeier was “able to get him involved in parish activities.” (*Id.* at 2, 3.) He said “[h]e had no idea [that the man] had taken his own life [and] was so sorry to hear that.” (*Id.* at 3.)

In early 2015, John Doe #10's brother, sister, and mother were each interviewed, individually, and all three remembered Fr. Antekeier taking John Doe #10 and Witness #15 up to the Newaygo campsite on a day trip. (App'x CRA#32, Notes of Interview of Witness #15, dated February 11, 2015, p 1; App'x CRA#33, Notes regarding interview of Witness #16, dated February 11, 2015, p 2; App'x CRA#34, Notes regarding interview of Witness #17, dated January 13, 2015, p 1.) In his February 11, 2025, interview, Witness #15 stated that he and his brother John Doe #10 were taken to Fr. Antekeier's campsite "as a young boy," saying that he remembered "seeing Fr. Antekeier naked in the shower which was shocking for him to see at his age." (CRA#32, p 1.) Witness #15 said that "he did not recall being molested," and that "he did not observe his brother being molested nor recall his brother ever telling him at that time." (*Id.*) Regarding John Doe #10's relationship with Fr. Antekeier, Witness #15 said that he noticed John Doe #10's "hyper-active" behavior starting in 7th or 8th grade, and that "[John Doe #10] was angry and did not want be around Fr. Antekeier." (*Id.* at 4.)

In her February 11, 2015, interview, John Doe #10's mother (Witness #16) also stated that John Doe #10 was an altar boy from age nine to age fifteen and was "good friends with Fr. Antekeier[.]" who was considered a family friend. (App'x CRA#33, p 1.) She and her husband then began to notice a change in John Doe #10 "from a happy, dynamic child who was devoted to Fr. Antekeier to one who had developed a hatred toward him." (*Id.*) "Both [Witness #16] and her husband noticed the change and a downward spiral in [John Doe #10], but [John Doe #10] never told his parents he had been molested." (*Id.*) Witness #16 also stated that, about 15 years earlier (prior to this interview), Fr. Dennis Morrow pulled her husband aside after Mass one day and asked her husband whether he was aware of any "sexual abuse involving Fr. Antekeier." (*Id.* at 2.) She and her husband discussed the inquiry, but never connected it to John Doe #10. (*Id.*) Witness #16 also stated that, when John Doe #10 and his wife were in counseling, the counselor, who she believed was a good friend of Fr. Morrow, also asked John Doe #10 about Fr. Antekeier. (*Id.*)

On April 29, 2015, Msgr. Duncan presented his report of the preliminary investigation into John Doe #10's allegations against Fr. Antekeier to Bishop David Walkowiak. (App'x CRA#35, Memorandum from Msgr. William Duncan to Bishop David Walkowiak, dated April 29, 2015, p 1.) Msgr. Duncan reported that "[t]he Review Board met in November 2014 and March 2015 to discuss the allegations and advised the bishop that these allegations, possessing "a semblance of truth," be referred to the CDF in accordance with the provisions of *Sacramentum sanctitatis tutela* (art. 13)." (*Id.* at 2.)⁶ The report also noted that Fr. Antekeier "is not

⁶ The document was promulgated on April 30, 2001, by Pope John Paul II and is available at the following web address:

exercising any public ministry.” (*Id.*) On May 1, 2015, Bishop Walkowiak issued a Decree, directing “that the acts of the preliminary investigation, together with my own *votum* concerning the matter, be referred to the Congregation for the Doctrine of the Faith as mandated by the norm of universal law (*Sacramentum sanctitatis tutela*, art. 13).” (App’x CRA#36, Decree of Bishop David Walkowiak, dated May 1, 2015.)

On May 8, 2015, Bishop Walkowiak referred the matter to the Congregation for the Doctrine of the Faith. (App’x CRA#37, Letter from Bishop David Walkowiak to Cardinal Gerhard Ludwig Müller, Prefect of the Congregation for the Doctrine of the Faith, dated May 8, 2015.) In the Bishop’s *Votum*, he wrote the following:

Having reviewed what has been presented, the most appropriate and expeditious action to be taken regarding the status of Father Antekeier due to his age and present restriction from public ministry would be to forego a judicial or administrative canonical process and instead employ the canonical option of imposing a penal precept (*CIC*, c. 1319) which would incorporate a penal remedy (*CIC*, 1342) of living a life of prayer and penance, with the prohibition of publicly celebrating the sacraments, wearing clerical garb or presenting himself publicly as a priest. This action would safeguard the common good, especially in light of the priest’s residency outside the diocese for several months each year. The measure would foremost reduce the potential for future abuse of minors.

[App’x CRA#38, *Votum* of Bishop David Walkowiak, Concerning Allegations of Sexual Abuse of a Minor by the Fr. Charles Antekeier, dated May 8, 2015, p 2.]

The factual allegations presented to the Congregation in support of Bishop Walkowiak’s recommendation included the following:

- A. The results of a preliminary investigation, along with supporting documents, present a strong indication that Father Antekeier did engage in inappropriate sexual behavior with the alleged victim who, at the time, was a minor. The credibility of Father Antekeier’s response seems compromised by his assertion that he never rode with minors in his car when all the witnesses testify that it was not an uncommon occurrence.
- B. Father Antekeier categorically denies the allegation.

https://www.vatican.va/content/john-paul-ii/en/motu_proprio/documents/hf_jp-ii_motu-proprio_20020110_sacramentorum-sanctitatis-tutela.html (last accessed November 10, 2025).

C. Father Antekeier is not exercising priestly ministry due to the outcome of a pontifical case in the past for a non-Charter offense (CDF penal case Prot.No 87/03-17035) which did not involve a minor. Fr. Antekeier has refrained from public priestly ministry since 2006.

[*Id.* at 1.]

On June 3, 2015, the Congregation for the Doctrine of the Faith confirmed “all of the measures” in Bishop Walkowiak’s *Votum* and, in addition, advised the bishop to notify his counterpart “of the place where the cleric is domiciled in Florida of this decision.” (App’x CRA#39, Letter from Archbishop Joseph Augustine DiNoia, O.P., to Bishop David Walkowiak, dated June 3, 2015.) On August 11, 2015, Bishop Walkowiak met with Fr. Antekeier and handed him a letter, advising of the Congregation’s decision – that Fr. Antekeier not hold himself out publicly as a priest and that he “lead a life of prayer and penance” – and Fr. Antekeier “expressed his gratitude to the Bishop.” (App’x CRA#40, Memorandum from Msgr. William Duncan, “Meeting with Fr. Charles R. Antekeier,” dated August 11, 2015; App’x CRA#41, Letter from Bishop David Walkowiak to Fr. Charles Antekeier, dated August 11, 2015.) Two days later, VAC Sanderlin-Nykamp called John Doe #10 and told him about the Congregation’s decision. (App’x CRA#42, Progress note, dated August 13, 2015, p 1.)

On August 14, 2015, the Diocese of Grand Rapids issued a public statement:

The Diocese of Grand Rapids has received notice from the Vatican’s Congregation for the Doctrine of the Faith that Father Charles Antekeier, a retired priest of the Diocese of Grand Rapids, has been permanently removed from ministry in accord with the provisions of the *Charter for the Protection of Children and Young People and the Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*. Father Antekeier, age 79, is further obligated to lead a life of prayer and penance, and cannot publicly present himself as a priest.

The Diocese was approached by a victim regarding incidents that occurred in 1984–1985 while Father Antekeier was serving as pastor of Saint James Parish in Grand Rapids. The Diocesan Review Board examined the case and made its recommendations to Most Reverend David J. Walkowiak, bishop of the Diocese of Grand Rapids, who then forwarded it to the Vatican’s Congregation for the Doctrine of the Faith where the decision was confirmed.

“I want to express my deepest apologies to any children, young people and their families who have been abused by members of the clergy in

the Diocese of Grand Rapids,” said Bishop Walkowiak. “While there are no words that can heal such wounds, I humbly ask for forgiveness for the pain and injury you and your families have suffered.”

The *Charter* provides that ‘for even a single instance of sexual abuse of a minor – whenever it occurred – which is admitted or established ... the offending priest is to be permanently removed from the ministry (Article 5).’ In addition, dioceses are to be open and transparent in communicating with the public. The Diocese of Grand Rapids has also reported the information to the appropriate civil authorities.

The diocese encourages anyone who has been sexually abused as a minor by a priest, deacon or church employee, or who has knowledge of any such offense against a minor, to contact the appropriate civil authority or the Diocesan Victim Assistance Coordinator at 616-243-0491.

[App’x CRA#43, Diocese of Grand Rapids public statement, “Statement regarding Father Charles Antekeier,” dated August 14, 2015.]

On August 17, 2015, Diocesan VAC Deborah Sanderlin-Nykamp spoke to John Doe #11, a then 50-year-old man who alleged that “something happened when he was an altar boy with Father Antekeier.” (App’x CRA#44, Diocese of Grand Rapids Allegation Intake Form, dated August 17, 2015, pp 1, 2.) John Doe #11 told VAC Sanderlin-Nykamp that his attorney advised him not to talk to anyone. (*Id.* at 2.) John Doe #11 stated that “[l]ots of stuff happened: hitting him and harming him.” (*Id.*) John Doe #11 also alleged that they were “on a ‘witch hunt’ with his mother[;]” however, it is not clear who “they” was. (*Id.*) John Doe #11 alleged that there was also “‘sexual abuse’ by Father Antekeier[.]” but it is not clear from VAC Sanderlin-Nykamp’s intake report whether John Doe #11 was alleging he was a victim of sexual abuse, or whether he was alleging Fr. Antekeier sexually abused others. (*Id.*) John Doe #11 also asked whether the Diocese offered counseling and stated that he believed that counseling would help him. (*Id.*) John Doe #11 again stated that his attorney advised him not to talk to anyone. (*Id.* at 3.) VAC Sanderlin-Nykamp recommended that John Doe #11’s attorney call the Diocese, so the attorney could be put into contact with the Diocese’s attorney. (*Id.*)

On April 8, 2020, as part of the Department of Attorney General’s investigation, Tpr. Megan Moryc of the MSP interviewed John Doe #11, during which time John Doe #11 alleged that, when he was a student at St. James Elementary School, Fr. Antekeier “slapped him hard several times on the side of the head, and pulled his hair.” (App’x CRA#45, MSP Original Incident Report, NIS-0000014-20, dated April 8, 2020, p 3.) John Doe #11 said he then pushed Fr. Antekeier away and was expelled from the school. (*Id.*) John Doe #11 alleged that, prior to being expelled, he remembered Fr. Antekeier asking him questions about masturbation during

confession. (*Id.*) He said other boys were asked the same questions. (*Id.*) John Doe #11 told Tpr. Moryc that he did not recall being sexually abused by Fr. Antekeier. (*Id.*)

On August 31, 2015, Witness #18 called the Diocese to report that her brother, John Doe #12, who was then incarcerated in prison, asked Witness #18 to contact the Diocese to ascertain who John Doe #12 should contact to report that he had been sexually abused by Fr. Antekeier at St. Francis Xavier Parish in Grand Rapids, when he was in the seventh or eighth grade in 1989 and 1990. (App'x CRA#46, Diocese of Grand Rapids Allegation Intake Form, dated August 31, 2015, p 1.) During the telephone call, Witness #18 provided John Doe #12's address to VAC Sanderlin-Nykamp, and on September 11, 2015, VAC Sanderlin-Nykamp wrote to John Doe #12, expressing her appreciation for John Doe #12's willingness to come forward and apologizing that he had to go through the process. (App'x CRA#47, Letter from Deborah Sanderlin-Nykamp to John Doe #12, dated September 11, 2015.) Enclosed with her letter, VAC Sanderlin-Nykamp provided an allegation intake form for John Doe #12 to complete, together with a pre-addressed, stamped envelope. (*Id.*)

On October 5, 2015, John Doe #12 completed the intake form and mailed same to the Diocese. (App'x CRA#48, Diocese of Grand Rapids Allegation Intake Form, dated October 5, 2015, p 1.) On the form, John Doe #12 wrote that he was sexually abused by Fr. Antekeier at St. Francis Xavier Parish in 1989 and 1990, when John Doe #12 was a seventh and eighth grader. (*Id.*) In his own words, John Doe #12 described what allegedly happened to him:

I attended St. Francis Xavier School for the 7th and 8th grade. I routinely served as an altar boy for mass services, and also funerals. During one of my monthly confessions we were required to attend during school, after confessing something sexual to Mr. Antekeier, he touched me in an inappropriate manner. This was the first time. The next time was before mass, in the back of the church. The next two times were also in the church, but in an office like room on the right side. I believe the[y] were both after funerals but could be mistaken. The actual circumstances surrounding these incidents are still coming back to me[,] being I haven't even thought about them for almost 25 years.

[*Id.* at 2.]

After receiving the completed October 5, 2015 intake form from John Doe #12, VAC Sanderlin-Nykamp wrote to John Doe #12 on January 19, 2016, thanking him for the information and advising John Doe #12 that "Father Antekeier has been removed from ministry and may no longer present himself as a priest." (App'x CRA#49, Letter from Deborah Sanderlin-Nykamp to John Doe #12, dated January

19, 2016.) VAC Sanderlin-Nykamp also wrote that “we sincerely apologize and pray for your spiritual healing from these experiences” and offered him to contact her, if he needed further assistance. (*Id.*)

A few years earlier, in a letter dated July 3, 2011, John Doe #13 wrote the following to Msgr. Duncan:

I am writing with regards to a priest in the Grand Rapids diocese about whose behavior you need to be aware. I believe he is a danger to the community. His name is Father Charles Antekeier.

I got to know Father Antekeier in the summer of 2001. He was introduced to me by my friend, John Doe #14, who was a parishioner at St. Francis Xavier. John Doe #14 had known Father Antekeier as a youth, but developed a closer relationship with him as an adult struggling with his sexual orientation. Father Antekeier used this as an opportunity to engage in a physical relationship with John Doe #14, including masturbation and oral sex. I learned most [of] the details of their long and sordid relationship after the fact, but suffice it to say that it was very harmful to John Doe #14 emotionally and mentally. A Father ‘Harold,’ then assigned to Ohio, was involved in this also. I don’t know Father Harold, but he’s clearly a member of a web of sex abusers in Father Antekeier’s social circle, including Antekeier’s best friend, Father Shamaun Baes [sic.], [see entry no. 7 below.]

At the time I met Father Antekeier, I dated both men and women, and was confused about my sexuality. I was not active in the Church, and was questioning my spirituality. I was also a recovering alcoholic, who had been sober for a number of years. Father Antekeier immediately began paying huge amounts of attention to me, buying me gifts, taking me places, etc. Along with that came the gradual but steady increase in inappropriate behavior on his part, and he would always superficially apologize.

Several months later, I returned to the Church. I had had a relapse into drinking, and I became very vulnerable. I resumed attending Mass, and asked Father to help me. This is what happened: the kisses became putting his hands in my pants, which later became finding my penis in his mouth one night in Florida, and all points in between. I came down to Florida to visit Father Antekeier one weekend, and he took me straight to a clothing optional gay resort in St. Petersburg, where, he later confessed, he was meeting men for clandestine encounters at the Bonita Springs home of two parishioners that he was borrowing. Finally, I realized that this was not going to stop, and that he was using me. I had gone to him for spiritual guidance and

friendship, and what I got in return was a priest with an erect penis constantly sexually harassing me.

At the end, Father Antekeier gave me a large sum of money, and he cosigned on some student loans I needed to finish school. As a *quid pro quo*, he demanded that I write a letter stating that he never had a sexual relationship me or with anyone else I know. I lied, and wrote the letter. I was in a desperate position, and didn't see another alternative at the time.

Several years ago[,] I contacted the diocese about this matter. I did not name Father Antekeier and I did not follow through with even meeting with a counselor personally. They were anticipating a lawsuit, even though I said that was not my intent, and their reaction made me feel abused all over again. I am not interested in suing the Church. Period. In my heart I really hope that this is not a situation where the Church has again known about an abusive priest and has done nothing. I am going to trust that it is not such a situation, and leave it at that. All I want is for you to investigate this matter, talk to him, and do what is appropriate to ensure that he does not have the opportunity to engage in this kind of behavior again. In addition to John Doe #14, I know of one other person Father Antekeier has harmed. My guess is there must be others. He holds himself out as such a pious holy man, and it's such a charade.

[App'x CRA#50, Letter from John Doe #13 to Msgr. William Duncan, dated July 3, 2011, pp 1–2.]

In a letter dated July 26, 2011, Msgr. Duncan replied to John Doe #13 and thanked him for expressing his concern regarding Fr. Antekeier. (App'x CRA#51, Letter from Monsignor William Duncan to John Doe #13, dated July 26, 2011.) Msgr. Duncan also wrote that he would meet with Fr. Antekeier “to follow up this serious matter” and advised that, since 2006, “Fr. Antekeier has not engaged in any public priestly ministry.” (*Id.*)

On August 11, 2020, as part of this investigation, Tpr. Moryc interviewed John Doe #15, who alleged that he was sexually abused by Fr. Antekeier, commencing when he was a young boy and continuing through early adulthood. (App'x CRA#52, MSP Original Incident Report, NIS-0000036-20, dated August 11, 2020, pp 1–2.) John Doe #15 first met Fr. Antekeier at a “healing Mass,” which John Doe #15 described as “a private one-on-one session with Antekeier, in a backroom of the church.” (*Id.* at 1.) At John Doe #15's first such Mass, “Antekeier rubbed [John Doe #15's] feet with oil in an attempt to physically heal him.” (*Id.*) Fr. Antekeier allegedly “believed he could physically heal a person with his holiness.” (*Id.*) John Doe #15 struggled with his sexuality as a youngster and disclosed his struggle to Fr.

Antekeier, who put his hands on John Doe #15's face and prayed. (*Id.*) "The next thing [John Doe# 15] recalled was Antekeier's crotch in [John Doe #15's] face." (*Id.*) John Doe #15 told Tpr. Moryc she could guess "where it went from there." (*Id.*) John Doe #15 also alleged that Fr. Antekeier sodomized him once with his penis and four fingers, causing "horrible pain." (*Id.* at 2.) It is not clear whether he was a minor or an adult when this alleged incident occurred; however, John Doe #15 alleged that oral sex began before John Doe #15 reached puberty and continued through young adulthood. (*Id.*) John Doe #15 also alleged that Fr. Antekeier "expected" John Doe #15 to perform oral sex on Fr. Antekeier, but Fr. Antekeier did not reciprocate. (*Id.*) "Antekeier believed his semen was the semen of 'God.' So, by [John Doe #15] ingesting Antekeier's semen, [John Doe #15] would become more holy." (*Id.*) John Doe #15 stated that, in 1990, he lived at the St. Francis Xavier Parish rectory with Fr. Antekeier and Fr. Rock Badgerow, [see entry no. 4 below,] and Fr. Antekeier "would crawl into his bed in the middle of the night." (*Id.*) John Doe #15 believed Fr. Badgerow knew about it, and "saw nothing wrong with it." (*Id.*) "Antekeier confided in [John Doe #15] that he [Antekeier] and Fr. Rock would 'wrestle.'" (*Id.*) At the time, [John Doe #15] did not know "an alternative meaning behind the word, 'wrestle.'" (*Id.*)

During the same August 11, 2020 interview, John Doe #15 told Tpr. Moryc that, over time, Fr. Antekeier told John Doe #15 that the priest was homosexual, and John Doe #15 believed that Fr. Antekeier "was looking for a long-term life companion and saw that potential in [John Doe #15]." (*Id.* at 1.) Fr. Antekeier allegedly wrote explicit letters to John Doe #15 under the pseudo name "Andy Kier." (*Id.*) When John Doe #15 reached adulthood, he said that Fr. Antekeier wanted to run away and disappear with him. (*Id.*) John Doe #15, instead, moved away and advised Fr. Antekeier he wanted "nothing more to do with him." (*Id.*)

On December 20, 2021, John Doe #16 emailed the Department's tipline and alleged the following:

Father Charles Antekeier of St. Mary's and St. James 1966–1970 both abused me sexually [and] [another priest] ... would get me drunk at age 10–14 approx tell me I needed baptism and fondle my privates with holy water and sodomized me as alt[a]r boy and Fr Antekeier took me in sacristy locked door ages 10–14 said I needed to undress let him "initiate" me by penetration and other acts the sounds of doors locking silence of church basements and their rectories still vivid to me now remember explicit details today yrs later smell of cologne alcohol squeaks of door belts hitting floor being naked and penetrated numerous times them saying in the name of god you will be blessed for this. It's necessary to be an alt[a]r boy and to be saved.

[App'x CRA#53, Email from John Doe #16 to AG Tipline, dated December 20, 2021.]

(4) FR. ROCK JAMES BADGEROW



Born: July 25, 1953

Ordained: November 3, 1979

Restricted ministry: July 31, 2018

Granted senior priest status: June 2023

Fr. Rock James Badgerow was born on July 25, 1953, in Grand Rapids, Michigan, and was ordained to the priesthood on November 3, 1979, at St. Andrew Cathedral in Grand Rapids, Michigan. (App'x RJB#1, Priest information and appointment sheet.) Fr. Badgerow was granted senior priest status in June of 2023.⁷

On May 4, 1993, Fr. Terrence Stewart met with John Doe #17, who alleged that, when he was 15 years old, he was sexually molested by Fr. Badgerow while he was a freshman at Catholic Central in Grand Rapids. (App'x RJB#2, "Report on Interview of Alleged Sexual Abuse by a Diocesan Priest," dated May 4, 1993, p 1.) In his report summarizing the meeting with John Doe #17, Fr. Stewart wrote the following:

[John Doe #17] was 15 years of age, a freshman at Catholic Central in Grand Rapids. The alleged abuse took place as he was preparing for a pep rally or some event at the CC gym. There were not many people around. He began walking home along the street, Sheldon Ave? A red jeep pulled over to the curb[,] and the driver who was not dressed as a priest, and not known to [John Doe #17] offered to give him a ride home.

They only went a short distance when the driver complained that he was having motor trouble. He pulled over and walked to the front of the Jeep and lifted the hood. [John Doe #17] got out and walked up to the front of the Jeep wondering how he was going to get home if the

⁷ <https://grdiocese.org/priests/father-rock-badgerow/> (last accessed November 10, 2025).

Jeep wasn't running. The driver took [John Doe #17] over into a corner of the Catholic Central old building and there he engaged in oral sex on him putting his mouth on [John Doe #17's] genitals.

I asked what [John Doe #17] did during this time. He said he was scared. He said he froze. He said he thought he was getting mugged. When it was over[,] he ran between some houses because he thought he would try to get me. He said, 'I didn't know who he was.'

Then he said he heard his parents talking about this great new priest at St. Thomas,⁸ Father Rock Badgerow who was really young and really a modern type of priest. When [John Doe #17] went to Mass he sat in back and when he came up to receive Communion[,] he recognized Father Badgerow as the driver of the red Jeep. I asked if Father Badgerow seemed to recognize [John Doe #17], and he said he thought he did. From that time on [John Doe #17] has not gone to the Catholic Church. It caused great problems with his parents and made them very upset that [he] no longer was going to church. It was the cause of many arguments between them.

[*Id.* at 1–2.]

During that same May 4, 1993 meeting, John Doe #17 also told Fr. Stewart that, during a group-therapy session, it was suggested that John Doe #17 call or write Fr. Badgerow regarding the alleged incident. (*Id.* at 2.) So, John Doe #17 called Fr. Badgerow “and got a brush off.” (*Id.*) John Doe #17 stated that Fr. Badgerow told him that he was not available to talk at that time, but offered John Doe #17 to call back; however, John Doe #17 did not call Fr. Badgerow again. (*Id.*) John Doe #17 did not disclose his surname or his telephone number to Fr. Stewart, believing that the matter would be better handled by John Doe #17's family's attorney. (*Id.*)

About a week later, on May 13, 1993, John Doe #17's attorney called Fr. Stewart and asked “what the Diocese is willing to do to help [John Doe #17] and prevent any further danger to others by the perpetrator.” (App'x RJB#3, Memorandum from Father Stewart to Bishop Rose, dated May 12, 1993.) The attorney advised that it did not appear that John Doe #17 desired to continue counseling; however, John Doe #17 was concerned about the cost of his previous “treatments and medications.” (*Id.*) Fr. Stewart assured John Doe #17's attorney that “the Diocese takes very seriously cases such as these to help victims recover and to prevent further harm to other persons” and advised that he would contact her after Fr. Badgerow had been interviewed about the matter. (*Id.*)

⁸ According to Fr. Badgerow's appointment sheet, he became the associate pastor of St. Thomas the Apostle Church in Grand Rapids on June 30, 1982.

In a handwritten note to Fr. Stewart, dated “Saturday 1 pm,” Bishop Rose wrote the following:

I came to get some material that I need for my column, and came across this file. I think it very important that you read it before you see Rock. You may not want to refer to it directly, but you should be aware of it.

The incident reported to you makes this a different kind of situation. It would help if we had a date, i.e., before or after the arrest. I think it was probably before, but probably not dealt with in the counselling. The diocese dealt quite well with what was known.

[App’x RJB#4, Handwritten note of RJR, (emphasis in original).]

On May 22, 1993, Fr. Stewart met with Fr. Badgerow and advised the latter of the accusation made by John Doe #17. (App’x RJB#5, Unsigned handwritten notes, dated May 22, 1993, p 1.) Fr. Badgerow stated that he remembered the telephone call, but he had “absolutely no recollection of that [alleged incident] ever happening.” (*Id.*) Fr. Badgerow “insisted he just could not remember anything like this.” (*Id.*) He also “insisted most strongly that he never messed around with kids.” (*Id.*) He categorically denied that he had any interest in kids.” (*Id.*) Fr. Badgerow wondered if John Doe #17 misidentified him, “mixing him up with someone else,” after which Fr. Stewart “reminded him of the coincidence of the red Jeep described by John Doe #17[,] and Fr. Rock said he did have a Jeep, an orange color.” (*Id.* at 2.) Fr. Stewart then suggested that perhaps Fr. Badgerow’s memory of the alleged incident was suppressed or “blocked out,” to which Fr. Badgerow said “maybe that could be the case.” (*Id.*) Fr. Badgerow expressed a willingness to undergo any testing “to see if the event could be discovered.” (*Id.*) At Fr. Stewart’s suggestion, Fr. Badgerow agreed to undergo hypnosis or lie-detector testing. (*Id.*) Fr. Badgerow also said he would “help pay the man’s therapy costs if it would end the accusation, although he wouldn’t think it was right if he was mistakenly identified.” (*Id.* at 4.) Fr. Badgerow told Fr. Stewart that, when John Doe #17 called, Fr. Badgerow thought it was “related to the rest stop incident.” (*Id.* at 2.) “He said he has lived with this like a time bomb in his mind.” (*Id.*) He also stated that he was surprised that John Doe #17 did not call again. (*Id.*) Fr. Badgerow provided Fr. Stewart with “a little bit of his history after the rest stop incident – how he was afraid to tell the Diocese about his arrest and fine and how it was discovered and reported to the Diocese.” (*Id.* at 3–4.)

On May 27, 1993, five days after Fr. Stewart met with Fr. Badgerow, the latter wrote the following to the former:

I would like to put in writing several points which I feel need to be made and which put forward my position on the matters about which we spoke last week.

It seems to me that the first order of business ought to be that my accuser identify himself and put in writing the nature and particulars of any alleged offense. To date, I have been given no facts, except for some verbal reference to a place, and no other information on the circumstances or such crucial things as date of alleged incident. Until that occurs, I believe that the Diocese is entertaining allegations against me which may be completely unfounded.

Because of our conversation and some references to the accuser, I believe that I may know who this individual is. I related to you the story of an encounter with this man. At the time of the incident, I was 29 and this young man was about 20 years of age. The matter of our ages can be easily verified by the model and year of the vehicle and the dates of my assignment.

I feel strongly that this man must identify himself, put the allegation in writing, stating the date of the occur[e]nce. If he is unwilling to do so, then I do not feel obliged to cooperate with this investigation, and I certainly will not be party to payments for therapy or medications. It seems to me that entertaining allegations against me from an anonymous source is a violation of my legal rights and my integrity.

[App'x RJB#6, Letter from Father Rock Badgerow to Fr. Terrence Stewart, dated May 27, 1993.]

In an undated handwritten note, with the notation, "Explanation by R. Badgerow" appearing on the top right corner, the following was written:

I returned late one night and was going home down Division Ave. I pulled up to a car or a car pulled up to me. We nodded to each other and drove around to the empty parking lot on Sheldon. We acknowledged each other, he motioned me over, and I got out and into his car. We talked, he told me he worked for his mother in her travel agency. He appeared in every way to be an adult and knowledge[e]able in this type of anonymous activity. We decided to go over behind the school where we engaged in mutual sexual contact. After that we both departed.

Later I was moved to St. Thomas where[,] due to the pastor's illness[,] I took almost all the masses for at least six months. I do not remember ever seeing him. Later on[,] I saw him at church and thought he looked familiar, but could not place him. He attended occasionally as far as I know. One day it clicked with me as to who he probably was. One day he was riding with someone on Plymouth Ave and our cars passed. I believe at that time he may have recognized me.

If this is the man who has made these allegations, I am not responsible for his psychological problems.

[App'x RJB#7, Explanation by R. Badgerow, undated.]

By letter dated October 31, 2004, John Doe #18, an adult married man, wrote to Fr. Duncan and alleged that, on July 17, 2004, John Doe #18 was in town for a charity event held at St. Patrick Church in Parnell, Michigan, and his scheduled place to stay for the night cancelled, so he was offered to stay at the rectory by Fr. Badgerow. (App'x RJB#8, Letter from John Doe #18 to Father William Duncan, dated October 31, 2004, p 1.) John Doe #18 wrote that Fr. Badgerow showed John Doe #18 to the room in which he would stay, after which the priest left to go to dinner. (*Id.*) When Fr. Badgerow returned, he entered the bedroom occupied by John Doe #18 and sat down on the bed with John Doe #18 while they talked. (*Id.*) John Doe #18 alleged that Fr. Badgerow grabbed John Doe #18's arm, asking about a smudge on his arm between his wrist and elbow, and held it for at least "10 seconds." (*Id.*) After Fr. Badgerow let go of his arm, John Doe #18 allegedly felt uncomfortable and moved from the bed. (*Id.*) Fr. Badgerow followed John Doe #18 and allegedly asked John Doe #18 if he wanted a foot massage, to which John Doe #18 "hesitantly agreed," so as to not "displease the priest," but he "called an end to it within several minutes as I felt his offer to relieve stress via the foot massage was not needing any more time." (*Id.*) The men continued to talk, during which time Fr. Badgerow allegedly offered John Doe #18 a back massage. (*Id.*) John Doe #18 was hesitant "but let it begin and soon requested that it end." (*Id.* at 2.) John Doe #18 said that he and his minister met with Fr. Badgerow later regarding these incidents, and Fr. Badgerow admitted the "backrub crossed the line." (*Id.*) In his letter to Fr. Duncan, John Doe #18 wrote that Fr. Badgerow's conduct "was subtle but upon reflection it was clearly not normal and seductive." (*Id.*) John Doe #18 also wrote that, prior to that evening, he had never met Fr. Badgerow. (*Id.*)

In a letter dated November 24, 2004, in reply to John Doe #18's letter, Fr. Duncan wrote the following:

Thank you for your letter of October 31st in which you wrote to express your concern regarding Fr. Rock Badgerow's behavior towards you during your stay at St. Patrick's rectory this past summer.

As a follow-up to your letter, I, along with Fr. Thomas Page, our Associate Vicar for Priests, met with Fr. Badgerow to discuss the matter. He reported on his conversations with you and your pastor, and your subsequent discussion with his counselor. We spoke of the critical importance of established boundaries in words and gestures between adults. It will be the responsibility of Fr. Page to continue to follow up with Fr. Badgerow.

I regret any discomfort you may have experienced during your visit and am grateful for your informing me of the occurrence. Fr. Badgerow was very complimentary of the ministry you coordinate through your Christian Caregiver Relief organization. May the Lord continue to bless your efforts in this important area of pastoral care to caregivers.

[App'x RJB#9, Letter from Fr. William Duncan to John Doe #18, dated November 24, 2004.]

In a memorandum dated December 28, 2006, Ed Carey, as the chancellor of the Diocese, wrote the following to Bishop Walter Hurley, in which he noted that he could not determine whether John Doe #17 “was a minor,” i.e., under 18 years of age,⁹ at the time of the alleged sexual incident:

I have reviewed the file of RJB [Fr. Badgerow], specifically focusing on the allegation by [John Doe #17] of sexual abuse as a minor. It is not possible to determine conclusively from the available facts in the file that RJB engaged in oral sex with [John Doe #17] when [John Doe #17] was a minor.

[John Doe #17's] factual info is inconsistent as to age and year of school but basically puts the event around 1975/76. He turned 18 years of age in November of 1979. RJB, in the interview notes taken by Msgr. Stewart, says he thinks he can remember this man but that RJB was 29 years old and the man was 20. This would put the event sometime in 1982. The year 1982 is consistent with [John Doe #17's] claim that he was startled by discovering that RJB was a priest when he attended Mass at St. Thomas the Apostle Parish and RJB was on the altar. RJB was assigned to this parish from 6/30/82 – 6/26/85. What is not clear from the interview notes taken by Msgr. Stewart during his interview of [John Doe #17] is how long after the alleged incident he discovered RJB at St. Thomas the Apostle Parish (e.g. weeks, months, years).

⁹ Under Michigan's criminal code, the age of consent for criminal sexual conduct is generally 16 years of age. See, e.g., MCL 750.520d(1)(a) (“under 16 years of age”).

It is possible to speculate, using various assignment dates of RJB in the Grand Rapids area as a deacon/priest, and moving the event to 1979, [John Doe #17's] second semester of senior year at CC (during which he was 17 years old), that an incident could have occurred during [John Doe #17's] minority.

Despite the inability to make a clear determination regarding the allegation of sexual abuse of a minor from the file facts it certainly is possible to get a picture of RJB's casual homosexual activity which in and of itself is scandalous. This behavior coupled with other information regarding his imperious treatment of parishioners in his assignments paints a picture of someone who clearly thinks that the rules do not apply to him. I suggest that you reread his complete file and I think you will reach the conclusion that RJB is a wolf among the faithful you have asked him to shepherd.

[App'x RJB#10, Memorandum from Ed Carey to Bishop Hurley, dated December 28, 2006.] [Emphasis in original.]

On an undated, unsigned document, the following is typewritten:

Per Catholic Central High School Office:

[John Doe #17]:

- Date of Birth - November 1961
- Graduated from Catholic Central H.S.- May 1979

[App'x RJB#11, Dates regarding John Doe #17.]

According to the appointment sheet for Fr. Badgerow, he was ordained to the priesthood on November 3, 1979.

In May 2018, Witness #61 reported that, on April 29, 2018, he was visiting Fr. Badgerow at the latter's condo, and Fr. Badgerow remarked that a certain tenth-grade boy at Sacred Heart was attractive and commented, "the older I get the younger I like them. I can't help myself." (*Id.* at 2.) Witness #61 reported this to Fr. Sirico because he was concerned about "the safety of the children" at the school. (*Id.* at 1.) Regarding Fr. Badgerow's attraction to the tenth-grade boy, Witness #61 indicated that "there has not been a sexual relationship with this boy." (*Id.* at 2.)

On May 2, 2018, Msgr. Duncan met with Fr. Badgerow regarding his attraction to the teenage boy, and the latter "acknowledged commenting on one of the [altar] servers being handsome but denied inferring any sexual desire related to the comment." (*Id.*) Msgr. Duncan advised that he would confer with the bishop and, in the interim, Fr. Badgerow "was not to return to ministry at the parish." (*Id.*)

On July 31, 2018, Bishop Walkowiak and Msgr. Duncan met with a medical professional. (App'x RJB#, Memo from Msgr. William Duncan, Vicar General, to File, dated August 2, 2018.) Later that same day, Msgr. Duncan called Fr. Badgerow and asked him to refrain from any ministry at parishes (except continuing his commitment to celebrate Mass at St. Ann's Home), which Fr. Badgerow agreed to do. (*Id.*)

In a letter dated August 22, 2018, Witness #61 wrote to Bishop Walkowiak and asked him to "do the right thing and remove Badgerow from the priesthood, before he destroys anymore lives with his deviant, sexual, predatory behavior." (App'x RJB#15, Letter from Witness #61 to Bishop Walkowiak, dated August 22, 2018, p 6.) Witness #61 noted that he had been informed that Fr. Badgerow "has been removed from the Sacred Heart Academy," but Witness #61 asked for further action. (*Id.*) Witness #61 also wrote that Fr. Badgerow was infatuated with a high school boy named Witness #19, and, because Witness #61 was concerned for the boy's safety and was not told whether or not Fr. Badgerow was removed from the parish and school, Witness #61 informed Witness #19's parents of his concern. (*Id.* at 1, 4, and 5.)

As part of the Department's investigation, Sgt. John Forner of the MSP interviewed Witness #61 and Witness #19, and it was decided that no charges would be brought against Fr. Badgerow, because the sexual encounters between Fr. Badgerow and Witness #61 were consensual and because "[Witness #19] stated that Fr. Rock has never said or did anything inappropriate to him and that he has never seen Fr. Rock do or say anything inappropriate to anyone else." (App'x RJB# 16, MSP Original Incident Report, NIS-0000008-19, dated February 25, 2019, pp 3–6; and App'x RJB#17, MSP Supplemental Incident Report 0001, NIS-0000008-19, dated December 11, 2019, pp 2–4.)

On March 25, 2019, John Doe #17 called the Department's tipline and alleged that, when he was a 16-year-old student at Catholic Central, Fr. Badgerow offered him a ride home in Fr. Badgerow's red Jeep, and then Fr. Badgerow pretended the Jeep broke down. (App'x RJB#17, Tip #42 from Grand Rapids List.) Fr. Badgerow allegedly then forced oral sex upon John Doe #17, who reported that he tried to run and fight him off. (*Id.*) John Doe #17 reported that he met with Bishop Rose, who allegedly admitted that other complaints had been made against Fr. Badgerow, and Fr. Badgerow was going to be moved to Gaylord. (*Id.*) Later in life, John Doe #17 explained that he saw Fr. Badgerow again at St. Thomas in Grand Rapids "and was triggered." (*Id.*)

**(5) FR. RICHARD J. BARRY, O.M.I
(ON DIOCESE OF HARRISBURG (PA) LIST AND
BISHOP ACCOUNTABILITY SITE.)**



Born: Unknown

Ordained: Unknown

Current status: Unknown

On August 31, 2018, Witness #20 alleged that, in or about 1983 or 1984, Fr. Barry exposed himself to her son, John Doe #20, when John Doe #20 was approximately ten years old. (App'x RJB#1, Diocese of Grand Rapids Allegation Intake Form, dated August 31, 2018, p 1.) Specifically, Witness #20 stated that her son had recently told her that, “when he was about ten years old while at a gym[,] he and a friend walked by the hot tub[,] and Father Richard Barry, OMI, invited the boys to join him and he stood up naked exposing himself.” (*Id.*) The alleged exposure occurred when Fr. Barry, an Oblate, was ministering at Immaculate Heart of Mary in Grand Rapids. (*Id.*) Msgr. Duncan offered counseling for John Doe #20; however, Witness #20 stated that John Doe #20, who lived outside of the United States, did not wish to talk about the incident, but she would mention the offer to him. (*Id.* at 2.)

According to the bishop accountability website's assignment record for Fr. Barry, he served at Immaculate Heart of Mary parish in Grand Rapids from 1986 to 1988.¹⁰

On September 12, 2018, Msgr. Duncan reported Witness #20's allegation to Fr. Thomas Coughlin, OMI, who was the assistant to the Oblate's provincial. (App'x RJB#2, Memo from Msgr. William Duncan to File, dated September 12, 2018.) Msgr. Duncan also advised Fr. Coughlin that John Doe #20 lived out of the country and did “not wish to report further.” (*Id.*)

¹⁰ https://www.bishop-accountability.org/assign/Barry_Richard_J_OMI.htm (last accessed November 10, 2025).

Also according to the bishop accountability website, Fr. Barry was subject to the following out-of-state allegations made against him:

Worked in MA, PA, DC, MI. Personnel file review in 2002 showed Barry allegedly raped and assaulted a youth at St. William's in Tewsbury, MA, where he was assigned 1978–1981. Transferred to Dallastown, PA. Included in 3/2003 NH A.G. report. Per documents, the same man claimed Barry raped and sexually abused him beginning at age 16 or 17 in NH. Name omitted from 2011 Boston AD database because he was an Order priest. Included on Harrisburg PA diocese list released 8/1/2018. Per attorney Mitchell Garabedian, there was a settlement in 2021 in the mid-five figures of a claim of abuse of a boy, age 14, while on a camping trip in NH in 1981.¹¹

¹¹ <https://www.bishop-accountability.org/accused-by-last-name-b/> (last accessed November 10, 2025).

**(6) FR. LOUIS BAUDONE
(2002 LIST OF “SUBSTANTIATED ALLEGATIONS” FROM DIOCESE OF
GRAND RAPIDS AND BISHOP ACCOUNTABILITY SITE.)**



Born: Unknown

Ordained: 1959

Faculties removed: 2002

Died: May 18, 2024

Fr. Louis Baudone was ordained in 1959 and was incardinated into the Diocese of Grand Rapids on July 31, 1972. (App’x LB#1, Diocese of Grand Rapids public statement, “Father Louis Baudone dies at age 93,” dated May 18, 2024.) According to a *Grand Rapids Press* news story from May 17, 2002, the Diocese of Grand Rapids listed him as priest for whom there were “substantiated allegations,” noting that “two allegations of abuse in 1981 while serving in Muskegon Heights.” (App’x LB#2, *Grand Rapids Press*, “Could Have Prosecuted Priests, Forsyth Says,” dated May 17, 2002.) Also according to this story, Fr. Baudone’s faculties were removed. (*Id.*) Fr. Baudone died on May 18, 2024. (App’x LB#1.)

In a letter dated August 5, 1993, Bishop Rose notified the priests of the Diocese that Fr. Baudone had resigned his pastorate “at Hart and Elbridge[.]” effective August 6, 1993, as a “result of allegations of sexual misconduct in the earlier years of Lou’s ministry.” (App’x LB#3, Letter from Bishop Robert Rose to Monsignors and Fathers, dated August 5, 1993.) Bishop Rose also wrote that “[t]here is evidence that the allegations are well-founded” and that Fr. Baudone’s “resignation and a brief explanation are being communicated to the parishes at all Masses on the weekend of August 7–8.” (*Id.*) He further noted that Fr. Baudone was being placed on “disability leave.” (*Id.*) The following day, on August 6, 1993, Bishop Rose wrote the following in a letter to Fr. Baudone:

I am writing to follow up on the conversation that you had with Fr. Stewart and Fr. Weber yesterday, August 4, 1993.

Given the gravity of the matters discussed with you, you offered your resignation from your position as Pastor of St. Gregory’s Hart, and St.

Joseph's, Elbridge. I hereby accept your resignation, effective on Friday, August 6, 1993.

We will ask the board of the clergy retirement fund to place you on temporary leave by reason of disability. While I am not removing your faculties, I am directing you not to celebrate public liturgies until further notice.

I understand that you will be living at your retirement home, and will notify us as to postal address and phone number as soon as they are available. We will need to be in contact with you, of course, to make arrangements for further evaluation.

I regret very much having to take these measures, but I know that you understand the reasons for them. We remain deeply concerned for you and your well being both now and for the future. I ask you to work with Father Stewart and Fathers Najdowski and Weber in carrying out a program that will assist you to meet the needs that have recently come to light.

Please know that you are in my daily prayers and in the prayers of your brother priests.

[App'x LB#4, Letter from Bishop Robert Rose to Fr. Louis Baudone, dated August 6, 1993.]

In April 2002, Witness #21 contacted the Diocese of Grand Rapids, after reading an article published in the *Muskegon Chronicle* that reported that no sexual abuse "had ever happened in Muskegon." (App'x LB#5, Memorandum of Pat Hawkins regarding phone call to and from Witness #21, dated April 26, 2002.) Witness #21 told VAC Pat Hawkins that her brother was sexually abused by Fr. Baudone at Sacred Heart Parish in Muskegon. (*Id.*) Witness #21 said that her "brother had many problems, part of which were the result of the abuse by the priest, and he had eventually committed suicide" in 1992, having been found by her and her grandfather. (*Id.*) Witness #21 also stated that, after the sexual abuse was made known, Fr. Baudone was allowed to return "to parish work with youth," by being able to return to the high school and then to his own pastorate. (*Id.*) Witness #21 stated that the Church paid for some of her brother's counseling and paid for his funeral. (*Id.*) Witness #21 explained that the then-recent, clergy-abuse publicity in the media was causing her difficulty. (*Id.*) She further indicated that she did not want more money. (*Id.*) VAC Hawkins stated, in response, that she would find out about Fr. Baudone's case and would follow up with additional contact.

By letter dated June 25, 2002, Witness #22 wrote to Fr. Baudone (and sent a copy to the Diocese), accusing him of sexually molesting her son, John Doe #21, when John Doe #21 was approximately ten years old. (App'x LB#7, Six-page letter from

Witness #22 to Louis Baudone, dated June 25, 2002, pp 1–2.) Witness #22 wrote that John Doe #21 told her and her husband that Fr. Baudone tried to molest John Doe #21 when he was at Fr. Baudone’s church in Lake Odessa. (*Id.*) Thereafter, Witness #22’s husband, accompanied by Fr. Richard Sessink, confronted Fr. Baudone, who allegedly admitted that he “attempted to molest [John Doe #21],” but John Doe #21 ran away. (*Id.* at 2.) Consequently, Witness #22 and her husband decided to drop the matter, given that Fr. Baudone apologized and promised it would not happen again. (*Id.*) After Witness #22 heard that Fr. Baudone was accused in recent years, Witness #22 spoke to John Doe #21 again, and John Doe #21 allegedly told her that Fr. Baudone had not merely attempted to molest John Doe #21; but, rather, did sexually molest him. (*Id.* at 2–3.) The last four pages of Witness #22’s letter to Fr. Baudone chronicled the “the horrible [e]ffect you have had on our son,” including John Doe #21’s bankruptcy, incarceration, “mixed emotions about men,” incarceration, alcoholism, and counseling. (*Id.* at 3–6.)

In a letter dated July 11, 2002, Bishop Rose wrote the following to Fr. Baudone:

Thank you for our meeting at my home on July 9, 2002. I appreciated your openness and cooperation in the painful matters that we discussed. It was good to have the chance to see each other and talk at length.

This letter is simply to clarify your status at this point. In accord with the Charter for the Protection of Children and Young People, I hereby remove your faculties for priestly ministry in the Diocese, effective immediately.

As the Charter provides, you will be living a private priestly life of “prayer and penance,” with permission to celebrate Mass privately. You will not be allowed to wear priestly garb, or to present yourself in public as a priest.

Since you are already retired from formal assignment, these various provisions will not mean a great change. I regret, as you do, that you will no longer be able to assist the northern parishes with weekend Masses. I know they appreciated your service.

We do count on the ministry of your prayers, Lou, and we need it now more than ever. Be sure that you are in my daily Masses and prayers. I know that Father Don Weber, Vicar for Priests, will continue to be in regular contact with you.

[App’x LB#6, Letter from Bishop Robert Rose to Father Louis Baudone, dated July 11, 2002.]

On August 13, 2003, VAC Edgar Donatelli met with John Doe #21, who alleged that he was a victim of Fr. Baudone from the age of 10 to 13 years old. (App'x LB#8, Report regarding John Doe #21 from Edgar Donatelli to Father William Duncan, dated August 13, 2003.) John Doe #21 stated that he recalled many (alleged) sexually-abusive contacts by Fr. Baudone, although the details of same were not discussed during that meeting. (*Id.*) John Doe #21 stated that he did not desire additional counseling, and he did not attribute all of his issues to contacts with Fr. Baudone, but he requested financial assistance from the Diocese to pay his debts, which included counseling bills, psychiatric hospitalization bills, and other debts. (*Id.*) At the end of their meeting, VAC Donatelli advised that he would pass along John Doe #21's request to the Diocese. (*Id.*)

On September 3, 2003, VAC Donatelli again met with John Doe #21 to advise of the Diocesan Review Board's request for additional information. (App'x LB#9, Memorandum of VAC Edgar Donatelli regarding meeting with John Doe #21, dated September 3, 2003.) During this meeting, John Doe #21 provided details of the alleged abuse, which VAC Donatelli summarized in his memorandum as follows:

With regard to my request for more information about his sexual abuse by Fr. B., he again reported that this took place over a period when he was 10 to 13 years of age. He was encouraged by his parents to help Fr. B. as they did not live too far from his parish church, even though they were not Catholic. When Fr. B. would call and ask for help to stuff bulletins, [John Doe #21] went, but from his very first contact, he reports that Fr. B. inappropriately touched him all over his body. Again, he emphasizes that he did not feel he could tell his parents, and he was getting bribes, cookies, candy, money and eventually cigarettes and wine. At this initial contact, Fr. B. had [John Doe #21] sit on his lap and the touching began. [John Doe #21] further reports that Fr. B. would kiss him on the mouth and stick his tongue into [John Doe #21's] mouth, then as the visits continued, Fr. B. would perform fellatio on [John Doe #21]. This eventually led to Fr. B. penetrating [John Doe #21's] anus digitally, but there was not other penetration. On the final occasion, Fr. B. had a visitor staying with him, [John Doe #21] believed it was another priest. On this occasion, due to the other person being in the house, Fr. B. took [John Doe #21] to his bedroom and became very aggressive, pulling on his shorts and touching him all over and this other person had to use the bathroom and in doing so passed by the bedroom and stopped to look at what was going on for a moment, but said nothing. This frightened [John Doe #21] and resulted in his finally telling his parents who then went to their pastor[,] and together they confronted Fr. B. who denied, and or minimized the situation. This was the last time [John Doe #21] was

molested by Fr. B. During the course of time [John Doe #21] was warned not to tell anyone and was continually bribed. [John Doe #21] believes that he was molested approximately 20 times or more over this time period.

[*Id.*]

On March 18, 2004, VAC Donatelli met with John Doe #21 and provided him with a check from the Diocese in the amount of \$405.50 for reimbursement of counseling expenses authorized by the Diocesan Review Board, and on May 4, 2004, VAC Donatelli gave John Doe #21 a check in the amount of \$2,508.00 from the Diocese as reimbursement for uninsured expenses for his psychiatric hospital stay. (App'x LB#10, Edgar Donatelli's Report to Fr. William Duncan, dated March 18, 2004, and App'x LB#11, Edgar Donatelli's Report to Fr. William Duncan, dated May 4, 2004.) VAC Donatelli also advised John Doe #21 that the Diocese would pay for his CENA recertification tuition. (*Id.*) VAC Donatelli reported that he would maintain contact with John Doe #21 on a monthly basis.

As part of the Department of Attorney General's investigation, Sgt. Aaron Sitko of the MSP interviewed John Doe #21 in March 2023, regarding the alleged sexual abuse by Fr. Baudone; however, because the alleged sexual abuse occurred between 1978 and 1981, the applicable statute of limitations had expired, barring any criminal prosecution of Fr. Baudone. (App'x LB#12, MSP Original Incident Report, NIS-0000003-23, dated March 21, 2023, and MSP Supplemental Incident Report 0001, NIS-0000003-23, dated April 2, 2023.)

By letter dated August 8, 2002, Witness #23 wrote to Bishop Rose, alleging that his son had been sexually abused by Fr. Baudone from 1976 through 1980, at St. Edward Parish in Odessa, Michigan. (App'x LB#13, Letter from Witness #23 to Bishop Robert J. Rose, dated August 8, 2002, p 1.) Witness #23's son did not disclose the alleged sexual abuse to his parents; however, years later, after the parents became suspicious, their daughter confided in them that her brother had told her and their sisters that Fr. Baudone had sexually abused him. (*Id.* at 1–2.) Witness #23 also wrote that his son was estranged from the family, the reason for which Witness #23 never understood. (*Id.* at 2.) Witness #23 further wrote that his daughter said that her brother “was having nightmares,” even after he had married. (*Id.*)

On or about August 15, 2002, VAC Pat Hawkins called Witness #23 as a follow up to the latter's August 8, 2002 letter to the bishop, but he declined to discuss the matter with her, wanting, instead, the bishop or Fr. Duncan to call him. (App'x LB#14, Memorandum of Pat Hawkins regarding phone call to Witness #23, dated August 15, 2002.) In an undated letter, Bishop Rose wrote to Witness #23, apologizing for the delay, noting that he “really wanted to answer personally” so that he could “apologize for whatever your son suffered from one of our priests. It

should never have happened.” (LB#15, Letter to Witness #23 from Bishop Rose, undated and unsigned.) Bishop Rose wrote, “I do want you to know that Louis Baudone was removed from assignment in the diocese nearly ten years ago, when we were made aware that he had abused a minor in the early seventies.” (*Id.*) It should be noted that Bishop Rose’s letter appears to have been a draft, and, therefore, it is not clear whether it was sent to Witness #23 as stated, in a revised final draft, or at all.

In a letter dated September 23, 2004, Fr. Duncan advised Bishop Richard Malone, of the Diocese of Portland (Maine) that Fr. Baudone had “recently taken up full time residency within your diocese.” (App’x LB#16, Letter from Fr. William Duncan to Bishop Richard Malone, dated September 23, 2004.) Fr. Duncan also wrote that Fr. Baudone “had allegations in the past of sexual abuse of minors which were substantiated[,]” and, consequently, Bishop Rose “assigned Fr. Baudone to a private priestly life of ‘prayer and penance’ with permission to only celebrate Mass privately.” (*Id.*) Fr. Duncan noted that Fr. Baudone was “instructed not to wear priestly garb or present himself in public as a priest.” (*Id.*)

Two years later, in October 2006, Bishop Walter Hurley, the then-current bishop of the Diocese of Grand Rapids, also wrote to Bishop Richard Malone and advised that Fr. Baudone, “who has been credibly accused of sexual abuse of minors[,]” was residing in the Portland diocese. (App’x LB#17, Letter from Bishop Walter Hurley to Bishop Richard Malone, Bishop of Portland, dated October 17, 2006.) Bishop Hurley also wrote that “Fr. Baudone is not authorized to celebrate any public ministry, to present himself publicly as a priest nor to wear his clerical clothes.” (*Id.*)

On January 9, 2008, John Doe #22 reported to VAC Donatelli that he was sexually abused by a priest in or about 1972 at St. Edward’s Church in Lake Odessa, when he was about eight years old. (App’x LB#18, Diocese of Grand Rapids Allegation Intake Form, dated January 9, 2008, p 1.) In VAC Donatelli’s report, he wrote that John Doe #22 was unable to provide the priest’s name; however, the words, “Baudone removed” are handwritten within the right margin of the report, and this intake form was filed in the Fr. Baudone file. (*Id.*) VAC Donatelli summarized John Doe #22’s allegations as follows:

[John Doe #22] reported that he came upon this situation when he accompanied a friend, [Witness #24], to St. Edward’s Church, where this friend was taking Catechism lessons along with other children. He reports that he was then invited to come to the church the next morning by this priest and when he did, the priest had him sit upon his lap and began to fondle him briefly and then asked him to come into his bedroom where he sodomized [John Doe #22]. Shortly after this, the other priest who had come into the room asked [John Doe #22] to leave the bedroom and according to [John Doe #22] it sounded like

there was an angry exchange that took place between the two men. [John Doe #22] then proceeded to go to his own home and told his parents, and did not believe that his father thought he was being truthful, and the matter was dropped. Clearly, his father did not want to make any kind of report of this incident.

[*Id.*]

During that same January 9, 2008 meeting with John Doe #22, VAC Donatelli asked whether John Doe #22 was interested in counseling, and John Doe #22 stated that he had tried counseling in the past, but it was not helpful. (*Id.*) John Doe #22 wished to receive “some monetary settlement for his pain and suffering[.]” (*Id.*) It is unclear from file documents whether any further communication between John Doe #22 and the Diocese occurred.

Several years before John Doe #22 notified the Diocese of Grand Rapids of his sexual-abuse allegation, in 2002, he reported it to the MSP. (App’x LB#19, MSP Original Incident report, Incident No. 068-0002693-02 (DB), dated September 25, 2002, p 1.) On September 25, 2002, John Doe #22 was interviewed by Sgt. Kate Trietch at the Ionia Post, during which time John Doe #22 described the alleged sexual abuse consistent with his later report to the Diocese; however, he provided more details. (*Id.* at 1–4.) Sgt. Trietch put together two photo lineups from information and photographs she obtained from the Diocese of Grand Rapids, the first composed of photos of six different priests wearing glasses (because the priest assigned during the timeframe of John Doe #22’s allegation wore glasses) and the second lineup was made of six photos of priests not wearing glasses (because John Doe #22 stated that the priest who assaulted him was not wearing glasses at that time). (App’x LB#20, MSP Supplemental Report 0005, Incident No. 068-0002693-02 (DB), February 25, 2003, p 1.) John Doe #22 identified one of the priests wearing glasses who had a receding hairline as his alleged sexual abuser. (*Id.*) Sgt. Trietch thereafter contacted Fr. Duncan and obtained the names and dates of all priests assigned to St. Edward Parish from 1970 to 1980, and then recontacted John Doe #22 to verify the timeframe of the alleged sexual abuse. (*Id.* at 1–2.) John Doe #22 stated that he was certain the alleged sexual abuse occurred before he was in the third grade. (*Id.* at 2.) Sgt. Trietch next wrote in her supplemental report: “This does not match the time frame that Father Baudone was assigned to Lake Odessa[.]” which she understood to be June 28, 1978, to June 24, 1984, from dates she received from Fr. Duncan. (*Id.*) Sgt. Trietch also interviewed Witness #24, and Witness #24 stated that he never took John Doe #22 to St Edward Catholic Church and further stated that he attended the Methodist Church “and had never been to Catechism.” (App’x LB#21, MSP Supplemental Incident report 0002, Incident No. 068-0002693-02 (DB), dated December 5, 2002, p 1.) Witness #24 further stated that, although he and John Doe #22 were not best friends, they did spend time together and “rode bikes together at times.” (*Id.* at 2.) Sgt. Trietch contacted John Doe #22 again and asked whether he could have confused Witness #24 for someone

else who took him to St. Edward Church, and he again stated he went with Witness #24 and felt that Witness #24 must have been protecting the church. (App'x LB#22, MSP Supplemental Incident report 0003, Incident No. 068-0002693-02 (DB), dated January 13, 2003, p 1.) Sgt. Trietch submitted a warrant request to the Ionia Prosecutor's office, and the same was denied because there was not enough evidence "to sustain a criminal charge." (LB#23, MSP Supplemental Incident Report 0006, Incident No. 068-0002693-02 (03), dated July 14, 2003, p 1.)

On September 21, 2018, as part of this investigation, the Department received an email tip, from Witness #25, who alleged that she caught Fr. Baudone sexually abusing her brother, John Doe #23, when he was 11 or 12 years old. (App'x LB#24A, Tip#3 from Grand Rapids tipsheet, email dated September 21, 2018; App'x LB#24B, return call to Witness #25 on September 22, 2018, and October 3, 2018.) Witness #25 also alleged that, on one occasion in the 1970s, Fr. Baudone came to her family's home after Mass and went into a bedroom with her brother. (*Id.*) She further alleged that her brother, who later committed suicide, told her that Fr. Baudone was "always trying to get me between his legs and stick his tongue down his throat." (*Id.*) She reported that their parents reported the sexual abuse to the church, and they were allegedly accused of lying. (*Id.*) Witness #25 stated that Fr. Baudone was thereafter (allegedly) transferred to a Detroit school and subsequently retired in Hart, Michigan. (*Id.*)

On June 11, 2021, John Doe #24 emailed a tip to the Department and alleged that he was "accosted" by Fr. Baudone in the St. Patrick Parish rectory in the mid-to-late 1970s. (App'x LB#25, email dated June 11, 2021, to the Department of Attorney General.) He also alleged that, prior to the sexual assault, "[Fr. Baudone] groomed me for some time," coming to his home as his mother trusted Fr. Baudone "implicitly" "because he was a priest." (*Id.*) John Doe #24 indicated that he "began acting out," using marijuana and drinking, and that he became an alcoholic. (*Id.*) John Doe #24 further reported that he "really loved going to church, but that Fr. Baudone "took that joy from me . . ." and that "I lost my faith" and "trust in other people." (*Id.*)

Six days later, on June 17, 2021, legal counsel for the Diocese of Grand Rapids, emailed the Department a copy of a report prepared by the diocesan VAC regarding John Doe #24's allegations against Fr. Baudone. (App'x LB#26, email and VAC report, dated June 17, 2021.) John Doe #24 reported to the VAC that Fr. Baudone "took me into a bedroom at the rectory to look at a book. We were sitting on the bed when he put his arm around me. I ran; the hair on my neck stood up and I ran. I know I'd not been touched that way by other men or my father." (*Id.*) John Doe #24 "denied other incidents with Fr. Baudone[.]" (*Id.*)

**(7) FR. SHAMAUN BEAS
(ON BISHOP ACCOUNTABILITY SITE.)**



Born: October 9, 1968

Ordained: December 3, 1994

Suspended: May 25, 2004

Fr. Shamaun Beas was born on October 9, 1968, and was ordained to the priesthood on December 3, 1994. (App'x SB#1, Information and appointment sheet.) Fr. Beas was a priest from the Diocese of Faisalabad in Pakistan. (App'x SB#2, Letter from Bishop Joseph Coutts of Faisalabad to Bishop Robert Rose, dated November 3, 1999, p 1.)

By letter dated November 3, 1999, Bishop Joseph Coutts of Faisalabad wrote to Bishop Rose and asked whether the latter would be willing to allow Fr. Beas to minister in the Diocese of Grand Rapids. (*Id.*) Fr. Beas had recently been suspended by Bishop Coutts' predecessor after a "big scandal" took place, caused by Fr. Beas having "had an affair with a girl who was living in the High School Boarding run by Sisters in the same parish." (*Id.*) "Given the fact that the girl was studying in a boarding of nuns and was the daughter of a catechist, this created a big furor." (*Id.*) Bishop Coutts further wrote the following:

My predecessor, the late [B]ishop John Joseph, immediately suspended Fr. Shamaun to ease the situation. Fr. Shamaun was repentant and insists that he wants to start afresh and be a good priest. Bishop John Joseph had thought that Fr. Shamaun would later be able to serve in some other diocese of Pakistan. However, we are a small local Church in Pakistan consisting of only 6 dioceses. The news of this scandalous incident had spread like wildfire and shocked the people. It is therefore not advisable that Fr. Shamaun be appointed anywhere within the country.

Fr. Shamaun has been residing at home since all this happened two years ago. He feels that he is living in limbo and that this is the greatest punishment for him. Presuming that Fr. Shamaun is sincere

in his desire to begin again, is it possible for him to work in your diocese for some years as Fr. Ayub Francis [Nasar] is doing? I am requesting this because it is not possible to send him to our neighboring country, India, because of the tension that exists between the two countries. Our western neighbor, Afghanistan, has no Christian community and there is not a single church in the country.

[*Id.*]

By letter dated November 24, 1999, Bishop Rose replied to Bishop Coutts, writing that, “[p]ersonally[,] I am willing to pursue the possibility of giving Father Shamaun Beas an assignment in the Diocese of Grand Rapids. But we live in an age of consultation, and I will need to consult my senior advisors as well as Father Ayub Francis.” (App’x SB#3, Letter marked “confidential” from Bishop Robert Rose to Bishop Joseph Coutts, dated November 24, 1999.) By letter dated December 9, 1999, Bishop Coutts replied and wrote the following:

Thank you for your kind letter of November 24 in reply to mine of November 3, 1999. I appreciate the fact that you would need to consult your advisors before taking such a decision. From my part I would not like to ‘dump’ an unwanted priest in your diocese.

With this in mind[,] I would like to frankly add another observation about Shamaun Beas. It has been brought to my attention that Shamaun had not been honest in the use of money when he was in a parish, having misappropriated a large amount from a project. There are also a couple of strong voices that say it would be far better if Shamaun leaves the priesthood and settles down to a new life.

Unfortunately, I am not able to give you a clear picture about the person as I am new to the Diocese and did not know him personally. For a proper assessment of Shamaun[,] it would be better to listen to Fr. Ayub’s opinion. Fr. Ayub is a native of this Diocese and knows Shamaun since he was a student. From the legal point of view there are no difficulties or problems attached to Shamaun’s case; my only difficulty is in being able to give a sound judgment on his character. Hence my suggestion to rely on Fr. Ayub’s judgement.

[App’x SB#4, Letter marked “confidential” from Bishop Joseph Coutts to Bishop Robert Rose, dated December 9, 1999.]

By letter dated December 29, 1999, Fr. Beas wrote to Bishop Rose to explain the allegations against him regarding the girl referenced in Bishop Coutts’ letters. (App’x SB#5, Letter from Fr. Shamaun Beas to Bishop Rose, dated December 29, 1999, pp 1–2.) Regarding the alleged inappropriate relationship with a girl, Fr. Beas wrote that there was a group of people in his region that “Black Male (sic.) the

priests and take money from them.” (*Id.* at 1.) Fr. Beas wrote that members of that group demanded money from him, and he refused, so the group filed a false claim against him regarding the girl with the police. (*Id.*) Fr. Beas alleged that he was told that, if he paid the money they demanded, the case would be dismissed, and Fr. Beas again refused to pay the money. (*Id.*) Subsequently, the case was adjudicated in his favor. (*Id.*) With regard to the allegation that Fr. Beas misused church funds, he wrote that the former bishop, John Joseph, told him to use the funds for his court expenses, rather than giving Fr. Beas money to pay for his defense. (*Id.* at 2.) Fr. Beas further wrote that the case concluded on March 20, 1998, and Bishop Joseph died on May 6, 1998. (*Id.*)

On January 25, 2000, after receiving Fr. Beas’ letter, Bishop Rose wrote to Bishop Coutts, in part, as follows:

At the end of our conversation[,] I asked Father Ayub to request a letter to me from Father Beas, telling me the full story of what happened to him. Father Beas wrote the letter to me on December 29, and I received it early in the New year. Recently I had the opportunity to consult again with Father Ayub, who had received a copy of the letter, and then with my own advisors.

In the meantime[,] I read the recently published book of Bishop John Joseph’s speeches and writings and related matters, which Father Ayub gave me. My Vicar General is reading it now. It has given us a clearer picture of the situation of the Catholics in your country. And it helped us to understand what happened to Father Beas, by no means a singular occurrence, it would seem.

With all of that background, we would like to suggest that you give Father Shamaun Beas permission to serve in the Diocese of Grand Rapids for a period of three years. After that we would evaluate the situation to see if it would be best for him to stay with us, to return home to Faisalabad, or to make some other arrangements.

[App’x SB#6, Letter from Bishop Robert Rose to Bishop Joseph Coutts, dated April 29, 2000, p 1.]

Bishop Coutts replied to Bishop Rose by letter dated April 29, 2000, and wrote the following:

I received your kind letter of January 25, 2000, and my first reaction was to reply immediately and accept your generous offer. However, I thought it better to wait a while to clear the air of any misgivings. To some priests[,] it seemed that Fr. Shamaun Beas was going to be rewarded for his misdeeds by being sent to the US. In a poor country

like Pakistan[,] going off to the US is something almost everyone dreams of.

I must apologize for the long silence. But as a new Council was also formed in the beginning of this year, I wanted to have everything above board before taking the big step. I am happy to say that all agreed that, in this Jubilee Year, Shamaun Beas should be given the opportunity for reconciliation and renewal of his life as a priest. We are all very grateful for your generosity and willingness to help.

I therefore would like to accept your offer to send Shamaun to your diocese for a period of three years. I also agree that he should undergo a period of “internship” in the first year.

[App’x SB#7, Letter from Bishop Joseph Coutts to Bishop Robert Rose, dated April 29, 2000.]

On October 16, 2001, Bishop Rose appointed Fr. Beas Associate Pastor of St. Patrick’s Parish in Portland, Michigan, “effective November 29, 2001.” (App’x SB#8, Letter from Bishop Robert Rose to Fr. Shamaun Beas, dated October 16, 2001.) On June 21, 2002, eight months later, the pastor of St. Patrick’s Parish, Fr. Charles Hall, notified Fr. Duncan of three complaints he had received concerning Fr. Beas. (App’x SB#9, Letter from Fr. Charles Hall to Fr. Duncan, dated June 21, 2002.) The first complaint came from some middle school girls who reported that “they were uncomfortable with the way that Fr. Shamaun put his arm around them in the reconciliation room.” (*Id.*) Fr. Hall noted that “[b]oth the [school] principal and myself addressed Fr. Shamaun and cautioned him that physical contact must be very limited within the sacrament, and that if it were not, it might easily be misinterpreted” and that “[n]o further ‘discomforts’ have been reported since.” (*Id.*) The second complaint was made by a “married middle aged woman of the parish [who] called to inform [Fr. Hall] that Fr. Shamaun was calling her at home too often and the third complaint came from a woman who claimed that Fr. Beas was spending “an uncomfortable amount of time visiting her daughter, a new high school graduate, at their home,” and also claimed that Fr. Beas came to the home to visit her daughter when she (the mother) was not there. (*Id.*)

In the fall of 2002, after the complaints described above, Fr. Beas “was sent for an evaluation,” and in early 2003, he “participated in a counseling program to address cultural and relational differences.” (App’x SB#10, Unsigned and undated typewritten outline of events regarding Fr. Shamaun Beas.) At the time he completed the program, he was found to be “fit for ministry.” (*Id.*) The following year, in 2003, the Diocese, with Fr. Beas’ permission, had a criminal background check completed, and the same revealed no criminal history. (App’x SB#11, Letter from Daniel Bidwell, Licensed Private Investigator, to Sister Patrice Konwinski,

dated November 19, 2003, and App'x SB#12, Letter from Sister Patrice Konwinski, OP, Chancellor, to Fr. Shamaun Beas, dated November 21, 2003.)

On May 24, 2004, as part of the Department's Child Predator Sting, Fr. Beas, while still the Associate Pastor of St. Patrick's Parish, was arrested "after attempting to meet and have sex with someone who he thought was a 14 year old child."¹² (App'x SB#14, State of Michigan, Department of Attorney General Press Release, dated May 25, 2004, p 1.) Fr. Beas was charged with "[t]wo counts of using a computer to commit a crime, child sexually abusive activity, a 20-year felony; two counts of using a computer to communicate with another to commit a crime, also a 20-year felony; and four counts of using a computer to distribute obscene matter, a four-year felony." (*Id.*) The Diocese's records indicate that, other than the discomfort that girls expressed about Fr. Beas putting his arm around them, "[t]he diocese was not aware of any other reports of inappropriate contact until the day of his arrest." (App'x SB#10, Unsigned and undated typewritten outline of events regarding Fr. Shamaun Beas.)

On May 25, 2004, Fr. Beas was "placed on administrative leave of absence[,] and his faculties for priestly ministry" were removed. (App'x SB#15, Diocese of Grand Rapids public statement, dated May 25, 2004, and App'x SB#16, Precept of Adam Cardinal Maida, Apostolic Administrator, dated May 25, 2004.) In a Precept issued the same day, Cardinal Maida "determined that [the allegation] was not manifestly false or frivolous" and opened a preliminary investigation. (*Id.*) The Precept ordered Fr. Beas to "refrain from contact with persons under the age of eighteen (18) years," to "refrain from public celebration of the sacraments and public exercise of ecclesiastical office or wearing clerical garb," and "[t]o NOT reside in a parish rectory." (*Id.*)

The following day, on May 26, 2004, Cardinal Maida, acting as apostolic administrator for the Diocese of Grand Rapids, wrote a letter to Bishop Coutts of the Diocese of Faisalabad, advising that Fr. Beas had been arrested, and, consequently, was placed on a leave of absence without faculties. (App'x SB#17, Letter from Cardinal Adam Maida, Archbishop of Detroit, Apostolic Administrator of Grand Rapids, to Bishop Joseph Coutts, dated May 26, 2004.) Also on May 26, 2004, Fr. William Duncan, vicar general, issued the following in a public statement:

In a first review of our records, it appears there could have been a more effective process of admitting Fr. Shamaun Beas, a Pakastani national, into the diocese for temporary assignment.

During his three years here, there were indications of questionable behavior involving Fr. Beas. He was sent for an evaluation and

¹²The Department was assisted by the City of Warren City Attorney and the City of Warren Police Commissioner. (*Id.*)

counseling program for issues that appeared rooted in cultural and relational differences; he cooperated fully.

Anyone with additional information regarding this matter is encouraged to contact the Ionia prosecuting attorney or my office at the diocese[.]

[App'x SB#18, Diocese of Grand Rapids public statement, Fr. Duncan as Vicar General, dated May 26, 2004.]

On May 30, 2004, \$12,000.00 in cash was found in Fr. Beas' room by the pastor of St. Patrick's Parish and two parishioner friends of Fr. Beas. (App'x SB#19, Letter from Fr. Charles Hall to Fr. Duncan, dated June 2, 2004.) One of the parishioner friends told Fr. Hall that Fr. Beas had asked the friend to claim the money was his and to then later return it to Fr. Beas; however, the parishioner friend told Fr. Hall he was not comfortable with lying. (*Id.*) Consequently, Fr. Hall put the cash in the parish vault and reported the finding to Fr. Duncan. (*Id.*)

On March 23, 2005, Fr. Beas was sentenced to 5-to-20 years in prison. (App'x SB#20, Email from Department of Attorney General to diocesan counsel, dated March 23, 2005.) While serving that prison sentence, Fr. Beas pled guilty to two counts of criminal sexual conduct, fourth degree, for which he was sentenced on October 16, 2008, to 16-to-24 months in prison by the Kent County Circuit Court. (App'x SB#21, "Judge rips former Catholic priest at sentencing for 10th sex crime," *Grand Rapid Press*, dated October 16, 2008.) Fr. Beas was eventually deported back to Pakistan in July of 2010. (App'x SB#22, phone message from Fr. Ayub to Bishop, dated July 28, 2010.)

On September 27, 2018, Jane Doe #1 called the Diocese and left a message, alleging that she had been "sexually abused" by Fr. Beas at St. Patrick Parish in Portland, Michigan, at some earlier time. (App'x SB#23, Memorandum of Teresa Postema, dated October 3, 2018.) Jane Doe #1 requested a return telephone call. (*Id.*) Diocesan VAC Teresa Postema thrice returned Jane Doe #1's telephone call, unanswered, and as of October 3, 2018 (the date the Department of Attorney General executed the search warrant), she did not receive a return telephone call from Jane Doe #1. (*Id.*)

(8) STANISLAUS ALBERT BUR
(2002 LIST OF “SUBSTANTIATED ALLEGATIONS” FROM DIOCESE OF
GRAND RAPIDS, ON DIOCESE OF SAGINAW LIST OF CREDIBLY
ACCUSED, AND ON BISHOP ACCOUNTABILITY SITE.)



Born: September 7, 1920

Ordained: June 3, 1950

Retired from ministry: July 1983

Suspended from ministry: October 1992

Permanently removed from ministry: November 2005

Died: February 1, 2009

Fr. Stanislaus Albert Bur was born on September 7, 1920, and was ordained to the priesthood for the Diocese of Grand Rapids on June 3, 1950. (App’x SAB#1, Stanislaus Albert Bur, Diocese of Saginaw, list of assignments.) Fr. Bur was incardinated into the Diocese of Saginaw when that diocese was established on July 20, 1971. (*Id.*) Fr. Bur retired in July of 1983 and was later suspended from active ministry in October of 1992. (*Id.*) In November 2005, Fr. Bur’s priestly faculties were permanently suspended. (*Id.*) He died on February 1, 2009. (*Id.*)

According to a May 17, 2002, article published in the *Grand Rapids Press*, Fr. Bur was one of eight priests for whom the Diocese of Grand Rapids indicated there were “substantiated allegations” of sexual abuse against minors. (App’x SAB#1A, “Could Have Prosecuted Priests,” *Grand Rapids Press*, May 17, 2002.) (“Fr. Stanislaus Bur was listed for an abuse allegation in the 1950s in Ionia. Bur later became part of the Saginaw Diocese, where he has been relieved of all assignments, the diocese said.”)

In a letter dated April 27, 2004, Fr. Melvin Fox of Parish of Saints Peter & Paul in Ionia, Michigan, wrote the following to Fr. William Duncan:

The [John Doe #30] case, written up under the subheading, “my spirit was broken,” near the end of the “victims” article, names the only perpetrator that I am aware of in this parish. Your predecessor made me aware of it sometime after I arrived here, and that proved to be

very helpful when close, and angry, relatives of another victim approached me about him. Later a couple other relatives also talked about it in a matter-of-fact way. I am on very good terms with all of these persons. Another man in the parish also called eventually to give me the names of five victims and some related information. He offered more information if it will be helpful. I have not asked for it.

These events all took place between 1958 and 1960. I am aware of no other abuse problems in this parish.

[App'x SAB#2, Letter from Fr. Melvin Fox to Fr. William Duncan, dated April 27, 2004.]

In May 2006, Candace Neff, VAC for the Diocese of Gaylord, forwarded an allegation brought to her by John Doe #25 to Diocese of Grand Rapids VAC Ed Donatelli because John Doe #25 alleged that he was "victimized" by Fr. Bur in 1967 while they were "traveling together" when Fr. Bur was stationed at St. Rita and St. Joseph Parishes in Maple City, which were then part of the Diocese of Grand Rapids. (App'x SAB#3, Letter from Candace Neff, Victim Assistance Coordinator, to Ed Donatelli, Victim Assistance Coordinator, dated May 16, 2006.) Neff also wrote that the Diocese of Saginaw handled a previous allegation, after which that diocese permanently removed Fr. Bur from ministry. (*Id.*)

The following month, on June 20, 2006, VAC Donatelli met with John Doe #25 and John Doe #25's therapist to discuss the alleged sexual abuse, about which VAC Donatelli wrote the following in his intake report regarding an incident that allegedly occurred in July 1967:

The abuse took place when I was about 13, and went on a trip, with the encouragement of my parents We went on this trip to Seattle, Wash. To visit Fr. Bur's brother and in Seattle at the same time. It was a good trip, in that we saw a lot of Canada, and the United States. However, when we traveled we stopped along the way at his (Fr. Burs') brothers and sisters homes to stay. When we stayed at motels, Fr. Stan would molest myself and [John Doe #26], almost every night. The abuse took place [at] Regina, and Edmonton [sic.] Alberta Canada, as best I can recall and his cottage was in Emmett [sic.] Cnty., Michigan, where he abuse[d] me on one occasion about the same time.

He told us not to tell our parents, saying that he was teaching us something. They did find out in time, but this was the "Almighty Fr. Bur." [John Doe #26] has since had nervous breakdowns, and hasn't been able to work since the late 70's. His parents think that this trip may have had something to do with his mental breakdown, but nothing has ever been done about it, because didn't want to go after

the Church. The molestation consisted of going to bed with Fr. Bur, naked and he would fondle me when I was with him, and my cousin on other nights. It was more like masturbation, there was not penetration, or oral sex. About four years ago there was an article in the newspaper in Lapeer about a man my age, who was molested by Fr. Bur when he was younger also. It told of all the money the church has paid out to help this man, well over \$240.000 [sic.]. He said Fr. Bur was trying to teach him something, the same as I was told by him. Fr. Bur, who no longer is an active priest, still lives in Cheboygan, and I occasionally see him at wakes, or funerals, and he will wear his roman collar to these functions.

[App'x SAB#4, Diocese of Grand Rapids Allegation Intake Form, prepared by VAC Edgar Donatelli, dated June 20, 2006, pp 1–2.]

During that same June 20, 2006, meeting with John Doe #25 and his therapist, VAC Donatelli told John Doe #25 that the Diocese would financially assist John Doe #25 for his counseling expenses. (*Id.* at 3.) VAC Donatelli also expressed his appreciation “for his courage in coming forward to make this report” and sympathy “for the pain and suffering he has had to endure all this time.” (*Id.*)

On March 28, 2007, VAC Donatelli again met with John Doe #25 and his therapist, during which time John Doe #25 handed VAC Donatelli a three-page letter, dated March 25, 2007, reiterating the alleged sexual abuse suffered by John Doe #25 and John Doe #26, and requesting the Church to pay John Doe #25 and John Doe #26 each \$1.5 million, plus legal fees and a letter from Fr. Bur, detailing “his actions” and apologizing for his sexual abuse. (App'x SAB#5, Memorandum of Edgar Donatelli to Msgr. William Duncan, dated March 28, 2007; App'x SAB# 6, Letter from John Doe #25 to “To Whom This Concerns,” dated March 25, 2007, p 1.) In his letter, John Doe #25 also alleged that Fr. Bur sexually molested John Doe #25's brother, John Doe #27, John Doe #26's brother, and a mutual cousin of John Doe #25 and John Doe #26. (*Id.* at 2.) John Doe #25 further wrote that he had been in contact with S.N.A.P. and an attorney recommended by that organization. (*Id.*) John Doe #25 gave the Church until May 1, 2007, “to answer this request.” (*Id.*) During his meeting with VAC Donatelli, John Doe #25 expressed disappointment and frustration that nothing more was done with Fr. Bur. (App'x SAB#5, Memorandum of Edgar Donatelli to Msgr. William Duncan, dated March 28, 2007.) VAC Donatelli advised John Doe #25 that the Bishop would be willing to meet with him, if he was interested, and that John Doe #25 would be hearing from the Diocese regarding his concerns.

In or about early December 2006, John Doe #28 contacted the Diocese of Grand Rapids, regarding allegations of sexual abuse, and VAC Edgar Donatelli emailed John Doe #28 in response to this inquiry on December 5, 2006, expressing his “deep sympathy” for any abuse John Doe #28 experienced and apologizing for the pain

John Doe #28 had to have endured “all these years.” (App’x SAB#7, Email from Edgar Donatelli to John Doe #28, dated December 5, 2006.) VAC Donatelli also recommended that, because John Doe #28 resided in California, the VAC in the Diocese of Sacramento personally meet with John Doe #28 and forward the report to VAC Donatelli. (*Id.* at 2.) VAC Donatelli also wrote that, after receiving and reviewing that information, the diocesan policy was to assist with counseling expenses, if requested. (*Id.*) John Doe #28 replied and agreed to the process, but he requested that it be commenced after Christmas. (*Id.*, Email from John Doe #28 to Edgar Donatelli, dated December 6, 2006.)

In a letter dated March 29, 2007, Esther Castillo, pastoral care coordinator for the Diocese of Sacramento, wrote to VAC Donatelli and summarized her meeting with John Doe #28, regarding alleged incidents of inappropriate sexual behavior that occurred in the 1950s. (App’x SAB#8, Letter from Esther Castillo, LCSW, Pastoral Care Coordinator, to Ed Donatelli, Victim Assistance Coordinator, dated March 29, 2007.) Castillo wrote the following:

I received a request from you on January 29, 2007 asking me to follow up with [John Doe #28] as he had made contact with you and reported an incident of inappropriate sexual behavior from his parish Priest in the late 1950’s. [John Doe #28] stated that he was now residing in Sacramento and he would be willing to speak with someone there, thus prompting the call to me.

I met with [John Doe #28] on February 2, 2007. He stated that this was very difficult for him as he had only spoken to his wife about this and that was after 20 years of marriage when they were having marital problems. He spoke openly, at times noticeably shaken, about the events that began in the late 1950’s when he was about 11 years old.

He stated that these incidents involved a Priest named Stanislaus Bur, at St. Rita’s Church in Maple City, MI and a Seminarian. He remembers that he was first invited to spend time in the Rectory at Saint Rita’s Church, and remembers once spending a week there with Fr. Bur. He remembers that Fr. Bur invited him to sleep with him but he can’t remember the details but does remember saying no. He also stated that he was invited by Fr. Bur to accompany him to work on Fr. Bur’s brothers [sic.] ranch in Pellston, MI. He believes he went there about three time[s]. He said that Fr. Bur would “skinny dip” and would invite him to do the same. He said that Fr. Bur would take a bar of soap in the water and would masturbate in front of him and would try to get [John Doe #28] to touch him or to also masturbate. He said that Fr. Bur would expose himself to [John Doe #28] and would touch him inappropriately.

* * *

[John Doe #28] stated that when he was in the 8th Grade, Fr. Bur pulled him out of class to talk to him about sex. He did this about 3 to 4 different times. He would talk to him about masturbation. He would take out a tape measure and have him pull down his pants and underwear and measure his penis length and width to see if he was “developing well.” He would also touch his buttocks and say he had to be sure he was firm, again to be sure he was developing as he should be. On one occasion he left the room where he was talking to [John Doe #28] and came back with his pants and shorts down around his knees. He said he wanted to show [John Doe #28] “that when masturbating you get self lubrication.” “He wanted me to touch him but I left the room.”

[*Id.* at 1–2 (emphasis in original).]

In the same March 29, 2007, letter to VAC Donatelli, Castillo wrote that John Doe #28 desired to see a therapist, and Castillo believed that “[John Doe #28] could benefit from treatment and that treatment would allow him to bring some closure to this very unfortunate event in [his] life.” (*Id.* at 3.) Castillo contacted a few therapists in the Sacramento area and offered to “monitor John Doe #28’s treatment.” (*Id.*)

In a memorandum dated April 18, 2007, VAC Donatelli advised Msgr. William Duncan that John Doe #28 alleged that, when he was sexually abused by seminarian Richard Lawie, later Fr. Lawie, John Doe #28 was 14 or 15 years old, and seminarian Lawie “was about his same age, maybe one or two years older[.]” (App’x SAB#9, Memorandum from Edgar Donatelli to Msgr. William Duncan, dated April 18, 2007.) The memorandum indicated, in apparent reference to the allegation against Lawie while still a teenage seminarian, that “[i]t does not appear that this is a situation that comes under the Charter.” (*Id.*) If the allegation were true, given the age of Fr. Lawie at the time of the alleged sexual abuse, Fr. Lawie might have been a sexual-abuse victim of Fr. Bur.

On April 19, 2007, VAC Donatelli interviewed John Doe #25’s brother, John Doe #27, who alleged that Fr. Bur sexually molested him when John Doe #27 was about 13 years old. (App’x SAB#10, Diocese of Grand Rapids Allegation Intake Form, dated April 19, 2007, p 1.) In his report, VAC Donatelli memorialized John Doe #27’s allegations as follows:

As I said there were the three of us at the cottage on Douglas Lake, Fr. Burs’ [sic.] cottage and after swimming and having a good time outdoors he called us in and then one by one he took each of us into the bedroom. I don’t know what happened to[the others], and I still don’t

know, but when I went in he began almost immediately to fondle me and then talk “dirty” about sexual things. He asked if I had ever thought of having sex with a female. I was ashamed and didn’t know what to do or say. After a short while I left. None of us talked about what had happened, we just didn’t know what to do, or how to deal with this. There was no penetration that took place with me, it was just the fondling. But as I said it was unbelievable. That was the last time I had any contact with him. When I knew that he was going to be a[t] [events], I made sure that I was not present.

[*Id.* at 1–2.]

During that same April 19, 2007, meeting, VAC Donatelli apologized to John Doe #27 “for the suffering he has had to live with all these years.” (*Id.* at 2.) VAC Donatelli also thanked John Doe #27 for coming forward with his allegation and encouraged him to consider going to counseling. (*Id.*) VAC Donatelli wrote in his report that John Doe #27 “seemed to be interested in the possibility of some kind of settlement.” (*Id.*) VAC Donatelli further stated that John Doe #27’s information would be sent to the Diocesan Review Board and the prosecuting attorney in Emmet County, Michigan.

In a letter dated April 27, 2007, diocesan legal counsel wrote to John Doe #25 in reply to the March 25, 2007, letter that John Doe #25 gave to VAC Donatelli on March 27, 2007. (App’x SAB#11, Letter from diocesan counsel to John Doe #25, dated April 27, 2007, p 1.) The diocesan attorney wrote the following:

Your letter to the Diocese of Grand Rapids has been forwarded to my attention. I will be working with you to ensure you receive the resources necessary to continue your recovery process.

First, I would like to convey the extreme sadness Bishop Hurley and the entire Diocese have expressed on hearing of the pain, anger, and other issues you have experienced over the past 39 years. We extend our deepest sympathy to you, , [John Doe #26], and [John Doe #26’s] brother. You have shown great strength in coming forward and in meeting last June with Ed Donatelli, our Victim Assistance Coordinator.

As you may know, Stan Bur has not served in the Grand Rapids Diocese since 1972, but has instead been, and is currently, under the jurisdiction of the Diocese of Saginaw. After reviewing your letter, I called the Saginaw Diocese and learned that Mr. Bur is no longer in public ministry, nor is he permitted to identify himself as a priest. You can be assured that Mr. Bur will never again be “sent to another parish.”

We take very seriously our obligation, expressed in the Charter for the Protection of Children & Young People, to work toward the healing and reconciliation for those sexually abused by clerics. It is not the practice of the Diocese to provide compensation beyond the costs of counseling to assist in the healing process; however, the Diocese is committed to assisting you in that recovery process, as the Charter contemplates. Please forward to me the counseling expenses you have incurred to date, and we will reimburse them. We will also continue to support you financially if you would like to continue meeting with Ms. Lessfelt or another therapist. If you would like to pursue an apology from or a meeting with Mr. Bur, I am more than willing to take that request to the Saginaw Diocese. Bishop Hurley has also expressed his willingness to meet with you in person if you think such a meeting would help you in the healing process.

We do not have contact information for, [John Doe #26], or [John Doe #26's] brother, but we encourage you to give them the name and number of Mr. Donatelli. He is prepared to help them in any way he can.

On behalf of Bishop Hurley, the Grand Rapids Diocese, and the Church, I apologize for the health and emotional issues you have faced. We will pray for your continued improvement and for that of your friends and family members who have been affected by abuse, and I will look forward to speaking with you regarding reimbursement for the counseling expenses you have incurred.

[*Id.* at 1–2.]

On October 2, 2007, John Doe #29 met with VAC Donatelli and shared the following experiences he allegedly had with Fr. Bur at SS. Peter and Paul in Ionia, initially when John Doe #29 was 12 or 13 years old in 1957 or 1958:

The first incident was when Sr. (the principal[]) came into class and said that Fr. Bur wanted to see some of the students. I was then brought to the rectory where Fr. Bur began to ask me a lot of sexual questions, and wanted me to name the various body parts on the male and the female. He then asked if I masturbated, and [I] initially told him no (which was the truth at the time), but as he continued to ask me about this, I finally lied and said that I did. He then wanted to know how far my semen shot, and how often I masturbated. He then asked me if I had a girlfriend and if I ever did anything sexual with her, and how far I went inside her when I did. He then asked if I ever knew if a friend of mine and his girlfriend every [sic.] has sexual experiences and when I said I did not know and thought that they did

not and he said that was not true, and that they did, but at that moment I thought that he had broken the seal of confession, and he immediately backed off and said that I was probably right about this friend. It was clear to me that as I answered his questions, he was enjoying this conversation very much, from his facial reactions. I did not have any other contact like that with him until 1962, when I drove into a gas station to get gas[,] and Fr. Bur (who was then stationed in Muskegon) was there and he saw me and asked me to get into his car, which I did, even though I knew this was wrong and the conversation was again about sex[,] and he asked if I had had any sexual relations with my girlfriend, (later to be my wife), and I told him no at that time and managed to get out of his car and not have any further contact with him. I thought that that was it and it would not bother me, but as I look back at my life[,] I see that I developed an addiction to alcohol, and to pornography. I had spent many years with AA and have not drank [sic.] in the past 25 or 30 years, but still have problems with pornography. I met with a group of 4 or 5 others in 1993, and an attorney who were going to sue the diocese over these matters, but I did not pursue this after one meeting and don't know the outcome. I don't want money, but would like to know if there was a cover-up, and how many other victims Fr. Bur abused.

[App'x SAB#12, Diocese of Grand Rapids Allegation Intake Form, dated October 2, 2007.]

During that same October 2, 2007 meeting with VAC Donatelli, John Doe #29 stated that he knew of four other persons who had experienced this type or similar behavior with Fr. Bur, and all of them “developed an addiction to alcohol, and had left the church.” (*Id.* at 2.) John Doe #29 decided to come forward with his experiences after his wife died, wanting to get his “life in order.” (*Id.*) VAC Donatelli noted John Doe #29's courage in making the report and urged John Doe #29 to seek therapy. (*Id.*) VAC Donatelli also advised that John Doe #29's allegations would be reported to the Ionia County prosecuting attorney. (*Id.*)

On October 19, 2007, John Doe #29 called Fr. Duncan, as a follow up to John Doe #29's meeting with VAC Donatelli. (App'x SAB#13, Handwritten note of WHD, dated October 19, 2007.) During that conversation, Fr. Duncan advised John Doe #29 that John Doe #29 could meet with the bishop. (*Id.*) Fr. Duncan also told John Doe #29 that the Diocese could reimburse John Doe #29 for counseling expenses. (*Id.*)

In a letter dated April 29, 2011, diocesan legal counsel wrote the following to legal counsel for John Doe #27 and John Doe #30:

Both [John Doe #27] and [John Doe #30] shared their experiences with the Diocese many years ago, and the Diocese immediately responded with financial and pastoral assistance to aid their healing. The Diocese provides regular assistance to [John Doe #27], through our Victim Assistance Coordinator, and will continue to provide assistance with counseling expenses as appropriate. The Diocese's therapy assistance to [John Doe #30] was concluded several years ago, however, when recommended by his therapist. If [John Doe #30's] condition has changed, and he and his therapist have concluded that additional therapy would be in his best interests, please have him again contact MaryAnne Kowalski, the Diocesan Victim Assistance Coordinator, to make arrangements to cover those counseling expenses.

* * *

I want to assure you and your clients that the Diocese remains committed to their healing and will continue to assist as appropriate with their counseling care and treatment. Consistent with Diocesan practice, however, I am unable to discuss any other type of compensation plan.

[App'x SAB#14, Letter from diocesan legal counsel to David S. Mittleman, dated April 29, 2011, p 1.]

Documents regarding John Doe #30's allegations were not found in the Fr. Bur file; however, in a letter dated July 25, 2011, diocesan legal counsel provided the following summary in reply to an audit request:

[John Doe #30] has alleged that, in approximately 1958, Fr. Bur touched him inappropriately while he visited the [John Doe #30] family home. The Diocese first learned of this matter in detail through an August 19, 1992 interview with the Diocesan Vicar for Priests. Your files will reflect that the Diocese notified MCC of this matter at that time. Thereafter, the Diocese provided counseling/therapy payments for [John Doe #30] until approximately February 2001, when counseling was concluded with the concurrence of [John Doe #30's] therapist.

[App'x SAB#, Letter from diocesan legal counsel to Patrick Haddad, dated July 25, 2011, at 2.]

On March 8, 2017, John Doe #30 met with Bishop David Walkowiak and Msgr. Duncan, during which he requested that the Diocese pay him \$750,000.00 “to cover lost retirement savings during the years he was not fully employed.” (App’x SAB#16, Memorandum from Msgr. William Duncan to File, dated March 8, 2017.) John Doe #30 also “requested an apology from the church in the form of a full-page ad in the newspaper acknowledging the abuse done by Fr. Bur with an apology from the Diocese.” (*Id.*) Bishop Walkowiak apologized to John Doe #30 “for the abuse he experienced from Fr. Bur and the subsequent trauma he ha[d] endured as a result,” but declined to provide “settlement remuneration” explaining “diocesan policy ... to provide pastoral/counseling assistance to help with the healing process[.]” (*Id.*) Bishop Walkowiak later declined to publish a full-page apology. (App’x SAB#17, Unsigned and Undated letter from Bishop David Walkowiak to John Doe #30.)

On September 24, 2018, John Doe #30 called the Department tipline and alleged that he was sexually abused by Fr. Bur when John Doe #30 was 12 years old in 1958. (App’x SAG#18, Department Tipline, September 24, 2018.) John Doe #30 alleged that Fr. Bur came to the John Doe #30 home on a Saturday morning, and John Doe #30’s mother told Fr. Bur to go upstairs to John Doe #30’s room to wake him. (*Id.*) He further alleged that Fr. Bur went into the bedroom and allegedly fondled John Doe #30, after which John Doe #30 said that he chased him out of the house. (*Id.*) John Doe #30 also alleged that Fr. Bur watched middle school boys undress and shower after basketball practices. (*Id.*) John Doe #30 further alleged that Fr. Bur gave confessions in his car, which included masturbation. (*Id.*)

(9) FR. DANIEL ARNOLD COOK



Born: June 17, 1961

Ordained: May 19, 1990

Incardinated in Diocese of Alexandria: January 22, 2004

Restricted in Diocese of Grand Rapids: 2009

Fr. Daniel Arnold Cook was born on June 17, 1961, in Lansing, Michigan, and was ordained to the priesthood on May 19, 1990, at St. Andrew Cathedral in Grand Rapids, Michigan. (App'x DAC#1, Priest information and appointment sheet.)

In a three-page handwritten note, dated October 30, but devoid of the year, the author wrote: "On Tuesday October 30 Fr. Dan Cook called me at St. Mary's to tell me that a woman he had been counseling was getting divorced and that her husband is planning to take her to court[,] and he is blaming Fr. Cook for alienation of affection or having an affair with his wife." (App'x DAC#2, Handwritten notes, dated Oct. 30, p 1.) The woman's name was Jane Doe #2, and her husband's name was Witness #27. (*Id.* at 3.)

On October 6, 1993, Fr. Robert Sirico, from the Catholic Information Center in Grand Rapids, met with Fr. Stewart and reported that Jane Doe #3, a married woman, told Fr. Sirico that she was in a sexual relationship with Fr. Cook. (App'x DAC#3, Memorandum of Fr. Terrence Stewart to File, dated October 6, 1993, p 1.)

On October 28, 1993, Fr. Stewart met with Jane Doe #3 and her psychologist to discuss Jane Doe #3's alleged experiences with Fr. Cook. (App'x DAC#4, Memorandum from Fr. Terrence Stewart to File, dated October 28, 1993, p 1.) Jane Doe #3 stated that she saw Fr. Cook, who was stationed at Holy Spirit, at various church functions at different venues, and he "became her spiritual director[.]" (*Id.* at 2.) Fr. Cook told her he was "still seeing [Jane Doe #2] at Holy Spirit," and that he once played "footsie" with Jane Doe #2, and "it turned him on." (*Id.*) Jane Doe #3 volunteered in the church often and became a youth minister, during which time she met "privately with him at St. Michael's Ukrainian Church." (*Id.*) After a retreat the two of them attended, Fr. Cook allegedly told Jane Doe #3 that "he needed a woman for wholeness." (*Id.*) He then allegedly asked her "to hold him like

a mother,” and allegedly “[h]e put his head against her breasts and had her hug him.” (*Id.*) Jane Doe #3 questioned this conduct, but Fr. Cook allegedly “told her that it was ‘OK’ because they were called.” (*Id.*) Fr. Cook later allegedly told her that he loved her, and the “the love was above the human type.” (*Id.*) In his memorandum summarizing the substance of his meeting with Jane Doe #3, Fr. Stewart wrote the following:

[Jane Doe #3] worked on a Cursillo at Holy Spirit and stayed at Holy Spirit rectory overnight. Fr. Cook had the Blessed Sacrament in his bedroom[,] and [Jane Doe #3] went into the bedroom with him to pray. She said that Fr. Cook sleeps with the Blessed Sacrament in his bedroom regularly. She said that Fr. Cook ‘came on to her’ in a bizarre way when he told her: ‘I am the Christ, touch my wounded side. Feel my blood shed for you.’ She touched his skin because she was high on emotion. She said that most likely she was in love with him in the love that was above the human type.

Fr. Cook spent the next night at [Jane Doe #3’s] home while her husband was away. [Jane Doe #3] got sexually aroused but did not have an orgasm. Fr. Cook asked her to take her shirt off and she did but with her bra on as he told her “Jesus would love.” He took her bra off and fondled her breasts.

At Christmas Fr. Cook stayed overnight. They prayed and she went to confession. During this time[,] they met a lot for prayer together and with others. The flavor of things began to change as more people became involved. [Jane Doe #3] and Fr. Cook fought a lot. He would call her at work and ask her if she loved him[,] and she would say she did. When her coworkers asked if she was talking to her husband she told them that she was. They continued to meet and embraced each other[,] and there was a lot of fondling with clothes on but partially removed.

Her husband ... went to Europe in 1991[,] and Fr. Cook came over during this time and there was more fondling, kissing and nakedness. This continued. In January of 1992[,] Fr. Cook had an orgasm.

[Jane Doe #3’s] husband noted the various women involved with Fr. Cook, [Jane Doe #3], [Jane Doe #4], and another woman. He called them Fr. Dan’s harem.

[Jane Doe #3] began to feel depressed. She felt alienated. They had fights but would make up in physical ways. By this time there was a woman named [Jane Doe #5] in the picture and [Jane Doe #3] felt more alienation. During Lent she felt suicidal.

They went to see Fr. Rock Badgerow [see entry no. 4] who was Fr. Cook's spiritual director[,] and Fr. Cook went to confession to him. It was reported to [Jane Doe #3] that Fr. Badgerow told Fr. Cook "[d]on't get caught. Be careful." On the way home [Jane Doe #3] asked to go to confession to Fr. Cook[,] and he said that since she could have gone to Fr. Badgerow and he would have given her absolution, he himself would hear her confession and give her absolution.

[*Id.* at 3–4.]

During the same October 28, 1993, meeting with Fr. Stewart, Jane Doe #3 said that she and Fr. Cook began to see a psychologist, during which time "[t]here was a lot of sexual activity" that was not disclosed to the psychologist. (*Id.* at 4.) However, after Fr. Cook was transferred to St. Isidore Parish and stopped attending counseling sessions with Jane Doe #3, the latter began to tell the psychologist about the sexual activity. (*Id.*) At some point thereafter, Jane Doe #3 told Fr. Cook that the relationship "was over," and he allegedly told her that, if she left him, he would rape her. (*Id.*) The following day, he allegedly apologized. (*Id.*) Jane Doe #3 stated that she had told Fr. Charles Antekeier [see entry no. 3] "something of the problems between herself and Fr. Dan [Cook,] but Fr. Antekeier shamed her and told her she was ruining his vocation." (*Id.* at 5.)

Also during the October 28, 1993 meeting with Fr. Stewart, Jane Doe #3 alleged that, on December 25–26, 1992, she and Fr. Cook spent the night together at his cottage. (*Id.*) Jane Doe #3 "was tipsy and had oral sex with Fr. Cook" that she initiated. (*Id.*) About a week later, Fr. Cook took Jane Doe #3 to a cottage after a retreat, and Jane Doe #3 allegedly "had oral sex with him during which he had an orgasm in her mouth." (*Id.*) During this timeframe, her therapist recommended that Jane Doe #3 withdraw from her youth group volunteer work, which she gradually did. (*Id.*) She "returned to her home parish of Holy Redeemer[,]" got a new spiritual director, and continued her counseling, wanting "to save her marriage." (*Id.*) Jane Doe #3 asked the Diocese for financial assistance for her counseling and to pay for the medications "she has been on as a result of her depression and anxiety and neck pain due to the affair." (*Id.*)

On November 5, 1993, Fr. Stewart and Fr. Najdowski met with Fr. Cook, regarding his alleged sexual relationship with Jane Doe #3, which was summarized, in part, in a memorandum written by Fr. Stewart, as follows:

He seemed earnest and gave the impression of honesty. He described his attraction to [Jane Doe #3] from the perspective of her need for affirmation. She was the clinging type he said. She often said she had no gifts to give the Church. She felt worthless. Had low self esteem.

Fr. Cook said it was this need of hers that aroused his compassion. The relationship began innocently and out of an effort to befriend and help [Jane Doe #3]. She seemed to want to be with him all the time, to monopolize his time. When he became part of the Fraternity of Priests[,] it angered her and made her jealous that she had less access to him.

Fr. Cook admits that the relationship got physical and was wrong and sinful. He said he came to Bishop Rose about a year ago to ask if he could join a religious order. His reason was to get away. He felt his vocation was in danger. But apparently he did not tell the Bishop the reasons for his request[,] and the Bishop told him to continue with the Diocese.

Much of what [Jane Doe #3] reported to me was also what Fr. Cook admits to. In our discussion we did not go into the graphic details of the sexual activities that took place. Fr. Cook said that he would fill that in if we so desired. We did not.

Fr. Cook spoke to the final struggle to separate. He spoke of [Jane Doe #3] and he being in love and of her jealousy with other women who assisted him. He mentioned some of the big blow ups they had.

Fr. Cook says that his current counseling is helping him very much to understand his past and to realize that he needs to set boundaries and that he must say no to women who might think he is insensitive if he does not become a close friend to them.

He says that he wants to regain the trust of the Diocese and to feel able to trust us. He wants to be a priest. He speaks of great dissatisfaction with his present assignment and lack of ability to relate to the pastor or his way of ministry which [sic.] he terms as workaholism. He thinks the staff is uncooperative and that they [sic.] run the pastor. He says the parish is hurting from its past traumas. He finds little satisfaction in the parish routine and does not like the pastor's apparent criticism of his taking a day off.

Fr. Cook wants to cooperate with his healing[,] and he is willing to go for the evaluation at Isaac Ray. He plans to continue his own counseling work with his psychologist and has given his waiver of confidentiality[,] so the counselor may share his observations with the Diocese.

The meeting ended cordially with awareness that there is a lot still to be done to help him regain our trust and to get more insight into his personal life.

[App'x DAC#5, Memorandum from Fr. Terrence Stewart to File, dated November 5, 1993, pp 1–2.]

On November 17, 1993, Jane Doe #3 met with Fr. Stewart a second time, during which she told him that Fr. Cook had sent a note to her daughter that had Fr. Cook's "religious 'come on' style of writing." (App'x DAC#6, Memorandum from Fr. Terrence Stewart to File, dated November 17, 1993, p 1.) Jane Doe #3 also stated that she believed Fr. Cook was messaging another woman in a similar "come on" style. (*Id.*) Jane Doe #3 also told Fr. Stewart about her alleged experiences in the confessional with Fr. Cook, which Fr. Stewart summarized in his memorandum as follows:

[Jane Doe #3] felt that she should have told us about some of her past confessional experiences with Fr. Cook[,] and she was advised to do so by one of her spiritual advisors, Fr. Sirico.

[Jane Doe #3] explained that her confessional experiences were often physical with Fr. Cook. It began by holding hands and then developed into having her sit on his lap[,] and at times there was physical fondling of each other during confession. She related one incident before a Saturday evening Mass at Holy Spirit when he asked her to sit on his lap. Since the confessional was only separated from the main body of the church by a fabric hanging, [Jane Doe #3] was scared that they would be seen doing this. He was insistent on her sitting on his lap, holding her and fondling her as people began to come into the church for Mass. As Mass time got close, he went out a back door and told her to wait until Mass began before coming out. She was upset that he went from doing this to celebrating the Mass. This took place in the Spring of 1992. It was at this time that she began have [sic.] feelings of depression and began to look for ways to get out of the relationship. He told her that he would be able to love the Body of Christ (the people of the Church) to the extent that she loved him.

[*Id.*]

During that November 17, 1993 meeting with Fr. Stewart, Jane Doe #3 also alleged that, when she had oral sex with Fr. Cook after the retreat, Fr. Cook told her "that she had brought him this far and he had to go the rest of the way." (*Id.* at 2.) "He pulled her hair and forced her head down so her mouth took in his penis." (*Id.*) This, she alleged, "was real sex abuse, if not a form of rape." (*Id.*)

In a letter dated February 15, 1995, typed on the stationery of The Albuquerque Villa, Servants of the Paraclete, a Residential Therapeutic Treatment & Resource Center, Albuquerque, New Mexico, Fr. Cook wrote the following to Jane Doe #3's counselor in Grand Rapids:

With intensive therapy and a particular book, **Sex in the Forbidden Zone**, when men in power betray women's trust, I have come to an understanding that I alone as a priest hold 100 % responsibility in Maintaining TRUST and a barrier against sexual contact.

As I recall, our last meeting in May of 1993 with [Jane Doe #3], yourself [sic.] and Fr. Sirrico [sic.], I was lacking this knowledge of my responsibility and had blamed [Jane Doe #3].

In my inappropriate use of power with someone vulnerable, I now painfully understand the tremendous long-term emotional and spiritual grief I have caused not only [Jane Doe #3], but also her husband, children and others close to her. Furthermore, I feel my actions have marred credibly of the Catholic Church and the priesthood, as well as impinged upon my own healing of inner issues of pain.

Realizing that I had not accepted full responsibility, in May of 1994, I would like to convey this through you only if you feel this is for the good of [Jane Doe #3].

This, I convey my deepest apology and recognition for the pain I caused [Jane Doe #3] by my betrayal of her trust that she placed in me as a friend and priest. Furthermore, I am seeking extensive means of help that this will never happen again.

[App'x DAC#6A, Letter from Father Dan Cook to medical professional, dated February 15, 1995.] [Emphasis in original.]

On July 14, 1995, Bishop Rose wrote the following to Fr. Cook, while the latter was at Foundation House in Jemez Springs, New Mexico:

I have received the report that you signed on June 30, 1995. I have also had the chance to talk at length with Father Stewart after his return from his trip to Foundation House.

Looking back over these long months of your stay with the Servants, my first conclusion is that you have done what you promised to do in one of your first letters to me. You have worked very hard and have prayed just as hard. That is a winning combination, and the results are evident. You have made remarkable progress in less than a year. I am

proud of you, and very pleased with what you have accomplished. I am also most appreciative, as I know you are, to [doctor] and all the others, staff and residents, who have supported you and helped you.

My second conclusion is sobering, and one that you have already faced. In a very real sense, the toughest work is still ahead. I think you have a better idea than ever before in your life as to who you can be and who you want to be. Getting there will call for still more dying and rising.

As you move into the next phase, the reports call for continued support in the form of ongoing counselling and spiritual direction. It is a relief to me to know that both will be available at Madonna House in Combermere [Ontario, Canada]. And I have confidence that you will make full use of them, just as you have done these past months. It would be a tragedy not to continue to move forward. This is true whatever the Lord may have in store for you, but especially if you are to continue in the priesthood.

With regard to your plans for the immediate future, Dan, I have already approved your going to the Madonna House for an indefinite stay. I will write you a brief letter, formally relieving you of your assignment and giving you a leave of absence for residence at Madonna House during a period of discernment for the future direction of your vocation. That is really all that friends and parishioners need to know. The same announcement could be made to the priests.

During the leave of absence you will remain a priest of the Diocese of Grand Rapids, with the faculties of the Diocese. We will continue your benefits, and can decide what other financial support you may need. (At the Madonna House they live on Providence, as you probably know. I have never known them to want for anything!)

[App'x DAC#7, Letter from Bishop Robert Rose to Father Daniel Cook, dated July 14, 1995, pp 1–2.]

In a letter dated August 21, 1995, Bishop Rose formally relieved Fr. Cook from his assignment as associate pastor of St. Francis Xavier and St. Isidore Parishes and granted him permission to go to Madonna House “for purposes of spiritual growth and further vocational discernment.” (App'x DAC#8, Letter from Bishop Robert Rose to Fr. Daniel Cook, dated August 21, 1995.)

On March 6, 1996, Bishop Rose wrote the following to Fr. Pat McNulty of the Madonna House Apostolate regarding the future of Fr. Cook:

Toward the end of Fr. Dan's stay in New Mexico, I wrote to him to say that I did not see how he could minister as a priest in our diocese in

the future. There were several reasons, which he has probably shared with you. One was that we simply did not know where we could find an assignment for him. We do not have a lot of parishes with associate pastors; given Fr. Dan's track record in parish assignments, pastors are understandably hesitant to take him on. Some kind of specialized, independent apostolate does not seem to answer his needs, and might be disastrous.

Another and very important factor is that a woman with whom he was involved finds it very difficult to accept his being in the diocese. When he was back here just for a few weeks to say goodbye and pack up, she had to go back into regular therapy, and had apparently regressed considerably just knowing he was around and still ministering. (Unfortunately, the victims/survivors in these cases are usually with us long term. They never forget, and they are rarely able to forgive.)

Personally, I believe that Fr. Dan has made tremendous progress, against great odds. It was our hope that his intensive residential program, and also his time at Madonna House, would put him and us in a better position to discern whether the priesthood is really for him. I don't doubt at all that he wants to be a priest with all his heart. And I personally think that he has much to offer, even more now that he has come to know himself much better, and suffered so much in the process. But is it possible to find the kind of setting that he needs in order to minister well and "safely?" That seems to be the question. He is our brother priest, ordained into our presbyterate, and we are committed to helping him explore that question.

I think of his time at Madonna House as therapeutic in the very broadest sense – "healing" is the more Christian word. The more "whole" he becomes, the better he himself will be able to discern what the Lord has in mind for his future. It might be Madonna House itself, but that is for you to help him decide. It might be something like the Little Brothers of Jesus, or a similar Gospel community. From what he said to me very early on in his priesthood, and from all that has happened to him since then, I think some kind of community setting is what he needs. Diocesan priesthood does not provide that, at least not in the intense and daily way that he seems to need.

[App'x DAC#9, Letter from Bishop Robert Rose to Father Pat McNulty, dated March 6, 1996, pp 1–2.]

From 1995 to 1998, Fr. Cook engaged in limited ministry at Madonna House in Ontario, Canada, "for a period of time and later as guest master at the Fraternity of Priests Residence in Stubenville, Ohio[.]" under the continuing direction of Bishop

Rose. (App'x DAC#10, Memorandum from Msgr. Stewart to Bishop Rose, dated December 9, 1998, p 2.)

In a letter dated December 17, 1998, Bishop Rose wrote to Bishop Sam Jacobs of the Diocese of Alexandria (Louisiana) and summarized the history of Fr. Cook, regarding Fr. Cook's alleged relationships with Jane Doe #2 and Jane Doe #3, respectively, and Fr. Cook's subsequent stays at the Isaac Ray Center, the Albuquerque Villa, and Madonna House. (App'x DAC#11, Letter from Bishop Robert Rose to Bishop Sam Jacobs, dated December 16, 1998, pp 1–2.) In the letter, Bishop Rose explained that Fr. Cook “at first” denied the report with regard to Jane Doe #3, but when the diocesan attorney proposed a lie-detector test, Fr. Cook demurred because “he had, in fact, been involved with the woman.” (*Id.* at 1.) Bishop Rose also wrote that he thereafter permitted Fr. Cook to fill the position of “guestmaster” at Visitation House, under the “supervision and direction” he needed. (*Id.* at 2.) Bishop Rose advised that Fr. Cook resigned from that position, “effective January 1, 1999[,]” to the surprise of Bishop Rose, having told Fr. Cook “not to cut any bridges until we were sure that [Bishop Jacobs of the Alexandria diocese] would take him or that he would have a place somewhere.” (*Id.*) Bishop Rose further wrote:

That is how the situation stands at this time, Sam. Dan is going to have to find another place where he can minister under supervision, o[r], I am afraid, look for a secular job. The situation you had proposed sounded ideal, but I do not want to saddle you with a priest who may be more burden than help. I thought that Dan had reached a stage of greater maturity and stability, but now I am not so sure. He has been in my daily prayers for a long time.

[*Id.* at 3.]

Almost nine years later, on August 16, 2007, the then-current bishop of the Diocese of Alexandria, Ronald Herzog, accepted Fr. Cook's resignation “from your pastoral responsibilities at St. Francis de Sales Church in Echo and St. Joseph Church in Cheneyville, effective this date, August 16, 2007.” (App'x DAC#12, Letter from Bishop Ronald Herzog to Fr. Daniel Cook, dated August 21, 2007.) Fr. Cook had tendered his resignation to care for his ailing mother. (*Id.*; see also DAC #1 and #13.) Bishop Herzog also recommended that Fr. Cook “contact Bishop Walter Hurley of Grand Rapids, because only he can grant more than what I have stated; namely, the release from any pastoral ministry.” (*Id.*)

Later that month on August 30, 2007, Bishop Walter Hurley wrote to Fr. Cook and granted the latter a three-month leave of absence, during which time Fr. Cook was prohibited from engaging in any public ministry. (App'x DAC#13, Letter from Bishop Walter Hurley to Fr. Daniel Cook, dated August 30, 2007.) Bishop Hurley also wrote: “At the end of this period, namely the first part of January, I will expect

you to return to Michigan to meet with me personally to discuss future options regarding your priestly ministry, since I do not see incardination in the Diocese of Alexandria as an option.” (*Id.*)

On July 31, 2009, Bishop Hurley again wrote to Fr. Cook, requesting Fr. Cook to contact the Diocese and to seek laicization, writing that, given Fr. Cook’s history and diocesan records, “[t]here is no possibility of your ever returning to active priestly ministry.” (App’x DAC#14, Letter from Bishop Walter Hurley to Fr. Daniel Cook, dated July 31, 2009.) Bishop Hurley further wrote that, if Fr. Cook chose not to seek laicization, then Bishop Hurley would “take the additional step of requesting this dispensation directly from the Holy Father.” (*Id.*) Bishop Hurley further wrote: “While I am not insensitive to the needs and the issues you are dealing with as far as family matters, this matter is of utmost importance[,] and I would ask that you give it priority.” (*Id.*) Thereafter, on October 5, 2009, Fr. Cook met with Bishop Hurley, pursuant to the latter’s directive, and the bishop requested Fr. Cook “to resign or to seek a dispensation of the obligations of the priesthood[.]” (App’x DAC#15, Memo to File from Bishop Walter Hurley regarding October 5, 2009, meeting with Father Daniel Cook.) In a subsequent meeting with Fr. Weber, Fr. Cook “indicated he would do that” and “give this some priority.” (*Id.*)

On March 28, 2013, Bishop Hurley wrote to the Congregation for Clergy in Vatican City, asking the Congregation to decide in which diocese Fr. Cook was then-currently incardinated. (App’x DAC#16, Letter from Bishop Walter Hurley to Cardinal Mauro Piacenza, Prefect of the Congregation of Clergy, dated March 28, 2013, pp 1–2.) In the letter, Bishop Hurley noted that Fr. Cook had been ministering in the Diocese of Alexandria from 1999 through 2003, and he had asked to be incardinated into the Diocese of Alexandria, first in 2003 and again in 2007. (*Id.*) Bishop Hurley also indicated that he twice sought clarification (a “common understanding”) about this matter with Bishop Herzog in 2012, *id.*, which suggests that Fr. Cook was continuing in active ministry in the Diocese of Alexandria.

As a follow up, on May 20, 2013, Bishop Hurley again wrote to Cardinal Piacenza, noting additional information to confirm the point that the Grand Rapids Diocese was “not withholding any information” and that Bishop Jacobs “was fully aware of Fr. Cook’s situation and weakness.” (App’x DAC#17, Letter from Bishop Walter Hurley to Cardinal Mauro Piacenza, dated May 20, 2013, pp 1–2.) The letter then noted that it attached Msgr. Stewart’s December 9, 1998, memorandum (DAC#10) as well as Bishop Rose’s December 17, 1998, letter (DAC#11). (*Id.*) Bishop Hurley described Fr. Cook’s conduct as follows:

Fr. Cook’s sexual behavior with an adult woman precipitated his being referred for therapy as noted in Bishop Herzog’s letter and was not treated as a crime at that time and is, in any case, now prescribed by law from prosecution. [*Id.* at 2.]

In his May 2013 letter, Bishop Hurley explained that the additional information provided did not “change the outcome prescribed by [canon] law” regarding Fr. Cook’s incardination in the Diocese of Alexandria.” (*Id.*)

In a letter dated June 24, 2013, after reviewing all of the information provided by the Diocese of Grand Rapids and the Diocese of Alexandria, the Congregation decided that Fr. Cook “was incardinated into the Diocese of Alexandria on January 22, 2004, in accordance with canon 268 §1.” (App’x DAC#18, Letter from Cardinal Mauro Piacenza to Bishop Walter Hurley, dated June 24, 2013.) Regarding the issue whether the incardination was “invalid due to ignorance or error,” Cardinal Piacenza indicated that the December 17, 1998 letter from Bishop Rose “appears to have given an honest appraisal of the priest to the Bishop emeritus of Alexandria,” and that “no evidence has been presented to support the claim of a *delictum gravius* [grave crime].” (*Id.*)

As part of this investigation, on February 27, 2020, Tpr. Megan Moryc of the MSP contacted Jane Doe #3, to schedule an interview regarding the allegations she had previously reported to the Diocese of Grand Rapids in 1993, and, during that telephone call, Jane Doe #3 told Tpr. Moryc that she was raped by Fr. Cook on January 1, 1993, when he forced her to perform oral sex on him. (App’x DAC#19, MSP Original Incident Report, NIS-0000008-20, dated February 28, 2020, pp 1–2.) Tpr. Moryc advised Jane Doe #3 that, because Fr. Cook had moved out of the State of Michigan shortly after she reported the alleged sexual abuse to the Diocese, the statute of limitations had tolled, allowing charges to be brought against Fr. Cook, if Jane Doe #3 wished to have him prosecuted. (*Id.* at 2.) A tentative interview date was scheduled with Jane Doe #3; however, in the interim, Jane Doe #3 decided that she did not wish to proceed with a criminal prosecution, so the matter was closed. (*Id.* at 2, 10.)

While Fr. Cook appeared to be in active ministry in the Diocese of Alexandria as of 2016 as a sacramental minister at St. Cyril and St. Margaret Mary Missions in Louisiana, see Church Today, June 13, 2016, p 7,¹³ he does not appear on the directory for the Diocese of Alexandria as of 2025.¹⁴ Thus, he does not appear to be currently in active ministry anywhere.

¹³ https://www.diocesealex.org/wp-content/uploads/2018/05/ct_6-13-16_redacted.pdf (last accessed November 10, 2025).

¹⁴ <https://www.diocesealex.org/our-diocese/people-by-name/> (last accessed November 10, 2025).

(10) FR. DENNIS COONEY, O.M.I.



Born: 1947

Ordained: 1974

Died: April 13, 2020

Fr. Dennis Cooney was born in 1947 in Brooklyn, New York, and was ordained to the priesthood in 1974 at the Basilica Shrine of Immaculate Conception in Washington, D.C. (App'x DC#1, Obituary, *Longtime Pastor in Lehigh Acres Dies*, dated April 13, 2020, p 2.) Fr. Cooney died on April 13, 2020. (*Id.* at 1.) Although Fr. Cooney was never incardinated into the Diocese of Grand Rapids, he served as associate pastor of Immaculate Heart of Mary Parish, in Grand Rapids, commencing on September 1, 1988, when he was a member of the Oblate of Mary Immaculate, Our Lady of Hope Province. (App'x DC#2, Letter from Fr. George Kirwin, OMI, to Bishop Joseph Breitenbeck, dated May 12, 1988; App'x DC#3, Letter (unsigned) from Fr. Ernest Schneider to Father Kirwin, dated May 19, 1988; and App'x DC#4, Letter (unsigned) from Sister Patrice Konwinski, O.P., to Father Cooney, dated August 15, 1988.)

By letter dated April 9, 1998, Attorney Mary Dinkel wrote the following to legal counsel to the Diocese of Grand Rapids, on behalf of her client, Jane Doe #6:

In 1989, [Jane Doe #6], who was married at the time, was a parishioner at Immaculate Heart of Mary. She went to go see Fr. Dennis Cooney, who was a priest at the parish, for counseling. She saw him on a regular basis from June, 1989 to June, 1990 for counseling which occurred at his office at the Immaculate Heart of Mary rectory. In June 1990, he changed the location of the counseling sessions to her home. The counseling sessions then became sexual. He then left the Grand Rapids area and went to the Washington D.C. area. However, he continued to telephone her and would make arrangements to meet with her on his return trip to Grand Rapids and other locations. These meetings were also sexual. My client moved to Massachusetts in 1992 and returned to Grand Rapids in 1995. The

sexual relationship continued into 1995. He last met with her in Grand Rapids in October, 1995.

[Jane Doe #6] became divorced in 1991, largely as a result of the relationship with Fr. Cooney. Throughout the relationship, Fr. Cooney would tell [Jane Doe #6] that she was not to tell anyone about it. He also referenced relationships with other women. However, [Jane Doe #6] was so confused that she went to the Catholic Information Center in 1990 and told a priest there, Fr. Jim Haley, about the relationship. Fr. Haley asked her no questions, nor offered to take any action to stop the abuse.

The sexual relationship included sexual intercourse and other sexual acts, as well as sexual telephone calls.

My client was a devout Catholic. Fr. Cooney's actions against her have been devastating.

[App'x DC#5, Letter from Mary Dinkel to diocesan counsel, dated April 9, 1998, pp 1–2.]

On December 21, 1998, Jane Doe #6 signed a Release of All Claims that released Fr. Cooney, the Oblates of Mary Immaculate, and the Diocese of Grand Rapids, in exchange for the sum of \$30,000.00, paid by the Oblates of Mary Immaculate; however, the release stated that the settlement was not “an admission of liability on the part of any of the named parties.” (App'x DC#6, Letter from diocesan counsel to Mary Dinkel, dated December 12, 1998, and App'x DC#7, Release of All Claims, dated December 21, 1998, pp 1–2.)

(11) FR. LAWRENCE DANNEMILLER



Born: August 3, 1925

Ordained: 1950

Left priesthood: 1969

Died: November 4, 2021

Fr. Lawrence Dannemiller was born in Akron, Ohio, on August 5, 1925, and was ordained to the priesthood in 1950. (App'x LD#1, Obituary of Dr. Larry Dannemiller, mlive.com.) Fr. Dannemiller left the priesthood and married in 1970. (*Id.*) Fr. Dannemiller resigned from the priesthood in 1969 and he subsequently became a protestant minister. (*Id.*) Fr. Dannemiller died on November 4, 2021. (*Id.*)

On May 14, 1997, Sister Patrice Konwinski, O.P., the then chancellor of the Grand Rapids Diocese, spoke to Jane Doe #7, who alleged that, in 1964 when Fr. Dannemiller was stationed at St. Francis de Sales in Muskegon, he sexually abused her, when she was 18–19 years old. (App'x LD#3, "Summary of call from [Jane Doe #7]," dated May 14, 1997.) Sr. Konwinski summarized Jane Doe #7's allegations as follows:

Went to Father to see about counseling re: family situation. One day broke down and father told me I could come in for counseling every week. I loved this man[,] and there was something missing from my father.

After bowling event, would go into church and say the rosary. When finished with the rosary[,] Father would come and lock doors. One night we met[,] and he kissed me. I did not feel right about this. He asked me to sit in his car[,] and I talked to him and he kissed me on three different occasions. After this he asked to go someplace at the airport where he had his airplane. He had taken my sister and brother for a ride in his airplane and had me at the hanger. It was close to

people's houses and it was dark. He had no sense of this and he took off his shirt and collar. What are you doing? Don't worry about it he said and threw his clothes in the back of the car. He took off his pants and placed ... (crying, unable to make out what was said). He said there was nothing wrong with the human body. It was scary for me. He told me to touch[,] and I said no. Made me touch his penis and took my hand to do this, three times and the fourth time I told him he was crazy. At that time, I did not know anything about ejaculation, sex, etc. I was naïve about all this. This occurred in 1964[,] and I was 18/19 years of age. After this I stopped and he took my hand and held it there and moved it up and down to see how it feels. He acted like I was supposed to be enjoying this. Doesn't it feel good he would ask? No, it was ugly. I was in shock. He told me he was sorry[,] and it shouldn't have happened. He put on his clothes.

Told me I had to go to confession[,] and he did too. Do we have to go now? No, so the next day, I went to St. Mary's Muskegon. Something had happened[,] and I needed to make a confession. So he said ok to make a confession (the priest at St. Mary's). By accident the name of the priest slipped out[,] and he said not to worry about anything. Everything will be all right. Went to St. Mary's Church, said some prayers.

Met Father[,] who abused me the next day. It was light out, early evening or late afternoon. I told him I had gone to confession. Jane Doe #7[,] I love you he said. I'd like to make you my wife. I told him I don't feel the way a wife should

Father proposed to me[,] and it did not feel right. I did not love him to the point I wanted to marry him. I went home and told my mother about this[,] and she said these things happen. Let him know how you feel. I asked my mother what can I say to him? She said the right words will come.

I told him I could not marry him. I don't feel that kind of love for you. The world needed him more than I did.

Everything went wrong after that. I was depressed. Got a job in GR, became promiscuous, let everyone who took me out sleep with me. ...

In 1968 I went to California and got involved in prostitution for two to four months. I ended up getting raped. ... I was in therapy for a long time. ...

My life was a total mess.

[*Id.* at 1–2.]

At the end of the May 14, 1997, conversation, Sr. Konwinski asked Jane Doe #7 to identify the priest, and Jane Doe #7 stated that his name was Lawrence Dannemiller. (*Id.* at 3.) Jane Doe #7 stated that the Church needed to atone and needed to help her. (*Id.* at 2.) Jane Doe #7 also stated that she had “immediate needs over a seven[-]year period,” and “God told me to tell you this.” (*Id.*) She further stated that the “total amount you need to give me will be paid in the 7’s and I’ll give the church a tithing in 7’s.” (*Id.*) Jane Doe #7 also told Sr. Konwinski that the former needed \$4,444.00 by the following Monday, before 1:00 p.m., the time of her court eviction hearing. (*Id.* at 3.) Sr. Konwinski advised that the Diocese works with a therapist on these types of matters. (*Id.*)

By letter dated July 10, 1997, Dr. Kent Ulery, the Conference Minister of the Michigan Conference of the United Church of Christ, the church for which Fr. Dannemiller was then serving as an ordained minister, wrote to Bishop Rose to advise that Jane Doe #7 had alleged “that the Rev. Lawrence Dannemiller committed an act of clergy sexual misconduct against her in or around 1964 while he was serving as a priest in Muskegon.” (App’x LD#4, Letter from Dr. Kent Ulery to Bishop Robert Rose, dated July 10, 1997.) Dr. Ulery noted that Jane Doe #7 was in therapy and also advised that his church would investigate the allegation and requested the bishop’s cooperation, as necessary, in that regard. (*Id.*)

By letter dated September 29, 1998, Sr. Konwinski wrote to Jane Doe #7 and advised that the diocesan attorney spoke to Dannemiller, but Dannemiller “was uncooperative.” (App’x LD#5, Letter from Sister Patrice Konwinski, OP, Chancellor, to Jane Doe #7, dated September 29, 1998.) Sr. Konwinski also wrote that the Diocese wished to focus on Jane Doe #7’s therapeutic needs and asked Jane Doe #7 to provide the Diocese with her counseling bills and “transportation charges to and from the sessions.” (*Id.*)

On November 11, 1998, Dannemiller wrote to Bishop Rose in reply to an earlier letter written by the bishop. (App’x LD#6, Letter from Larry Dannemiller to Bishop Robert Rose, marked “personal and confidential,” dated November 11, 1998.) In his letter, Dannemiller wrote the following, in part pertinent, regarding Jane Doe #7’s allegations:

This leads up to the reason I wrote to you last February hoping there might be a possibility of returning to the priesthood, perhaps in a distant diocese. Your letter, kind and well thought out, convinces me

that this is a complicated process, and in the light of my personal circumstances, next to impossible. The pastoral misconduct charge against me, supposedly having taken place while I was at St. Francis in the early sixties, is made by a woman, a former prostitute by her own admission, who knows that I have a little money. She wants \$66,666.66 in restitution. The case has been reviewed by [the diocesan counsel], an attorney for the diocese, by Mr. Robert Mills of Muskegon Catholic Social Services, and by Leut. Thomas Luken of the Norton Shores Police. They have all reported to me that the case has no merit and that her primary motive is monetary. The United Church of Christ is involved in a drawn-out investigation and has yet to make a decision after a year's inquiry.

This letter, a kind of "*apologia pro vita mea*" [an apology for my life], is also intended to be an apology to you and your predecessors for my breaking a promise of "*obedientiam et reverentiam*" [obedience and reverence] at the time of my ordination in 1950 by Archbishop Edward F. Hoban. I am truly sorry for this breach of commitment and will repent of it for my remaining years.

[*Id.* at 2.]

On August 10, 1999, in response to an inquiry made by Dr. Ulery of the United Church of Christ, Msgr. Stewart wrote to Dr. Ulery, to advise that the Diocese of Grand Rapids has "taken the allegations made by Jane Doe #7 seriously and do not consider the case to be dormant." (App'x LD#7, Letter from Monsignor Terrence Stewart to Dr. Kent Ulery, Conference Minister, dated August 10, 1999.) Msgr. Stewart also wrote that the Diocese continued "to provide payments for the cost of her therapy on a regular basis." (*Id.*)

By letter dated September 10, 1999, Dr. Ulery wrote to Msgr. Stewart and advised that a "Disciplinary Hearing for the purpose of adjudicating the [Jane Doe #7] matter was scheduled" later that month; however, Dannemiller had resigned his "Ordained Minister Standing" with the United Church of Christ. (App'x LD#8, Letter from Dr. Ulery to Monsignor Terrence Stewart, dated September 10, 1999.)

In 2002, Bishop Rose wrote to Jane Doe #7, replying to concerns she raised with regard to ongoing counseling, and, in that letter, the bishop apologized for the abuse she allegedly suffered by Dannemiller and also wrote that he had informed Dannemiller that "we believed your report." (App'x LD#9, Letter from Bishop Rose to Jane Doe #7, dated April 16, 2002.) Bishop Rose also wrote that the Diocese was willing to continue to pay for her counseling. (*Id.*)

(12) FR. HAROLD RUDOLPH FELTMAN

Born: January 25, 1926

Ordained: June 4, 1955

Retired: November 1, 1989

Died: August 17, 2003

Fr. Harold Rudolph Feltman was born on January 25, 1926, in Shepherd, Michigan, and was ordained to the priesthood at St. Andrew's Cathedral in Grand Rapids, Michigan, on June 4, 1955. (App'x HRF#1, Priest information and appointment sheet.) Fr. Feltman retired on November 1, 1989, and died on August 17, 2003. (*Id.*)

On April 28, 2004, Jane Doe #8, who was born in 1945, met with diocesan VAC Edgar Donatelli and reported that she was sexually abused by Fr. Feltman at St. Simon Church in Ludington, Michigan, when she was 15 years old. (App'x HRF#2, Report of Edgar Donatelli to Fr. William Duncan, dated April 28, 2004.) VAC Donatelli summarized Jane Doe #8's allegations as follows:

[Jane Doe #8] was born in Ludington Mi, and attended St. Simon school. She comes from a very dysfunctional family background according to her reports and was in fact sexually abused by [a family member.] [Jane Doe #8] had a great deal of anger in her early years as a result of this upbringing and acted out the anger She refers to herself as being diagnosed as Bi-Polar, but this is in addition to Post Traumatic Stress Disorder.

In large part, [Jane Doe #8] contributes her anger and acting out to her being sexually abused by Fr. Feltman[,] who was the pastor at St. Simons when she was a young lady. She was about 15 when she went to him for counseling, because she was struggling with her emotions, and the abuse of her family. As a result, she reports that Fr. Feltman began to sexually abuse her, including having her perform oral sex on him, and on at least one occasion he had intercourse with her. This abuse continued for about three months, and left her extremely confused, angry and hurt. She did not believe at the time there was anyone she could go to to tell about this abuse, especially since her own father had abused her as well. She initially went to Fr. Feltman for confession, and he took advantage of her during this three-month period.

[Jane Doe #8] has been involved with the Community Mental Health system for a number of years, but currently is functioning fairly well. She has a therapist who has been working with her and has helped her get to the point of reporting this sexual abuse by Fr. Feltman. [Jane

Doe #8] is not seeking anything from the Diocese of Grand Rapids, except to have it known that this abuse did take place[,] and she readily signed the consent letter. [Jane Doe #8] is a person who has suffered greatly in her life, and especially in regard to this sexual abuse and hopes no one else will suffer as a result of Fr. Feltman. She was asking only to be believed and was comforted by the fact that she was being believed. I do not expect that she will contact the Diocese further, as she is getting the kind of help she needs. Although, I did make it clear that if she had any further need to contact me to do so.

[*Id.*]

According to the appointment sheet for Fr. Feltman, he was assigned to St. Simon's Church in Ludington from 1959 to 1963, during the time that Jane Doe #8 would have been 15 years old. (HRF#1, Priest information and appointment Sheet.) Fr. Feltman was dead at the time that Jane Doe #8 came forward with these allegations.

On May 12, 2004, Jane Doe #8's allegations were reported to the Mason County Prosecutor's office by diocesan legal counsel. (App'x HRF#3, Memorandum of diocesan counsel to File, dated May 12, 2004.) In response to the report, the Mason County Prosecutor's Office "thought it unlikely the office would conduct a further investigation."

(13) FR. ISIDRO TABAY GARGANTIEL



Born: January 10, 1939

Ordained: December 21, 1968

Incardinated into Diocese of Grand Rapids: August 15, 2002

Died: April 3, 2010

Fr. Isidro Tabay Gargantiel was born on January 10, 1939, in Guimbal Iloilo, Philippines, and was ordained to the priesthood on December 21, 1968, at St. Sebastian Cathedral in Bacolod City, Negros Occidental, Philippines. (App'x ITG#1, Priest Information and Appointment Sheet.) On August 15, 2002, Fr. Gargantiel was incardinated into the Diocese of Grand Rapids. (*Id.*) Fr. Gargantiel died on April 3, 2010. (App'x ITG#2, Obituary of Fr. Isidro Tobay Gargantiel, dated April 5, 2010.)

By letter dated July 4, 2002, John Doe #33 wrote to Fr. William Duncan and alleged that, “[b]etween the ages of 17 and 18, I was solicited and abused by the Reverend Isidro Gargantiel, who I believe was then, and is now, a priest of your Diocese.” (App'x ITG#3, Letter from John Doe #33 to Fr. William Duncan, dated July 4, 2002.) John Doe #33 wrote that the “most traumatic” episode took place in the spring or summer of 1985. (*Id.*) John Doe #33 advised that he would provide the details of the alleged sexual abuse to Fr. Duncan, if his “anonymity can be respected[.]” (*Id.*)

In a letter dated July 19, 2002, Fr. Duncan replied to John Doe #33's letter, thanking John Doe #33 for his candor and expressing appreciation for John Doe #33's desire to share his “alleged abuse” by Fr. Gargantiel. (App'x ITG4, Letter from Fr. William Duncan to John Doe #33, dated July 19, 2002, p 1.) Fr. Duncan also explained how the Diocese handles allegations, and he advised that John Doe #33 could present his allegations to Fr. Duncan, the VAC, or to one or more members of the Review Board. (*Id.*) He further wrote that the Diocese maintains a “policy to maintain absolute confidentiality” and only reports allegations of child sexual abuse brought by victims as adults when the Diocese has the victim's consent to do so, consistent with the Diocese's commitment to each of the county prosecutors in the Diocese. (*Id.*)

In an undated letter that appears to have been faxed on July 22, 2002, to Fr. Duncan by John Doe #33, John Doe #33 confirmed that he did not wish to have his allegations reported to the Ionia County Prosecuting Attorney. (App'x ITG#5, Letter from John Doe #33 to Fr. William Duncan, faxed July 22, 2002.) John Doe #33 also wrote that he preferred to discuss his allegations with Fr. Duncan by telephone on July 23, 2002. (*Id.*)

On July 23, 2002, Fr. Duncan called John Doe #33 and subsequently memorialized the substance of the conversation in a memorandum. (App'x ITG#6, Memorandum of Fr. Duncan titled, "Telephone Conversation with [John Doe #33]," dated July 23, 2002.) John Doe #33 reported that, when he was a senior in high school in 1984, "he was discerning a vocation to the priesthood." (*Id.* at 1.) During Easter week, he went on a retreat, where he met Fr. Gargantiel, "who befriended him and followed [John Doe #33] around the whole week." (*Id.*) Fr. Gargantiel allegedly told John Doe #33 that John Doe #33 had to go to confession "over some thoughts he had about him being homosexual[,] which confused John Doe #33. (*Id.*) In the summer of 1985, Fr. Gargantiel allegedly invited John Doe #33 to Pewamo for three days, and, when John Doe #33 arrived, Fr. Gargantiel allegedly "kissed [John Doe #33] on the head." (*Id.*) The following spring, in 1985 when John Doe #33 was then 18 years old, Fr. Gargantiel again allegedly invited John Doe #33 to Pewamo, during which time Fr. Gargantiel allegedly "became more sexually explicit" in conversation. (*Id.*) Fr. Gargantiel also allegedly asked John Doe #33 "sexual questions about" his girlfriend. (*Id.*) "On the last evening of his visit, John Doe #33 reports that Fr. Isidro sat next to him on the sofa and began to kiss him on the head and then invited [John Doe #33] up to his bedroom[,] saying he 'wanted to do some things to him.'" (*Id.*) John Doe #33 declined. Thereafter, according to John Doe #33, Fr. Gargantiel sent John Doe #33 money and called him on occasion until sometime in 1989 or 1990. (*Id.*) As a result of the foregoing alleged experiences, John Doe #33 abandoned the idea of becoming a priest. (*Id.*)

At the end of their July 23, 2002 telephone conversation, Fr. Duncan offered John Doe #33 counseling, but the latter declined same. (*Id.* at 2.) John Doe #33 opined that Fr. Gargantiel "should be removed from parish ministry and given a 'desk job' but that he would trust the judgment of the diocese to make such a determination." (*Id.* at 2.) In the memorandum, Fr. Duncan indicated that he would "present this allegation" to Fr. Gargantiel "to hear his response," and that "we would probably seek an evaluation and make a determination as to Fr. Isidro's fitness for ministry." (*Id.*) He also noted that he would "keep [John Doe #33] updated on the case." (*Id.*)

On August 8, 2002, Fr. Duncan and Fr. Donald Weber, as vicar for priests, met with Fr. Gargantiel to discuss John Doe #33's allegations, during which time Fr. Gargantiel denied having "any physical sexual contact with [John Doe #33]" and denied making "any homosexual references to [John Doe #33,] but did acknowledge a conversation of a sexual nature" and physical contact of a cultural friendship nature, such as an "embrace." (App'x ITG#7, Report of an encounter of a sexual

nature written by Fr. Donald Weber, dated August 9, 2002, p 1.) Fr. Gargantiel also stated that he “did not remember many of the alleged details of this [alleged] encounter [with John Doe #33,]” but was emphatic that he did not have any “other sexual happenings with [John Doe #33] or with any other man or women.” (*Id.* at 2.) At the end of the meeting, Frs. Duncan and Weber reached the following conclusions, which they shared with Fr. Gargantiel:

Fr. Isidro overstepped the proper boundaries that must exist between an adult and a youth of 18.

There is a well[-]founded possibility of sexual solicitation of [John Doe #33] by Fr. Isidro. Fr. Isidro does not remember his invitation to [John Doe #33] to go to bed with him.

This accusation and the results of this meeting will be shared with the Bishop and his advisors.

A judgment will be made regarding any treatment required of Fr. Gargantiel because of this accusation.

[*Id.* at 2.]

On August 9, 2002, Frs. Duncan and Weber presented John Doe #33’s allegations and Fr. Gargantiel’s response to these allegations to the Diocesan Review Board, and that Board decided that Fr. Gargantiel “should meet with a psychologist prior to the next meeting of the committee in September.” (App’x ITG#8, Report on John Doe #33 from VAC Pat Hawkins, dated August 9, 2002.)

On October 4, 2002, Fr. Duncan wrote a letter to John Doe #33 to provide an update regarding Fr. Gargantiel. (App’x ITG#9, Letter from Fr. William Duncan to John Doe #33, dated October 4, 2002, p 1.) Fr. Duncan advised that, at Bishop Robert Rose’s request, Frs. Duncan and Weber met with Fr. Gargantiel regarding John Doe #33’s allegations, and Fr. Gargantiel acknowledged “that some of the conversations had sexual overtones, [but] he denied any sexual solicitation on his part and said there was no physical contact of a sexual nature.” (*Id.*) Fr. Duncan further wrote that Fr. Gargantiel “was very disturbed by the allegation and indicated that he had been faithful to his promise of celibacy since his ordination.” (*Id.*) Fr. Duncan also advised that, pursuant to a recommendation of the Diocesan Review Board, Fr. Gargantiel underwent a psychological evaluation. (*Id.*) Fr. Duncan explained that, “[b]ased on his evaluation, combined with the fact that there have been no other allegations over the seventeen[-]year period, [the psychologist] concluded that Fr. Gargantiel was not unfit for pastoral ministry.” (*Id.*) Thus, the Diocesan Review Board “recommended to the Bishop that this conclusion be accepted and that Fr. Gargantiel continue in ministry, but with the ongoing supervision of the Vicar for Priests.” (*Id.*) Fr. Duncan also thanked John Doe #33 for coming forward with his allegations, noting that “[i]t is our hope, along with you, that we are not misjudging Fr. Gargantiel, and stated that, as Fr. Gargantiel nears retirement, “his awareness of your complaint and our oversight

will assist him and provide us with a greater assurance of a safe environment.” (*Id.* at 2.)

On February 20, 2004, John Doe #34 called the Diocese and reported to Fr. Duncan that, in 1978 or 1979, when John Doe #34 was in the sixth or the seventh grade at Holy Trinity, Fr. Gargantiel, who was “recently assigned there[,]” “was always trying to get the boys alone.” (App’x ITG#10, Memorandum from Fr. William Duncan to File, dated February 20, 2004.) John Doe #34 alleged that Fr. Gargantiel took John Doe #34 “for rides in the country.” (*Id.*) John Doe #34 also alleged that “the worst thing was one time Fr. Isidro was rubbing [John Doe #34’s] head and rubbing his own [the priest’s] genitals through his pants at the same time.” (*Id.*) John Doe #34 stated that the boys’ parents reported the alleged conduct to the pastor, Fr. Fellows, “and soon thereafter Fr. Isidro was reassigned.” (*Id.*) In reply to Fr. Duncan’s questions, John Doe #34 clarified that Fr. Gargantiel did not use sexual language, and he “never touched any of them sexually either.” (*Id.*) John Doe #34 advised that he was making the report at his parents’ urging, and he declined counseling assistance. (*Id.*)

In a three-page, unsigned and undated handwritten set of notes, the author, who at times appears to be a friend of John Doe #34 who is referenced in the third-person, and at other times appears to be written by John Doe #34 in the first-person narrative, wrote that Fr. Gargantiel “put his arm around [John Doe #34] a lot.” (App’x ITG#11, Three pages of handwritten notes, unsigned and undated, p 1.) The author also wrote that the priest “asked [John Doe #34] to hold his hand, [and] [John Doe #34] refused.” (*Id.*) The author further wrote that John Doe #34 had mentioned that he was getting a mustache, and Fr. Gargantiel allegedly “said no [you are] not[,] but [you are] probably getting hair in other places.” (*Id.*) The author also wrote that Fr. Gargantiel wanted the boys to come to his house and “kept asking [John Doe #34] what he wanted for Christmas.” (*Id.*) Fr. Gargantiel also allegedly “pulled [John Doe #34] away from his fellow [altar] servers and asked him when he was going to come over.” (*Id.*) Fr. Gargantiel also allegedly said that he “missed his family[,] and he missed me and he gets lonely, [and] he wishes that I would come over more.” (*Id.* at 2.) Fr. Gargantiel also allegedly asked John Doe #34 if John Doe #34’s dad knew John Doe #34 and the priest “are good friends.” (*Id.*) Fr. Gargantiel also allegedly stated that he could not return to the Philippines because “he was a naughty boy[,] and his government would get him.” (*Id.*)

On March 4, 2004, Frs. Duncan and Weber met with Fr. Gargantiel to discuss John Doe #34’s allegations, and Fr. Gargantiel “acknowledged putting his arm around the children and rubbing their heads[,]” noting that it “was very much a part of his culture.” (App’x ITG#12, Memorandum from Fr. William Duncan, Vicar General, to File, dated March 4, 2004.) However, Fr. Gargantiel “strongly denied rubbing his own genitals while rubbing [John Doe #34’s] head.” (*Id.*) Fr. Gargantiel “acknowledged that Fr. Fellows (pastor) informed him of some parent complaints[,] and he refrained from any further contact with the children.” (*Id.*) At the

conclusion of the meeting with Frs. Duncan and Weber, Fr. Gargantiel agreed to contact the psychologist “for a follow-up counseling session[,]” and Frs. Duncan and Weber would discuss the matter with the Diocesan Review Board. (*Id.*)

Later in the day on March 4, 2002, Fr. Duncan called John Doe #34 and advised him that he met with Fr. Gargantiel, who “denied rubbing himself sexually.” (App’x ITG#13, Memorandum from Fr. William Duncan to File, dated March 4, 2004.) “[John Doe #34] indicated that he remembered it clearly because ‘[Witness #28] ran out yelling that Father had a boner.’” (*Id.*) John Doe #34 also told Fr. Duncan that Fr. Gargantiel “did not rub himself for very long.” (*Id.*) During the same conversation, when asked by Fr. Duncan, John Doe #34 stated that he did not want his allegation reported to the Kent County Prosecuting Attorney and wrote a letter to that effect on same date to Fr. Duncan. (*Id.*; App’x ITG#14, Letter from John Doe #34 to Father William Duncan, dated March 4, 2004.)

On April 1, 2004, VAC Edgar Donatelli spoke to John Doe #34’s mother, and she stated that she believed Fr. Gargantiel’s alleged actions and comments “were highly inappropriate and included innuendo of a sexual nature” and were not the result of “cultural differences.” (App’x ITG#15, Memo report from Edgar Donatelli to Fr. William Duncan, dated April 1, 2004.) John Doe #34’s mother further stated that she and John Doe #34’s dad, along with another boy’s parents, reported their concerns to the pastor, and Fr. Gargantiel was “transferred from that parish as a result, but no help was given to him that the families knew of.” (*Id.*) She explained that they went to the pastor, so that Fr. Gargantiel would get help. (*Id.*) There is no indication of when this report was made. Further, there is no indication that the Diocese was ever made aware of it prior to 2024. It is the Bishop of the Diocese, and not the parish pastor, who is responsible for priest assignments. “[T]hey felt that nothing really happened except to put other children in jeopardy with the removal of Fr. A. [“Azidro”] from this parish.” (*Id.*) John Doe #34’s mother also advised VAC Donatelli that she would contact another boy’s mother to see if she would be willing to talk to VAC Donatelli. (*Id.*)

In a follow-up report, dated July 13, 2004, VAC Edgard Donatelli wrote that he again spoke to John Doe #34’s mother regarding these allegations. (App’x ITG#16, Memo report from Edgar Donatelli to Fr. William Duncan, dated July 13, 2004.) He noted that the pastor spoke to Fr. Gargantiel, and that Fr. Gargantiel “left the parish as scheduled,” but John Doe #34’s mother said that they knew that Fr. [Gargantiel] left a day or two after their discussion” disclosing the allegations. (*Id.*) In the final paragraph of the report, VAC Donatelli wrote that he “left it that I would wait to hear from [the parents of the other family] and possibly contact the other two young men involved and would discuss this with Fr. Duncan and possibly the board of review and get back to them.” (*Id.*) There were no other documents found in the Fr. Gargantiel file to ascertain what further actions, if any, were taken. No reports of abuse were received by the Attorney General or the Diocese where the actions are alleged to have taken place after 1980.

(14) FR. MICHAEL GORMLEY, C.M.

Born: Unknown

Ordained: Unknown

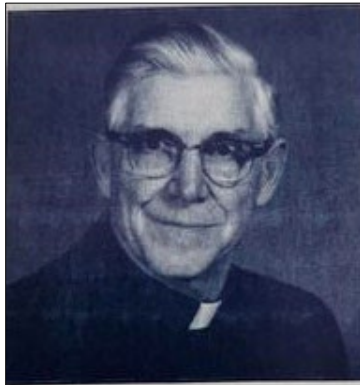
Presumed dead.

Fr. Michael Gormley was a priest who had served at the St. Lazare Retreat House; however, Fr. Gormley was a priest for the Congregation of the Mission, i.e., a Vincentian priest, and not a priest of the Diocese of Grand Rapids. (App'x MG#1, Email from Msgr. William Duncan to VAC Deborah J. Sanderlin-Nykamp, dated August 18, 2018.)

On August 22, 2018, John Doe #36 alleged that, when he was in the seventh or eighth grade in the 1950s, he encountered Fr. Gormley on two occasions, both having allegedly occurred after Masses that were celebrated by Fr. Gormley at St. Mary Church in Spring Lake, Michigan, and at which John Doe #36 served as an altar boy. (App'x MG#2, Case Update/Addendum from Teresa Postema, MSW, dated September 1, 2018.) On both occasions, he reported that Fr. Gormley wanted to wrestle with John Doe #36 in the church basement, and when they did, John Doe #36 allegedly "could feel Fr. Gormley's erection pressing against his leg as they wrestled." (*Id.*) John Doe #36 also alleged that, in the same timeframe, he was sexually abused by Msgr. Arthur La Rue, discussed in this report, see entry no. 24.

On August 31, 2018, Msgr. Duncan notified diocesan VAC Postema that Fr. Gormley was a priest of the Vincentian order and asked her to contact the provincial of the order to refer John Doe #36's allegations, which VAC Postema did on that day. (*Id.*) Contemporaneously, VAC Postema notified John Doe #36 that Fr. Gormley was a member of an order and not a diocesan priest, and, therefore, the provincial of his order would contact John Doe #36 to discuss the matter. (*Id.*) John Doe #36, however, advised that he just wanted to report the alleged incidents and did not wish to "re-tell his story of abuse with someone else." (*Id.*) No other documentation of further communication was found in the file regarding John Doe #36's allegations against Fr. Gormley.

(15) MSGR. JOSEPH WALTER GRILL A/K/A MSGR. J. WALTER GRILL



Born: November 9, 1910

Ordained: April 24, 1938

Died: June 22, 1994

Msgr. Joseph Walter Grill, a/k/a Msgr. J. Walter Grill, was born on Beaver Island, in Charlevoix County, Michigan, on November 9, 1910, and was ordained to the priesthood on April 24, 1938. (App'x JWG#1, Obituary of Fr. J. Walter Grill, findagrave.com, and ancestry.com.) Msgr. Grill died on June 22, 1994, in Winter Haven, Florida. (*Id.*)

In a letter dated March 28, 1994, Attorney Ellen Carmody wrote to diocesan legal counsel and alleged that her client, John Doe #37, was sexually abused by Msgr. Grill 10-to-12 times in approximately 1969, when John Doe #37 was a seventh-grade altar boy at St. James Parish. (App'x JWG#2, Letter from Ellen Carmody to diocesan counsel, dated March 28, 1994, p 1.) Attorney Carmody offered to resolve the matter out of court for the sum of \$150,000.00 – for reimbursement of past therapy expenses and related expenses, loss of income attributed to depression, emotional distress, and humiliation – and requested that, in the interim, the parties agree to toll the applicable statute of limitations. (*Id.* at 2–3; App'x JWG#3, Proposed Agreement to Toll Statute of Limitations.)

On April 22, 1994, diocesan legal counsel wrote to Attorney Carmody and advised that Msgr. Grill denied “any improper conduct with [John Doe #37] or anyone else[,] and it would be helpful to have some further detail on the claim of your client to see whether the specifics produce any different response from Monsignor Grill.” (App'x JWG#4, Letter from diocesan counsel to Ellen Carmody, dated April 22, 1994, p 1.) The diocesan attorney further wrote that “the information that we have at this time would not provide a basis for liability on the part of the Diocese.” (*Id.*) Diocesan legal counsel did sign the agreement to toll the statute of limitations and enclosed same with his letter. (App'x JWG#5, Agreement to Toll Statute of Limitations signed by diocesan counsel, dated April 21, 1994, pp 1–2.)

On September 13, 1994, diocesan legal counsel again wrote to Attorney Carmody, writing that, prior to Msgr. Grill's then-recent death, Msgr. Grill "denied any such behavior," and there was "absolutely no factual basis, from any source, that I or anyone at the Diocese is aware of, to support a claim of liability against the Diocese." (App'x JWG#6, Letter from diocesan counsel to Ellen Carmody, dated September 13, 1994, p 1.) However, the diocesan attorney also wrote that "the Diocese does stand willing, as mentioned before, to reimburse [the John Doe #37 family] for past therapy and future therapy in spite of the lack of any legal liability to do so." (*Id.*)

A few months earlier, under cover letter dated July 20, 1994, Attorney Carmody provided the Diocese with a treatment summary prepared by a therapist who John Doe #37 and his wife had seen "off and on for seven years." (App'x JWG#7, Letter from Ellen Carmody to Sister Patrice Konw[i]nski and Father Terrence Stewart, dated July 20, 1994, which included a four-page treatment summary of John Doe #37, dated February 8, 1994, App'x JWG#8.) The letter indicated that "[i]t is my understanding that the next step in the Diocese reaching a decision whether the [John Doe #37 family] will be reimbursed for the costs of treatment incurred because of this of experience was your consideration of reports from the treating mental health professionals." (*Id.*)

In the treatment summary, dated February 8, 1994, the therapist wrote that, in early October of 1993, John Doe #37 realized that he was sexually abused by a priest[,] and he "screamed out 'that he had been butt-fucked,'" noting that "when this broke through John Doe #37's defense system[,] there was a flood of anger that came with the recovery of the memory." (*Id.* at 3.) The therapist explained that "this traumatic experience" was "sufficiently intense" that John Doe #37 "developed the babysitter 'story' [i.e., that he had been sexually touched by a male babysitter] as a way of avoiding the truth, even from himself." (*Id.*) The therapist also wrote that the memories of the sexual abuse were vague, but John Doe #37 believed he was raped by Fr. Grill when he was about 12 years old. (*Id.*) John Doe #37 was not sure how many times the sexual abuse occurred. (*Id.*)

Enclosed with her July 20, 1994 letter, in addition to the treatment summary prepared by the therapist, Attorney Carmody also provided a copy of a letter written by another medical professional, who had treated John Doe #37 in group therapy. (App'x JWG#8, letter from medical professional to Ellen Carmody, undated.) The medical professional wrote that "[John Doe #37] presents as a man who has been sexually abused and has given no indication that his memories are anything but legitimate memories of abuse." (*Id.*) In an undated and unsigned handwritten note, the unknown author wrote that there were eight-to-twelve attempts "to enter him from the rear" and he was "not sure it went all the way – remembers more the attempt." (App'x JWG#9, unsigned and undated handwritten notes regarding John Doe #37 and Witness #31.)

On November 29, 1994, the diocesan attorney wrote to Attorney Carmody and enclosed a Release of All Claims for John Doe #37 and Witness #31 to sign and advised that a settlement check would be given to Ellen Carmody “promptly.” (App’x JWG#10, Letter from diocesan counsel to Ellen Carmody, dated November 29, 1994.)

In early January 2011, John Doe #37 contacted the Diocese again, at the suggestion of Deacon Dennis Williams of St. Thomas Parish in Grand Rapids. (App’x JWG#11, Victim Assistance, Diocese of Grand Rapids, typewritten notes regarding John Doe #37, p 1.) John Doe #37 believed that he needed additional counseling. (*Id.*) During a meeting with the then diocesan VAC (not named in the report, but believed to be MaryAnn Kowalski), John Doe #37 alleged that, when he was a 12-year-old altar boy, “Msgr. Grill had fondled him and had [John Doe #37] perform oral sex on him.” (*Id.* at 2.) This alleged sexual abuse occurred “several times.” (*Id.*) John Doe #37 stated that, when he initially reported the alleged sexual abuse, the Church “pushed everything under the rug.” (*Id.*) In response, the VAC explained the Diocese’s then-current procedure in handling sexual-abuse allegations, the role of the VAC, and the vetting of new priests, which “[John Doe #37] felt ... were all positive in relieving his belief that the church ‘pushed things under the rug.’” (*Id.*)

In March 2012, John Doe #37’s wife contacted the Diocese and requested further financial assistance with counseling for John Doe #37, herself, and their two daughters. (App’x JWG#12, Memorandum from Msgr. William Duncan to File, dated March 21, 2012.) Msgr. Duncan told Witness #31 that the Diocese would assist with those expenses, and he also apologized for “what her husband had experienced” and invited John Doe #37 to meet with the bishop or Msgr. Duncan if he so wished. (*Id.*)

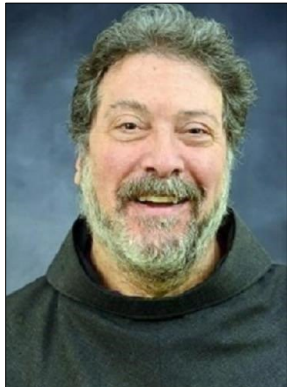
Some years earlier, on January 7, 2004, John Doe #38 spoke with diocesan VAC Edgar Donatelli to make a “report of sexual abuse” by Msgr. Grill when John Doe #38 was in the seventh and eighth grades at St. James Parish in Grand Rapids. (App’x JWG#13, Memorandum of Edgar Donatelli, Diocesan Victim Assistance Coordinator, dated January 7, 2004, p 1.) Specifically, John Doe #38 alleged that Msgr. Grill grabbed his “behind” and had John Doe #38 sit on his lap. (*Id.*) John Doe #38 also alleged that Msgr. Grill asked him inappropriate questions during confession, such as whether he masturbated, whether he had sexual contact with women, and whether he viewed pornography. (*Id.*) John Doe #38 denied that “he ever had his clothing removed, or that there was ever any penetration.” (*Id.*) John Doe #38 declined the offer of counseling and follow-up meetings with VAC Donatelli, but did state that he wanted a financial settlement and was going to follow up with his own attorney, which VAC Donatelli “encouraged him to do.” (*Id.*; App’x JWG#14, Memorandum of Edgar Donatelli, Diocesan Victim Assistance Coordinator, Report to Fr. William Duncan, dated February 11, 2004.)

VAC Donatelli sent John Doe #38 a consent letter, to send his information to the prosecuting attorney in Kent County, Michigan, and a copy of the Diocesan Policy regarding the follow-up for sexual abuse complaints. (*Id.*) On February 9, 2004, VAC Donatelli contacted John Doe #38 to ask about the status of the consent letter. (App'x JWG#14, Memorandum of Edgar Donatelli, dated February 11, 2004). John Doe #38 told VAC Donatelli that he was not ready to send the letter back because he believed the Diocese should be willing to settle with him. (*Id.*) VAC Donatelli explained that “without his consent letter, we don’t have a written allegation and that this was important so we complete this process.” (*Id.*) John Doe #38 “repeated that he was not interested in any further counseling, but was hoping he might realize a financial settlement from this.” (*Id.*)

In a letter dated March 5, 2004, Attorney Ronald Weiner wrote to VAC Donatelli and advised that his firm represented John Doe #38 regarding the alleged sexual abuse by Msgr. Grill, and his “firm claims an attorney’s lien as to all monies paid in settlement of this case.” (App'x JWG#15, Letter from Ronald Weiner to Edgar Donatelli, dated March 5, 2004.) Weiner also wrote that, “[i]f you do not so respond, we will assume that you do not wish to resolve this matter amicably and we will consider all available remedies.” (*Id.*)

In a letter dated March 19, 2004, the diocesan attorney replied to Ronald Weiner and advised that the Diocese was not “factually or legally responsible for the alleged abuse,” and, consequently, declined Mr. Weiner’s “compensation request.” (App'x JWG#16, Letter from diocesan counsel to Ronald Weiner, dated March 19, 2004, p 1.) The diocesan attorney also wrote that “[t]he Diocese did not receive notice of [John Doe #38’s] allegations until 2004, approximately 40 years after the alleged abuse took place,” that the applicable statutes of limitations time-barred the claims since they were alleged to have occurred between 1963 and 1965, and the Diocese was not directly liable for Msgr. Grill’s alleged sexual abuse because “the diocese is liable only if it first had notice of a wayward priest and then took no steps to prevent that Priest from harming additional victims.” (*Id.*) Diocesan stated, “If you have information you feel would be relevant to such a determination, we would be very receptive to reviewing it.” (*Id.*)

(16) FR. JOHN RAPHAEL HADNAGY, O.F.M CONV



Born: February 28, 1959

Ordained: October 6, 1990

Died: June 14, 2022

Fr. John Raphael Hadnagy was born in Portsmouth, Virginia, on February 28, 1959, and “was ordained to the priesthood on October 6, 1990, at Our Lady of Angels Catholic Church in Woodbridge, Virginia.” (JRH#1, Obituary of Franciscan Friar John Raphael Hadnagy, *Grand Rapids Press*, republished at MLive.com.) Fr. Hadnagy was a Friar of the Franciscan Order, who served in Michigan, Indiana, Ohio, and Kentucky. (*Id.*) It is not clear when and where he served in the Diocese of Grand Rapids because no file was found regarding this priest. Fr. Hadnagy died on June 14, 2022. (*Id.*)

In a letter, dated August 22, 2018, found in another priest file, John Doe #39 wrote the following to Bishop David Walkowiak regarding Fr. Hadnagy:

In 1998, I went to confession at St. Anthony during Easter time. I was behind the screen[,] and the priest asked me to come and sit for a face to face confession. I was hesitant, I wanted anonymity. However, the priest couldn't reveal my sins anyway, because of the seal of confession. So I fulfilled his request and sat down across from him. Fr. John Raphael Hagnity [sic.], a Franciscan priest, started coming on to me, he told me he was gay and found me attractive. He tried to touch me during the sacrament of reconciliation. I was so angry. I told the priest I should have walked out, but I waited in line for 40 minutes[,] and I wanted to fulfill my Easter Duty. He kept talking about being intimate and I said he was married to the church and he needed to be SPIRITUALLY intimate through prayer. He told me he could not be physically intimate and he couldn't do that with the Church. I had to interrupt him and tell him, this is MY time and it is not about HIM/YOU, this is my confession. A year later Fr. Hagnity [sic.] celebrated a healing Mass at Blessed Sacrament Church. He approached me and said he was thinking about me and was worried

about my soul. I kindly reminded what he said and tried to do to me in the confessional and that shut him up. My God, what is wrong with the priests? You are far from Christ like. I stayed away from confession for awhile and then I finally went to Confession to Fr. Jim Chelich. Fr. Jim called the other priest an asshole and apologized to [me] for what Fr. John Raphael tried to do to me, in the confessional. He told me I should report him. He mentioned if he did that to me, he probably did it to someone else. Please check your files, my letter should be among the reports.

[App'x JRH#2, Letter from John Doe #39 to Bishop Walkowiak, dated August 22, 2018, p 4.] [Emphasis in original.]

No other documents concerning Fr. Hadnagy or John Doe #39's allegation were found.

On June 13, 2019, John Doe #40 called the Department's tipline and alleged that, in 1998, during confession at Our Lady of Consolation in Carey, Ohio, Fr. Hadnagy "came on" to John Doe #40, telling John Doe #40, "I want you sexually," and "[y]ou need to be with the body of Christ," while touching John Doe #40's leg and thigh. (App'x JRH#3, Tip, dated June 13, 2019.)

**(17) FR. LAWRENCE NEWTON HARTWIG
(2002 LIST OF “SUBSTANTIATED ALLEGATIONS” FROM DIOCESE OF
GRAND RAPIDS AND ON BISHOP ACCOUNTABILITY SITE.)**

Born: December 22, 1939

Ordained: 1967

Died: September 21, 1998

Fr. Lawrence Newton Hartwig was born on December 22, 1939, in Portland, Michigan, and died on September 21, 1998. (App’x LNH#1, Obituary of Fr. Lawrence Newton “Father Larry” Hartwig, Find a Grave, p 1.) Fr. Hartwig was ordained to the priesthood in 1967. (App’x LNH# 2, Bishop accountability.org, Fr. Lawrence N. Hartwig, p 1.) A priest file was not found regarding Fr. Hartwig; however, the Diocese of Grand Rapids did substantiate an allegation of sexual abuse of a minor in 2002. (App’x LNH#6.)

Although the details of the alleged abuse are not clear, in an undated diocesan spreadsheet, Fr. Hartwig’s name appears with one noted substantiated allegation when he was stationed in Muskegon, Michigan, in 1982. (App’x LNH#3, Undated spreadsheet titled, “Allegations of Sexual Abuse of Minors, Substantiated by the Diocese of Grand Rapids.”) The Diocese was informed of the alleged sexual abuse that same year. (*Id.*) “Per the Official Catholic Directory, Hartwig was ‘on duty outside the diocese’ beginning in 1987[,]” where he was noted as serving in hospital chaplain ministry work in Hartford, Connecticut, and Springfield, Massachusetts. (App’x LNH#2, Bishop accountability.org, Fr. Lawrence N. Hartwig, p 1.) He was also noted as serving as director of pastoral ministry at Santa Rosa Health Care in Santa Antonio, Texas, from 1991 to 1994. (*Id.*)

In a diocesan document titled, “Sexual Misconduct Cases: Status,” dated October 6, 1995, the following was noted about Fr. Hartwig:

Renewal of certification for hospital ministry delayed, pending evaluation. Evaluation at IR completed; report received. After interview, was to follow recommendations of report; we would then consider making recommendation to accreditors. No known job at this time. Presently living in his home in San Antonio. Has returned to diocese for consultation on future.

[App’x LNH#4, Document titled, “Sexual Misconduct Cases: Status,” dated October 6, 1995.]

Similarly, in a document titled, “Sexual Misconduct Cases: Status for Team Review,” dated August 28, 1998, the following was written about Fr. Hartwig:

Presently living in his home in San Antonio. Came to GR for meeting on 5/10/96. Status: no faculties in SA, not functioning officially as a

priest. Job is “check-distribution” to poor and dysfunctional, on commission. Living in own home. Used up savings. We paid up his retirement, and put him on BC-BS through Diocese. No place to return to in MI. In 12-step group. Learning much from poor and homeless. In good spirits. No recent contact.

[App’x LNH#5, Document titled, “Sexual Misconduct Cases: Status for Team Review,” dated August 28, 1998,” p 4.]

According to a May 17, 2002, article from *Grand Rapids Press*, Fr. Hartwig was one of eight priests for whom the Diocese of Grand Rapids indicated there were “substantiated allegations” of sexual abuse against minors. (App’x LNH#6, “Could Have Prosecuted Priests,” *Grand Rapids Press*, May 17, 2002 (“the [D]iocese released a chart naming eight priests in the 11-county diocese against whom allegations had been substantiated”; (“Revs. Eugene Alvesteffer and Lawrence Hartwig, also deceased, each was named for a single allegation.”)

No other documents were found regarding Fr. Hartwig or the allegation against him; however, the Diocese wrote a letter to the Department, on September 6, 2019, reporting that John Doe #41 alleged he was subject to a sexual advance by Fr. Hartwig, when John Doe #41 was a senior in high school in 1973. (App’x LNH#7, Letter from diocesan counsel to the Department of Attorney General, dated September 6, 2019, with VAC report, dated September 4, 2019.) John Doe #41 also alleged that Fr. Hartwig gave John Doe #41 altar wine, and he got a bit “wasted;” after which he wrestled with Fr. Hartwig, and Fr. Hartwig “got an erection[,]” and John Doe #41 fled. (*Id.*)

(18) FR. DONALD JOSEPH HEYDENS
(2002 LIST OF “SUBSTANTIATED ALLEGATIONS” FROM DIOCESE OF
GRAND RAPIDS AND ON BISHOP ACCOUNTABILITY SITE.)



Born: July 17, 1944

Ordained: June 5, 1970

Faculties revoked: August 12, 2002

Fr. Donald Joseph Heydens was born in Holland, Michigan, on July 17, 1944, and was ordained to the priesthood on June 5, 1970, at St. Francis Church in Holland, Michigan. (App’x DJH#1, Priest information and appointment sheet.) Fr. Heydens’ was removed from all parish ministry in 1993 and was prohibited from having any unsupervised contact with minors since that time. Fr. Heydens’ priestly faculties were revoked on August 12, 2002. (*Id.*) All reported incidents of abuse involving Fr. Heydens’ occurred prior to the Diocese first being notified of allegations of misconduct in 1989.

In a letter dated May 8, 1989, Attorney Richard Spruit wrote to Bishop Joseph Breitenbeck and alleged that his client, Jane Doe #10, was sexually abused by Fr. Heydens in 1972 and 1973, when Jane Doe #10 was between 16 and 18 years old. (App’x DJH#2, Letter from Richard Spruit to Bishop Joseph Breitenbeck, dated May 8, 1989, p 1.) Attorney Spruit wrote that the alleged sexual abuse occurred at the school, the church, and the rectory, although the name of the church was not identified, nor were details of the alleged sexual abuse provided. (*Id.* at 2.) Spruit also alleged that Jane Doe #10 was sexually abused by Fr. Heydens at a church retreat and at Fr. Heydens’ parents’ home. (*Id.*) Spruit requested that the Diocese investigate the matter and provide “reparation for her therapy costs and any other expenses involved.” (*Id.*)

In an undated letter that was postmarked on January 18, 1990, Jane Doe #10 wrote to Bishop Robert Rose, Bishop Breitenbeck’s successor, claiming that his failure to act on her prior report had allowed “the parents of the children [to] believe Fr. Heydens to be an ethical man.” (App’x DJH#7, Letter from Jane Doe #10 to Bishop Rose, postmarked January 18, 1990, p 1.) Jane Doe #10 further wrote that Fr. Heydens was “a threat to women and children” and demanded that the bishop

permanently remove Fr. Heydens from the youth camp staff. (*Id.*) Jane Doe #10 also requested that she be provided “an opportunity to confront Fr. Heydens in person” with diocesan assistance to help her in her recovery and wanted Fr. Heydens to receive more than “a slap on the wrist,” as a result of her coming forward. (*Id.* at 2.) Jane Doe #10 also wrote that she deserved “financial compensation for the wrongs perpetrated against me.” (*Id.*)

On January 10, 1991, Jane Doe #10 signed a Release of All Claims and Confidentiality Agreement, and the Diocese of Grand Rapids paid her the sum of \$100,000.00 for Jane Doe #10’s “alleged mental pain and suffering and other nonpecuniary damages of any kind, as well as reimbursement of and future amounts for fees for psychological counselling and therapy.” (App’x DJH#8, Release of All Claims and Confidentiality Agreement, dated January 10, 1991, and App’x DJH#9, Diocese of Grand Rapids Check No. 012346, dated December 27, 1990.) Consistent with USCCB guidance, the Diocese has not entered into any settlement or confidentiality agreements since 2002. Similarly, the Diocese does not enforce any confidentiality agreements that were entered into prior to 2002.

In a letter dated December 28, 1992, Vincent Andrews, property and casualty director of the Michigan Catholic Conference, wrote the following to Paul White, branch manager of Gallagher Bassett Services, Inc.:

It has recently come to our attention that there are additional claims being alleged against Rev. Donald Heydens similar to the [Jane Doe #10] incident.

Information that I have garnered from Fr. Terry Stewart, Moderator of the Curia and [diocesan legal counsel] indicated that three women have come forward with claims against Fr. Heydens.

The claimants involved are: [Jane Doe #11] who alleges a touch of some sort while passing in the doorway with Fr. Heydens; [Jane Doe #12] who alleges kissing and touching of the breasts and genitals; [Jane Doe #13] alleges a touching incident when she was 12 ½ years old.

All these cases allegedly occurred around the same time as the [Jane Doe #10] incident. We are attempting to identify the date of the occurrences and will do through polygraph testing of Fr. Heydens which is scheduled for early January.

At this time, please set up a file for each of the named individuals. As further information is developed, we will inform you for necessary action and/or indemnification from our carriers.

[App’x DJH#10, Letter from Vincent Andrews to Paul White, dated December 28, 1992.]

In a handwritten note to Fr. Terry (Stewart) “from the desk of Sister Patrice Konwinski,” dated February 5, 1993, the following was written:

A [Witness #32] called (did not wish to give her last name). Stated she was calling for a friend – [Jane Doe #14] who was a victim of a priest’s [“Fr. Heydens” was written above the word, “priest’s”] sexual conduct years ago. She’s relieved to know as of yesterday there were 3 others who were also victims. However, the lawyer of the women has a case with one, but not with 2 others. [Jane Doe #14] wants the church to know that she is not the only person to whom this has happened. Also, “why should the church pay the huge sum for keeping her mouth shut.” She’ll ([Witness #32]) pass on your # to [Jane Doe #14] who has been away from the church since the “incident.” [Witness #32] also mentioned she is as well as others are aware Fr. is being investigated. She left the Chicago [unintelligible] # [phone number] with me since she called this morning and [Witness #32] referred her to Chicago. I told [Witness #32] this type of call should get to you.

[App’x DJH#11, Handwritten note from Sister Patrice Konwinski to Fr. Terry, dated February 5, 1993.]

On April 12, 1993, the Diocese required Fr. Heydens to undergo a psychiatric evaluation at the Isaac Ray Center “relating to allegations of sexual abuse with minor women”. (App’x DJH#12, Background for App’t with [psychiatrist] and Rev. Donald J. Heydens on April 12, 1993). The evaluator was notified of all four allegations of sexual abuse that the Diocese had received by that time. The purpose of the evaluation was to “assist the diocese in its responsibilities in appointing Fr. Heydens to pastoral ministry.” (*Id.* at p. 2.)

Following the evaluation, Fr. Heydens was removed from parish ministry. In a typewritten letter from Fr. Heydens to “Fellow Parishioners,” dated April 20, 1993, Fr. Heydens wrote the following:

Many times in the past twenty three years, broken and sinful people have come to me in the sacrament of reconciliation to seek and find God’s mercy and healing. Today the roles are reversed. I come to you as a sinner. While I have said this many times before in church, this time I must be more specific.

Several parishioners have already heard rumors in one form or another. These rumors have been dealt with publicly already at a School Board meeting last Wednesday and at a special First Communion Parents Meeting last Thursday, April 15, 1993. The statements going around the parish are about my sexual offenses with minor women some twenty years ago; these allegations are not

completely without foundation. I have in fact sinned. Teens coming to me at that time had a right to expect that I was safe; in fact, I was not. I am sorry with all my heart, and I ask sincere forgiveness of all whom I have hurt. This also includes you, the members of St. Thomas Parish, because my past sins have also now come to haunt you. My skeletons have fallen out of the closet in your presence.

I have sought God's forgiveness a long time ago, and have received that. When I was ordained, I was not ready psychosexually to handle priesthood in the new open church in the post-sexual revolution world. To say that my first few years as a priest were rocky is a vast understatement. So much has happened since then. Through reflection, conversation, prayer and reading, I had already attained significant growth. Now more recently through psychological counseling and the diocesan investigation and plan of help, I have experienced significant growth. In fact, I now know I have received a healing from God. I am not the person I was.

Many years have passed since then and with them much growth, as my psychological evaluation has indicated. My many years of compassionate ministry, as well as my past nearly six years here are what I have to show as the person I really am. I am now a very contented, truly celibate priest in every way; I choose to remain so for the rest of my life. I am currently undergoing further extended psychiatric evaluation, and intend to follow up on it completely.

After carrying this burden alone for nearly four years, I have come to know that only the truth will set me and you free. I have begun to disclose the above in even greater detail to family, friends, fellow priests, members of the St. Thomas pastoral staff, school staff and several parishioners. Today I come to you all. I would rather have stood before you at Mass and told this. Somehow the context of the sacrament of Eucharist seemed the best one. For it is there that we received the Body of Christ, broken for us, the Blood of Christ, poured out so that the sins of all of us might be forgiven. But with kids present, I decided this might not be the best way.

I have been told that a grave concern to many is whether your teens, and in fact your children, are now "safe" with me. I hope that the comments in the accompanying letter along with your assessment of my time with you and your families begin to remove any fear and doubt. I understand your demand. I demand it of myself as well. I have never and will not let you down here at St. Thomas in this regard.

It is likely that some receiving this letter may have been sexually hurt in the past. This revelation on my part may be a revisiting of past hurt; it may also be an opportunity. The parish is proving [sic.] a confidential hot-line as well as counseling by competent counsellors. A call to Gerry Quinn at home or parish office will get you more information. May our compassionate God be tender with us all and heal us. God writes straight with crooked lines.

Under such circumstances, the bishop has decided not to transfer me from St. Thomas. I have asked to be able to stay with you. I know from the parish's history that healing has taken place here previously. No one deserves to be a priest and no one has a right to it. If you will allow me, however, I will serve you faithfully. I have come to experience that I am human. I have also already come to know that some of you can accept that and can forgive me in my human weakness. If you can help me claim God's forgiveness and healing, maybe through this terrible evil[,] we can all be a little more reconciled to God and can bring others to healing.

I especially ask you to join me in prayer for all whom I have offended in this matter. In the words of Psalm 51, my sin is ever before me. As the psalm goes on to say: May God create in us all a pure heart and renew within us a steadfast spirit.

I shall take some vacation time now, and return sometime next week.

[App'x DJH#12, Letter from Fr. Donald Heydens to Fellow Parishioners, dated April 20, 1993, pp 1–2.]

Two days later, on or about April 22, 1993, the Diocese of Grand Rapids issued the following press release:

In 1989, an allegation was made by a former parishioner of St. Francis parish that she had been abused as a teenager in 1972 by the Reverend Donald Heydens. This was the first notice given to the Diocese of Grand Rapids that there had ever been improper conduct on the part of Reverend Heydens. He was referred to therapy, and the conclusion was that he did not present a threat to anyone. A settlement was reached with the victim, which from the diocesan standpoint, was to compensate for therapy she had undergone and would undergo in the future. All parties agreed that the matter remain confidential.

Last fall[,] the attorney representing the claimant brought three additional victims to the attention of the Diocese. They too had been abused by Reverend Heydens, during approximately the same time

period, 20 years ago. Again Reverend Heydens was referred to therapy, with the same conclusion reached – that he was not a threat to anyone.

The three claimants were in therapy and did not want to immediately discuss resolution of their claims. Discussions with their attorney are ongoing at this time.

There is no question that abuse did occur approximately 20 years ago. The Diocese of Grand Rapids is extremely concerned about the victims of the abuse. Until recently, no officials of St. Thomas parish were aware of any of these events.

The Diocese has been invited to a meeting at St. Thomas, his [Fr. Heyden's] current parish, this evening and will have representatives there to discuss the matter fully with parishioners. After the meeting, the Diocese will meet with the media and will keep both the parish and the Diocese at large informed of developments.

[App'x DJH#13, Roman Catholic Diocese of Grand Rapids Press Release, marked "Received 4-22-93."]

It is unclear whether Fr. Heydens' above-quoted letter was distributed to the St. Thomas parishioners, because, in a four-page chronology dated April 26, 1993, the unknown author wrote that, on April 16, 1993, "Fr. Heydens brought in a letter which he wanted sent to all parishioners along with a letter from the Diocese." (App'x DJH#14, Chronology of Events Leading to Public Awareness of Fr. Don Heydens, dated April 26, 1993, p 1.) (*Id.*)

Nevertheless, Fr. Heydens last Mass at St. Thomas was April 17, 1993. (*Id.* at 2.) Just four days later, on April 21, 1993, the Diocese held a town hall meeting at St. Thomas to publicly discuss the allegations against Fr. Heydens and to announce his removal from parish ministry. (*Id.*) After the town hall meeting, Jane Doe #14 approached the unknown author of the four-page chronology and alleged that she was Fr. Heydens' fifth victim. (*Id.*) Because of the number of persons present, the author obtained Jane Doe #14's telephone number and tried calling her during the following two days, but had not heard back from Jane Doe #14, as of April 22, 1993. (*Id.* at 2–3.)

In a letter dated April 28, 1993, Bishop Rose wrote the following to his "Brother Priests:"

I want to offer you a few thoughts about what has happened at St. Thomas parish in Grand Rapids during the past two weeks.

As you know, Father Stewart and I were in Rome when the matter became public. We were kept informed by fax and by phone, but were not able to take an active personal part in the events. Sister Patrice, Father John Najdowski, and [the diocesan counsel] were the members of our crisis team who acted for the Diocese, with the help of some specialized advisors.

Allegations were first raised against Father Don during the last months of Bishop Breitenbeck's tenure, in 1989. I would like you to know that we have been working with Father Heydens since 1990, on the allegations raised against him since 1989. He has been in counselling as needed during those years. He has certainly repented over and over again of the things that he can recall doing some twenty years ago. He does not, by any means, recall all of the things of which he is being accused. It is very difficult in these cases to get the facts. Unfortunately[,] we have had no personal or pastoral contact with those making the allegations; all communications come to us through their attorney. The earliest case has been settled; the later cases are still in process.

All through this process (the intervention team) [members] have been convinced that Don is a good priest, who poses no threat to any parishioner, young or old. We have consistently acted on that conviction. It is for that reason that we did our best to keep this whole matter confidential. Like anyone else, we priests have a right to our good name.

Unfortunately, the victims, and others who came to know of the allegations, believed that Don was a threat to parishioners, especially to children. They focused their attention on the celebration of the First Eucharist for the parish children. When neither the Diocese nor the parish would prevent Don from celebrating on that occasion, some of those opposed went to the media.

While there is considerable support for Don at St. Thomas parish, his reputation in this area has been badly compromised, as you can imagine. We do not know yet what that will mean for his future ministry. He has recently been undergoing some further evaluation to help in that decision. Obviously, he also needs some time to begin to put his life back together.

Those of you in the Grand Rapids area know that the media gave an extraordinary amount of attention to this matter. We all feel the effects of that kind of publicity. It affects our morals as priests and our practice of ministry.

I simply want to say that I have always been proud of you, and of the fine service that you provide to our people day in and day out. I was glad to tell that to the Holy Father on the occasion of my recent ad limina visit.

Please keep in your prayers everyone involved in the recent events: the victims, the parishioners, and Don himself. There is need for much healing and reconciliation.

I am grateful to all those who have tried to be of assistance in these events, especially Bob Pinkston, who celebrated the Masses at St. Thomas last weekend, and Jim Chelich, who has accepted the assignment as temporary administrator of St. Thomas.

[App'x DJH#15, Letter from Bishop Robert Rose to Brother Priests, dated April 28, 1993, at 1–2.]

Fr. Heydens was never again assigned to a parish following his departure from St. Thomas in 1993.

In a letter dated May 20, 1993, Attorney Deborah LaBelle wrote to diocesan legal counsel that, “[s]ince December 19, 1992, we agreed on behalf of our respective clients, to pursue a strategy of informal resolution of the claims of my clients against Fr. Donald Heydens and the Diocese of Grand Rapids for injuries resulting from the sexual assaults by Father Heydens.” (App'x DJH#16, Letter from Deborah LaBelle to diocesan counsel, dated May 20, 1993, p 1.) Attorney LaBelle further wrote that her clients intended to negotiate (1) what steps the Diocese would take “to insure that Fr. Heydens would not endanger any future generations of young women” and (2) the amount of compensation for her clients’ “injuries and damages.” (*Id.*) LaBelle also wrote that she believed that the demand of her client, Jane Doe #13, in the amount of \$310,000.00 “for both her counseling and emotional damages is mild[.]” footnoting that, if she filed suit, a claim would also be made on behalf of Jane Doe #13’s husband. (*Id.* at 4.)

On June 2, 1993, Bishop Rose permanently relieved Fr. Heydens of his duties as Pastor of St. Thomas the Apostle Parish, in Grand Rapids, effective the first of the following month. (App'x DJH#17, Letter from Bishop Robert Rose to Fr. Donald Heydens, dated June 2, 1993.) Another priest had been serving as “temporary administrator of St. Thomas the Apostle Parish” since April 1993. (*Id.*; see also App'x DJH #14 at p. 2.)

On June 17, 1993, Jane Doe #15 filed suit in the Kent County Circuit Court against Fr. Heydens, Witnesses #62 and #63 and the Diocese of Grand Rapids. (App'x DJH#18, Summons and Complaint, *Doe 15 v. Heydens, et. al*, Kent County Circuit Court Case No. 93-82029-NZ.) Plaintiff Jane Doe #15 alleged that, while she was babysitting for Witnesses #62 and #63 in the late 1960s, “Father Heydens showed

up at the Witnesses's household and sexually abused Plaintiff." (*Id.* at p 2 of Complaint.) Plaintiff, who graduated high school in the early 1970s, further alleged:

Plaintiff is not fully aware of the extent and duration of the abuse inflicted upon her nor is she presently able to recall each specific event. Plaintiff is only aware that Defendant Father Donald Heydens made sexually explicit advances to her and otherwise groped and grabbed at her and that she has had fear and abhorrent feelings about him since."

[*Id.*]

In a memorandum from Mike Ghering to Sr. Patrice Konwinski, Ghering wrote that the St. Thomas Parish business manager told Ghering that the plaintiff's name in the Jane Doe #15 case had been misspelled on her Complaint. (App'x DJH#20, Memo from Mike Ghering to Sister Patrice Konwinski, O.P., dated June 22, 1993.)

In a letter to Jane Doe #16, herself a therapist, dated July 13, 1993, Bishop Rose, in part, wrote the following:

I am replying to your letter of June 19, 1993. I was very grateful to have it, and have recently had the opportunity to share it with my closest collaborators in dealing with cases of sexual abuse by our priests.

In terms of your personal suffering, extended over many years of blaming yourself and feeling guilt, I just want to say very frankly that it is only since we have been dealing with these "old" cases of abuse that we have come to have some appreciation of the long-term effects of such abuse on the victims. It has been a devastating revelation of the lasting effects of sin. It has taken that revelation to help us understand the rage of the victims, the desire for vengeance against the perpetrator and church authorities, and the total inability of many victims to approach us or trust us in any way.

Unfortunately, it seems that those very feelings are what prevent the deepest kind of healing and reconciliation from taking place. When the victims do have enough trust to come to us first, before approaching an attorney, we have been able to deal pastorally with them, support them in their need for therapy, and facilitate some genuine healing. We can only hope that, in other cases, after the attorneys have done their part, and a legal settlement has been reached, we can then make a pastoral approach to the victims and try to work toward the deeper healing that is still needed.

I want to say to you as a victim of evil done to you over a long period of time by one of our priests: I apologize in my own name and in the name of this diocese. If there is anything that we can do at this stage to help along the healing that you have already experienced, we would be glad to do it. We would certainly be willing to reimburse you for the extensive therapy that you have been forced to undergo.

Your professional diagnosis of Father Heydens includes much that was in his first evaluation some years ago, and undoubtedly will be included in the even more extensive report from Isaac Ray Center. Please be assured that we follow very carefully the recommendations in such reports—in Father Heydens' case as in all others. The options range from total departure from priestly ministry to supervised ministry in a setting where the previous history of the priest is known to the responsible people. As you are in a position to appreciate, no two of these cases are exactly alike.

I do want you to know that we do not send our men to any lavish treatment centers. St. Luke in Maryland has a residential program; by all accounts the accommodations there would not qualify as lavish. Isaac Ray in Chicago is not residential; priests who go there for testing or treatment either have to commute from home or find themselves a cheap motel (at their own expense).

With regard to your letter, two things would be helpful but obviously are completely up to you. It would be helpful to be able to share your letter with the therapist who has worked with Father Heydens at Isaac Ray. As you mentioned, you bring both a personal and professional point of view to your diagnosis; in not other cases have we had that....

You might be interested to know that Sister Donna Markham was one of the first consultants to assist the bishops of Michigan in learning about and dealing with these cases of sexual abuse. I happen to have known Sister Donna since my days at St. Johns' Seminary; she taught and counselled our seminarians at that time....

Once again, thank you for taking the time to write what I am sure had to be a very painful description of events in your life that you would undoubtedly like to put totally behind you. You are in my prayers daily, as are all of those who have suffered from our priests in any way.

[App'x DJH#21, Letter from Bishop Robert Rose to Jane Doe #16, dated July 13, 1993, pp 1-2.]

On September 9, 1993, Jane Doe #13 signed a Release of All Claims in exchange for the Diocese of Grand Rapids' payment of \$170,000.00 "[t]o provide funds for psychological therapy and counseling indicated as being necessary because of inappropriate contacts with Jane Doe #13 by a priest of the Roman Catholic Diocese of Grand Rapids while she was an adolescent[.]" (App'x DJH#22, Release of All Claims executed by Jane Doe #13, dated September 9, 1993, pp 1 and 3.) A similar Release of All Claims was executed by Jane Doe #12 on the following day in exchange for the sum of \$125,000.00, payable by the Diocese of Grand Rapids for therapy and counseling necessary "because of inappropriate contacts with [Jane Doe #12] by a priest of the Roman Catholic Diocese of Grand Rapids while she was an adolescent[.]" (App'x DJH#23, Release of All Claims executed by Jane Doe #12, dated September 10, 1993, pp 1 and 3.)

In or about late January of 1994, the *Doe 15 v. Heydens, et al.*, case was settled in the amount of \$3,000.00, and the lawsuit was dismissed. (App'x DJH#25, Letter from diocesan counsel to Glenn Steeg, dated January 28, 1994, and unsigned and undated Release of All Claims.)

In a letter dated February 3, 1994, legal counsel for the Witnesses #62 and #63 in the *Doe 15 v. Heydens, et al.*, case, wrote the following to the Diocese's attorney:

Now that this case is over, I understand it is important for your client to establish the date on which this claim may have arisen.

The Complaint alleges contact between the Reverend Heydens and plaintiff when the plaintiff was a babysitter at the home of my clients, the Witnesses #62 and #63. While the Complaint states that this alleged assault occurred in the "late 1960's" the Witnesses' #62 and #63 first child was born September 4, 1972. Thus[,] it would have been impossible for the alleged assault to have occurred in the late 1960's.

[App'x DJH#26, Letter from Patrick Muldoon to diocesan counsel, dated February 3, 1994.]

In a six-page, typewritten chronology, dated February 11, 1994, and prepared by an unknown author on Saint Thomas the Apostle Church letterhead, the author wrote about her [alleged] experiences with Fr. Heydens "in the time frame of summer 1989[.]" when she was taking a lot of medications, was anxious, and was having problems at work, causing her to work a lot of hours. (App'x DJH#27, Unsigned, typewritten chronology, dated February 11, 1994, pp 1-4.) On top of the first page of the unknown author's notes, the name, "[Jane Doe #17]" is handwritten with a surname in parenthesis that is illegible. (*Id.* at 1.) Also handwritten under "[Jane Doe #17]" is "per Gerry Quinn." (*Id.*)

The unknown author of the February 11, 1994, chronology also wrote that she met with Fr. Heydens, who gave her a “very long hug” and recommended that she see her doctor and also allegedly told her, “out of the blue,” not to fall in love with him. (*Id.*) On one occasion when the priest came to her home and they went into her and her husband’s bedroom for privacy, Fr. Heydens allegedly held her, kissed her, and she just cried. (*Id.* at 2.) On another occasion, Fr. Heydens told her that she was breathing shallowly and massaged her neck and shoulders and “then he began touching me in other places.” (*Id.*) She told him to stop. (*Id.*) She wrote: “He must have known that what he did would arouse me quickly and it did. It also made me cautious. But I was so dependent on him.” (*Id.*) Toward the end of the summer, she twice overdosed on her medications and agreed to go to Holland Hospital for psychiatric care. (*Id.* at 3.) The night before she was scheduled to be admitted into the hospital, she went to the rectory at St. Thomas to see Fr. Heydens. (*Id.*) She alleged in her notes that the following occurred there:

When he came back[,] he took my hand and said come with me. We went upstairs to the living room attached to his bedroom. It was late and another resident at the rectory was in his own room, so he told me to be quiet. The room was messy. Furniture was orange. He put on some JMT music[,] and he made some comment that his music was okay, but his ideas and lifestyle about sexuality were interesting. I didn’t pursue what he was talking about. I was sitting on a sofa. He asked me to join him on the floor, I did. He held me. He kissed me – but not on the lips (his rule). Things continued for a while. It was getting late. I was very torn, then finally said, “I am married and plan to stay faithful that way.” I was tired and left.

[*Id.* at 4.]

After the unknown note writer was admitted to Holland Hospital the next day, September 19, 1989, Fr. Heydens allegedly began to become more distant toward her in the following days. (*Id.* at 4.) She wrote: “I did not know what had happened. I never really found out until Easter Sunday, April 19th, 1993, that his own attraction to me and his inability to control it caused him to cut me off.” (*Id.*) She also wrote that the people with whom she discussed her experiences with Fr. Heydens “were surprised [she] did not see this as abuse.” (*Id.* at 6.)

In a handwritten letter dated June 25, 1994, Jane Doe #18 wrote to Bishop Rose and requested to meet with him to tell him her “story regarding Fr. Donald Heydens.” (App’x DJH#28, Letter from Jane Doe #18 to Bishop Rose, dated June 25, 1994, p 1.) Early the following month, Bishop Rose met with Jane Doe #18, who told him that, when she was in high school, she attempted suicide, after which Fr. Heydens “helped” her. (App’x DJH#29, Notes of Bishop Rose, dated July 7, 1994, p 1.) Jane Doe #18 told the bishop that what allegedly happened to her was not as serious as the others, “[b]ut it destroyed her trust in herself.” (*Id.*) She talked to

Jane Doe #13 and Jane Doe #12 and two others who would not come forward. (*Id.*) Jane Doe #18 also talked to a group of women from St. Thomas at a retreat, and one of them wrote the anonymous letter to the Diocese and also contacted the media. (*Id.*) Jane Doe #18 also told the bishop that one of the women who declined to come forward was a 13-year-old girl from St. Francis Xavier. (*Id.* at 2.) According to Jane Doe #18, her family reported the sexual abuse to Msgr. Zerfas twice, but nothing happened. (*Id.*) The alleged victim also stated that she reported the sexual abuse to the high school principal, Sr. Edith, who expelled the former for “bad-mouthing a priest.” (*Id.*) There is no mention of either report in the Diocesan records, nor have we been able to corroborate with Sr. Edith or Jane Doe #18’s family that either report was made.

In a letter dated June 17, 1994, Fr. Heydens wrote the following, in part, to Bishop Rose:

As I continue to work through my issues, I become more and more aware of the pain of others. I am becoming increasingly aware of the pain and grief and sorrow that you and [Fr.] Terry and others are bearing on my behalf and that of others. In fact, the whole diocese carries the pain of my many irresponsible actions. As I work my Twelve Steps, there will come a time for me to make ammends [sic.] to each and all. For now, however, I express to you personally my sorrow for how my actions have hurt you, your staff, and how they have effected [sic.] the ministry of the Church in the diocese. I am ammending [sic.] my life significantly. I will not turn back.

[App’x DJH#30, Letter from Fr. Donald Heydens to Bishop Rose, dated June 27, 1994.]

On August 19, 1994, Bishop Rose appointed Fr. Heydens to Diocesan Tribunal Auditor, “effective August 22, 1994.” (App’x DJH#31, Letter from Bishop Robert Rose to Fr. Donald Heydens, dated August 19, 1994.) Bishop Rose also wrote that he was “very pleased at your interest in continuing your services to the incarcerated in the Ottawa County Jail.” (*Id.*) In both roles, Fr. Heydens’ had no interaction with minors. His offices were based at the Diocesan chancery.

In a letter dated February 15, 1995, Bishop Rose wrote to Fr. Heydens and approved Fr. Heyden’s requested extension of his “priestly ministry to the Sisters at Aquinata, on the terms that you have worked out with Sister Barbara Hansen, Prioress[,]” commencing on February 17, 1995. (App’x DJH#32, Letter from Bishop Robert Rose to Father Donald Heydens, dated February 15, 1995.) At the time, this was a nursing home for Dominican Sisters in Grand Rapids. Bishop Rose further wrote: “Father Stewart and I are most grateful, as I know you are, at this gracious welcome to you on the part of the Grand Rapids Dominicans.” (*Id.*)

In a letter dated August 5, 1998, Bishop Rose wrote the following to Jane Doe #10:

I apologize for writing about a matter that surely raises painful memories and feelings for you. I am writing to offer a proposal concerning Father Donald Heydens and yourself.

For several years Father Heydens has been taking part in individual therapy, group therapy, and two 12-step programs. In 1994 he spent eleven weeks in residential treatment at the Sabbath Center in Attleboro, Massachusetts.

In the judgment of his therapists, and from what I have seen, Father Heydens has made significant gains in his various therapies, and now seems to be functioning at a much healthier level.

That is why I am writing to you. Father Heydens is at the point in his recovery where he would really like to make amends for his past misdeeds. You were the first person to bring those misdeeds to the attention of the Diocese in 1989.

I would like to propose some options that would provide the opportunity for Father Heydens to make amends to you. One possibility would be for Father Heydens to write you a letter expressing his regrets; you could decide whether you cared to respond or not.

Another possibility would be for us to arrange a personal meeting to be attended by you, Father Heydens, a diocesan representative, and whomever else you might invite to be with you.

If you do not see either of these options as being in your own best interests, we will simply not pursue this matter further. While I would like to think that there is some potential for mutual healing, I will certainly understand if you do not want any further communication from Father Heydens or from me.

If you would care to let me know your feelings regarding these options, I would be grateful. Again, I apologize for writing about this matter, and for all the pain that you have suffered as a result, both earlier in life and more recently. Please know that you are in my daily prayers, and always will be.

[App'x DJH#33, Letter from Bishop Robert Rose to Jane Doe #10, dated August 5, 1998.]

In a letter dated May 12, 2000, Bishop Rose appointed Fr. Heydens to the position of Diocesan Director of the Permanent Diaconate, effective the following July, and also wrote the following:

I would like you to continue with your work at the Tribunal while we discuss with Father Wagner [see entry no. 48] the practical means of getting help there from a lay person. I would like to see you continue your Jail Ministry on a reduced basis, as you described in your letter, while we see how much of what you do can be distributed to others. The other ministries that you are carrying on will probably need to be somewhat reduced also. These are 'volunteer' rather than assigned (though no less appreciated) and presumably remain within your own discretion.

[App'x DJH#34, Letter from Bishop Robert Rose to Fr. Donald Heydens, dated May 12, 2000.]

Again, in this role, Fr. Heydens' did not engage in parish ministry and did not minister to any minors.

According to a May 17, 2002, article published in the *Grand Rapids Press*, Fr. Heydens was one of eight priests for whom the Diocese of Grand Rapids indicated there were "substantiated allegations" of sexual abuse against minors and whose files were sent to the Kent County Prosecuting Attorney for review. (App'x DJH#35, "Could Have Prosecuted Priests," *Grand Rapids Press*, May 17, 2002 ("the [D]iocese released a chart naming eight priests in the 11-county diocese against whom allegations had been substantiated"; ("There is one active priest on the list, the Rev. Donald Heydens. In the early 1990s, the diocese substantiated four allegations of abuse involving young girls in the 1970s, while Heydens was at St. Francis Xavier Church in Grand Rapids. The diocese made out-of-court settlements in 1989 and 1994.")

On June 3, 2002, diocesan Evaluation Committee members – Fr. Bill Duncan, the diocesan counsel, and VAC Pat Hawkins – met with Jane Doe #19, the unidentified author of the six-page chronology regarding her alleged experiences with Fr. Heydens in 1989. (App'x DJH#35, Memorandum of Pat Hawkins, Diocesan Victim Assistance Program, dated June 3, 2002.) During that meeting, Jane Doe #19 acknowledged writing the letter in 1994 and a second letter to Bishop Rose, objecting to Fr. Heydens' offering of Mass to the sisters at Marywood. (*Id.*) Jane Doe #19 stated that she believed the sisters were not told about the allegations against Fr. Heydens, so she told them about his past. (*Id.*) Jane Doe #19 also stated that the bishop offered to meet with Jane Doe #19, but Jane Doe #19's therapist did not believe it was a good idea, so they did not meet. (*Id.*)

During the same June 3, 2002 meeting, Jane Doe #19 provided more details regarding her alleged experiences with Fr. Heydens, which VAC Hawkins summarized in her memorandum as follows:

[Jane Doe #19] told a story of Father Heydens listening to her during a ‘rough summer’ when she was working at the Mercy Respite Center on Fulton Rd. This was a time when she was losing staff, and therefore, she had to work a few night shifts. It was during some of these night shifts, that she said Father Heydens visited her. During one of their contacts, Father H was more than consoling, she reports, and that he became directly sexual with her, though intercourse did not occur. When asked if someone observing might take a different view of the proceedings, she was reluctant to state that, and instead, continued to say that no one could deny that it was sexual in nature. When asked if Father H would think that it was sexual in intent or nature, she made a statement that “a part of me believes that he doesn’t get it.” Questioned about the meaning of that, she took her time in answering, and said that she didn’t want to call it naïve, but that it was something like narcissism. She also described his behavior as without appropriate boundaries.

[Jane Doe #19] ended her reporting with some gossip items, one of them being that Father Heydens had a “mistress” at St. Thomas, and that continues to this day. She would not back down on these statements.

[*Id.* at 2.]

On July 3, 2002, following the United States Conference of Catholic Bishops’ adoption of the *Charter for the Protection of Children and Young People*, Bishop Rose removed Fr. Heydens’ priestly faculties and relieved him from his assignments, “effective August 12, 2002.” (App’x DJH#36, Letter from Bishop Robert Rose to Fr. Donald J. Heydens, dated July 3, 2002.) Pursuant to the Charter, Fr. Heydens was directed to live “a private priestly life of “prayer and penance” and was further directed not “to celebrate Mass publicly, to wear clerical garb, or to present yourself publicly as a priest.” (*Id.*) Bishop Rose wrote: “I am most grateful for your thirty-two years of public priestly ministry, Don, especially for the outstanding work you have done as Director of the Permanent Diaconate of the Diocese.” (*Id.*)

On July 5, 2002, Bishop Rose announced Fr. Heydens’ removal from ministry in a press release. (App’x DJH#37, Diocese of Grand Rapids Press Release, “Bishop Takes Steps to Further Implement Charter; Removes Two Priests from Priestly Ministry,” dated July 5, 2002.)

In a letter dated August 22, 2002, to Mary (believed to be Mary Haarman, the diocesan communications director), Fr. Heydens described his past relationship with Jane Doe #19 as “a listening peer” and not as a counselor. (App’x DJH#38, Letter from Don Heydens to Mary, dated August 22, 2002, p 1.) He wrote that, in July of 1989, Jane Doe #19 stopped by to see him frequently to discuss a lot of problems she was having at that time. (*Id.*) He further wrote that Jane Doe #19 “had very deep problems, physical and emotions[,]” and she “came across as depressed” and appeared suicidal. (*Id.*) Believing that she needed to be in residential treatment, Fr. explained the following in his letter to Mary:

I decided to adopt the role of compassionate care-giver to a needy acquaintance, gaining her confidence in me so that she would take my advice to take the step of entering treatment. At no time did I see it as an emotional relationship between the two of us. I certainly did not see it as a sexual relationship of any sort. I did not act in a sexual way toward her. There was some physical contact, which I intended and perceived to be caring and compassionate. The contact was never of a sexual nature from my point of view. I didn’t not [sic.] intend it to be[,] and I did not perceive it to be sexual. I was aware that she was acting very needy and dependent. I thought that a typical amount of transference. I later found out that she was already perceiving things very differently. She saw it as a “relationship.”

[*Id.*]

In that same August 22, 2002 letter, Fr. Heydens also wrote that, after Jane Doe #19 was admitted into Holland Hospital, “[i]n consultation with the doctors at Pine Rest and at Holland Community Hospital Psychiatric Wing, and in counsel with Gerry Quinn, M.S.W. on the St. Thomas Parish staff, it became clear to me that my participation in her recovery from this point would be detrimental.” (*Id.* at 2.) He further wrote that, after [Jane Doe #19] was discharged from the hospital, “we transferred her from seeing me to seeing Geri [Quinn].” (*Id.*)

On October 28, 2004, Jane Doe #20 called diocesan VAC Edgar Donatelli to schedule a meeting to report sexual abuse, but she later cancelled that appointment. (App’x DJH#39, Memorandum from Edgar Donatelli, Diocesan Victim Assistance Coordinator, to Fr. William Duncan, dated November 9, 2004.) On November 9, 2004, VAC Donatelli called Jane Doe #20 to reschedule their meeting, and during that conversation, Jane Doe #20 alleged that her abusers were Fr. Heydens and Fr. Walter Derylo, a priest of the Diocese of Gaylord, see Gaylord Report entry no. 3. (*Id.*) A new appointment was made for November 23, 2004, but Jane Doe #20 cancelled that meeting as well. (*Id.* See also App’x DJH#40, Memorandum from Edgar Donatelli, Diocesan Victim Assistance Coordinator, to Fr. William Duncan, dated November 23, 2004.) A meeting was scheduled a third time for November 30, 2004, and Jane Doe #20 cancelled that meeting and also advised

VAC Donatelli that “she would get back in touch with me about this and write me a letter about what is going on with her.” (*Id.* See also App’x DJH#41, Memorandum from Edgar Donatelli, Diocesan Victim Assistance Coordinator to Fr. William Duncan, dated November 29, 2004.) It is unclear from files documents whether any further contact occurred between Jane Doe #20 and the Diocese. There is also no evidence to suggest that Jane Doe #20 made this allegation regarding Fr. Derylo to the Diocese of Gaylord.

On September 8, 2019, Jane Doe #21 contacted the Diocese and reported that when she went to Dymo Camp during her high school years in the mid-1980s, Fr. Heydens stared at her breasts, put his hands on her buttocks, and “swiped” her breasts. (App’x DJH#42, VAC Report of Jane Doe #21’s allegations, dated September 2019.) On September 9, 2019, this allegation was also reported to the Department by the Diocese of Grand Rapids.

As noted above, the Diocese received its first allegation of sexual misconduct involving Fr. Heydens in 1989. None of the alleged incidents of abuse occurred after the Diocese was made aware of these concerns in 1989.

(19) FR. MARTIN JAMES HOOGTERP

Born: January 31, 1922

Died: October 7, 1998

Fr. Martin James Hoogterp was born on January 31, 1922, in Grand Rapids, Michigan. (App'x MJH#1, Obituary of Fr. Martin James Hoogterp, Find a Grave, p 1.) Fr. Hoogterp died in Muskegon on October 7, 1998. (*Id.*)

In August 2004, Jane Doe #22 alleged that she was sexually abused at Sacred Heart Parish in Muskegon, Michigan, by Fr. Hoogterp from 1979 to 1980, when Jane Doe #22 was a young teenager. (App'x MJH#2, Diocese of Grand Rapids Allegation Intake Form, dated August 20, 2004, pp 1–3.) Jane Doe #22 alleged the following:

I was sexually abused by my father for years, to the last time I saw him. There is now a permanent restraining order out against him for stalking, physical and the sexual abuse. When I was living with my family in Muskegon, my father used threats and intimidation, to keep me from coming forward with the account of what was happening to me, by him. Part of this threat involved visits to their parish priest, Father Jim Hoogterp, for “special confession” sessions. These sessions occurred multiple times, perhaps a dozen or more, when I was approximately 12 or 13 to age 15. Each time I saw Father Jim, he would hear my confession, then perform or have me perform various sexual acts in return for his pronouncement of forgiveness. These usually happened in the priest’s house. Sessions involved oral sex or intercourse or both. Father Jim would then also threaten me into silence by telling me that God would strike me or someone I loved, if I ever dared to tell anyone.

[*Id.* at 2–3.]

In a letter dated August 27, 2004, diocesan VAC Edgar Donatelli wrote to Jane Doe #22 and thanked her for reporting the alleged sexual abuse she suffered and apologized “for the terrible experience you have endured for so long.” (App'x MJH#3, Letter from Edgar Donatelli to Jane Doe #22.) VAC Donatelli noted “it is important that we be able to document all allegations of abuse in this Diocese so that we can assure that justice is arrived at and that we can take whatever appropriate steps as are necessary to address each individual situation which comes to use.” (*Id.*) The Diocese of Grand Rapids also covered the costs for intensive, outpatient therapy services for Jane Doe #22. (App'x MJH#4, Memorandum from Fr. William Duncan to Terri Jennings.)

In Diocesan Review Board notes, dated September 17, 2004, it appears that the substance of Jane Doe #22's allegations were discussed. the following was written about Fr. Hoogterp:

Fr. H. died 2 yrs. ago. Were other allegations against him, probably involving a married woman. Took responsibility and made financial restitution

[App'x MJH#5, Diocesan Review Board notes, dated Sept 17, 2004, p 4.]

The notes from that meeting further indicate that the Review Board reached a consensus to contribute to Jane Doe #22's inpatient treatment and assist financially with future outpatient therapy. (*Id.*)

**(20) FR. RICHARD J. HOST
(ON BISHOP ACCOUNTABILITY SITE.)**



Born: Unknown

Ordained: March 17, 1974

Current Status: Retired

Fr. Richard J. Host was ordained to the priesthood on March 17, 1974. (App'x RJH#1, Fr. Richard J. Host, grdiocese.org.) Fr. Host retired to senior priest status and remains in the Diocese of Grand Rapids. (*Id.*)

In November of 1988, during a contentious divorce case and after leaving the State with her children in defiance of the Kent County court's order, Witness #34 filed suit against her estranged husband, Fr. Host, and the Diocese of Grand Rapids, *et. al*, alleging that, during the preceding two years, her ex-husband and Fr. Host sexually abused Witness #34 and her ex-husband's two boys, aged four and six years old, "including activities involving penetration." (App'x RJH#2, "Child sex-abuse case sent to Kent County," *Grand Rapids Press*, dated October 11, 1989.) The lawsuit was dismissed two years later, as a result of Witness #34's failure to comply with a court order. (App'x RJH#3, "Sex-abuse suit against father, priest is dismissed," *Grand Rapids Press*, dated November 21, 1990.) Shortly after the lawsuit was filed by Witness #34 – amid divorce proceedings – the Diocese of Grand Rapids conducted its own investigation and "found nothing to lead us to believe the allegations are true." (App'x RJH#4, Letter from Michael Ghering, Director of Communications, to "Dear St. James Parishioner," dated November 17, 1988.) No criminal charges were ever brought against Witness #34's estranged husband or Fr. Host, in part, because Witness #34 "has refused to cooperate with the Grand Rapids Police Department and the Kent County Sheriff's Department in any investigation of the allegations". (App'x RJH#2.) Witness #34 was later charged with contempt of court for failure to follow court orders to return to Michigan with the two children. (*Id.*) She also later filed a *pro se* lawsuit against the Michigan judge overseeing her divorce case, which was dismissed.

**(21) FR. JOSEPH W. KENSHOL
(LISTED ON BISHOP ACCOUNTABILITY SITE.)**



Born: August 22, 1944

Ordained: January 19, 1973

Retired to senior priest status: July 1, 2013

Died: December 19, 2022

Fr. Joseph W. Kenshol was born in Grand Rapids, Michigan, on August 22, 1944, and was ordained to the priesthood on January 19, 1973, at St. Mary Church in Grand Rapids, Michigan. (App'x JWK#1, "Father Joseph Kenshol dies at age 78," dated December 19, 2022.)¹⁵ Fr. Kenshol retired to senior priest status on July 1, 2013, and died on December 19, 2022. (*Id.*)

In a document titled, "Chronology of Recent Events," several allegations concerning Fr. Kenshol were listed. (App'x JWK#3, "Chronology of Recent Events," dated August 27, 1993–August 31, 1993.) Among those allegations, were the following:

I. Haircuts

Fr. Joe cuts hair for 30–40 6–12 grade male students on the 2nd floor of his living quarters. Students are often alone with Fr. Joe.

II. Massage

Fr. Joe gave "full body" massages (with oil) to [John Doe #43] and [John Doe #44]. The "full body" massage involved the entire body with the exception of the "groin" area. Fr. Joe asked [John Doe #43] if he would like to take his underwear off. [John Doe #43] declined. [John Doe #43] received first massage just before or after the 1992 Gus Macker Tournament; he received another Spring 1993. After receiving his second, Fr. Joe asked [John Doe #43] to give him (Fr. Joe) a[n] oil massage. [John Doe #43] declined. Previously, Fr. Joe had asked for and received

¹⁵ <https://grdiocese.org/?s=kenshol> (last accessed November 10, 2025).

massages from both [John Doe #43] and [John Doe #44]. They had used a vibrator on those occasions.

Fr. Joe had asked [John Doe #45] to give him a vibrator massage approximately 3 years ago. [John Doe #45] declined.

Fr. Joe gave [John Doe #46] (8th grade student) a massage in public at a parish festival. [John Doe #46's] parent subsequently would not allow [John Doe #46] to visit Fr. Joe.

III. "Sleep Overs"

Fr. Joe asked [John Doe #43] and [John Doe #44] if they would like to stay all night in the rectory. Fr. Joe offered to get pizza and movies. Boys declined.

IV. Summer Road Trips

The past two summers Fr. Joe has taken [John Doe #47] on a several day/night "road trip." Fr. Joe also took three boys to a roller coaster convention; they stayed several nights – all in one room.

V. "Endowment Meeting"

In April/May 1993 ... [someone] knocked on the rectory door (8:30 pm) to request that Fr. Joe attend the meeting. A young boy's voice answered the door without opening it. (John did not see the boy but guessed that it may have been [John Doe #48] (8th grade). The young boy left the door to get Fr. Joe. Fr. Joe never showed up.

VI. Weight Room

Fr. Joe would sit in the weight room and "stare" at the 6–8th grade boys as they "pumped iron." Fr. Joe indicated that he was simply supervising they [sic.] boys; [John Doe #45] indicated that the boys felt Fr. Joe's behavior was a bit unusual (strange).

[*Id.*]

In a memorandum dated October 1, 1993, from Witness #35 to Frs. Terry Stewart, John Najdowski, and Don Weber, it stated that John Doe #44 alleged that Fr. Kenshol gave John Doe #44 a "full body oil massage" in the Fall of 1992, when John Doe #44 was 16 years old. (App'x JWK#4, Memorandum from Witness #35 to Fr. Terry Stewart, *et al.*, dated October 1, 1993.) John Doe #44 alleged that the massage took place in the rectory. (*Id.*)

On December 10, 1993, Bishop Robert Rose wrote to the parishioners and staff of Sacred Heart Parish and advised that Fr. Kenshol went on a leave of absence the previous September “in order to assess his personal health and the responsibilities of his ministry.” (App’x JWK#5, Letter from Bishop Robert Rose to Parishioners and Staff, dated December 10, 1993.) Bishop Rose further wrote: “After considerable consultation and reflection[,] I have decided that the concerns of the parish and Father Kenshol’s welfare would be best served by his assignment to another parish in the Diocese.” (*Id.*) Bishop Rose also advised that Fr. Kenshol would conclude his pastorate on January 2, 1994, and noted that Fr. Kenshol was “a valued member of our diocesan clergy.” (*Id.*)

In a report dated December 19, 1993, Fr. John Najdowski summarized his interviews with five high school students that took place, individually, earlier that month regarding the boys’ alleged experiences with Fr. Kenshol. (App’x JWK#6, Report of Fr. John Najdowski, dated December 19, 1993, pp 1–2.) On December 10, 1993, Fr. Najdowski first interviewed John Doe #43, a senior, who alleged that Fr. Kenshol twice gave John Doe #43 a massage “with an electronic device” a few months earlier. (*Id.* at 1.) John Doe #43 alleged that he was in his undershorts during the massages. (*Id.*) John Doe #43 stated that he refused to reciprocate when asked by Fr. Kenshol; nothing else occurred. (*Id.*) John Doe #43 and his parents did not want any publicity concerning the alleged massages, and John Doe #43 did not want any further contact with Fr. Kenshol. (*Id.*)

On December 11, 1993, Fr. Najdowski next met with John Doe #44, also a high school senior. (*Id.*) John Doe #44 alleged that Fr. Kenshol gave John Doe #44 one body massage a year earlier, while John Doe #44 was in his undershorts, but denied that any other action occurred. (*Id.*) Like John Doe #43, John Doe #44 also refused to give Fr. Kenshol a massage, after Fr. Kenshol allegedly requested him to do so. (*Id.*)

On December 13, 1993, Fr. Najdowski interviewed John Doe #47, another high school senior. (*Id.*) John Doe #47 stated that he had travelled alone with Fr. Kenshol to Chicago and Texas and with others to Pennsylvania to go to roller-coaster conventions. (*Id.*) John Doe #47 was surprised by Fr. Najdowski’s questions regarding Fr. Kenshol and assured Fr. Najdowski that he had never received a massage from Fr. Kenshol or witnessed any inappropriate behavior. (*Id.* at 2.)

Also on December 13, 1993, Fr. Najdowski met with John Doe #49, a high school sophomore. (*Id.*) John Doe #49 alleged that his first backrub from Fr. Kenshol occurred when John Doe #49 was an eighth grader. (*Id.*) John Doe #49 stated that Fr. Kenshol used “a massaging device,” and John Doe #49 was fully clothed. (*Id.*) John Doe #49 alleged that the backrubs took place “two or three times.” (*Id.*) “On one occasion he removed his T shirt to have some silk screening done on it.” (*Id.*) John Doe #49 also stated that he gave the priest a massage once or twice. (*Id.*)

Although there was no “intimacy or familiarity,” John Doe #49 did “not want Fr. Kenshol to continue as pastor of the parish.” (*Id.*)

On December 18, 1993, Fr. Najdowski interviewed John Doe #50, a high school junior. (*Id.*) John Doe #50 stated that he and his family were friends with Fr. Kenshol. (*Id.*) About two years earlier, Fr. Kenshol allegedly gave John Doe #50 a massage in the presence of John Doe #49. (*Id.*)

At the end of Fr. Najdowski’s two-page report summarizing the above-described interviews, he wrote that four of the boys, “now disassociated from Fr. Kenshol[,] intimated that what was regarded initially as an innocent action now had an ulterior and base motivation.” (*Id.*) Fr. Najdowski also wrote: “Rumors, assumptions, and suspicions seem to condition assessments. Impressions and perceptions are varied.” (*Id.*)

In 1995, John Doe #43 filed suit against the Diocese of Grand Rapids, Sacred Heart Catholic Church of Grand Rapids, and Fr. Kenshol in the Kent County Circuit Court, and subsequently filed an amended complaint in April of 1996. (App’x JWK#7, *Doe 43 v. The Roman Catholic Diocese of Grand Rapids, et al.*, First Amended Complaint and Re-Demand of Jury Trial, Kent County Circuit Court Case No. 95-5497-NM, April 1996, pp 1–12.) In his lawsuit, John Doe #43 specifically alleged that Fr. Kenshol “suggested and performed a haircut” on John Doe #43. (*Id.* at 5.) John Doe #43 also alleged that, during the haircut, Fr. Kenshol “suggested, intimidated, and pressured [John Doe #43] into meeting him in a private setting in the rectory for conversation and relaxation, using the authority of Father Kenshol’s position in the diocese, church, and school.” (*Id.*) John Doe #43 also alleged that, “[d]uring this private meeting on diocese property on or during the Spring or Summer of 1993, Father Kenshol us[ed] his superior position of authority over [John Doe #43] into inappropriate, intimate physical contact includ[ing] body massage.” (*Id.*) John Doe #43 also alleged that the “inappropriate, intimate or sexual abuse was conducted” at least twice and alleged that Fr. Kenshol pressured John Doe #43 to massage Fr. Kenshol. (*Id.*)

In 1996 or 1997, the Kent County Circuit Court dismissed the claims against the Diocese of Grand Rapids and Sacred Heart Church, and the Michigan Court of Appeals affirmed. (App’x JWK#8, *Doe 43 v. The Roman Catholic Diocese of Grand Rapids, et al.*, unpublished *per curiam* opinion of the Court of Appeals, issued June 18, 1999 (Docket No. 205293), p 1.) However, prior to the appellate court’s decision, the Diocese, Fr. Kenshol, and John Doe #43 entered into a settlement agreement, pursuant to which the parties agreed that, if the Court of Appeals decision were “favorable to [] [John Doe #43],” the Diocese and Fr. Kenshol would pay John Doe #43 the sum of \$800,000.00. (App’x JWK#9, Settlement Agreement, dated January 6–11, 1999, p 1.) The parties also agreed that, if the decision of the court of appeals were “unfavorable” to John Doe #43, the Diocese and Fr. Kenshol would pay John Doe #43 the sum of \$100,000.00. (*Id.*) The \$100,000.00 was nonrefundable

and payable within five days from the signing of the Settlement Agreement. (*Id.*) The parties also agreed that, for a period of five years, the Diocese would monitor Fr. Kenshol and submit monitoring reports to John Doe #43 every six months. (*Id.* at 2.) The parties further agreed that the Diocese “will conduct annual documented interviews with all members of the Parish Council of any parish to which Kenshol is assigned[.]” (*Id.*) Under cover letter dated January 7, 1999, diocesan legal counsel sent a check to John Doe #43’s legal counsel in the amount of \$100,000.00. (App’x JWK#10, Letter from diocesan counsel to B. Elliot Gysen, MD, JD, dated January 7, 1999.)

On January 15, 1996, while John Doe #43’s lawsuit was still pending, an article was published in the *Grand Rapids Press*, quoting a diocesan spokesperson who reported that Fr. Kenshol underwent “a thorough examination and evaluation by outside experts[.]” after which it was determined that Fr. Kenshol’s behavior with the teenage boys was “immature and inappropriate, indicating poor judgment but nothing more[.]” (App’x JWK#11, “Priest was evaluated, found fit,” *Grand Rapids Press*, dated January 15, 1996.) Fr. “Kenshol was eventually ‘found fit to return to pastoral duties and assigned to Sand Lake, where the parish leadership was fully apprised of the circumstances and welcomed him[.]’ ” (*Id.*) No additional allegations of misconduct have been reported regarding Fr. Kenshol either before or after this 1992 incident.

(22) FR. EDWARD J. KUBIAK

Born: February 6, 1908

Ordained: April 9, 1934

Died: February 4, 2003

Fr. Edward J. Kubiak was born on February 6, 1908, and was ordained to the priesthood on April 9, 1934, at St. Mary Cathedral in Saginaw, Michigan. (App'x EJK#1, Obituary of Fr. Edward Kubiak, p 1.) Fr. Kubiak died on February 4, 2003. (*Id.*)

On November 19, 1998, Witness #36 alleged that, 35 years earlier, her son, John Doe #51, “was tied to a chair at least once” by Fr. Edward Kubiak and another priest and that “they did stuff to him” at the Guardian Angels rectory in Manistee, Michigan. (App'x EJK#2, Letter from Msgr. John Najdowski to Bishop Rose and Msgr. Stewart, dated November 28, 1998, p 1.) At the time of the alleged abuse, the priests were the associate pastor and pastor, respectively. (*Id.*) No other details of the alleged sexual abuse were reported by Witness #36. (*Id.*) Witness #36 explained that John Doe #51 had a history of substance use disorder and suicidal ideation. (App'x #3.)

In 1964, John Doe #51 moved to Manistee with his family and enrolled into Guardian Angels School in the fourth grade, when he was ten years old. (App'x EJK#3, Memorandum from Msgr. John Najdowski to Bishop Robert Rose and Msgr. Terrence Stewart, dated June 4, 1999, p 1.) The alleged sexual abuse occurred in or about 1965 through 1967, when John Doe #51 was 10–12 years old. (*Id.*) Msgr. Najdowski summarized the details of the alleged sexual abuse in his memorandum to Bishop Rose and Msgr. Stewart, as described to him during a meeting with John Doe #51 on April 26, 1999, as follows:

[John Doe #51] was told that if he wanted to become a priest there would be certain restrictions in behavior or relationship. On several occasions, the number 8 was mentioned. Fr. Kubiak allegedly blindfolded the boy, tied his wrists, and sat him in a chair. He was told that if he wanted to be a priest he must not have any association with women and that priests did different things. The touching of genitals was introduced by the adult. The adult, also, started oral penetration. The youngster was directed to reciprocate. [The other priest] seemed to be an observer. On one occasion the blindfold slipped slightly. [John Doe #51] saw [the other priest] and reportedly touched his genitals. The presence of the younger clergyman is sensed. The level of participation is indefinite.

[*Id.*]

In June 1999, John Doe #51 told Msgr. Najdowski that he recalled that the priest who sexually abused him had the smell of whiskey on his breath. (App'x EJK#3A, Memorandum from Msgr. John Najdowski, Vicar for Retired Priests, to Bishop Rose and Msgr. Terrence Stewart, Vicar General, dated June 29, 1999, p 1.) John Doe #51 also alleged that the sexual abuse took place in the rectory and the dining room and that his hands were alternately bound in the front and in the back. (*Id.*) "Apparently the [alleged] abuse occurred about twice a week, some 50 times." (*Id.*) Both Fr. Kubiak and the other priest denied John Doe #51's allegations of sexual abuse, on behalf of themselves and each other, and Fr. Kubiak also stated that, while he was pastor of Guardian Angels Parish, several problem priests, including Fr. Albert Watson, see entry no. 50, had been assigned there. (App'x EJK#4, Letter from Msgr. John Najdowski to Bishop Rose and Msgr. Terrence Stewart, dated January 26, 1999, p 1; App'x EJK#5, Memorandum from J.A.N. to Bishop Robert Rose and Msgr. Terrence Stewart dated June 5, 1999; and App'x EJK#6, Memorandum from Msgr. John Najdowski to Bishop Rose and Msgr. Terrence Stewart, dated June 13, 1999.) John Doe #51 was admitted to a psychiatric hospital the day after he spoke to Msgr. Najdowski. (App'x EJK #4.)

In 1999, in addition to the accused priests, Msgr. Najdowski interviewed three other persons who were at Guardian Angels Parish during Fr. Kubiak's pastorate, and none of them recalled anything suspicious or concerning about the behavior of Fr. Kubiak or the other priest, and all three of them stated that kids were never present in the rectory. (App'x EJK#7, Memorandum from Msgr. Stewart to Bishop Rose, dated June 23, 1999; App'x EJK#8, Memorandum of Msgr. Stewart to Bishop Rose, dated June 25, 1999; and App'x EJK#9, Memorandum of Msgr. Stewart to Bishop Rose, dated September 8, 1999, pp 1 and 3.)

In a memorandum dated May 21, 1999, from the Diocesan Intervention Team to Fr. Kubiak, the following was written: "Our investigation into the allegations is continuing, but because of the passage of time and the nature of your response, along with the lack of any other sexual abuse allegations in your file, we are not taking any further action at this time." (App'x EJK#10, Memorandum from Diocesan Intervention Team to Fr. Edward Kubiak, dated May 21, 1999.)

According to a June 14, 1999, memorandum, John Doe #51 had previously reported his allegations to the Manistee Police Department eight-to-ten years earlier, and the same were determined "unfounded;" however, it is unclear on what basis that determination was made. (App'x EJK#11, Memorandum from Msgr. John Najdowski to Bishop Robert Rose and Msgr. Terrence Stewart, dated June 14, 1999.) In 1999, John Doe #51 advised Msgr. Najdowski that he did not wish to pursue criminal charges. (App'x EJK#12, Memorandum of Msgr. John Najdowski to Bishop Robert Rose and Msgr. Terrence Stewart, dated June 28, 1999.)

During the time the Diocese conducted its investigation into John Doe #51's allegations in 1999, it provided John Doe #51 "counseling, therapy of psychiatrists, transportation, and other aids." (*Id.*) But it is unclear from Church documents what transpired thereafter.

**(23) FR. WILLIAM ALLEN LANGLOIS
(ON BISHOP ACCOUNTABILITY SITE.)**

Born: April 12, 1946

Ordained: February 24, 1974

Retired to senior priest status: April 12, 2016

Removed from ministry: March 29, 2018

Laicized: On or about May 7, 2021

Fr. William Allen Langlois was born on April 12, 1946, in Muskegon, Michigan, and was ordained to the priesthood at St. Andrew's Cathedral in Grand Rapids, Michigan, on February 24, 1974. (App'x WAL#1, Priest information and appointment sheet.) Fr. Langlois retired to senior priest status on April 12, 2016. (*Id.*) Fr. Langlois' priestly faculties were withdrawn on March 29, 2018. (WAL#2, Letter from Bishop David Walkowiak to Lt. Joe Boyle, dated May 1, 2018.) On May 7, 2021, the Diocese of Grand Rapids announced that Pope Francis dismissed Fr. "Langlois from the clerical state." (WAL#3, Diocese of Grand Rapids press release, "Pope Francis dismisses retired priest William Langlois from the clerical state," dated May 7, 2021, according to WAL#4, WZZM – ABC 13, "Pope Francis dismisses retired Grand Haven priest from the Clerical State due to sexual abuse allegations," dated May 7, 2021.)

In a letter dated July 2, 2014, Jane Doe #23 wrote to Bishop Walkowiak and alleged that she was sexually abused by Fr. Langlois when she attended St. Patrick Parish and St. Anthony's Catholic Community in Grand Haven, Michigan, from 2008 to 2013. (App'x WAL#5, Letter from Jane Doe #23 to Bishop David Walkowiak, dated July 2, 2014, p 1.) Jane Doe #23 wrote that, by Spring of 2008, three of her relatives had passed away, after which she began to hear them "talking" to her, causing her to fear that she was becoming mentally unstable like her mother, so she confided in Fr. Langlois about it, because she "was beginning to feel 'safe' and 'loved' by him." (*Id.*)

In her same July 2, 2014, letter to the bishop, Jane Doe #23, a married woman, wrote that Fr. Langlois "would touch [her] hand after giving [her] communion with tenderness." (*Id.*) She further wrote that she "was 'falling in love' with him." (*Id.*) She also wrote that she later understood "how he had 'groomed' [her] as well as other women in the parish community." (*Id.*) Jane Doe #23 told Fr. Langlois her "loving feelings toward him[.]" and Fr. Langlois allegedly told Jane Doe #23 she was special. (*Id.*) Fr. Langlois also recommended that she see a former Jesuit priest, for spiritual direction, and to "share everything" with him. (*Id.*) Jane Doe #23 first went to see this spiritual director in 2008 and told him that she had "strong loving feelings" for Fr. Langlois. (*Id.*) Jane Doe #23 wrote that her spiritual director told her that her husband was immature and would never be Jane Doe #23's "spiritual equal" and that would have "to come through someone else." (*Id.*) Jane Doe #23 wrote that she did not want to go back to him, but Fr. Langlois encouraged her to

keep seeing him. (*Id.*) Jane Doe #23 alleged that her spiritual director and Fr. Langlois both told her to leave her “women’s bible study group, that those women would never understand [her] if [she] confided in them about any of [her] spiritual life.” (*Id.*) She also wrote that spiritual director told her she would be “‘burned at the stake’” if she confided “anything to anyone[.]” (*Id.*) He also allegedly told her that she “‘had a long way to go’” and that her foundation was cracked, which she interpreted to mean that he would fix it for her. (*Id.*) Consequently, she ended all her “contacts with other women and church ministries according to their direction.” (*Id.* at 2.)

In that same July 2, 2014 letter to the bishop, Jane Doe #23 also wrote the following:

Eventually, I was only interacting with my priest and my spiritual director. I had lost trust in all other people. My husband was grieving the loss of his dad and at the same time he was being promoted at work. Our time together was nearly nothing. ... My spiritual director had told me that the relationship I had with my husband would never compare with what I had with my priest. My priest would meet me in confession on Saturday mornings and listen to me. My priest kissed away all my tears as I grieved my recent miscarriages. We were gradually growing more intimate. My priest came across as being in need of me and what I could offer him as a woman. He would hug me and feel my bra. I confided this to my spiritual director and the spiritual director simply nodded like that was expected and appropriate. I felt mad that the spiritual director was so focused on the sexual needs of my priest[.] ... Eventually, the relationship with my priest developed greater sexual undertones. I was kissing my priest in the confessional while kneeling between his legs. I felt loved.

[*Id.*]

Also in her July 2, 2014 letter to the bishop, Jane Doe #23 wrote that her emotions “began to be drawn away from [her] husband and towards [her] priest[.]” and she shared these feelings with Fr. Langlois and [her spiritual director] and requested that the four of them meet “to get on the same page.” (*Id.*) Jane Doe #23 also wrote the following:

The intimacy in the confessional continued with my priest. I was allowing him to touch my nipples and breasts in the confessional. He would always ask me first if this was “ok.” I liked the way I felt “loved.” Soon the priest told me to stop scheduling Saturday appointments to meet with him through the parish secretary. The secretary was getting suspicious and refused to schedule future meetings for me to meet with my priest in the church. For a short

time[,] I began meeting my priest in the confessional late at night. I told this to my spiritual director. I said I was feeling like a “whore” sneaking around the church late at night. The spiritual director did not want me to feel like a “whore.” So, I was no longer to meet my priest in the church but to meet him in his rectory. It wasn’t soon after that my priest invited me into the rectory in the evenings. I asked my spiritual director if I was supposed to watch my priest masturbate. The spiritual director said “yes.” My priest was initially reluctant to masturbate before me, but he did masturbate beside me as I masturbated myself. I went back to report to my spiritual director that I had “accomplished the goal of getting my priest to masturbate.” The spiritual director wanted to know all the intimate details. The spiritual director seemed upset that I had not physically masturbated the priest myself. I felt like I had somehow “failed[,]” but I couldn’t understand exactly how.

[*Id.*]

(*Id.* at 3.) Jane Doe #23 wrote that her spiritual director wanted her to draft a contract “that limited any sexual relationship with the priest.” (*Id.*) She lost trust in her spiritual director and stopped seeing him in the Fall of 2009. (*Id.*) However, she allegedly engaged in what she described as “a sexual, emotional affair with my priest for the next four years – until January 2013.” (*Id.*) In January of 2013, after having confided in several people about the alleged affair, Jane Doe #23 met with Fr. Langlois at the rectory “for the last time” and masturbated Fr. Langlois, after which she told him she must end their relationship. (*Id.* at 4.) Jane Doe #23 wrote that she believed that, by then, Fr. Langlois “had genuinely fallen in love with” her. (*Id.*) The following July, Jane Doe #23 and her family moved to another state. (*Id.* at 5.)

In a letter dated July 8, 2014, Bishop Walkowiak replied to Jane Doe #23’s July 2, 2014 letter and wrote that he was “very concerned by the description of the relationship which you provided.” (App’x WAL#6, Letter from Bishop David Walkowiak to Jane Doe #23, dated July 8, 2014.) The bishop also wrote that an investigation would be conducted into the matter, and he would give her “an update on actions to be taken.” (*Id.*)

In a handwritten note dated July 15, 2014, in what appears to be the bishop’s handwriting, the writer wrote that the writer met with Fr. Langlois on the same day, and Fr. Langlois “acknowledged ongoing sexual contact with [Jane Doe #23].” (App’x WAL#7, Handwritten note, dated July 15, 2014.) The writer also wrote that there was “no intercourse,” and “no other woman in [the] parish.” (*Id.*) Farther down the note, the writer wrote that it was “a consensual relationship[,]” and he “thought the relationship was helping her.” (*Id.*) The writer told Fr. Langlois not to

have any contact with Jane Doe #23 or “be alone with a woman in a private setting.” (*Id.*)

In an email, dated September 17, 2014, Msgr. Duncan wrote the following in response to a status-inquiry email from the VAC of the diocese where Jane Doe #23 and her family then resided:

Thanks for touching base. Our VAC has been in communication with [Jane Doe #23]. After several exchanges she notified our VAC that she did not expect to be in further communication with us and just intended to make a formal complaint concerning the priest. We have addressed the matter with the priest involved and he is now on a leave. Our VAC continued to offer [Jane Doe #23] any further counseling should she wish to avail herself to such resources.

[App’x WAL#8, Email from Msgr. William Duncan to the VAC of the diocese where Jane Doe #23 resided, dated September 17, 2014.]

In an article dated September 18, 2014, the *MLive Muskegon Chronicle* reported that Fr. Langlois took a six-month leave of absence, after he “had an inappropriate relationship with a woman[.]”¹⁶ The article also reported that the relationship was not illegal. (*Id.*)

On April 24, 2018, Jane Doe #23 again wrote to Bishop Walkowiak in a letter that she considered “a formal complaint.” (App’x WAL#9, Letter from Jane Doe #23 to Bishop David J. Walkowiak, dated April 24, 2018, p 1.)

In February 2019, during the Department’s investigation, Lt. Lisa Gee-Cram of the MSP twice interviewed Jane Doe #23, and wrote the following summary in her report:

[Jane Doe #23] said by fall of 2008 she was leaning on Father Bill for spiritual guidance and counseling[,] and she was spending more and more time with him. Her husband was supportive of this as he believed Father Bill was mentoring [Jane Doe #23] with her Stephens Ministries work, and Father Bill would provide perks to her husband, which in hindsight was a way to groom him as well. The [Jane Doe #23 family] trusted Father Bill. [Jane Doe #23] explained Father Bill was always willing to give hugs and embrace, but it wasn’t until one day in the confessional that she was taken back by his touch, as it was different than the times before. [Jane Doe #23] explained she didn’t really enjoy being touched, so when he would have physical contact[,]

¹⁶ https://www.mlive.com/news/muskegon/2014/09/grand_haven_priest_taking_leav.html (last accessed November 10, 2025).

she would go on the offensive and rub his shoulders so she could control the degree of physical contact.

[Jane Doe #23] explained she began going to confession with Father Bill because she started hearing her grandmother talk to her[,] and she became concerned that she may also have paranoid schizophrenic tendencies like her mother had been diagnosed with. The stress of the familial losses and the worry she may have a mental illness like her mother sent her into the confessional with Father Bill. [Jane Doe #23] began going to confessions on a regular basis with Father Bill by fall of 2008, and she recalls the time in September that Father Bill's embraces changed.

[Jane Doe #23] said in September 2008 during confession they were sitting face-to-face. Father Bill wrapped his legs around her legs and pulled her in tight to him. [Jane Doe #23] said she pushed back and created a distance from him, standing out of confusion. Father Bill convinced her to come back by him. He put his hands on her thighs and began rubbing back and forth explaining he wanted her to feel the love of Jesus through his actions. Father Bill would pull her in tight, rub her back/bra strap, and wanted to create a spiritual marriage.

[Jane Doe #23] said he would pull her close to him and position her on her knees between his legs and he would hold her in close and she could feel his erect penis between her breasts. He would explain it with a biblical explanation, such as this was St. Theresa of Avila being plunged by the Angel's sword. Father Bill felt [Jane Doe #23] was very mystic, again relating her to St. Theresa of Avila. [Jane Doe #23] explained Father Bill exploited the religion so he could experience a sexual high when he was with her.

[Jane Doe #23] explained after her miscarriages, she would weep during confessions. He would eventually (literally) lick her tears away. He called it "drinking her tears away." The contacts became more frequent in the confessional and it progressed to him unhooking her bra strap and exposing her breast. She explained she ha[d] a cardigan type shirt that was easily opened, and he would lick and suck on her nipples, almost like a nursing child.

[Jane Doe #23] explained she was experiencing a lot of confusion and she was frightened after she heard her Grandmother talking to her. Father Bill recommended she see a spiritual director. He would see his clients in the basement of his home, that was designed as a finished basement with apartment accommodations. The spiritual director's disinterest in [Jane Doe #23's] writings and his insistence

that she fulfill Father Bill's needs were very frustrating. [Jane Doe #23] expressed to Father Bill that she didn't want to see him anymore, but he persuaded her to continue to go. [Jane Doe #23] discussed the way she was feeling toward Father Bill with the spiritual director[,] and he encouraged her feelings of closeness. [Jane Doe #23] explained Father Bill made her feel like somebody, but it was very strange because it almost seemed like a father/daughter relationship.

By Christmas of 2008, Father Bill suggested they stop meeting for confessions and start meeting in the rectory. By this time, they had already experienced the sexual touching. [Jane Doe #23] explained the meetings with Father Bill continued. She felt indebted to him and he made her feel like she was someone. ... Father Bill knew everything about her body and her hormones, if he didn't learn it from her, he would talk to her husband about when she was ovulating. Father Bill would take advantage of this information to enhance his sexual high when they were together. [Jane Doe #23] eventually became a massage therapist[,] and she invited Father Bill to her house on Friday nights instead of meeting at the Rectory. She was no longer comfortable meeting there. Father Bill would come over around 9:00 pm and she would give him a massage. There were times he stayed until 2:00 am.

[Jane Doe #23] clarified that when she performed oral sex on him it occurred at her house probably 3 different times and at the rectory 1 or 2 times. Father Bill did not like ejaculating, he tried to control it because it gave him such a sexual high. ...

In 2011 [Jane Doe #23] attended a retreat and she confessed she was having sexual contact with a client. The priest pressed her about her client, and she disclosed it was another priest. She began to go to confessions with the new priest[,] and he assisted her in being more assertive and making rules, like charging Father Bill for his massages. [Jane Doe #23] said the last time she performed oral sex on Father Bill was January 2013. By this time, she was tired of having to be the one to set sexual boundaries with the priest. By summer of 2013 her husband received a job transfer[,] and they moved to [another state].

[App'x WAL#10, MSP Original Incident Report, NIS-0000007-19, dated February 24, 2019, pp 2-4.]

There were no criminal charges brought by the Department of Attorney General.

On March 3, 2016, Jane Doe #24, a member of the staff at St. Patrick Parish in Grand Haven, Michigan, alleged that Fr. Langlois “came up behind her and gave her a shoulder massage.” (App’x WAL#11, Memorandum, dated March 3, 2016.) The person to whom Jane Doe #24 reported this allegation wrote a memorandum regarding same; however, the author’s signature is illegible, except for the designation, “MA-LPC,” that is written after the signature. (*Id.*) Jane Doe #24 also alleged that Fr. Langlois “walked behind her and allow[ed] his hand to brush against her buttocks.” (*Id.*) Jane Doe #24 alleged that, since Fr. Langlois returned to work (from a place not identified in the memorandum), this was the second time he touched her in a manner with which she was uncomfortable. (*Id.*) “She [also] expressed other concerns with his behavior as it pertains to him touching women in that [they] have also concerned her.” (*Id.*) The unknown author also wrote the following in the March 3, 2016 memorandum:

Based on the previously agreed upon plan, I then contacted Fr. Don Weber at the Diocese of Grand Rapids, who is a part of the Fr. Bill accountability group and the liaison with the Diocese. I related the information outlined above a[nd] proposed the following action steps;

- I will follow up and meet with [Jane Doe #24]
- She and I will arrange to meet with Fr. Bill
- I will then process this with him individually
- I will advise him to be off work then until he leaves for his scheduled time at St. Luke’s
- Prior to this I will consult with St. Luke’s to advise them of this and whatever other incidents this report brings forward.
- St. Luke’s, the Diocese personnel as assigned by the Bishop and myself can then consult as desired by the Bishop to settle on revisions to the current treatment plan.

Fr. Weber concurred with this as a preliminary plan. I agreed to write this up, and to follow up after [I] was able to meet again with [Jane Doe #24] I also suggested that this information not be further disseminated with St. Patrick’s staff until we were assured that [Jane Doe #24] did not wish to withdraw her expressed willing to proceed.

[*Id.*]

On March 28, 2018, Jane Doe #25 telephoned diocesan VAC Teresa Postema and alleged that she was sexually abused by Fr. Langlois, commencing when she was a minor teenager, when the priest was stationed at St. Patrick Parish in Grand

Haven, Michigan. (App'x WAL#12, Diocese of Grand Rapids Allegation Intake Form, dated March 28, 2018, pp 1, 3.) VAC Postema summarized Jane Doe #25's allegations in her report as follows:

At approximately age 13 (1995–1996)[,] Fr. Langlois began “grooming” by offering frequent and prolonged hugs. He started an informal youth group of 4 or 5 youth[s]. (She is not aware if any of the other youth[s] were ever abused). He encouraged frequent reconciliation – offered anytime or anywhere. In retrospect she realizes that he sat too close to her during reconciliation and would drape his stole around her shoulders. He would hug her after reconciliation, too long she believes, and recalls feeling his erection. Fr. Langlois began taking the “youth group” with him to his Hospital Ministry, first as a group and then tapering off to individuals. (She is not aware if the other youth[s] were also taken individually to the hospital visits.) She explained that there was no preparation for the visits and recounts one time that she accompanied him to visit a woman who had just given birth to a still-born infant. She was very upset by this and did not know how to process it. He would take the opportunity to give guidance and comfort in the form of hand holding and hugs. She stated that[,] at the time[,], she did not feel that any of this behavior was wrong.

The same group of youth would go to the rectory after school or practices. He was like a father figure to all of them. He encouraged lots of discussion about current movies and what movie stars did He gave [Jane Doe #25] a key to the rectory and told her that she and others could go there anytime. The youth[s] made plans to meet ther[e] often. At this time, [Jane Doe #25's] mother was diagnosed with lung cancer. Fr. Langlois offered that she could go to the rectory any time that she needed a pla[c]e to just go to and get away. During this time the hugs became longer, with occasional “rubbing” when she would leave. Father would apologize and state that it was because he was “stressed.” She states that she became confused and knew that it was somehow wrong but needed a refuge. She expresses anger here, as she now knows that he knew how she was feeling and took advantage of it.

Contact progressed to she and Father sitting on the couch, hugging, giving foot and back rubs; “accidental touches.” At this time her mom went [away] for treatment. [Jane Doe #25] and her older sister stayed at home. Father Langlois offered that she could stay in the spare bedroom at the rectory. Things progressed to “I am so tired, let[']s talk in my bedroom[,],” and they would.

[Jane Doe #25] discussed how this relationship ([Jane Doe #25] uses the word relationship however states that it was not an actual relationship to her) was like an accordion: Father Langlois would come too close to a boundary line, then she would back-off and not speak to him for a period of time. Then he would not have contact with her for a period of time. Apparently[,] this would go on like this throughout this time. She can see very clearly now that the 'routine' became normal[,] but it wasn't.

When she was a senior in high school[,] her mother's cancer had spread. She went to the rectory to talk to Fr. Langlois about that. He would engage her in discussions about what couples would tell him what made them feel better. Exp: I spoke with this couple the other day and they said that oral sex, masturbation, or some other sexual act, made them feel better. At this meeting, he told her that masturbation had helped the couple. Within two weeks[,] he used her hand to masturbate himself.

She explains that he made her feel like she was ministering to him to allow him to minister to others.

After high school, [Jane Doe #25] was accepted to University. Due to her mother's deteriorating health, she stayed at home and commuted to classes [at the University][,] and the abuse continued. In 2003 [Jane Doe #25's] mother died. Fr. Langlois told [Jane Doe #25] that prior to her death, [Jane Doe #25's] mother asked him to take care [o]f [Jane Doe #25]. She does not know if this is true however, at the time added to her feelings about the situation.

At some point Fr. Langlois asked [Jane Doe #25] to go to reconciliation with his confessor, Fr. Balzar (sp) at St. Alphonse in Grand Rapids. She states that she told him in detail about the situation with Fr. Langlois. Fr. Balzar instructed her to end all relationship with Fr. Langlois as it was causing him to sin.

When she was 19 or 20, she was asked to lead the parish youth group. For approximately three years she held this position; Fr. Langlois was "her boss."

In 2006 [Jane Doe #25's] father remarried[,] and she moved out of her family home and lived in ... MI. Fr. Langlois would visit her at home. Around this time[,] he would ask her to take day trips with him, first to Ludington and then eventually to Mackinaw City, where they spent the night in a hotel due to the distance back to the Grand Rapids area.

[Jane Doe #25] explains that the “relationship” ended when she became engaged to her husband, whom she had been dating at that time. Fr. Langlois presided at the marriage. One situation happened after her marriage: a good friend of her[s] committed suicide. She was very distraught and went to see Fr. Langlois for council [sic]. Although nothing transpired between them, she states that she knew things would go back to how they had been. She states that this was really the turning point for her[,] and she did not see him again privately.

[*Id.* at 1–3.]

During the same March 28, 2018 telephone call, Jane Doe #25 told VAC Postema that another woman at the same church alleged that she was “molested” by Fr. Langlois. (*Id.* at 3.) Jane Doe #25 stated that Fr. Langlois was placed on a six- to nine-month leave of absence, after which he called Jane Doe #25 and admitted that he “did have a relationship with the woman[,] but it was because he missed her [Jane Doe #25] and their relationship.” (*Id.*) Jane Doe #25 asked Fr. Langlois whether he disclosed their relationship when he went for treatment, and the priest replied in the negative, which angered Jane Doe #25. (*Id.*)

Later on March 28, 2018, VAC Postema called Jane Doe #25 to clarify how old Jane Doe #25 was when the alleged incidents of sexual abuse occurred, after which VAC Postema wrote the following addendum to her report:

She is not positive about her age at each stage of the progression of abuse. She identifies the timing of events in relation to the time of her high school graduation and her mother’s death, not by the specific year of occurrence. She believes that the incident of Fr. Langlois placing her hand down his pants while lying on the bed in the rectory was prior to her high school graduation, which would equate to her being a minor. The hotel in Mackinaw City occurred while she was attending college. She confirms that she and Fr. Langlois did not engage in full sexual intercourse. She understands that she will be identified to Fr. Langlois in the course of discussing these allegations with him. I informed her that she could meet with Bishop or Monsignor. She did not indicate if this is something that she would like to do but did state that she would like to be informed of the outcome of the case.

[*Id.*]

On March 29, 2018, Bishop Walkowiak issued a Decree, finding that Jane Doe #25’s allegation that Fr. Langlois sexually abused her when she was a minor was “neither manifestly frivolous nor false,” carried “with it the semblance of truth[,]” and directed that a preliminary investigation be conducted. (App’x WAL#13, Decree of Bishop David J. Walkowiak, dated March 29, 2018.) On the same date, Fr.

Langlois' priestly faculties were withdrawn. (App'x WAL#14, *Relatio*, by Fr. Kevin Niehoff, O.P., J.C.L, Ecclesiastical Notary, dated March 29, 2018, p 1.)

On April 4, 2018, the Diocesan Review Board held an emergency meeting to review and discuss Jane Doe #25's allegation, and, at the conclusion of same, determined that the allegation had a semblance of truth, warranting an investigation. (App'x WAL#15, Review Board Meeting minutes, dated April 4, 2018, p 3.) On the same day, VAC Postema notified Jane Doe #25 of the Review Board's determination and further advised that she would likely be contacted by an investigator retained by the Diocese, as well as someone from local law enforcement, in two mutually-exclusive investigations. (App'x WAL#16, Client Contact Report, dated April 4, 2018.) On the following day, Fr. Langlois personally appeared before Msgr. Duncan, as previously ordered, during which time Msgr. Duncan "formally advised" Fr. Langlois of the allegations made against him by Jane Doe #25 and "the course of proceedings" and also advised Fr. Langlois "to confer with a canon lawyer." (App'x WAL#17, Tribunal, Diocese of Grand Rapids, meeting minutes submitted by Fr. Dennis Morrow, Notary, dated April 5, 2018, pp 1-3.)

On April 20, 2018, Jane Doe #25 advised VAC Postema that Jane Doe #25 had met with Lt. Boyle (from the Grand Haven Department of Public Safety) and that the prosecuting attorney also wanted to meet with her. (App'x WAL#18, Client Contact Report, dated April 20, 2018, p 2.) Jane Doe #25 stated that she would be willing to meet with the Diocese's investigator at some point in the future. (*Id.*) VAC Postema advised Jane Doe #25 about the services available to her and offered to make a referral to the Dominican Center in Lowell. (*Id.*)

On the same day, Msgr Duncan spoke to Fr. Langlois and advised that "the canonical investigation was being slowed by our not wanting to interfere with the Grand Haven Police investigation." (App'x WAL#19, Memo from Msgr. William Duncan, Vicar General, to File, dated April 20, 2018.) Msgr. Duncan also told Fr. Langlois that, because of Jane Doe #25's allegation, he was not allowed to reside "at the parish rectory in Lakewood Club." (*Id.*)

On April 30, 2018, Director of Public Safety Jeff Hawke, of the Grand Haven Department of Public Safety, wrote to Bishop Walkowiak, advising that the Grand Haven Department was conducting a criminal-sexual-conduct investigation concerning Fr. Langlois and requested the bishop's "assistance in verifying that he [Fr. Langlois] is not employed in a position that allows unsupervised access to children, teenagers, or vulnerable adults." (App'x WAL#20, Grand Haven Department of Public Safety, Office of the Director, Memorandum from Jeff Hawke, Director of Public Safety, to Bishop Walkowiak, dated April 30, 2018.) Director Hawke further requested that Bishop Walkowiak contact Lt. Joe Boyle to advise what action is being taken by the Diocese to "assist us in protecting possible victims and completing this investigation." (*Id.*)

In a letter dated May 1, 2018, Bishop Walkowiak wrote to Lt. Joseph Boyle, of the Grand Haven Public Safety Department Boyle, as requested, and the bishop advised that the Diocese's VAC received the allegation against Fr. Langlois on March 28, 2018, and, on the following day, the Ottawa County Prosecutor's office was notified by diocesan legal counsel, and Msgr. Duncan withdrew Fr. Langlois' priestly faculties, including "no public ministry," no clerical garb, "no contact with minors," "no contact with any potential accuser." (App'x WAL#2, Letter from Bishop David Walkowiak to Lt. Joe Boyle, dated May 1, 2018.) Bishop Walkowiak further wrote that the priest was retired and not working in any parish. (*Id.*)

On October 1, 2018, Lt. Boyle interviewed Jane Doe #25, and, generally consistent with what Jane Doe #25 reported to the Diocese, Lt. Boyle wrote the following in his field case report:

[Jane Doe #25] said she eventually developed a close relationship with Langlois. He would now come over every Friday night to her home while her younger two sons would be asleep. She says Langlois came into their life when her husband's father died and became buddies with her husband. She says Langlois gave her husband a lot of "perks" while in the hospital, telling him he could be on the finance council, and would often give him free tickets to golf with the "big wigs."

[Jane Doe #25] said her relationship with Langlois grew deeper. She disclosed she had a very intimate relationship with Father Langlois which involved oral sex two or three times while [her son] was in the next room nearby, referring to her residence[.] She said it would "involve taking the mystical teachings of the Catholic Church and sexualizing spirituality." She continued to say "Father Langlois thought it was his consolation for being a priest ... to be able to get very close to people during the confessional experience[,] and he would get these sexual emotional kinds of ["]highs." [Jane Doe #25] later added she and Father Langlois also engaged in oral sex at the rectory where Father Langlois resided.

I asked [Jane Doe #25] about how she would describe Langlois' "grooming" behavior, [and] she said while in confession[,] Langlois would ask her if there was something more that she needed to confess. She said he would ask leading questions like "what about you and your husband?" [Jane Doe #25] said Langlois wanted to know intimate details about her sexual life with her husband, describing his behavior is that of a voyeur. She added he used the teachings and natural family planning in the Catholic Church to insert himself into her married relationship and the sexuality of her marriage. She said Langlois felt "it was more holy to have this emotional affair with the priest than to have sex with her husband."

Langlois would cuddle up and wrap his hands around [Jane Doe #25]'s thighs during confession while sitting face to face. She said there was a time in the confessional where she jumped up and stood behind her chair feeling awkward and wondering what was going on[,] but says she wanted to be accepted in the community/parish and allowed Langlois to use his flattering/seductive ways and let it to go on. When she sat back down, Langlois would put his hands back on top of [Jane Doe #25]'s thighs and rub them back and forth during confession wanting her to feel the love of Jesus with his actions. She said there were several times when he would give [Jane Doe #25] a hug and use his fingertips to rub up and down the backside of her bra. This entire time, [Jane Doe #25] says Langlois was feeding her emotionally the entire time to make her feel like she could be somebody.

She also said Father Langlois would wrap his legs around [her] in the confessional and also did this to her son. Langlois would also lean his head against her head and place his arms around her as he felt her bra.

Specific to oral sex with Langlois, she advised there were occasions at the rectory and at her residence. She added there was a lot of sexual behavior which didn't result in any climax because Langlois didn't want to climax[,] as he would feel guilty about that. He did want to cuddle and feel what [Jane Doe #25] described as a sexual high around her.

As [Jane Doe #25]'s relationship with Langlois continued, she recalled talking to spiritual leader Michael Francesca (sp) [sic.] who Father Langlois referred her to. Francesca [sic.] told [Jane Doe #25] it was her job to set the sexual boundaries on the priest.

When he would come over to the [Jane Doe #25] residence, Langlois would arrive sometime after 9 pm and would stay until 2 am. She says her older son ... was aware that he would come over as he would see him giving [Jane Doe #25] a big hug and kiss when he arrived. [Jane Doe #25] said she became a message [sic.] therapist after listening to the spiritual director[,] and when Langlois would come over and start groping her, she would give him a back rub. Through her message [sic.] therapy training, she learned healthier boundaries and separated herself from that relationship. At the time, [Jane Doe #25] says she was naïve and ignorant. She said they had a lot of deaths in her family[,] and Father Langlois preyed upon them at a very vulnerable time in their lives.

The last time she had oral sex with Langlois was in January of 2013 and was at the rectory in Grand Haven. She said she was fed up with setting up the sexual boundaries with Langlois and said that was the last time. She told Langlois she was too attracted to him and couldn't have anymore friendship or relationship with him and said goodbye.

... [Jane Doe #25] said she was warned by [the parish nurse] that Langlois got into co-dependent relationships with people often. [Jane Doe #25] says she doesn't think [the nurse] knew just how far beyond it actually went.

In 2014, [Jane Doe #25] reported Father Langlois to Saint Patrick's Church. [Jane Doe #25] says she was told previously by Father Langlois that no one would believe her[,] if she was to say something about their relationship to anyone. She said once the allegations were made, Langlois encouraged [a different] parish nurse, ... to destroy all the emails that she sent and wanted to label her as crazy.

In addition to being the [second] parish nurse ... was also a member of the church. I asked [Jane Doe #25] if she knew if the emails had ever been destroyed[,] and she said I don't know but the Arch Diocese [sic.] knows. She says when she sent the emails, she was very angry[,] and within the emails[,] she accused Langlois of wanting her to be his mistress. [Jane Doe #25] says she thought Langlois had chosen her to be a Stephen Ministries leader and to be encouraged in her theology studies but says that's not at all what Langlois had in mind.

[Jane Doe #25] said after she made the decision to let people know about her relationship with Father Langlois, she told other leaders (women) in the parish what was going on with her and Father Langlois and was told "it's better you than your kids."

[App'x WAL#21, Grand Haven Public Safety Case Report, No. 2018-100800005, dated November 20, 2018, pp 7–9.]

On February 21, 2021, Fr. Langlois was dismissed from the clerical state, and on May 7, 2021, the Diocese of Grand Rapids issued the following public statement:

Pope Francis has dismissed retired priest William Langlois from the clerical state. The dismissal includes a dispensation from all obligations of the clerical state, including celibacy. Langlois may no longer minister as a priest, celebrate the sacraments, wear clerical dress, or present himself as a priest. He was granted senior priest status in April 2016, which means he has not been assigned to a parish since that time.

A victim-survivor approached the Diocese of Grand Rapids in 2018 regarding incidents of sexual abuse that occurred from 1999–2006 while Langlois was serving as pastor of St. Patrick – St. Anthony Parish in Grand Haven. These incidents began while the victim-survivor was a minor and continued into adulthood. The diocese immediately notified local civil authorities, who worked with the Office of the Michigan Attorney General to investigate this allegation. Even though he was already retired, the Diocese of Grand Rapids further restricted Langlois from any type of public ministry as soon as it learned of the allegation.

The Diocese of Grand Rapids' Review Board assessed the allegation made against Langlois and advised Bishop Walkowiak that it was credible. Bishop Walkowiak forwarded the results of the preliminary canonical investigation to the Congregation for the Doctrine of the Faith for their [sic.] determination on the case.

“It takes courage for survivors to share their story. I am appreciative this survivor came forward[,] and I hope that this announcement will aid in the healing process,” Bishop Walkowiak said. “As Bishop, I renew my profound apologies to all those who have suffered abuse in the Church. I continue my prayers and support for their recovery and healing.”¹⁷

¹⁷ <https://grdiocese.org/pope-francis-dismisses-retired-priest-william-langlois-from-clerical-state/> (last accessed November 10, 2025).

(24) MSGR. ARTHUR LA RUE

Born: Unknown

Ordained: Unknown

Presumed dead.

On August 22, 2018, John Doe #36 reported to diocesan VAC Teresa Postema that he was sexually abused by Msgr. La Rue when John Doe #36 was in the seventh and eighth grades at St. Mary's in Spring Lake, Michigan, in the 1950s. (App'x AL#1, Diocese of Grand Rapids Allegation Intake Form, dated August 22, 2018, p 1.) John Doe #36 also alleged some inappropriate physical contact by Fr. Michael Gormley, C.M., see entry no. 14, a Vincentian Father who served at the St. Lazare Retreat House. VAC Postema summarized John Doe #36's allegations against Msgr. La Rue as follows:

[John Doe #36] states that the abuse occurred when he was in the 7th/8th grade. He describes that when he was an altar boy at St. Mary[,] Msgr. La Rue began grooming him by being very friendly towards him. Eventually it evolved into trips duck hunting, drives to secluded areas of the beach area, [and] skeet shooting. He recalls caddying for Msgr. and the Bishop at the Spring Lake Country Club. During these outings Msgr. would place his hands down [John Doe #36's] pants and fondle him; this resulted in Msgr. achieving sexual satisfaction from this activity. [John Doe #36] states that Msgr. never asked or encouraged [John Doe #36] to in any way touch or fondle him; he states that he was never raped. This abuse occurred repeatedly for many months. At some point Msgr. took [John Doe #36] to the rectory and wanted him to remove all of his clothing so that Msgr. could weigh him. [John Doe #36] refused[,] and it was after this incident that he told his parents.

[*Id.*]

(25) FR. RICHARD JOSEPH LAWIE

Born: December 21, 1943

Ordained: June 7, 1969

Died: April 14, 2022

Fr. Richard Joseph Lawie was born in Muskegon, Michigan, on December 21, 1943, and was ordained to the priesthood on June 7, 1969, at the Cathedral of St. Andrew in Grand Rapids. (App'x RJL#1, "Funeral arrangements for Father Richard Lawie," Diocese of Grand Rapids, April 14, 2022.)¹⁸ Fr. Lawie died on April 14, 2022. (*Id.*)

In an envelope addressed to "Bishop Rose" and marked "Confidential," found among loose miscellaneous documents, and not from the Fr. Lawie file, two handwritten notes were found, one to "Bishop," dated March 21, 2001, signed by "SP," believed to be Sr. Patrice, and the other written by an unknown author about a meeting with "[John Doe #52]," and VAC Pat Hawkins. The following is written in the first note by "SP:"

Bishop-

[A psychologist] called. He talked to [John Doe #99]. The essence of the phone call was his ([John Doe #99]) client was anally raped 2X by Fr. L. and he finds his client is believable. Fr. L. is not admitting to these actions.

I also passed on this message to Msgr. Terry [Stewart].

[App'x RJL#2, Note from SP to Bishop, dated March 21, 2001.]

The undated second note, consisting of two small pieces of paper, had the following written on same:

Meeting with [John Doe #52] & Pat Hawkins.

[John Doe #52] [believed to be John Doe #52] was alone, good vacation (2 wks), gaining strength. Sound much better. Going to carry on in life (without Church). With support of friends, will carry on. Will [word illegible] legal costs & go public.

[Word illegible] by May 1.

Fr. Lawie admit to rape.

Letter was legal letter.

Is in touch with attorney & advocacy group.

¹⁸ <https://grdiocese.org/?s=lawie> (last accessed November 10, 2025).

Was letter beginning or final.
At Thanksgiving – St. James
Asking help

[App'x RJI#3, Unsigned, undated handwritten note regarding meeting with "[John Doe #52]" and Pat Hawkins pp 1–2.]

In a document dated February 15, 2002, titled "Sexual Misconduct Cases: Status for team Review[.]" found with other VAC documents, the following is written about Fr. Lawie:

JN [believed to be Fr. John Najdowski] approached by [John Doe #52] regarding incident with RL [believed to be Fr. Richard Lawie] several years ago. Was a one-night event in Holland, at rectory, summer 1989. RL visited [John Doe #52] at his home three years ago and apologized. This eventually disturbed [John Doe #52]. He wanted assurance that RL is not active, and will not contact him again.

RR [believed to be Bishop Robert Rose] has long talk with RL, who was surprised and concerned that his visit had that effect. It was a very cordial visit. [John Doe #52] had family problems, and was actively gay well before RL met him. RL is willing to do whatever we suggest, even retire and simply do supply work. Told him we were not considering that.

In October 2001 [John Doe #52] approached JN: had told his father the story, and both were upset at RL's being assigned to a parish. Met with TLS [believed to be Msgr. Terrence L. Stewart] or [sic.] 10/12 and RJR [believed to be Bishop Robert J. Rose] on 10/13. Want assurance of RL's safety through [John Doe #99], and money to bring [John Doe #52] back to "ground zero." Promised we would be in contact with [John Doe #99], and would discuss finances with advisors.

In February (2001) SMP and TLS presented letter to [John Doe #52], offering up to \$50,000 for future therapy. Wanted much more for damages. [John Doe #99] no longer satisfied that RL is safe.

Pat Hawkins, our VAM, has met [John Doe #52] with SMP, and then met with him personally. We arranged contact for [John Doe #99] talk with Dr. Green of Chicago, RL's longtime therapist. Attorneys are now involved. [Witness #55] wrote to RR in July, 2001, requesting rapid settlement in usual terms, and much attention to [John Doe #52] by diocesan officials – weekly or more frequent calls, etc. Still the threat of going public, which [Witness #55] does not want to happen. RR wrote back, explaining that all was now in hands of attorneys, and we would not contact [John Doe #52] personally without his and attorneys'

permission. His attorneys have received answers to all q's by Dr. Green. No word from anybody since then. We are still paying (expensive) counselling with [John Doe #99] and his wife. RL has taken lie detector test.

[App'x RL#4, Notes titled, "Sexual Misconduct Cases: Status for team Review," dated February 15, 2002, p 2.]

Handwritten at the bottom of the above-quoted document was the following: "Polygraph for both on 2/27." (*Id.*) The file does not include information regarding the results of the polygraph tests.

In a July 16, 2002 letter that was found in another priest's personnel file, diocesan legal counsel wrote the following to Richard Weber:

In July or August of 1999, [John Doe #52] reported a homosexual encounter with Father Richard Lawie some time in the late 1980s. He was a least 19 and, perhaps, 24 or 25 at the time and was seeking counseling regarding his sexual orientation. There was an initial demand for \$1.8 million but[,] it appears that the case can be settled for \$100,000. Negotiations are ongoing. Slightly over \$12,000 in counseling fees have been reimbursed to date.

[App'x RJL#5, Letter from diocesan counsel to Richard Weber, dated July 16, 2002, p 1.]

On or about January 7, 2003, Fr. Lawie released the following public statement:

It is with great pain and regret that I have confessed to making an error in Judgment when I engaged in inappropriate behavior with an adult male friend more than 10 years ago. As a priest, I am responsible for setting Christ's example in our world, and I understand my behavior to be wrong.

Recognizing my poor judgment in this situation, I reported what occurred to the Diocese in 1993 and asked for assistance in counseling. I attended a residential counseling program out of state from 1993 to 1995[,] and I continue counseling today.

Over the past two years, I shared this situation with some colleagues and friends and members of my parish. I also asked the Diocese of Grand Rapids to support me in providing the other party involved with a financial settlement to assist in paying for his counseling costs.

Settling this issue was the best way to avoid further pain and humiliation and provide all of us an opportunity to continue the

healing process. I have discussed repayment with the Diocese[,] and I have already made strides in that direction.

I have talked with my parish council and greater parish community about what occurred and have asked their forgiveness. I have expressed my deep sorrow and regrets to the parish, that I may have caused them pain and unwanted scrutiny because of this error in judgment made so many years ago.

Throughout the past several years, I have continued spiritual direction and counseling. I will continue to seek forgiveness from God.

[App'x RJL#6, Memorandum from Mary Haarman to Clergy, dated January 7, 2003.]

On January 8, 2003, Bishop Rose issued the following press release:

Today, I accepted the resignation of Father Richard Lawie, pastor of Holy Redeemer Parish, Jenison, from his parish assignment effective Monday, January 12, 2003. Father Lawie admitted to an inappropriate relationship with an adult that occurred more than 10 years ago.

[App'x RJL#7, Statement by Bishop Robert Rose, Diocese of Grand Rapids, dated January 8, 2003.]

According to a February 1, 2023 obituary from the diocesan website, Father Lawie “was granted long-term disability status on Feb. 1, 2003.”¹⁹ It is not clear whether he had any more pastoral assignments after this date.

In or around early December 2006, John Doe #28 contacted the Diocese of Grand Rapids, regarding allegations of sexual abuse, and VAC Edgar Donatelli emailed John Doe #28 in response to same on December 5, 2006, expressing his “deep sympathy” for the sexual abuse John Doe #28 experienced and apologizing for the pain John Doe #28 had to have endured “all these years.” (App'x RJL#8, Email from Edgar Donatelli to John Doe #28, dated December 5, 2006.) VAC Donatelli also recommended that, because John Doe #28 resided in California, the VAC in the Diocese of Sacramento personally meet with John Doe #28 and forward his or her report to VAC Donatelli. (*Id.* at 2.) VAC Donatelli also wrote that, after receiving and reviewing that information, the diocesan policy was to assist with counseling expenses, if same were desired. (*Id.*) John Doe #28 replied and agreed to the

¹⁹ <https://grdiocese.org/funeral-arrangements-for-father-richard-lawie/> (last accessed November 10, 2025).

process, but he requested that it be commenced after Christmas. (App'x RJL#9, Email from John Doe #28 to Edgar Donatelli, dated December 6, 2006.)

In a letter dated March 29, 2007, to VAC Donatelli, Esther Castillo, pastoral care coordinator for the Diocese of Sacramento, summarized her meeting with John Doe #28, regarding alleged incidents of inappropriate sexual behavior that occurred in the 1950s. (App'x RJL#10, Letter from Esther Castillo, LCSW, Pastoral Care Coordinator, to Ed Donatelli, Victim Assistance Coordinator, dated March 29, 2007.) Castillo wrote the following:

I received a request from you on January 29, 2007 asking me to follow up with [John Doe #28] as he had made contact with you and reported an incident of inappropriate sexual behavior from his parish Priest in the late 1950's. [John Doe #28] stated that he was now residing in Sacramento[,] and he would be willing to speak with someone there, thus prompting the call to me.

I met with [John Doe #28] on February 2, 2007. He stated that this was very difficult for him as he had only spoken to his wife about this and that was after 20 years of marriage when they were having marital problems. He spoke openly, at times noticeably shaken, about the events that began in the late 1950's when he was about 11 years old.

He stated that these incidents involved a Priest named Stanislaus Bur, [see entry no. 8 above] at St. Rita's Church in Maple City, MI and a Seminarian by the name of Richard Lawie. He remembers that he was first invited to spend time in the Rectory at Saint Rita's Church, and remembers once spending a week there with Fr. Bur. He remembers that Fr. Bur invited him to sleep with him[,] but he can't remember the details but does remember saying no. He also stated that he was invited by Fr. Bur to accompany him to work on Fr. Bur's brothers['] ranch in Pellston, MI. He believes he went there about three time[s]. He said that Fr. Bur would "skinny dip" and would invite him to do the same. He said that Fr. Bur would take a bar of soap in the water and would masturbate in front of him and would try to get [John Doe #28] to touch him or to also masturbate. He said that Fr. Bur would expose himself to [John Doe #28] and would touch him inappropriately.

In his last visit to the farm[,] Richard Lawie went with them. [John Doe #28] stated that he had to share a bed with Richard and one night he woke up and Richard had [John Doe #28's] penis in his hands. He said he jumped up out of bed and told him, "I don't want you to do that, I'm not like that." He said that he left him alone after that[,] but he witnessed repeated incidents of inappropriate behavior between Fr.

Bur and Richard. [John Doe #28] believes that he was ‘being set up’ to become a homosexual. He said that this resulted in many years of self doubt about his sexuality.

[*Id.* at 1–2.] [Emphasis in the original.]

In the same March 29, 2007 letter to VAC Donatelli, Castillo wrote that John Doe #28 desired to see a therapist, and Castillo believed that “[John Doe #28] could benefit from treatment and that treatment would allow him to bring some closure to this very unfortunate event in [his] life.” (*Id.* at 3.) Castillo contacted a few therapists in the Sacramento area and offered to “monitor [John Doe #28’s] treatment.” (*Id.*)

In a memorandum dated April 18, 2007, VAC Donatelli advised Msgr. William Duncan that John Doe #28 alleged that, when he was sexually abused by Fr. Lawie, then Seminarian Lawie, John Doe #28 was 14 or 15 years old, and Seminarian Lawie “was about his same age, maybe one or two years older[.]” (App’x RJJ#11, Memorandum from Edgar Donatelli to Msgr. William Duncan, dated April 18, 2007.) Consequently, it did “not appear that this is a situation that comes under the Charter,” (*id.*), apparently because it occurred while Lawie was also a minor or because it occurred while Lawie was a seminarian.

**(26) FR. DAVID EUGENE LE BLANC
(ON BISHOP ACCOUNTABILITY SITE.)**



Born: February 20, 1935

Ordained: June 3, 1961

Faculties removed: January 2, 2007

Died: August 20, 2019

Fr. David Eugene LeBlanc was born in Cheboygan, Michigan, on February 20, 1935, and was ordained to the priesthood on June 3, 1961, at St. Andrew's Cathedral in Grand Rapids, Michigan. (App'x DEL#1, Priest information and appointment sheet.) Fr. LeBlanc's priestly faculties were removed on January 5, 2007, and he died on August 20, 2019. (*Id.* at 2. See also App'x DEL#2, Father David LeBlanc dies at age 84, Diocese of Grand Rapids.)²⁰

In relation to a Review Board from June 16, 2006 meeting, a one-page, undated typewritten chronology of events regarding Fr. LeBlanc references allegations by John Doe #53:

8/18/93 Incident report/interview with [John Doe #53] – referred by his spiritual director; when he was in 5th grade, age 10 or 11, invited by Father LeBlanc to stay in the rectory for a long weekend; invited to sleep with Father LeBlanc in his bed; took off their clothes for “sex instruction”; nothing happened because phone rang and [John Doe #53] put his pajamas back on; next night, went to an explicit R-rated movie; next day took a shower together and Father LeBlanc soaped me up and “rubbed me down”; six years later, mother died and making funeral arrangements when Father LeBlanc asked about his “love life” and stated that lots of kids had stayed with him in the rectory since [John Doe #53] had.

[App'x DEL#4, Chronology of events regarding Fr. David LeBlanc.]

²⁰ <https://grdiocese.org/father-david-leblanc-obituary/> (last accessed November 10, 2025).

In that same typewritten chronology of events, the author or someone else handwrote that the above-quoted alleged incidents “took place in 1971.” (*Id.*) The chronology of events had an entry for October 13, 1993, the day on which Bishop Robert Rose wrote a letter to John Doe #53, advising that Fr. LeBlanc wished to meet with John Doe #53 “to clarify what happened and apologize to you for having hurt or offended you in any way.” (*Id.*)

Inside an envelope from the “Office of the Bishop,” marked “F: Fr. LeBlanc, Personal & Confidential, To be opened by Bishop or his delegate,” and initialed and dated January 12, 1999, by Bishop Rose, were found an undated and unsigned, typewritten letter to John Doe #53, which appears to be the letter referenced above from Bishop Rose, and a handwritten note of Bishop Rose, dated October 22, 1993, regarding John Doe #53. (App’x DEL#5, Envelope from the Office of the Bishop regarding Fr. LeBlanc, dated January 12, 1999.) In the letter to John Doe #53, appearing to be from Bishop Rose, the following was typewritten, in part relevant:

I am writing to update you on the matter that we discussed when you visited me at my home.

As I had told you, I discussed the matter at length with my advisers the next time we were together. After that I met for a lengthy discussion with Father LeBlanc.

One result of our meeting was that Father LeBlanc would like very much to meet with you and discuss the matter face to face. He would like to clarify what happened, and apologize to you for having hurt or offended you in any way. He would be willing to meet you in Chicago or here in Grand Rapids.

It is my feeling that the meeting could be helpful to both of you, [John Doe #53], if you are willing. However, my advisors and I agree that the meeting should not be with just the two of you. It would be much better to have someone else present, preferably a professional person with the proper background for helping the two of you work through this difficult matter. We would be happy to arrange for that third person.

[App’x DEL#6, Letter to John Doe #53, undated and unsigned, appearing to be typewritten by Bishop Rose.]

The second document found inside the envelope from the “Office of the Bishop,” appearing to be handwritten by Bishop Rose and dated October 22, 1993, also regarding John Doe #53, read as follows:

[John Doe #53] seems in good spirits. Miles Jesu was not what he expected, and he simply left. Now he is going to be at Marytown (next

to Mundelein) for a six month's associate program, to see if he has a vocation to the OFM Conventuals. He knows Fr. [illegible] and Fr. [illegible]. He is looking for community. I told him to check it out well, and not to rule out diocesan priesthood.

[John Doe #53] agreed very willingly to meet with DEL. He leaves early on Friday 10/29, so as will try for 10/25-28 or else 12/20-1/2, when he is home for Christmas. I said that Joan or I could get back to him.

[App'x DEL#7, Handwritten notes regarding John Doe #53, dated October 22, 1993.]

In an email letter dated December 22, 2006, Fr. LeBlanc wrote the following to Bishop Walter Hurley:

It has been two days and two sleepless nights since we had our conversation in which you told me that I was finished. I will try to get through this Christmas Season with my usual pastoral cheerfulness. The people deserve that from me. With every thank you card and every greeting, I feel like a phony.

I beg of you to stop or, at least slow down the process. I am sure that I deserve some due-process hearings with either civil or canonical experts to represent me. If this occurs after the publicity, it will be too late to save my reputation, the morale of our brother priests, and the scandal of the faithful.

I have shared your decision about me only with Bishop Rose. He was quite surprised with the change from our December 15th conversation in which I was to take an early retirement to the December 20th conversation when I was to be ousted in ignominy. I keep thinking of the Church which embraces the teachings of Jesus about forgiveness. I was forgiven through the Sacrament of Reconciliation and also forgiven by the victim, but the Church and the Diocese which I have served for forty five and a half years does not have the means or the willingness to forgive. There is either something wrong with the Charter or the interpretation of the Charter in my case.

Until I am supplied with the appropriate counsel who can guide me, I beg of you to revert back to the December 15th conversation in which I was to take an early retirement without publicity.

[App'x DEL#8, Email from Fr. Dave LeBlanc to Bishop Hurley, dated December 22, 2006.]

On January 2, 2007, Bishop Hurley revoked Fr. LeBlanc's priestly faculties, and by letter dated January 3, 2007, Fr. LeBlanc, "with great reluctance and a sense of injustice[.]" resigned his pastorate at Holy Family Parish in Caledonia, Michigan. (App'x DEL#9, Decree of Bishop Walter Hurley, dated January 2, 2007, and App'x DEL#10, Letter from Fr. David LeBlanc to Bishop Walter Hurley, dated January 3, 2007.)

Also on January 7, 2007, Bishop Hurley wrote the following in an email to John Doe #53, in part pertinent:

I have not met you and am somewhat familiar with you thorough my conversations with Bishop Rose. I have been the Bishop of Grand Rapids since August 2005. I am sadd[e]ned that I must communicate with you in this way and about this matter. Through my review of our files and subsequent inquiries, I am aware of the incident involving Fr. David LeBlanc. It had been our hope (and I believe yours) that this was behind us. Bishop Rose had advised me that you did not want anything to happen to Fr. LeBlanc because of this matter. The diocese had tried and hoped to respect your wishes.

Unfortunately, with the issuance of the Charter for the Protection of Children, I, as the bishop, have no alternative but to undertake certain actions. The Charter is law for the Church and I must now, because of what happened, remove Fr. LeBlanc from the ministry in accord with the provisions of the Charter. The issue of abuse is an especially serious and tragic matter. There is the possibility that there may be other victims out there[,] and we must help them if there are. Hopefully there are not. I know of your concern for him and that you did not wish this to happen. I would prefer not to do this if that were possible. Until the issuance of the Charter[,] it was possible for a bishop to address this matter in different ways.

[App'x DEL#12, Email from Bishop Walter Hurley to John Doe #53, dated January 7, 2007.]

In an email dated January 8, 2007, John Doe #53 replied to Bishop's Hurley's email as follows:

I am more than surprised to receive this e-mail concerning this topic. In brief I support you in what you need to do. I have thought about the NCCB's decision to remove priest[s] from active ministry because of past child abuse and was surprised that Fr. LeBlanc was still active. My intention when I brought this to Bishop Rose was not to create a scandal but to address the problem and make sure that it was not happening (nor had happened) to others. I still do not know the truth

of this for certain. I wanted Fr. LeBlanc to receive help and healing with this tragic situation. If he needs to be removed[,] then I can only accept it as God's will.

However, I do want to thank you and Bishop Rose for your courage to solve this problem in the correct way. Sweeping it under the rug would have resulted in disaster. Light needs to be shined into the darkness of sin. This can be done without dragging the Church through the mud. I do not feel troubled by your contact but pleased that you are performing your duties as your office requires.

[App'x DEL#13, Email from John Doe #53 to Bishop Hurley, dated January 8, 2007.]

On January 7, 2007, Bishop Hurley announced Fr. LeBlanc's removal from active ministry to the Holy Family Parish parishioners, and, on the following day, he wrote letters to the priests of the Diocese, also informing them of the removal. (App'x DEL#14, Letter from Bishop Walter Hurley to Member of Holy Family Parish, dated January 7, 2007; App'x DEL#15, Letter from Bishop Walter Hurley to Monsignor/Father, dated January 8, 2007.) In both letters, Bishop Hurley wrote: "Late last week, I permanently removed Father David LeBlanc from active ministry as he confirmed to me an incident of sexual abuse of a minor that took place in Muskegon in 1971." (*Id.*) On January 9, 2007, the Diocese of Grand Rapids issued a press release that announced Fr. LeBlanc's permanent removal from public ministry. (App'x DEL#16, Diocese of Grand Rapids press release regarding Father David LeBlanc, dated January 9, 2007.)

In a letter dated January 10, 2007, Fr. LeBlanc wrote the following to the parishioners of Holy Family Parish:

By now, either through this letter, the bishop's letter, the weekend Masses or through the media, you know that I can no longer be your pastor because of an abuse of a youngster.

I am ashamed that[,] in 1971, I was involved in sexual abuse with a young boy who was in my care for one night. I was immodest with him and embarrassed him. Although there was no physical contact or physical coercion, my act would still constitute sexual abuse because it violated the sixth commandment.

In 1993, the victim reported to the Diocese what had happened to him. I was called in and admitted that what he said was true. I felt terrible that the abuse might have long term effects. I asked and was granted a meeting with the victim. We met in the chancery in the presence of a professional therapist. I was able to express my sorrow and he forgave me. Although it was awkward at first, we resumed a normal

conversation talking about the old days. The therapist asked if he felt he needed any therapy[,] and he said no. We embraced and, except for a couple of phone calls, we parted never to see each other.

On December 15, 2006, I went to see the Bishop about retiring in June or July. Much to my surprise, he brought up the abuse that I thought was resolved. He said that he was reviewing old files. The victim did not re-contact the diocese nor has anyone else. The Bishop said that according to the Charter for the Protection of Children and Young People, he must remove me from ministering in the priesthood. At first, he thought I could move my retirement up to the end of February and leave quietly. In our next meeting on December 20, he decided that he must make what happened public in accordance with the Charter.

As for the parish, a new messenger will eventually be sent to preach the good news. Like all of us, he will [be] flawed. The first messengers were flawed also. Weddings will still happen. Funerals will occur, etc. Until a new pastor is sent[,] please address all calls to the parish office.

As you know, I am on vacation right now (planned since returning from vacation last year). I will let you know through the bulletin where I will be living. Because I have received God's forgiveness through the Sacrament of reconciliation and the victim's forgiveness, I was able to move on and enjoy my ministry. My priestly ministry has been like my spouse. I know what many of you, whom I have counseled after the loss of your husband or wife, are going through. I have just lost my wife (my priestly ministry).

Besides the loss of my ministry, I am devastated by the shame and scandal that I have brought on you and the wonderful community and the other communities I have served. Words cannot express my sorrow for the hurts that I have brought upon you. I know my prayers are heard. You will be in them always. I hope I am in yours. As of right now, I am no longer allowed to act as a priest, dress as a priest, and be addressed as a priest. I will continue to pray the Mass privately and help informally as a Catholic with a rather rich background. I will always be a priest at heart. No one can take that away from me.

[App'x DEL#17, Letter from Fr. David LeBlanc to Parishioner(s), dated January 10, 2007.]

In a four-page letter, dated September 13, 2007, James E. Hanson, AIC, ARM, Corporate Claims Manager, wrote the following regarding “[John Doe #53] vs. Grand Rapids, File: 000020-031565-PI-01:”

The claimants have contacted the Diocese of Grand Rapids stating Father LeBlanc sexually molested him when he was a minor in 1971. We are told LeBlanc invited [John Doe #53] to stay the weekend at the rectory, for a long weekend. LeBlanc asked [John Doe #53] to sleep with him in his bed, and they took their clothes off. Nothing happened that evening because the telephone rang and interrupted then [sic.]. The next day, they took a shower together, and LeBlanc allegedly rubbed [John Doe #53] down. LeBlanc admitted to the allegations. Criminal allegations have not been filed.

[App’x DEL#18, Letter from James Hanson, AIC, ARM, Corporate Claims Manager, dated September 13, 2007.]²¹

As part of this investigation, the Department received a tip from John Doe #54 on February 15, 2019, alleging that he was sexually abused by Fr. LeBlanc when John Doe #54 was 12 years old, and Department Special Agent David Dwyre interviewed John Doe #54 on February 26, 2019, and summarized John Doe #54’s allegations in his incident report, as follows:

[John Doe #54] stated [that] in the spring of 1999 he was 12-years-old and in the 6th grade at St. Vianney Catholic School, Wyoming, MI. He claimed that[,] during spring break of that year, he made a bomb threat and was suspended from school. While suspended, his family took him to meet with their priest, Father David LeBlanc, at the Holy Family Catholic Church, Caledonia, MI.

[John Doe #54] stated that during the meeting with Fr. LeBlanc, he was alone with him in the rectory at the church. The conversation initially was about the bomb threat, but eventually the topic became about girlfriends and masturbation. [John Doe #54] advised that he did not know what masturbation was at the time. Father LeBlanc, at some point in time, pulled out his genitalia and began masturbating his penis. He grabbed [John Doe #54’s] hand and placed it on his penis. Father LeBlanc opened [John Doe #54’s] pants and began fondling his genitalia, and they masturbated one another for a period of time. [John Doe #54] did not obtain an erection[,] and Father LeBlanc told him that it was good that he did not obtain an erection because it meant that he was pure and holy in heart. They eventually

²¹ It should be noted that page one of Hanson’s letter was not found, so it is unknown to whom the letter was addressed.

stopped touching one another and Father LeBlanc told [John Doe #54] that it was normal when parishioners meet with the clergy that they don't discuss what happens during the meetings.

[App'x DEL#19, Department of AG, Criminal Division, AG File No. 2018-02227975-A, March 12, 2019, p 2.]

The Department could not bring charges against Fr. LeBlanc for the alleged sexual abuse of John Doe #53 or the alleged sexual abuse of John Doe #54 because both were barred by the then-applicable statute of limitations before either the Diocese or the Department were made aware of the allegations. Additionally, Fr. LeBlanc died months after John Doe #54's report to the Department.

**(27) FR. BENEDICT J. MARCIULIONIS
(LISTED ON THE DIOCESE OF GAYLORD CREDIBLY-ACCUSED CLERGY
LIST AND THE BISHOP ACCOUNTABILITY SITE.)**

Born: Unknown

Ordained: 1943

Removed from ministry: 1981

Died: May 5, 2000

Fr. Benedict J. Marciulionis was ordained to the priesthood in 1943, was removed from ministry in 1981, and died in 2000. (App'x BJM#1, bishopaccountability.org regarding Fr. Benedict J. Marciulionis.) Fr. Marciulionis' name appears on the Diocese of Gaylord Clergy with a Substantiated Allegation of Sexual Abuse of a Minor List and on the Bishop Accountability website. (*Id.*; App'x BJM#2, Clergy with a Substantiated Allegation of Sexual Abuse of a Minor, Diocese of Gaylord, p 3.) Fr. Marciulionis also appears in the AG Report for the Diocese of Gaylord. See entry no. 15, Diocese of Gaylord Report.

On June 19, 2020, as part of the Attorney General's investigation, AG Victim Advocate Paul Carbini interviewed Jane Doe #26, after the Department received an email from Jane Doe #26 on May 27, 2020, alleging that she and her two sisters had been sexually abused by Fr. Marciulionis, commencing in 1969. (App'x BM#3, Interview with Jane Doe #26, by Paul Carbini, June 19, 2020, p 1.) Fr. Marciulionis was a priest ordained for the Diocese of Grand Rapids; however, when the Diocese of Gaylord was formed in 1971, he became a priest of that diocese. Jane Doe #26's alleged sexual abuse took place when Fr. Marciulionis was stationed at St. Mary Parish in Lowell, while he was still a priest of the Diocese of Grand Rapids. (*Id.*)

During the June 19, 2020 interview with VA Carbini, Jane Doe #26 said that she and her sister started spending more time with Fr. Marciulionis after the death of their father in February 1969. (*Id.*) Jane Doe #26's mother worked at night, and Jane Doe #26, the eldest of the three girls, was only eight years old, so Fr. Marciulionis babysat the girls overnight at the rectory. (*Id.*) Jane Doe #26's sisters slept in one bedroom, and Jane Doe #26 slept in Fr. Marciulionis's bedroom with him. (*Id.*) Jane Doe #26 alleged that the sexual abuse commenced with Fr. Marciulionis cuddling her, which "escalated to him rubbing and touching her." (*Id.*) "[Jane Doe #26] stated that she has blocked out a lot of what occurred during those nights but remember[ed] that she would curl up into a ball to try to prevent anything from happening." (*Id.*) After Jane Doe #26's mother stopped working at night, the girls ceased spending the nights in the rectory and moved into Jane Doe #26's grandparents' home. (*Id.*)

During that same June 19, 2020 interview with VA Carbini, Jane Doe #26 stated that, after her family moved in with her grandparents, Fr. Marciulionis would pick up the girls and take them shopping and have all three girls ride in the front seat

with him on the way. (*Id.*) When they got to the store, Fr. Marciulionis would give the girls money and send them in, two at a time, and have one of the sisters stay in the car with him. (*Id.*) When it was Jane Doe #26's turn to sit with him, "he'd tell her that he was going to take care of her, that he loved her, and everything would be okay." (*Id.*) "[Jane Doe #26] stated that at first Fr. Marciulionis would kiss her and touch her over her clothes[,] and it escalated to him doing this beneath her clothes as well." (*Id.*) Jane Doe #26 also alleged that Fr. Marciulionis took her on trips, one being to Chicago with another girl, and during that night they stopped "in front of a strip club to watch a woman dancing in the window." (*Id.*) On another trip, Fr. Marciulionis took Jane Doe #26, her brother, and a sister "up north," and during the night, her pants had been removed, and she woke up to her siblings playing doctor on her, touching her genitalia, while Fr. Marciulionis watched. (*Id.*)

At the end of their June 19, 2020 interview, Jane Doe #26 told VA Carbini that the alleged sexual abuse had a lasting impact on her. (*Id.* at 2.) She stated that she did not know how to have "a good relationship with a man throughout her life and has never enjoyed sex." (*Id.*) Jane Doe #26 stated that she also knew details of the alleged sexual abuse her sisters experienced, but she felt that it was their decision whether or not to disclose them in this investigation. (*Id.*)

(28) MSGR. JOHN A. MAKSYMOWSKI



Born: December 28, 1897

Ordained: May 19, 1929

Died: October 4, 1987

Msgr. John A. Maksymowski was born in Michigan on December 28, 1897, and was ordained to the priesthood on May 19, 1929. (App'x JAM#1, Obituary of Fr. John A. Maksymowski, Find a Grave, p 1.) Msgr. Maksymowski died in Grand Rapids on October 4, 1987. (*Id.*)

No in-scope file was found regarding Msgr. John Maksymowski; however, two documents were found, in separate files, regarding sexual abuse alleged by John Doe #55 in 1997.

In the first document, dated May 15, 1997, Msgr. Terrence Stewart wrote to Bishop Robert Rose and Sr. Patrice Konwinski, in part, the following:

[John Doe #55] came in to see me again today. He was the person abused at St. Adalbert in 1968 or so. We have just started to cover his counseling costs. He asked today if his wife could also get help. They both need counseling. I said we could probably help with her costs for a period of time and to have her see Jan Secord first and then would help if so recommended. He also asked about his past bills that are unpaid, his and hers. She had to stop because of their lack of money[,] and they have about a \$500 balance with the counseling agency. I suggested we might help with half the balance and they could work on the rest as they are able.

[App'x JAM#2, Message from Msgr. Terrence Stewart to Bishop Robert Rose and Sr. Patrice Konwinski, dated May 15, 1997.]

Attached to Msgr. Stewart's above-quoted message was a handwritten note, dated March 4, 1997, by an unknown author who wrote: "Report on accusation of [John

Doe #55] agt 'Msgr. Max' [illegible word] as altar boy 7th–8th grade. Referred to Jan D.S.” (App’x JAM#3, Unsigned handwritten note, dated March 4, 1997.)

In a letter dated July 16, 2002, diocesan legal counsel wrote the following to Attorney Richard Weber:

In March of 1997, the Diocese was advised by Mr. [John Doe #55] that he had been abused by a Monsignor John Maximowski [sic.] in the late 1960s. Monsignor Maximowski [sic.] died in 1987, and there was no way to verify the allegations. Slightly over \$9,000 in counseling fees have been paid and no claim is anticipated.

[App’x JM#4, Letter from diocesan counsel to Richard Weber, dated July 16, 2002, p 1.]

In a roster of priests assigned to St. Adalbert’s Basilica found in another file, it shows Msgr. Maksymowski served as pastor from March of 1935, presumably up to October of 1970, when the next pastor commenced his pastorate there. (App’x JAM#5, Roster of priests who served at St. Adalbert’s Basilica, at 1.)

(29) FR. JOHN WHALEN PATRICK MCGEE

Born: October 14, 1916

Ordained: March 19, 1943

Died: June 1, 1987

Fr. John Whalen Patrick McGee was born on October 14, 1916, in Grand Rapids, Michigan, and was ordained to the priesthood on March 19, 1943, at St. Andrew's Cathedral in Grand Rapids, Michigan. (App'x JWM#1, First priest information and appointment sheet.) Fr. McGee died at St. Paul's Rectory in Grand Rapids, Michigan, on June 1, 1987. (App'x JWM#2, Second priest information and appointment sheet.)

On August 12, 2021, Jane Doe #27 told diocesan VAC Allison Bush that she was sexually abused by Fr. McGee from 1957 to 1968, commencing when she was a fourth grader and ending when she was 21 years old, at St. Henry Parish in Rosebush, Michigan, and St. Pius Parish in Grandville, Michigan. (App'x JWM#5, Diocese of Grand Rapids Victim Assistance Coordinator Report, dated August 23, 2021, p 1.) When Jane Doe #27 was in fourth grade, her dog was killed, so her family took her to Fr. McGee to comfort her. (*Id.* at 2.) Jane Doe #27 stated that she would go to the rectory after school and stay there until 9:00 p.m. to 11:00 p.m., when Fr. McGee drove her home. (*Id.*) Jane Doe #27 stated that Fr. McGee raised her, and he was trusted by her family. (*Id.*) She loved him and thought he was a "wonderful priest." (*Id.*) Jane Doe #27 said she "learned as a child how to get his love and affection when I could get it." (*Id.*) Jane Doe #27 also stated that she and Fr. McGee had a routine:

"I would go to the rectory after school and he would take me home late. He would sit on the couch with his legs spread and say now tell the father of your heart how much you love him. He would hold me close and I could feel something hard but I didn't know what it was. I never saw his penis. I don't remember seeing Fr. McGee's penis. He would hold me and push me away and hold me again. He would say it is so good to have the love of my life so close to me in my life. He never used me as a servant or a slave. I helped him with the bulletin. He would have headaches at night and undo his pants. He was a fat man in t-shirt and suspenders. He would sit me on the radiator and I'd rub his head for hours. I didn't know differently. I did it through high school. Sometimes his headache would still be there[,] and he'd tell me about his day but never asked about my day." She explained that she was also required to shave his head and neck every week. "I was scared in the bathroom because of the moaning[,] and he would sometimes say I'm mad at you. If we got interrupted in the bathroom, he would throw the towel and blame me and slam the door. He would have erections but I didn't know what it was until I was 21. He's [sic.] then run to the

bathroom and stand over the stool and make noises. I'd ask him if he was okay. I didn't know about orgasms. He'd read poetry to me but my school work suffered. I never had time for me. I lived like a princess at the rectory until he had company and slam the door and tell me to be quiet. I'd just sit and wait until he was done. He'd read stories to me about the saints[,] and it kept me in line. He would say you always obey me because I'm the closest to God."

[*Id.* at 2–3.]

During the same August 12, 2021 telephone call with VAC Bush, Jane Doe #27 stated that, when she attended Central Michigan University, Fr. McGee was transferred to St. Pius Parish in Grandville. (*Id.* at 3.) She alleged that she would sneak out of where she lived, and Fr. McGee would pick her up. (*Id.*) Jane Doe #27 alleged that Fr. McGee did not touch her breasts, but he kissed her "on the lips all the time." (*Id.* at 4.) Jane Doe #27 stated that a young priest came to the parish, and Fr. McGee allegedly told Jane Doe #27 that the priest would take care of her, which she described:

We went to the bedroom and laid on the bed and he showed me his erect penis. He said if I put it in my mouth this priest would be in heaven. I didn't and then he said to take a nap. He did fall asleep. When he woke up, he said if I put it in my mouth, I would love it. I was no [sic.] naïve. This priest was close to my age.

[*Id.*]

During the same August 12, 2021 telephone call with VAC Bush, Jane Doe #27 stated that, when she was 21 years old, she realized that Fr. McGee didn't want her anymore; she knew she had been replaced. (*Id.*) "I told him Father this will be the last time and don't do to somebody else what you did to me." (*Id.*) Jane Doe #27 never went back. (*Id.*)

Jane Doe #27 advised VAC Bush that she had no intention to file a lawsuit against the Diocese; however, she did request that the Diocese reimburse her for the money she had spent on counseling during the preceding five years. (*Id.*) Jane Doe #27 wanted "the church to know and be responsible for sending such a sick man to a remote place." (*Id.*)

**(30) FR. MICHAEL GERARD MCKENNA
(ON BISHOP ACCOUNTABILITY SITE.)**



Born: May 7, 1946

Ordained: March 17, 1973

Removed from ministry: October 24, 2006

Died: October 26, 2023

Fr. Michael Gerard McKenna was born in Grand Rapids, Michigan, on May 7, 1946, and was ordained to the priesthood at St. Francis de Sales, in Holland, Michigan, on March 17, 1973. (App'x MGM#1, Priest information and appointment sheet, p 1.) Fr. McKenna's priestly faculties were revoked "to lead a life of prayer and penance" in December of 2006. (*Id.* at 2.) Fr. McKenna died on October 26, 2023. (App'x MGM#2, "Father Michael McKenna dies at age 79," Diocese of Grand Rapids Statement, dated October 26, 2023.) All reported incidents of sexual abuse occurred prior to the Diocese becoming aware of any allegations against Fr. McKenna.

On October 19, 1993, Fr. Terrence Stewart met with Fr. Gregory Heille, O.P., to discuss a telephone call that the latter received from John Doe #56 concerning some uncomfortable behavior John Doe #56 allegedly experienced with Fr. McKenna, which resulted in a follow-up meeting among Fr. Stewart, Fr. Heille, John Doe #56, and John Doe #56's parents on October 28, 1993. (App'x MGM#3, Memorandum from Father Stewart to File, Re: Allegations Against Fr. Michael McKenna, dated October 28, 1993, p 1.) During the second meeting, it was learned that John Doe #56 knew Fr. McKenna since John Doe #56 was a second grader in 1978 or 1979, when Fr. McKenna became the pastor in Greenville. (*Id.*) Fr. McKenna became a part of the John Doe #56 family, eating out together, going on trips, attending outings together, and going to Fr. McKenna's cabin. (*Id.*) Over time, Fr. McKenna "got exclusive" with John Doe #56 and "wanted to be with John Doe #56 a lot." (*Id.* at 1-2.) Fr. McKenna began to tell John Doe #56 his problems, something he and his parents thought to be inappropriate conversation with a 16-year-old boy. (*Id.* at 2.) John Doe #56 also recalled that Fr. McKenna hugged John Doe #56 in a manner that "was not quite normal," because the hugs were "too long" and "felt clinging." (*Id.*) "On one occasion Fr. Mike was massaging John Doe #56 on the front side from his neck down and John Doe #56 felt that if he didn't call a halt to

it[,] Fr. Mike's hands might have gone below the waist." (*Id.*) "[John Doe #56] stopped it before that happened." (*Id.*) This conduct made John Doe #56 feel uncomfortable. (*Id.*) Fr. McKenna also invited John Doe #56 to accompany him on out-of-country trips. (*Id.*) John Doe #56 began to feel that "that there was something not quite right about the friendship and was worried about how to break it off or get Fr. Mike to seek help for his personality problems." (*Id.*) John Doe #56 believed that Fr. McKenna sensed that John Doe #56 was distancing himself from Fr. McKenna, which caused Fr. McKenna to write John Doe #56 letters, feeling abandoned. (*Id.*) The John Doe #56 family wanted Fr. McKenna to get the "psychological help that he need[ed] to take a look at his life, his behavior and find wholesome ways to form appropriate friendships and fight depression." (*Id.* at 3.)

In early December 1993, Frs. Stewart and Weber met with Fr. McKenna, to discuss the concerns that John Doe #56 and his parents expressed to Fr. Stewart and Fr. Heille. (App'x MGM#4, Confidential Fax Message from Fr. Terrence Stewart to Fr. Gregory Heille, O.P., dated December 14, 1993.) Fr. McKenna was "shocked" to learn of the way his actions were perceived by the John Doe #56 family. (*Id.*) Fr. McKenna was informed that the John Doe #56 family did not want to be contacted by him and were "not comfortable with future involvement" with him. (*Id.*) "In addition[,] Father McKenna was told that he [wa]s to investigate a wholistic-psychological element as part of his up-coming sabbatical[.]" after which he was "to initiate sessions with a counselor on these issues and waive confidentiality so that the Bishop can monitor his progress." (*Id.*) Fr. McKenna agreed to these mandates. (*Id.*)

Several years later, in May 2002, John Doe #57 met with diocesan VAC Pat Hawkins and alleged that he had been sexually abused by Fr. McKenna, commencing in 1973 when John Doe #57 was 11 or 12 years old. (App'x MGM#5, Memorandum of Pat Hawkins Re "Meeting with [John Doe #57]," dated May 11, 2002, p 1.) In her report, VAC Hawkins wrote the following:

[John Doe #57] said that the abuse he will describe came at the hands of Father Mike McKenna. The year that it started was 1973, and he was then age 11 or 12, he says. He was an altar boy at the parish of St. John Vianney, his home parish at the time. He remembers that this abuse went on for some time, and he says that he clearly remembers that Father M drove a 1975 Nova, which would indicate that it went on for at least two years. On Fridays, he would go to the rectory, and they would go out for dinner. Then he would apparently stay there overnight. They had separate rooms, but he states that Father M would come in to his room and ask him if he could give him a "rub down." [John Doe #57] describes what he says was fondling, without direct masturbation, though there was touching through clothing of the genital area. Then, he says, the priest would ask him to return the favor. When [John Doe #57] did what was asked, and rub

the priest down, Father M would get an erection, he says, but he does not think anything more happened. Father M always asked first, and he says there was no force, or direct masturbation involved, though it was [a] total body massage. At the end of the weekend, Father M would always give him a \$100 bill. [John Doe #57] states that this was his first sexual experience.

[*Id.*]

During that same May 11, 2002 meeting with John Doe #57, VAC Hawkins asked him what the Diocese could do for him, and she summarized his response as follows:

He would like to know if Father M is still doing this to other boys. He would also like to confront the priest, and ask him why he did it to him? He wants to know what was the significance of the \$100 bills; was it to buy his silence? He also wants to know if the priest realizes the harm it did? And, [John Doe #57] wants to know if he will be able to get over it. He says now that he doesn't think he can get over it, but would like to cut that part out of his brain.

[*Id.* at 2.]

Toward the end of their May 11, 2002 meeting, VAC Hawkins advised John Doe #57 that counseling would be available to him. (*Id.*) She also stated that she would call Fr. McKenna to ascertain whether he would be willing to meet with John Doe #57. (*Id.*)

On May 21, 2002, Bishop Robert Rose wrote the following to Fr. McKenna:

I am writing with regard to the change of assignment that we have discussed in recent weeks.

You are hereby relieved of your responsibilities as Pastor of St. Mary's Parish, Big Rapids, effective July 10, 2002. I believe you have already informed your people that they will have a new pastor.

You have my approval to plan a program of rest and renewal, to last up to six months. You may discuss details of the program with me, or with Father Bill Duncan, Vicar General, if that is more convenient. I believe such a program will benefit you greatly, and ultimately, of course, the whole diocese.

[App'x MGM#6, Letter from Bishop Robert Rose to Fr. Michael McKenna, dated May 21, 2002.]

On August 26, 2002, VAC Hawkins wrote to Fr. McKenna and asked whether he would be willing to meet with John Doe #57 in person with “others present for support for each of you, as desired.” (App’x MGM#7, Letter from Pat Hawkins to Fr. Mike McKenna, dated August 26, 2002.) VAC Hawkins wrote that John Doe #57 had made allegations “about a relationship with you when he was a youngster” and wanted to discuss them with Fr. McKenna, “face to face.” (*Id.*) Fr. McKenna replied to VAC Hawkins in a letter dated November 15, 2002, and expressed a willingness to meet with John Doe #57, whom Fr. McKenna remembered “as a young friend.” (App’x MGM#8, Letter from Fr. Michael McKenna to Pat Hawkins, dated November 15, 2002, p 1.) Fr. McKenna also wrote that, although he held no animosity against John Doe #57, he disputed “portions of his allegations against” Fr. McKenna. (*Id.*) Fr. McKenna also wrote:

I sincerely regret [John Doe #57’s] hurt and pain. I certainly had no conscious intention to bring any of this about in his life. I don’t believe that I alone am responsible for all of [John Doe #57’s] struggles and setbacks in life. His family situation, early experiences, and personal decisions must also be taken into consideration.

As an ordained minister of healing and reconciliation, I would like to do whatever I can to help [John Doe #57] achieve this in his own life today. If I have regretfully been the cause of some of the hurt and pain in his life, I would look forward to this opportunity to apologize and ask forgiveness.

[*Id.* at 1–2.]

In a letter dated December 4, 2002, Bishop Rose wrote to Fr. McKenna and approved the latter’s request to extend his “time away from parish assignment” in the form of a medical leave, given the “situation” of the priest’s health. (App’x MGM#10, Letter from Bishop Robert Rose to Fr. Michael McKenna, dated December 4, 2002.) Bishop Rose also wrote that Fr. McKenna was “still under considerable stress with the responsibilities” for his father and sister, and, therefore, thought it best for Fr. McKenna to “refrain from taking on any supply work in the parishes or other institutions of the diocese.” (*Id.*) He also wrote that he wanted Fr. McKenna “to have a thorough evaluation and have full leisure to follow up on any recommendations that come from the evaluation.” (*Id.*) The bishop also expressed his appreciation for Fr. McKenna’s 30 years of priestly service in the Diocese. (*Id.*)

On January 4, 2003, a meeting was held among John Doe #57, Fr. McKenna, and VAC Hawkins. (App’x MGM#11, Memorandum of Pat Hawkins regarding meeting with John Doe #57 and Father McKenna, dated January 4, 2003, p 1.) During the meeting, Fr. McKenna stated that St. Vianney Parish was his first assignment after his ordination, and he served under Fr. Hoogterp (deceased), see entry no. 19, the

pastor, who asked Fr. McKenna to give John Doe #57 extra attention because the boy's "family was having some problems." (*Id.* at 2.) "Regarding the 'incidents' that John Doe #57 had reported in May of 2002, Father M stated that back rubs were commonplace in the seminary that he attended at Plymouth" and also at "Tech Retreats;" however, Fr. McKenna stated that inviting John Doe #57 to stay overnight in the rectory was 'poor judgment' and should not have happened." (*Id.*) Fr. McKenna denied having any intention to have sex or engage in sexual activity, and he strongly denied "any suggestion that he 'fondled' [John Doe #57] in any way." (*Id.*) Fr. McKenna also stated that he had contact with John Doe #57, when the latter was an adult, which included baptizing John Doe #57's child and going to John Doe #57's home for dinner on two occasions, during which times John Doe #57 never accused Fr. McKenna of sexual abuse. (*Id.*)

During the same January 4, 2003 meeting with John Doe #57 and VAC Hawkins, Fr. McKenna stated that, when Fr. Duncan first advised Fr. McKenna of John Doe #57's accusations, Fr. McKenna was "shocked." (*Id.*) "He said that he would not ever intentionally hurt [John Doe #57]." (*Id.*) He said he was "'sincerely sorry' for what he had caused John Doe #57, and ... he 'apologized' for it." (*Id.*) "He asked for 'forgiveness' and just wondered why [John Doe #57] had brought this up now." (*Id.*) With regard to John Doe #57's part of the conversation, VAC Hawkins wrote the following in her memorandum:

[John Doe #57's] questions were again, 'Why? Did I lie?' Father assured him that he did not lie. I explained that his perceptions were true. Father M then offered to help him in any way that he could. [John Doe #57] replied that he didn't know how at this time. There was a discussion of the value of counseling, and [John Doe #57] agreed that he would accept that.

Again, [John Doe #57] began to ask, "Why me? Was I cute? Was I vulnerable? Was it my family circumstances? Did I do anything to bring this on?" Father again assured him that it was not his fault in any way. [John Doe #57] stated more than once that he did not want anything to happen to Father M. Father, in turn, told him that that was out of his hands at this point. [John Doe #57] repeated that he did not want anything bad to happen to Father's priesthood, and Father again stated that it was out of their hands, and that [John Doe #57] should not be bothered about that.

Father McKenna again apologized to [John Doe #57], and said that he had no idea the effect that this had had on [John Doe #57's] life, and that "I did improper things, and it is not your fault."

[*Id.* at 3.]

On January 6, 2003, John Doe #57 called VAC Hawkins and stated “that he felt better after the meeting on Saturday.” (App’x MGM#12, Memorandum of Pat Hawkins, dated January 6, 2003.) However, he still desired to know why Fr. McKenna selected him. (*Id.*) John Doe #57 also told VAC Hawkins that he did not believe he was the only victim of Fr. McKenna. (*Id.*) John Doe #57 also informed VAC Hawkins that he desired counseling, and VAC Hawkins told him that the Diocese would pay for it. (*Id.*)

In a letter dated June 10, 2003, Fr. McKenna wrote to Bishop Rose and requested an “indefinite medical leave status.” (App’x MGM#13, Letter from Fr. Michael McKenna to Bishop Robert Rose, dated June 10, 2003, p 1.) Fr. McKenna requested the leave based primarily on his diagnosis of sleep apnea “in the severe category” that could “lead to a stroke or to a second heart attack, which would be fatal.” (*Id.* at 2.) By letter dated July 15, 2003, Bishop Rose granted Fr. McKenna’s request and asked Fr. McKenna “to continue to refrain from celebrating public liturgies during this time of leave.” (App’x MJM#14, Letter from Bishop Robert Rose to Fr. Michael McKenna, dated July 15, 2003.) Bishop Rose also wrote that he was grateful for Fr. McKenna’s willingness to meet with John Doe #57, writing that he thought it provided “a special opportunity for some healing to occur for both of you.” (*Id.*)

On February 18, 2004, diocesan VAC Edgar Donatelli spoke to John Doe #58, who alleged that, from about 1975 to 1978, Fr. McKenna sexually abused John Doe #58 when John Doe #58 was 12 years old to approximately 15 years old. (App’x MGM#15, Report from Edgar Donatelli to Fr. William Duncan, dated February 18, 2004.) John Doe #58 alleged that the sexual abuse, “which amounted to mutual masturbation,” took place in Muskegon and Grand Rapids. (*Id.*) “It began with fondling, then led to the mutual masturbation and continued with this activity throughout the period of abuse.” (*Id.*) John Doe #58 told VAC Donatelli that he was unable to report the alleged sexual abuse to his mother because she “had a positive relationship with Fr. McKenna and [John Doe #58] did not believe that she would have accepted his word on this, but he was also ashamed and afraid to do so.” (*Id.*) “[John Doe #58] finally was able to stop the relationship with Fr. McKenna[,] even though he was encouraged to continue it by McKenna.” (*Id.*) John Doe #58 stated that he wanted to get counseling to help him. (*Id.*)

On March 9, 2004, Fr. Duncan met with Fr. McKenna and advised him of John Doe #58’s allegations of sexual abuse. (App’x MGM#16, Memorandum from Fr. William Duncan to File, dated March 9, 2004.) “Fr. McKenna acknowledged knowing [John Doe #58] and having performed massages on him over a period of time but denied any mutual masturbation having occurred.” (*Id.*) Fr. McKenna was again encouraged to “pursue the psychological evaluation at Sacred Heart Mercy Health Center[,] and he agreed.” (*Id.*) Fr. McKenna expressed “feelings of hurt and anger at the diocese for not showing compassion towards him by staying in touch with him over these months.” (*Id.*)

About a week later, on March 17, 2004, Fr. McKenna wrote a five-page memorandum to Bishop Kevin Britt (Bishop Rose's successor), Fr. Duncan, Sr. Konwinski, Fr. Weber, Fr. Page, and Members of the Diocesan Review Board, requesting that the allegations made against him not be made public, and expressing his willingness to "live a life of prayer, penance and service[.]" (App'x MGM#17, Memo from Fr. Mike McKenna to Bishop Britt, *et al.*, dated March 17, 2004, p 5.) As noted below, the Diocese did not grant Fr. McKenna's request to keep the allegations private and, instead, released a press release in 2005 detailing the allegations and the reasons for Fr. McKenna's removal from ministry. In his May 17, 2004 memorandum, Fr. McKenna also wrote the following:

I have come to realize though that over the years, in some areas of my life, some of my personal actions, attitudes, and judgments have been questionable, harmful and even wrong and sinful. While nothing I may have done was out of maliciousness, I can see much more clearly now that some of my actions have caused harm and long-term hurt to some individuals.

For this, I am most deeply and sincerely sorry and ask the forgiveness of the Lord, my Bishop, my fellow priests, the parishes I have served and the individuals involved. My hope and desire is to work toward healing and reconciliation in whatever way and with whatever remaining years the Lord has for me.

The consequences of my actions have already begun. I have met with one accuser[,] and I feel that the process of healing and reconciliation is moving along there. It is my hope and desire to meet with the second accuser, to sincerely apologize, to humbly ask forgiveness, and to move forward the process of healing and reconciliation in that case as well.

In addition, Bishop Rose, following Diocesan policy in this matter, did not assign me to a new parish ministry and has requested that I not preside at public liturgies. Parish ministry and presiding and preaching at Eucharist are the two most important, meaningful, and passionate elements of my life. The burden of these losses has been devastating to me. I continue with the grief and pain.

I am not angry with God, Bishop Rose or my accusers. I know that there are difficult steps that must be taken in a most painful situation and time in the history of our church.

I am angry at myself for some instances of inappropriate activity, some bad judgments, my lack of observance and respect for boundaries in some relationships, and for hurting and harming some people that I

had considered friends. I am angry at the sad and humbling reality of my woundedness and sinfulness. I have some anger toward aspects of my later priestly formation and aspects of seminary environment that were inadequate or harmful and poorly prepared me for priestly life in the world.

[*Id.* at 3–4.]

On March 18, 2004, VAC Donatelli followed up with John Doe #58 to ascertain whether John Doe #58 had contacted a counselor and to review “the process of investigation” and clarify the details of John Doe #58’s initial report. (App’x MGM#18, Report to Fr. William Duncan from Edgar Donatelli, dated March 18, 2004.) John Doe #58 “clearly and without hesitating, stated that Fr. McKenna was sexually abusing him over the three year period when he was approximately 13–16 years of age, and the abuse took the form of mutual masturbation, he did not recall clearly about the mutual massages.” (*Id.*) John Doe #58 also alleged that, every time he was with Fr. McKenna, “there was drinking involved[.]” (*Id.*) John Doe #58 also told VAC Donatelli that John Doe #58 was “seeking a ‘father’ figure in Fr. McKenna, and that is what kept the relationship going as long as it did.” (*Id.*)

In a document titled “Confidential,” and dated March 19, 2004, devoid of an addressee, Fr. McKenna wrote the following:

After a time of reflection, digging into my memory and consulting personal historical records, I would like to state to the best of my knowledge and human memory:

- I never gave or received oral or anal sex to a minor child or youth, male or female.
- I never fondled a minor child or youth, male or female.
- I never engaged in mutual masturbation with a minor child or youth, male or female.
- I never slept in the same bed with a minor child or youth, male or female.
- I never purchased, read or possessed child or youth pornography, male or female.
- I never showed pornographic magazines, pictures or videos to a minor child or youth, male or female.

- I never provided alcohol or drugs to a minor child or youth, male o[r] female, for their use or to make them compliant.
- I never downloaded or viewed internet pornography of a minor child or youth, male or female.

I know in my heart and before God what I have or have not done in the past. I know that I never did nor would never do any of the above stated activities.

[App'x MGM#19, Confidential statement of Fr. Michael McKenna, dated March 19, 2004.]

Also on March 19, 2004, the Diocesan Review Board met to discuss, among other matters, the allegations made by John Doe #58, and acknowledged receipt of “a confidential, signed statement and a confidential memo re his history and abuse allegations” from Fr. McKenna. (App'x MGM#20, Handwritten notes of Diocesan Review Board meeting, dated March 19, 2004, p 1.) At that meeting, Fr. Duncan stated that he had a second meeting with Fr. McKenna regarding John Doe #58's allegations, and, during that meeting, Fr. McKenna admitted to engaging in masturbation with John Doe #58, after Fr. McKenna left Sacred Heart Parish and when John Doe #58 was 19 years old “and ready to go into the Marines.” (*Id.* at 2 and 3.) The consensus of the Review Board was that it needed additional information. (*Id.* at 4.)

In late May 2004, the Diocese received the psychiatric evaluation “regarding Father McKenna” from Sacred Heart Mercy Health Center, located in Alma, Michigan. (App'x MGM#21, Letter from Sister Marysia Weber, R.S.M., D.O., to Father William Duncan, dated May 25, 2004.) Neuropsychological testing was to be sent to the Diocese separately from the neurologist. (*Id.*)

On October 20, 2004, John Doe #59 telephoned diocesan VAC Ed Donatelli and reported a “highly unusual” experience John Doe #59 allegedly had with Fr. McKenna in 1978 or 1979 when John Doe #59 was 18 years old, and VAC Donatelli summarized John Doe #59's allegations, as follows:

I was enrolled at Grace Bible College, as a freshman at the time[,] and we were attending a retreat, a Charismatic retreat, at St. John Vianney Catholic Church. Fr. Mike McKenna was also taking part in this retreat, as one of the presenters. [John Doe #59] met and began a relationship with Fr. Mike at this time and was subsequently invited to dinner with Fr. Mike in Greenville. They had dinner at a restaurant in Greenville[,] which was more of a pizza place[,] and they continued to share their ideas and discuss what had gone on at the retreat. Fr. Mike then invited [John Doe #59] back to the parish house and in the

course of conversation, Fr. Mike asked [John Doe #59] if he would mind if Fr. Mike massaged his back, which [John Doe #59] allowed, although he thought it was highly unusual. In retrospect, [John Doe #59] blames himself for being so naïve [sic.], and took the blame for the incident all these years, but recently, with the help of counseling, was able to see that he in fact was innocent, and really not to blame. However, after Fr. Mike massaged [John Doe #59's] back, he asked [John Doe #59] if he would mind massaging Fr. Mike's back and somewhat reluctantly [John Doe #59] (thinking to himself, that this is a Catholic priest, who wouldn't do anything wrong) proceeded to massage Fr. Mike's back. In the course of the massage, Fr. Mike asked if [John Doe #59] would mind going lower on his body with the massage, and [John Doe #59] proceeded to continue to massage him (not touching Fr. Mike's penis, but [John Doe #59] recalls that Fr. Mike then seemed to express himself as though he were experiencing an orgasm). Shortly after this incident, [John Doe #59] drove back to Grand Rapids, and did not have any further direct contact with Fr. Mike, but [John Doe #59] received one or two phone calls from Fr. Mike, but there was no further contact.

[App'x MGM#22, Diocese of Grand Rapids Allegation Intake Form, dated October 20, 2004, pp 1–2.]

On October 26, 2004, Fr. Duncan met with Fr. McKenna to notify him that the Diocesan Review Board had met and recommended that the allegations against Fr. McKenna be referred to the Congregation for the Doctrine of the Faith and that Fr. Duncan would recommend to Cardinal Adam Maida (Archbishop of the Archdiocese of Detroit who was then also acting as apostolic administrator for the Diocese of Grand Rapids in the absence of a bishop) that “in his *votum* he request permission from the CDF to issue a penal precept against him which would impose a ‘life of prayer and penance’ permitting the celebration of Mass only in private, no clerical garb, no presenting oneself as a priest[.]” (App'x MGM#23, Memorandum of Fr. William Duncan to File, dated October 26, 2004.) Father Duncan also informed Fr. McKenna of John Doe #59's massaging allegation. (*Id.*) Fr. McKenna was also “warned that[,] in the event of any current infraction, it would be handled by the civil authorities.” (*Id.*)

On November 11, 2004, Cardinal Maida sent “the necessary materials of notification of allegations of sexual abuse of minors by the Reverend Michael G. McKenna” to the Congregation for the Doctrine of the Faith. (App'x MGM#24, Letter from Cardinal Adam Maida to Cardinal Joseph Ratzinger, Prefect, dated November 11, 2004.) In Cardinal Maida's *Votum*, he recommended that a penal precept be imposed, requiring Fr. McKenna to live a life of “prayer and penance,” and prohibiting Fr. McKenna from “publicly celebrating the sacraments, wearing

clerical garb or presenting himself publicly as a priest.” (App’x MGM#25, *Votum* of Cardinal Adam Maida, dated November 11, 2004, p 2.)

By letter dated March 21, 2006, the then newly-appointed bishop of the Diocese of Grand Rapids, Walter Hurley, was notified by the CDF that, “before proceeding to a final decision in this case, this Congregation wishes to know Your Excellency’s *votum* to this matter.” (App’x MGM#26, Confidential letter from Archbishop Angelo Amato to Bishop Walter Hurley, dated 21 March 2006.) Bishop Hurley replied to the Congregation’s request in a letter dated May 4, 2006, and expressed his gratefulness “that the Congregation has asked for my *votum* even though the case was submitted prior to my appointment.” (App’x MGM#27, Letter from Bishop Walter Hurley to Archbishop Angelo Amato, dated May 4, 2006.) Bishop Hurley also wrote the following:

I am aware of the various health issues that Reverend McKenna has encountered, both physical and psychological. Given the details and circumstances of the case there is no possibility that he could ever return to the exercise of any public ministry.

I would recommend the following solution in accord with Essential Norms, n. 8 b., namely

1. That he be permanently removed from public ministry and not permitted to celebrate Mass publicly or administer the sacraments or other priestly activities
2. That he not be permitted to wear clerical garb
3. That he not be permitted to publicly present himself as a priest.

This solution would allow him to remain in the clerical state but would protect the Church and the needs of the Church.

[*Id.*]

By letter dated October 5, 2006, the Congregation notified Bishop Hurley “that this Congregation is in agreement with the solution outlined by Your Excellency and, therefore, regarding Rev. McKenna’s priestly ministry you may apply the provision contemplated in the *Essential Norms*, n. 8 b.” (App’x MGM#28, Letter from Fr. Joseph Augustine DiNoia to Bishop Walter Hurley, dated October 5, 2006.) Consistent with this directive, on October 24, 2006, Bishop Hurley issued a precept to that effect, revoking Fr. McKenna’s priestly faculties and inviting Fr. McKenna to live a “life of prayer and penance.” (App’x MGM#29, Precept of Bishop Walter Hurley, dated October 24, 2006, pp 1–2.) In addition, Bishop Hurley mandated that Fr. McKenna do the following:

In view of the nature of your past actions, and to exercise diligent care to protect minors and others from potential lapses of behavior and to demonstrate an appropriate supervision, you are to provide a written monthly report of your personal activities to the Vicar for Priests. The format that report will take will be agreed upon mutually by you and the Vicar for Priests. In addition, you are to make at least quarterly personal contact with the Vicar for Priests to evaluate your situation. As with any priest of the Diocese, you are free to contact me at any time.

[*Id.* at 2.]

On December 5, 2006, Bishop Hurley announced in a press release that Fr. McKenna had been “permanently removed from ecclesiastical ministry in accord with the directives of the Congregation for the Doctrine of the Faith (CDF) and the provisions of the *Charter for the Protection of Children and Young People* and the *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*, effective December 5, 2006.” (App’x MGM#30, Diocese of Grand Rapids press release, “Regarding Father Michael G. McKenna . . .,” dated December 5, 2006.) The press release stated that, during the time Fr. McKenna was on a medical leave, “the diocese received allegations of sexual abuse with a minor involving Father McKenna dating back to the early years of his ministry.” (*Id.*)

On December 12, 2006, after reading a news account about Fr. McKenna’s removal from ministry, John Doe #60 called VAC Donatelli and alleged that he had been sexually abused by Fr. McKenna between 1976 and 1977, when Fr. McKenna was stationed at Sacred Heart Parish in Muskegon. (App’x MGM#31, Memorandum from Edgar Donatelli to Msgr. William Duncan, dated December 12, 2006.) “Over the course of time, Fr. McKenna made advances to him, touching him too closely, and on the last occasion[,] he was invited into Fr.’s bedroom[,] and while he was on the bed, Fr. came to the doorway masturbating[,] and when [John Doe #60] saw this[,] he made it very clear to Fr. that there would be none of that behavior and he did not have contact with him.” (*Id.*) John Doe #60 also thought others were involved with Fr. McKenna, but he did not provide any details. (*Id.*)

The statute of limitations had run on each of the potential criminal charges prior to the victim contacting the Diocese. Nevertheless, the Diocese still forwarded the allegations to the relevant county prosecutor’s offices for review. On December 12, 2006, the *Grand Rapids Press* published an article quoting officials from both the Kent County prosecutor’s office and the Muskegon County prosecutor’s office, who stated that they were precluded from bringing charges against Fr. McKenna, because the applicable statute of limitations had run. (App’x MGM#32, “Time ran out in priest case,” *Grand Rapids Press*, dated December 12, 2006, republished by *Mlive.com*, p 1.)

On January 13, 2007, the *Muskegon Chronicle* reported that John Doe #61 alleged that Fr. McKenna “had given him a ‘back rub’ that went too far during an overnight stay at the priest’s Muskegon-area residence during the mid-1970s.” (App’x MGM#33, “Defrocked priest’s victim wants apology,” *Muskegon Chronicle*, dated January 13, 2007, republished by *Mlive.com*, p 1.) John Doe #61 reportedly stated that, when Fr. McKenna invited him to stay the night, John Doe #61 was a 13-year-old altar server. (*Id.* at 2.) John Doe #61 alleged that other altar boys also spent nights at Fr. McKenna’s residence. (*Id.*) When John Doe #61 was there, Fr. McKenna acted as if his back were aching and allegedly said: “I live alone and can’t get anyone to give me a back rub.” (*Id.*) After John Doe #61 gave Fr. McKenna a bag rub, Fr. McKenna allegedly told John Doe #61 it was his turn for a massage. (*Id.*) “He started rubbing my back and then he started going lower, where my pants should be, and I freaked.” (*Id.*) John Doe #61 told Fr. McKenna that he wanted to go home to his mother, after which Fr. McKenna allegedly offered John Doe #61 some ice cream. (*Id.*) Fr. McKenna convinced John Doe #61 to stay the night, but no other incidents occurred. (*Id.*) It does not appear that John Doe #61 ever contacted the Diocese regarding the alleged sexual abuse.

In a letter dated November 9, 2007, diocesan legal counsel wrote the following to Patrick Haddad, of Kerr, Russell & Weber PLC:

[John Doe #62] alleges that, beginning in 1978 or 1979 (when he was 11 or 12 years old) and continuing until 1985, he was sexually abused on several occasions by Fr. Mike McKenna, a Grand Rapids Diocesan priest. The locations of these incidents included a cottage in Baldwin, Michigan; St. Charles Church in Greenville, Michigan; and at least one hotel. Your files will reflect that we have received other allegations against Fr. McKenna. The Diocese first learned of the matter when [John Doe #62] contacted our Victim Assistance Coordinator on January 29, 2007. No criminal case has ever been filed as a result of this allegation. [John Doe #62] has not requested payment or expressed any interest to file suit. He just wanted to file the report. He is not sure if he is interested in any counseling.

[App’x MGM#34, Letter from diocesan counsel to Patrick Haddad, dated November 9, 2007, p 1.]

On November 24, 2009, Witness #37 contacted the Diocese and reported that his son, a cognitively-impaired, 29-year-old man, was spending weekends with Fr. McKenna. (App’x MGM#35, Diocese of Grand Rapids Allegation Intake Form, dated November 24, 2009.) Witness #37 stated that his son “was very secretive about his weekends with Mr. Makenna [sic] and that his son told him that ‘Fr. Mike had weird interests in males’ but would ‘shut up’ when asked more about what he meant and would say ‘Fr. Mike is my friend and helps me out.’” (*Id.*) Witness #37 stated that his son “was at a mental age of about a 14 year old.” (*Id.*) Witness #37

also said that, when his son returns after having spent a weekend with Fr. McKenna, his son is “abusive and assaultive.” (*Id.*) John Doe #37 was concerned that Fr. McKenna might have been sexually abusing his son. (*Id.*)

On May 5, 2010, John Doe #6 emailed Msgr. Duncan and alleged that, in 1978 when he was 12 years old, he attended the St. Dominic Church festival where he fell and cut his hand. (App’x MGM#36, Diocese of Grand Rapids Allegation Intake Form, dated May 11, 2010, p 2.) He alleged that a priest took him into a house located behind the church to bandage his hand. (*Id.*) John Doe #6 alleged that the priest took him into a bathroom, where the priest molested John Doe #6 while the priest was masturbating himself. (*Id.*) On May 10, 2010, Diocesan VAC Deborah Nykamp contacted John Doe #6, and he identified the venue of the alleged abuse to be St. Dominic Church in Godwin Heights/Wyoming, but did not identify the priest. (*Id.* at 1.) However, in a letter written by John Doe #6’s attorney on November 1, 2012, to Bishop Hurley, the priest was identified as Fr. McKenna. (App’x MGM#37, Letter from Mitchell Garabedian to Bishop Walter Hurley, dated November 1, 2012, p 1.) In that letter, it was alleged that John Doe #6 “was sexually molested by Father McKenna between approximately 1975 and 1976 when [John Doe #6] was between approximately 9 and 10 years old.” (*Id.*)

On or about December 12, 2013, in addition to counseling, the Diocese paid John Doe #6 \$1,400.00 “in emergency fund assistance” to assist John Doe #6 with “housing and child support expenses;” on or about January 1, 2016, the Diocese paid \$1,500.00 “to address your medical expenses and provisions for your son;” and on or about July 20, 2016, the Diocese paid “\$1,500.00 as emergency assistance for your medical/transportation expenses and provisions for your son.” (App’x MGM#38, Letter from Msgr. William Duncan to John Doe #6, dated December 12, 2013; App’x MGM#39, Email from Msgr. William Duncan to John Doe #6, dated December 23, 2015; and App’x MGM#40, Email from Msgr. William Duncan to John Doe #6, dated July 20, 2016.)

On February 28, 2018, John Doe #6 wrote an email to Carl Apple, the diocesan Communications Director, that provided more details of the alleged sexual abuse. (App’x MGM#41, Email from John Doe #6 to Carl Apple, dated February 28, 2018.) John Doe #6 alleged that, while at the St. Dominic Church festival, he “took a nasty spill” on his bike “and got skinned up pretty bad.” (*Id.*) Fr. McKenna allegedly offered to “patch me up, so I followed him to the rectory.” (*Id.*) John Doe #6 alleges that, after Fr. McKenna put bandages on his wounds, Fr. McKenna removed John Doe #6’s “shorts and underwear and performed oral sex on” him. (*Id.*) Fr. McKenna allegedly had his pants and underwear down and made John Doe #6 stroke the priest’s penis, after which he “finished and ejaculated.” (*Id.*) John Doe #6 alleged that Fr. McKenna “made me promise to never tell anyone or God would never let me into heaven.” (*Id.*) After this alleged incident, John Doe #6 changed from an honor student into a failing student and beat up boys who appeared effeminate, and, over time, he acted out, committed crimes, got placed into foster care, and went

to prison. (*Id.*) At some point he told his grandmother about the alleged abuse, and she allegedly reported it to the Diocese, but, according to John Doe #6, nothing was done about it. (*Id.*) In the email to Apple, John Doe #6 also expressed his dissatisfaction about the way he was treated by the Diocese, after he reported the alleged sexual abuse. (*Id.*)

After the Department's investigation commenced, John Doe #6 emailed the tipline on June 14, 2019, and alleged that his grandmother reported the alleged abuse, and John Doe #6 and his grandmother met with Bishop Joseph Breitenbeck, who allegedly scolded John Doe #6 and told him to go to confession. (App'x MGM#42, Tip to the Attorney General tipline, dated June 14, 2019.) John Doe #6 wrote that he "was told that it was not rape, but a consensual homosexual act." (*Id.*) John Doe #6 also wrote that "McKenna performed oral sex on me, made me rub his penis and then brutally cornholed me. I was raped." (*Id.*)

(31) FR. EDWARD JOSEPH MIKE

Born: October 7, 1935

Ordained: December 20, 1961

Fr. Edward Joseph Mike was born on October 7, 1935, in Grand Rapids, Michigan, and was ordained to the priesthood on December 20, 1961, at St. Peter's Basilica in Vatican City. (App'x EJM#1, Priest Data and Appointment Sheet.) On July 1, 1970, Bishop Joseph Breitenbeck granted Fr. Mike permission to pursue studies on his own, and, in 1972, Fr. Mike received permission to move to inactive status and was believed to be married. (*Id.*) Fr. Mike died on July 9, 2025. (App'x EJM#2, Michigan Department of AG Incident Report, dated July 24, 2025, p 1.)²²

On May 3, 2010, Jane Doe #28 alleged that she was fondled by Fr. Mike, when she was 10 or 11 years old in the late 1960s. (App'x EJM#3, Victim Assistance Report, dated May 13, 2010.) Her allegations were summarized by diocesan VAC MaryAnne Kowalski:

[Jane Doe #28] was much calmer during her interview. She apologized for her outburst on the telephone. She was focused when I asked her to describe her history. She indicated that "[a] Fr. Mike at St. Peter and Paul church in the late 60's early 70's' had fondled her. She explained that it was so long ago[;] she had difficulty remembering details. She stated she was 10 or 11 years old. It was raining/snowing out side [sic.] and her clothes were very wet. "Fr. Mike took me in the church and fondled me there and in the church office and school on several occasions for the time period of about a month.["] She indicated she had not told anyone of the abuse at the time[.] "He was a priest[,] and I looked up to him." Later she did disclose the incidences to her mother[,] and "she blamed me." [Jane Doe #28] requested counseling from a Catholic counselor. I told her I would get back to her. [*Id.*]

VAC Kowalski left a message for Jane Doe #28 on May 12, 2010, advising that she "could now arrange the counseling for her." (*Id.*) The Diocese researched the priests who served at St. Peter and Paul Church at the time of the alleged sexual abuse by Jane Doe #28 and found that Fr. Edward Mike served in that timeframe.

²² See also <https://www.clarkfuneralchapel.com/obituaries/Edward-Joseph-Mike?obId=43556816> (last accessed November 10, 2025).

(App'x EJM#4, Email from Kowalski to Msgr. William Duncan, dated May 4, 2010.)²³

The Department of Attorney General investigators sought to interview Mike regarding these allegations in July 2025, but he had died. (App'x EJM#2.)

²³ See also <http://ssppgr.com/wp-content/uploads/2015/09/SS.-Peter-and-Paul-History.pdf> (listing Fr. Mike's assignment at St Peter and Paul from 1965-to-1968 and 1968-to-1970) (last accessed November 10, 2025).

(32) FR. DENIS P. NASH

Born: January 18, 1931

Ordained: June 5, 1954

Retired to senior priest status: July 19, 2000

Died: June 3, 2007

Fr. Denis P. Nash was born in Rossmore, Tahilla, County Kerry, Ireland, on January 18, 1931, and was ordained to the priesthood on June 5, 1954, in Grand Rapids, Michigan. (App'x DPN#1, Obituary of Fr. Denis P. Nash, MLive.com, dated June 3, 2007, p 1.) Fr. Nash retired to senior priest status on July 19, 2000, and died on June 3, 2007. (*Id.* at 1–2.)

On September 13, 1990, Jane Doe #29 wrote to Bishop Robert Rose and alleged that, after she lost a significant amount of weight, “Father Denis Nash of St. Dominic’s Parish, became interested” in her. (App'x DPN#2, Letter from Jane Doe #29 to Bishop Robert Rose, dated September 13, 1990, p 1.) Jane Doe #29 alleged that Fr. Nash hugged her “a lot” and told her “how good I looked.” (*Id.*) Jane Doe #29 alleged that, Fr. Nash gave her friendly kisses before and she “really didn’t think anything of it.” (*Id.*) One day after Mass, Fr. Nash asked her to help in the church office, which she did, and when she was leaving, Fr. Nash hugged and French-kissed her “and pressed his body as close to mine as he could possibly get.” (*Id.*) Jane Doe #29 said it felt good, but she knew it was wrong. Jane Doe #29 wrote, “[i]t felt kind of good, but at the same time I kept thinking I shouldn’t be doing this. I haven’t had much experience with men so in a way it was something new and exciting. For about a week or so I thought about it quite a bit, but when it didn’t happen again, I just tried to forget about it and figured it was never going to.” (*Id.*)

On September 1, 1990, Jane Doe #29 attended a wedding, and, afterward, Fr. Nash allegedly asked Jane Doe #29 if she “wanted to come over for a little kiss.” (*Id.* at 2.) She told him yes, and the following allegedly occurred:

When we got there[,] he sat on the couch and told me to sit down. Then he put his arm around me and started kissing me just like he had last time. He also was squeezing my breast. When we stopped[,] I asked him if he was sure this was okay and told him it scared me. He said why, who is it hurting? Then he kissed me again and this time pulled me on top of him. After a while he said we better stop for now. He said that once in a while wouldn’t hurt anything. I told him I never had a boyfriend before[,] and he said we could be boyfriend and girlfriend. I said I wasn’t sure that was a good idea. He just smiled and kissed me again.

[*Id.*]

In the same September 13, 1990, letter to Bishop Rose, Jane Doe #29 wrote that she wanted to get “this straightened out” with Fr. Nash, but “ended up taking some pills and drinking nearly six bottles of wine.” (*Id.*) Jane Doe #29 did not wish to get Fr. Nash in trouble, but she believed he needed help in the form of counseling and hoped he would not repeat his alleged behavior and hurt someone else. (*Id.*) Jane Doe #29 also requested that Fr. Nash be transferred away from her parish. (*Id.*)

The full text of the September 13, 1990, letter provided as follows:

9-13-90

Bishop Robert Rose,

I lost a lot of weight over the last year. I went from 300 pounds to 139. After I lost the weight, Father Denis Nash, of St. Dominic’s Parsh, became interested in me. He would hug me a lot and tell me how good I looked. I thought he was just proud of me for what I had accomplished. Then one day after church he asked me to go in the office and fix a page that was torn in one of the hymn books. I did, and when I came out he was waiting at the door. He thanked me and gave me a hug and what I thought was going to be a friendly little kiss. This had happened before and I really didn’t think anything of it. Instead, he stuck his tongue in my mouth and pressed his body as close to mine as he could possibly get. It felt kind of good, but at the same time I kept thinking I shouldn’t be doing this. I haven’t had much experience with men so in a way it was something new and exciting. For about a week or so I thought about it quite a bit, but when it didn’t happen again I just tried to forget about it and figured it was never going to. That was at the beginning of May. September 1 I was at a wedding, and after that he asked me if I wanted to come over for a little kiss. I said yes, which is why I’ve been thinking it as all my fault. When we go there he sat on the couch and told me to sit down. Then he put his arm around me and started kissing me just like he had last time. He also was squeezing my breast. When we stopped I asked him if he was sure this was okay and told him it scared me. He said why, who is it hurting? Then he kissed me again and this time pulled me on top of him. After a while he said we better stop for now. He said that once in a while wouldn’t hurt anything. I told him I never had a boyfriend before and he said we could be boyfriend and girlfriend. I said I wasn’t sure that was a good idea. He just smiled and kissed me again. Sunday, September 9, I decided I had to talk to him and get this straightened out. I was going to have a few drinks to get my courage up. I ended up taking some pills and drinking nearly six bottles of wine. I was so torn apart by this that I didn’t want to feel anything. I thought I’d be better off dead than feeling this way. After

the first time I started eating like crazy and gained a lot of weight back. I didn't understand why and so I started seeing a psychologist. I didn't know until now that it was the guilt that was making me depressed and when I'm depressed I eat. This time I drank and took pills. My brother ..., my friend ... and my psychologist ... are the only ones who know about this and they're not going to tell anyone. I don't want anyone to know. I'm not trying to get him in trouble, but I think he needs help. I don't want him to hurt anyone else. I think he needs some kind of counseling. I would also like to ask that he be transferred to another parish. It's not right that I should he to leave, but there's not point in even going to church where he is. It would just be a mockery. I hope that I have explained things well enough and that you will take care of it as soon as possible. For my own peace of mind I need to know what's going to happen.

On September 19, 1990, Fr. Stewart and Msgr. Ancona met with Jane Doe #29 and Jane Doe #29's friend, Witness #38. (App'x DPN#3, Five pages of handwritten notes on legal paper, appearing to be written by Fr. Stewart, Undated, p 2.) In what appears to be the handwriting of Fr. Stewart, the notes state that "[i]t was our intention to indicate the grave concern the Diocese had over this matter and to offer whatever help and assistance we could to [Jane Doe #29] and do whatever possible to rectify the cause of the problem." (*Id.*) In what appears to be in the handwriting of Fr. Stewart, the following notes from the meeting were written:

We learned that after the May kissing incident [Jane Doe #29] began to change in appearance and attitude. She was troubled and depressed. She told [Witness #38] [her friend who attended the meeting with [Jane Doe #29] and the Monsignors] of this this [sic.] and was told she'd probably get over it. She began to eat more and gain[ed] weight again.

After the September incident[,] [Jane Doe #29] was deeply distressed[,] and in her attempt to go have it out with Father Nash[,] took pills and six bottles of wine. Suicide was indicated as a feeling she had. She was found in her home in terrible condition – her bladder and bowels lost control[,] and she was gravely sick. [Witness #38] assisted her and [Jane Doe #29] was able to vomit some of the chemicals she had ingested. She was not taken to a hospital however.

Soon after this event [Jane Doe #29] began counseling with [a counselor]. She felt very guilty and responsible. She was depressed, missed work some days and felt she was no longer comfortable at St. Dominic's. She quit the choir, stopped bringing an older woman to Mass.

[*Id.*]

From the same September 19, 1990, meeting, Fr. Stewart also wrote the following in his notes:

[Jane Doe #29's] father was told of the problem. He is a life-long member of the parish[,] since conversion at the time of his marriage to [Jane Doe #29's] mother. The mother died rather recently. The father went in anger to confront Fr. Nash with the affair. At first Fr. Nash treated it as nothing very significant but when pressed[,] admitted to the various improper actions. He finally admitted to the seriousness of it all and begged the father's forgiveness and asked to talk to [Jane Doe #29] about the matter. [Jane Doe #29] wasn't willing to face Fr. Nash anymore.

The perceptions Msgr. Ancona and I had of this young woman was that she was honest, was a trusting soul, rather simple and innocent with no experience with men. We sensed that the "trauma," as [Witness #38] called it, was real and had severe consequences in [Jane Doe #29's] life and emotional well-being.

The sense of anger and even hostility towards priests and the Church were also voiced by [Jane Doe #29] and also by [Witness #38]. There were some veiled hints that if action isn't taken on this and soon that [Jane Doe #29] would bring the matter out into the open more. Specifics weren't mentioned.

Msgr. Ancona and I did our best to convey our honest concern for [Jane Doe #29]'s well-being and the willingness of the Church to do whatever we can to help her and get the problem with Fr. Nash resolved.

We probed the possibility that these incidents were the result of alcoholism. [Jane Doe #29] said that Fr. Nash had not been drinking at those times. [Witness #38] said she had seen Fr. Nash intoxicated several times in her CCD classes and that it is common knowledge that Fr. Nash "likes his liquor." Among parishioners she said that at any parish events, if Fr. Nash is involved, you can count on there being an open bar.

It was our sense that these sexual contacts were not directly due to alcohol. Whether alcoholism or personality traits associated with alcoholism are factors isn't clear yet.

[*Id.* at 3.]

On September 20, 1990 (the following day), Fr. Stewart and Msgr. Ancona met with Fr. Nash "to tell his side of the story," after first allowing Fr. Nash to read the letter Jane Doe #29 wrote to the bishop. (App'x DPN#4, Three pages of handwritten notes

appearing to be written by Fr. Stewart, dated September 20, 1990, p 1.) Fr. Stewart wrote the following in his notes from that September 20, 1990, meeting:

She did lose weight – he knew the family very well since back in his St. John Vianney days – the relationship with the father became stressed when Fr. Nash objected to a daughter going with a divorced protestant – later he did the annulment work and did the marriage.

[Witness #38] is a weight counselor – had a lot of problems with her kids. She became close friends with [Jane Doe #29] and helped her lose the weight. I did hug her and kiss her as an act of congratulations. There was no deep kissing at all. She was a willing participant[.] [The] wedding of Sat. Sept. 1 was held – [Jane Doe #29] had been instrumental in getting the couple back to the Church. After the ceremony was over with [.] [Jane Doe #29] remained to talk with the organist and Fr. Nash joined in. She did come into the rectory and I put my arm around her and told her you were gaining weight again. [G]ave her a couple of kisses – put my arm around her – perhaps my hands brushed her breasts but it was not a fondling or touching. I did not pull her on top of me. I did give her a couple of kisses and then said it was time to go.

[*Id.*]

During that same September 20, 1990 meeting, Fr. Nash said that he had been a faithful and celibate priest for 37 years. (*Id.*) Fr. Nash described “the background of the parish” and “[h]ow all the previous pastors had big problems. The Msgr. Shultz element were strong. Fr. Nash has taken hold of the matter and got a lot of things changed. ... [Jane Doe #29] left the chancery meeting and began calling the president of the parish council and she wants to have a meeting about this. The word of rumors are getting around.” (*Id.*) Fr. Nash said that Jane Doe #29 had spoken to the parish council president about her allegations, and “he wants to have a meeting about this.” (*Id.*) Fr. Nash said that “rumors are getting around.” (*Id.*) Fr. Nash said that Jane Doe #29’s family was “a very strong family with [a] lot of support.” (*Id.*) Fr. Nash described “bend[ing] over backwards for [Jane Doe #29 and Witness #38] – helping [Witness #38] hide in RCIA.” (*Id.*) Fr. Nash noted that he was “leery” of Witness #38, someone he “stays clear of.” (*Id.*) Fr. Nash also said “[w]hatever the Bishop wants I will do.” (*Id.*) Fr. Nash again denied Jane Doe #29’s allegations. (*Id.*)

Fr. Stewart wrote the following regarding the impression made by Fr. Nash during their meeting:

Our general perception of the meeting was that Fr. Nash was open and honest. He seemed straightforward and genuine and gave a good accounting of the incident. His description of the two incidents was much less serious than [Jane Doe #29’s]. He denied the French

kissing, feeling the breasts or pulling her on top of him. He admitted to (being foolish and imprudent in) hugging and kissing her but not in a sexual way but of [imprudence] in having her over to the rectory alone. He denies saying we could be boyfriend and girlfriend.

* * *

The question of [Jane Doe #29's] psychological state on her own w/o any reference to Fr. Nash arises especially in view of her extreme weight loss in less than a year 160 lbs. The presence of tranquilizer pills in her home could indicate the need for anti-depression care not connected with Fr. Nash. [Witness #38] as a counselor of the weight loss could be covering up a psychological imbalance due to diet pills, body chemistry, out of whole due to great weight loss or an ongoing emotional condition that was present before the Fr. Nash incidents. During the alleged suicide attempt [Jane Doe #29] was treated at home and not taken for medical attention. Why not?

There is also the aspect of some hostility in [Jane Doe #29's family] and in [Witness #38]. [Witness #38] seems to need a lot of affirmation and appreciation. Fr. Nash is not prone to being close to some people, esp. those who are monied like [Witness #38]. Could there be some long smoldering animosity in [Witness #38] that leads her to use the problems of [Jane Doe #29] as a weapon against Fr. Nash?

Fr. Nash said he did not perceive [Jane Doe #29] as such a simple soul, vulnerable and non-adult. In fact her role in the music group as leader of song, cantor, using the microphone don't indicate a shy, withdrawn, simple soul.

The interview with Fr. Nash presented another side to the story. There are questions that could impugn the case as presented by [Jane Doe #29] & [Witness #38].

What will be the best resolution is still unclear. Can Fr. Nash or should he fight to stay? Is reconciliation possible? Would his leaving help the parish, would his staying cause discord and disunity?

[*Id.* at 2–3.]

In a letter dated September 21, 1990, Fr. Stewart wrote to Jane Doe #29 and advised that "[y]our information was taken very seriously and we agreed to pursue the matter vigorously," which included a meeting with Fr. Nash "where we conducted a lengthy and very frank investigation into the matter you brought to the Bishop." (*Id.*) Bishop Rose would be meeting with Fr. Nash. (App'x DPN#5, Letter from Fr. Terrence Stewart, Moderator of the Curia, to Jane Doe #29, dated September 21, 1990.) Fr. Stewart also wrote: "Bishop Rose wishes to emphasize his

grave concern in all of this and to assure you that this matter will be dealt with in the best possible way for you and for Father Nash.” (*Id.*)

On October 8, 1990, Jane Doe #29 replied to Fr. Stewart’s letter, and she wrote that she has “learned that there are other ‘priests’ of my acquaintance who are also guilty of sexual misconduct and misuse of power and authority” and that Fr. Stewart, Bishop Rose, and Fr. Nash “are all friends.” (App’x DPN#6, Letter from Jane Doe #29 to Fr. Terry Stewart, dated October 8, 1990, p 1.) Consequently, she did not believe anything would be done regarding her complaint. (*Id.*) She also wrote that “[w]omen are not objects to be used and thrown away.” (*Id.*) She further wrote that sheep “will naturally follow their shepherd,” and it’s “especially hard to resist when it is a priest, a shepherd of the flock.” (*Id.* at 2.) Jane Doe #29 also and requested compensation to help her with the “financial crisis that has arisen due to this unfortunate incident[,]” stating that therapy and time lost from work were not cheap. (*Id.*)

On October 11, 1990, Fr. Stewart replied to Jane Doe #29’s letter and expressed that Bishop Rose and those who assist him are “very much concerned about your welfare.” (App’x DPN#7, Letter from Fr. Terrence Stewart to Jane Doe #29, dated October 11, 1990.) Fr. Stewart also invited Jane Doe #29 to meet with a “helping team” that included him and others to discuss and evaluate Jane Doe #29’s needs. (*Id.*) Thereafter, a meeting took place, after which the Diocese agreed to assume paying for Jane Doe #29’s counseling and medication “up to one year” and the sum of \$1,252.00 for a balance then currently due. (*Id.*) (App’x DPN#8, Letter from Sister Patrice Konwinski, O.P., Chancellor, to Jane Doe #29, dated December 3, 1990.)

In what appears to be his handwritten notes, dated November 6, 1990, Fr. Stewart noted that Jane Doe #30 accused Fr. Nash of kissing her and touching her inappropriately on two occasions:

Met with Fr. Nash and DRE Pat Rinke in Chancery from 1:00 to 2:20 PM. Reviewed the matter and explained the second accusation of [Jane Doe #30], that she claimed Fr. Nash kissed her and put his hands above her breasts when she and her husband were leaving the rectory after a meeting on their marriage convalidation. [Jane Doe #30] said he was intoxicated – slurred speech. The second occasion was in the church basement after a meeting with members of the family present. Neither case was reported at the time. It came to light when she confided in [Witness #38] recently or when [Jane Doe #29] called her to ask about any experiences with Fr. Nash. There is some uncertainty in how the [Jane Doe #30] allegations came to light.

Pat Rinke was very supportive of Fr. Nash w/o being hostile to [Jane Doe #29]. He has tried to mediate and to get [Jane Doe #29] from

further public revelations in the parish. He said she contacted about 12 people.

Both Fr. Nash and Pat Rinke seemed resigned to my suggestion that it may require compliance with [Jane Doe #29's] request that 1) Fr. Nash resign the parish 2) seek counseling 3) that [Jane Doe #29's] counseling costs be paid by the Diocese.

Both seemed to understand that this might be the only way to satisfy the rage of the families and keep it from becoming public or a legal trial which would be more damaging to Fr. Nash. There seemed to be some growing acceptance that counseling or a stay in a place of therapy might be a good idea.

I assured Fr. Nash of his continued respect and support by the Diocese and fellow priests and people. Pat Rinke supported this.

A letter from the parish council chairman was hand delivered to me prior to the mtg giving full support to Fr. Nash and calling the accusation gossip etc.

The meeting ended with prayer for guidance and acceptance of what would seem to be best for all concerned. Fr. Nash was sad, subdued but accepting of this possibility.

[App'x DPN#9, Handwritten notes of what appears to be by Fr. Stewart, dated November 6, 1990.]

In a message dated April 17, 1995, from Sr. Patrice Konwinski to Bishop Robert Rose and Fr. Terrence Stewart, Sr. Konwinski wrote the following about "[Jane Doe #29's] bill:"

Thus far, the Diocese paid \$4,613.50 which was reimbursed to the Diocese by Gallagher Bassett Services. The \$4,613.50 represents 20% of a total hospital bill of \$23,067.50. The understanding was we (Diocese would contribute 10% and Fr. Nash 10%. As I recall, Fr. Terry mentioned at the meeting he had not talked to Fr. about the 10% but was planning to do so.)

I, too, am concerned about the "openness" of this and I mentioned this to [apparently a clinician] and she is anticipating another 3-4 months with [Jane Doe #29] and that is it. This was before the reconciliation and since it went so well, this may be helpful.

[App'x DPN#10, Message from Sr. Patrice Konwinski to Bishop Robert Rose and Fr. Terrence Stewart, dated April 17, 1995.]

There were no other allegations found in the Fr. Nash file.

(33) FR. EDWARD O'CONNOR, C.SS.R.

Born: Unknown

Ordained: Unknown

Current status: Unknown

By letter dated February 21, 1995, Jane Doe #31 wrote, in part, the following to Fr. Terrence Stewart:

In 1968–69 the priest by the name of Edward O'Connor tried to put his hand inside my uniform on at least 2 occasions. I informed my mother, who instructed me to stay away from him, but if it happened again to tell him that my mother said he was not to do that to me. He tried[,] and I told him.

[App'x EO#1, Letter from Jane Doe #31 to Fr. Stewart, dated February 21, 1995, p 1.]

In her same letter, Jane Doe #31 wrote that, when her mother died, her father told her that Fr. O'Connor would be participating at the funeral, which prompted her to report her concerns to her pastor, Fr. Lowery. (*Id.* at 2.) Fr. Lowery allegedly told her that no other allegations had been made against Fr. O'Connor, but Fr. Lowery would ensure that Fr. O'Connor be supervised around children. (*Id.*) Jane Doe #31 wrote that she did not think Fr. Lowery believed her allegations. (*Id.*)

On March 8, 1995, Fr. Stewart both called and wrote to Jane Doe #31, in response to her letter. (App'x EO#2, Letter from Fr. Terrence Stewart to Jane Doe #31, dated March 8, 1995.) In his letter, Fr. Stewart advised Jane Doe #31 to notify the provincial of the Redemptorists of her allegations, because he was the person who oversaw the priests of that order, including Fr. O'Connor. (*Id.*)

In an undated handwritten note by then Msgr. Stewart, the following was written:

For mtg of Intervention Team

2/13/97

Called Fr. Lowery to inquire-

He said Fr. O'Connor does not have contact w youth – only times he does is

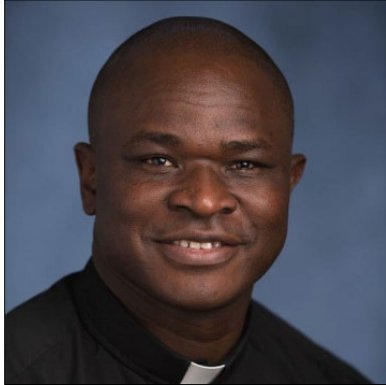
With others present for supervision

Nothing more has been heard from.

[App'x EO#3, Handwritten notes of Msgr. Terry Stewart.]

No other documents were found regarding Jane Doe #31 or her allegations.

(34) FR. PETER OMOGO



Born: Unknown

Ordained: July 10, 2004

Current Status: Effective May 2, 2025, returned to home diocese in Nigeria

Fr. Peter Omogo was born in Nigeria and was ordained to the priesthood on July 10, 2004. (App'x PO#1, Department of AG, Criminal Division, Report No. 2018-0227975-A, dated October 4, 2018.) On May 2, 2025, the Diocese announced that Fr. Omogo no longer had faculties in the Diocese of Grand Rapids and was returning to his home diocese in Nigeria. At that time, the Diocese did not detail the allegations against Fr. Omogo to allow the Department to conclude its ongoing investigation into the allegations below and make a final charging decision.

On September 8, 2017, Jane Doe #58 made a report to Officer Robert Rought of the Montague Police Department and alleged that “she received an un-wanted kiss on the mouth by her priest, Peter Omogo,” in the confessional at St. James Church in Montague on August 19, 2015. (App'x PO#1B, Montague Police Department Report, Case No. MNPd-2017-00666, dated September 8, 2017, p 2.) In his report, Officer Rought summarized the alleged incident, as follows:

Jane Doe #58 advised that on 8-19-15 she was at the St. James Catholic Church on Dowling St. in Montague. She advised that she was going in for a surgery and had arranged a confession/blessing with the priest, Father Omogo. She advised that there was no one else in the church at the time and after he anointed her with oil and a blessing[,] he began encouraging her with kind words. She stated he was re-assuring her she would be fine in surgery, stated God will be with you[,] and I will be praying for you. Jane Doe #58 stated that he embraced her with a hug, right cheek to right cheek and then turned quickly and kissed her on the mouth. Jane Doe #58 advised that she immediately pulled away and stated she was stunned at what he just did. Jane Doe #58 stated that she walked away embarrassed from him[,] and neither one said a word to each other as she left.

Jane Doe #58 advised that she was very confused and embarrassed about Father Omogo kissing her and stated that she called her sister, who lives out of State, and told her what had happened, but made her promise not to say anything to anyone. Jane Doe #58 stated that she had very confused emotions afterward and was unsure how to act around Father Omogo. She advised that she thought in her mind that if she told anyone, she would not be believed. She advised that she was confused and thought maybe she was making a bigger deal out of the situation than it actually was.

Jane Doe #58 stated that she continued to attend church services and experienced more un-warranted attention by the priest. He would always seek her out and ask how she was doing and want to hold onto her hand while talking to her. She advised that he would tell her how much he loved her and would continue to give her hugs. Jane Doe #58 stated, at times, she would try to avoid him at church because she was un-comfortable with the strange attention he was giving her.

Jane Doe #58 advised that sometime after the initial un-wanted kiss by Father Omogo, he gave her another hug and his right hand touched the right side of her right breast. Jane Doe #58 said that she did not say anything and said she was very embarrassed by what happened. Jane Doe #58 stated that in her mind she knew what he was doing to her seemed very wrong and inappropriate, but also thought at the same time, that he is my priest and would not be doing anything intentional against me.

Jane Doe #58 advised that on August 3rd or 4th, 2017[,] she had a friend, [Jane Doe #55], call her and ask her if Father Omogo had ever been inappropriate with her and Jane Doe #58 advised [Jane Doe #55] that he had kissed her on the mouth. Jane Doe #58 said that she made [Jane Doe #55] promise not to tell anyone. Jane Doe #58 and [Jane Doe #55] talked[,] and it was discovered that [Jane Doe #55] was also the victim of un-wanted sexual advances by Father Omogo. Jane Doe #58 advised that this conversation woke her up inside of her and this is when she started to realize she had been victimized and possibly groomed by Father Omogo.

Jane Doe #58 advised that on August 7th, due to her having unknown medical issues, she went to the doctor and confided in the physician that she had been the target of some un-wanted sexual advances by her priest. He recommended counseling. Jane Doe #58 advised that she has since started meeting with a counselor and has also told her husband and family what has taken place. Jane Doe #58 stated that

she has been encouraged by her counselor and her family to report the incident to law enforcement and press charges.

Jane Doe #58 advised that she has spok[en] with a couple of other women in the church[,] and it appears that Father Omogo has made similar acts of un-wanted sexual advances towards other wom[e]n.

[*Id.* at 2–3.]

On May 16, 2019, Jane Doe #58 provided Officer Rought with an updated statement in which she wrote, in part, the following:

I did call Fr. Don Weber, Vicar at the Bishop's office, and reported the assault and its effect on me, hoping that the "Church" would take action. He was very apologetic and concerned, said he was taking this information straight to the Bishop himself. When I did not hear back after a week or 2, I called again. Fr. Weber said he spoke to the Bishop and they spoke with Omogo. That's it! When I questioned him about their intentions, not only for my sake but for others who I knew were also victims, I was told that unless I gave them my full name, there was nothing that could be done. I also advised him/them that it has been costing me many thousands of dollars for therapy and medical testing etc.

In August 2018, I learned that the State Attorney General's Office set up a tip line, for victims to call and report sexual assault by clergy. In September of 2018, I did call the tip line. I reported absolutely everything about my entire experience and what I know of Omogo. I was sincerely thanked and praised for coming forth to them. They were very supportive and encouraging. They assured me that something definitely would be done, so not to give up hope, that it may be 2 years before all the investigating was completed because they had so many complaints.

[*Id.* at 4.]

On October 11, 2017, Officer Rought interviewed Jane Doe #58's friend, Jane Doe #55, who had previously contacted Officer Rought several weeks earlier and alleged "that she too had been the target of unwanted sexual contacts by Father Omogo." (*Id.*) In his report, Officer Rought wrote the following, summarizing the incidents of abuse alleged by Jane Doe #55:

[Jane Doe #55] advised that she and her family have been real[ly] good friends with Father Peter Omogo since he began at St. James Catholic Church several years ago. [Jane Doe #55] advised that she views their relationship as a brother-sister in Christ relationship and their family

has opened their [sic.] home to Father Omogo. [Jane Doe #55] advised that she has spent countless numbers of hours helping him with various church projects, dinner, transportation and many other activities. [Jane Doe #55] stated that Father Omogo is from Nigeria and has a foundation where he raises money to build clean wells for his people in Nigeria. [Jane Doe #55] reported that her relationship with Father Omogo has been challenge[d] because of some of the unexpected and unwanted actions that have occurred by Father Omogo.

[Jane Doe #55] advised that two years ago in December she was helping Father Omogo by addressing Christmas cards and sending them out to other members of the Church. She stated that she told Father Omogo that she put a picture of him on Facebook along with her and made a comment about why the church staff hated her. [Jane Doe #55] advised that Father Omogo became extremely upset and slammed his fist on the table and stated that “it was a private matter between them and no one else should know.” [Jane Doe #55] advised he was so ang[r]y she became upset herself and began to tear up because she felt she had let him down. [Jane Doe #55] said that Father Omogo began to apologize and kind of picked her up from the seated position, held onto her face with both hands and kissed her on the lips 3 times. [Jane Doe #55] advised that she was shocked by his actions, she said “I got to go” turned and left without saying anything else. [Jane Doe #55] advised that she told her sister and her husband what had taken place with Father Omogo, she advised that she did not know what to do about it[,] so they just kind of ignored it.

[Jane Doe #55] advised that after the incident[,] she kind of kept Father Omogo at an arms-distance for a while and did not have much interaction with him. She said on January 14[,] he started blowing up her phone[,] and she finally answered him and he responded that he was just calling her to wish her a happy birthday[.] [Jane Doe #55] said this was very odd because he was calling from Nigeria.

[Jane Doe #55] stated that there were several times where things seemed real[ly] odd and uncomfortable. She advised that whenever she and her husband would give him rides[,] how would always grab her hand and hold onto it. She did not realize why he would do this other than it was maybe a culture or Christian like thing to do. She advised that she often had to pull her hand away from him because he would always want to hold onto it.

[Jane Doe #55] advised that in November of last year[,] her [sic.] and her husband were giving him a ride from the Whitelake Eagles after working on a giving tree fundraiser. She advised that she was sitting

in the back seat and Father Omogo was seated in the front. She s[ai]d when they dropped him off at home[,] she got out of the car to get in the front seat when he gave her a hug and then kissed her o[n] the lips. She stated that she got in the car and told her husband, “I can’t believe it he just kissed me again.” She advised that she was getting very uncomfortable with him touching her and was confused and thought that this behavior maybe [sic.] a cultural misunderstanding.

[Jane Doe #55] advised that another time he was sitting in the back seat during a car ride[,] and he tapped his crotch with his hand several times in front of her. She advised that he did not say anything[:] just tapped his hand on his crotch.

[Jane Doe #55] also stated that he touch[ed] her breast with his hand and tapped on it twice and said there-there. She said it was definitely the middle of her breast[,] and it was no accident[:] he did it twice. [Jane Doe #55] advised that during all of this she was still confused and hurt by his actions and did not know why he was doing some of the strange behavior. She said that they did not speak about it nor did he ever explain himself to her.

[*Id.* at 4–5.]

During the same October 11, 2017, interview with Officer Rought, Jane Doe #55 said that she stopped going to Mass and avoided Fr. Omogo and St. James Church. (*Id.* at 5.) She also told Officer Rought that she was “afraid of filing a formal complaint because she feels she should have confronted Father Omogo about the unwanted sexual advances when they occurred.” (*Id.*) She also stated that she felt “used, taken advantage of and even groomed by Father Omogo.” (*Id.*) As a result of Fr. Omogo’s alleged actions, [Jane Doe #55] was “seeking professional coun[s]eling for the unresolved issues.” (*Id.*)

Both Jane Doe #58 and Jane Doe #55 “decided not to pursue charges”, “but they both separately stopped attending the church due to Father Peter and his actions.” (App’x PO#1C, Montague Police Department Report, Case No. MN2401044, dated December 16, 2024, pp 6–7.) No criminal charges were ever filed against Fr. Omogo for these or any allegations of wrongdoing.

In an email dated February 26, 2018, Fr. Tom Page wrote to Msgr. William Duncan to advise that he “spoke to Witness #64 today about an old incident that may require a conversation between Fr. Omogo and Montague’s Chief of Police to hopefully put to rest a recently filed report.” (App’x PO#2, Email from Fr. Tom Page to Msgr. William Duncan, dated February 26, 2018.) A few months later, on May 21, 2018, Fr. Page emailed Msgr. Duncan and wrote that he met with Fr. Omogo earlier that month, during which time Fr. Page “informed Fr. Omogo about

the conversation with the Montague Chief of Police[,] including the Chief's conversation with the Fremont Chief of Police." (App'x PO#3, Email from Fr. Tom Page to Msgr. William Duncan, dated May 21, 2018.) Fr. Page further wrote that he advised Fr. Omogo that it did not appear that either chief was planning to pursue any criminal charges, but "that there were now two police officers with similar reports[,] and if there were any future credible reports about him kissing anyone[,] the bishop would remove him from St. James and possibly from all ministry in the diocese." (*Id.*) Fr. Page wrote that he had told Fr. Omogo "multiple times that he needed to be 'very, very, very' careful not to initiate gestures of affection and to under no circumstance to kiss anyone." (*Id.*) Fr. Page and Fr. Omogo thereafter "strategized how to react to a parishioner giving him a hug or kiss after Mass." (*Id.*) Fr. Page believed that Fr. Omogo understood the "seriousness of the situation" and appreciated the diocesan leadership's "concern and help for him." (*Id.*)

On October 23, 2018, Department Special Agent Steven Standfest telephonically interviewed Jane Doe #54, who had previously contacted the AG's tipline. (App'x PO#1, Department of AG, Criminal Division, Report, File No. 2018-0227975-A, dated October 4, 2018.) Jane Doe #54 "stated that Father Omogo[,] on an unknown date within the past four to five years (since he has been in Montague)[,] inappropriately kissed Jane Doe #55 in front of [Jane Doe #55's husband]." (*Id.*) Jane Doe #54 said the alleged kiss "very much upset [Jane Doe #55]." (*Id.*) Jane Doe #54 further stated that Jane Doe #55 may also have been "groped" and "is in counseling due to these [alleged] occurrences." (*Id.*) Jane Doe #55 also told Agent Standfest that Jane Doe #58 "may also have had some type of inappropriate contact by Father Omogo, however [she] was unable to provide any details." (*Id.*)

On October 31, 2018, Agent Standfest called Jane Doe #55 to discuss Jane Doe #54's allegations about Fr. Omogo. (App'x PO#1, Department of AG, Criminal Division, Supplemental Report, File No. 2018-0227975-A, dated October 4, 2018.) However, "[Jane Doe #55] was unwilling to discuss the details of any allegation against Father Peter Omogo." (*Id.*)

On December 12, 2018, Department Special Agent Diane Salter called Jane Doe #55, after the Department's tipline received a tip from "Jane Doe." (App'x PO#6, Department of AG, Supplemental Report, File No. 2018-22975, dated December 12, 2018, pp 1–2.) In her report, Agent Salter wrote the following:

On 10/19/2018[,] [Jane Doe] contacted the Tip Hotline[,] saying Fr. Peter OMOGO had many complaints made against him. [Jane Doe] said this is from when Fr. OMOGO was at the St James Montague church (part of the Grand Rapids Diocese). [Jane Doe] listed herself as a victim. [Jane Doe] only gave names of other people who may know something or were involved. [Jane Doe] did not give any abuse

specifics. This tip appears to be connected to Tip #15 where [Jane Doe] is believed to be [Jane Doe #55]. See Tip #166 & Tip #15.

On 12/12/2018[,] I called [Jane Doe #55]. She said it was her. She said she did not submit anything to the Tip Hotline. She [said] others have. [Jane Doe #55] said she does not want to talk about this nor had anything to say. I told her to hold onto my phone number and call me if she changes her mind.

[*Id.*]

On December 14, 2024, Diocese of Grand Rapids VAC Allison Bush interviewed Jane Doe #56, who alleged that Fr. Omogo had “raped” her multiple times from 2019 through 2024. (App’x PO#7, Diocese of Grand Rapids Allegation Intake Report, dated December 14, 2024, pp 1–3.) In her report, VAC Bush summarized Jane Doe #56’s allegations (in a mix of third- and first-person narratives), as follows:

[Jane Doe #56] informed me that she met and befriended Fr. Peter about 14 years ago at St. John [Vianney] Parish. He was moved to a parish in Fremont[,] but she continued to meet with him as her spiritual advisor. She began working for his Samuel Omogo Foundation (SOM)[,] named after Fr. Peter’s brother. The foundation helps Nigeran people from his hometown to build wells, obtain sewing machines[,] and motorcycles for transportation. He is also in the process of building schools under the foundation GOA. [Jane Doe #56] has worked for the foundation along with her friend ... for years. They have built over 570 wells[,] and he has taken in as much as 1.6 million dollars in donations.

Fr. Peter is currently the pastor of St. James in Montague. She stated, “[h]e got moved from Fremont after about 1.5 years.[“] Something happened[,] but it was not made public and they sent him to St. James in Montague. A police report was made[,] and the [a family member of a parish official] ... is trying to get that report. A woman named [Jane Doe] made the report. The Bishop and Monsignor Duncan knew about it She was trying to talk to Monsignor Duncan about it on the phone[,] and he hung up on her. She ended up moving away because she wasn’t believed[,] and nothing was being done. [“]I think there are 9 people in that police report.”

[Jane Doe #56] went on to explain her work with SOF and that she never met with Fr. Peter at the parish office. He explained that[,] since the SOF was not connected to the parish[,] they couldn’t meet there. “The first time he brushed up against my breasts[,] I thought it

was an accident. But then it kept happening. He did it to [another woman] too, but only once. Then he kissed me on the lips and said it was an accident[,] that he meant to kiss my forehead. He was grooming me[,] and he found my weak spot wanting to work for the foundation. I also have a disabled son with a violent temper[,] and he was very good about helping me with that. 2019 was a dark year when my son graduated from high school.”

She went on to describe some of the problems of her son’s struggles. She also described the sexual thing Fr. Peter was doing to her and asking her to do to him[,] including rough sexual intercourse causing bleeding. “He told me I had to listen to him and do what he wanted. I told him it was destroying my marriage and that I would tell [this other woman] who calls him St. Peter. A lot of people call him St. Peter[,] and he loves it. But he’s really strong and well-loved in the community. He always says thank you for helping my people. I knew I couldn’t go up against him. I would say no[,] and he said it didn’t matter. He would bite my breasts[,] and he wanted me to pinch his nipples as hard as I could. When I didn’t want to[,] he would tell me he didn’t care and make me do it anyway. He wanted to [have] sex before funeral Masses. I would tell him no[:] he was saying Mass[,] and he’s [sic.] say he didn’t care. The same was on Tuesday night before Mass. I told him I’d tell [other woman][,] who is not in good health[,] that he was raping me; that it would kill her. He said he didn’t care.”

“Fr. Peter loved to celebrate himself. He has a lot of power. In Nigeria[,] he has a thrown. A real thrown. He threw himself a 50th birthday party and invited 4,000 people. He’s worshipped in Nigeria. He takes credit for everything. He has a billboard of his face. He constantly asks for money. He’s leaving December 26 for Nigeria with his 100 sewing machines and 20 motorcycles. He’s going to give those to his friends there. People he wanted to give things to[,] not just people in need.”

“Where the foundation money is going needs to be investigated too. He’s starting his PhD in Leadership now[,] so he can stay here. He’s no leader. I think when I make this report and it gets out[,] the other women will come forward too; they are afraid. He’s gone through 7 office managers in 11 years and maids to clean his house too. He cannot keep them. I’m worried for the young girls in the academy he’s building in Nigeria that he will rape them like he raped me. He’s going to turn this on me and twist things around. I listened to this thing on narcissists[,] and I said that sounds just like Fr. Peter. He gets really angry and then won’t talk. I was helping him write thank

you notes after his 50th birthday party by addressing envelopes. One card came from a woman and wrote about him addressing him as ‘my love[.]’ When I asked him about that[,] he became angry and tore up the card.”

“He raped me three times in 2024; October was the last time. It was before I went on his pilgrimage to Lourds. He spent his free time with Witness #65[,] a woman in the group. If you didn’t know[,] you’d think they were husband and wife. He did it right in front of everybody. My friend was with me[,] and she couldn’t believe it either.”

[Jane Doe #56] reported there are text messages on her phone from Fr. Peter and has blocked him since October 2024. “I just couldn’t take it anymore[,] and I went to see my parish priest[,] Fr. Stephen (Durkee). He wanted me to make a police report[,] but I couldn’t do that until I told my husband. So[,] he was with me when I told him. I had to tell [my husband] that Fr. Peter I cannot call him Father. Peter has been raping me since 2019. He has to be stopped.”

[*Id.*]

The Diocese forwarded the report to the Department for further investigation. While the investigation was ongoing, the Diocese restricted Fr. Omogo from any public ministry.

On December 16, 2024, Officer Jeffrey Wood of the Montague Police Department interviewed Jane Doe #56, who alleged that, about 11 years earlier, when Fr. Omogo was stationed at a (unnamed) parish in Fremont, Michigan, Fr. Omogo, who was Jane Doe #56 spiritual director and friend, held her hand one time during a dinner and, during other “multiple times,” “when Father Peter would hug her, and on his way in for the hug, he would brush against her breast with his hand.” (App’x PO#1C, Montague Police Department Report No. MN2401044, dated December 16, 2024, pp 1–2.) “One other incident that Jane Doe #56 wanted to mention happened when they were sitting down talking, and when they stood up, Father Peter took her head in his hands and kissed her on the lips.” (*Id.* at 2.) Jane Doe #56 stated that Fr. Omogo told her: “You needed that.” (*Id.*)

During the same December 16, 2024 interview with Officer Wood, Jane Doe #56 stated that, after Fr. Omogo ministered in Fremont for about a year and one-half, “something happened at the parish which resulted in Father Peter being transferred early” to St. James Parish in Montague, Michigan. (*Id.*) Jane Doe #56 did not attend St. James on a regular basis as she lived farther away; however, she volunteered at the rectory “a few days per month.” (*Id.*) On one occasion in the Spring of 2019 when Jane Doe #56 was at the St. James Parish rectory, Fr. Omogo allegedly “started to kiss her on the mouth” and “she pulled away, but he kissed her

again.” (*Id.*) “Jane Doe #56 stated Father Peter then put his hand up her shirt and under her bra and started to touch her breasts.” (*Id.*) She told Fr. Omogo “to stop and tried to move his hand, but he did not stop.” (*Id.*) Jane Doe #56 further alleged that Fr. Omogo “then put his hand down her pants and put his finger inside her vagina.” (*Id.*) Jane Doe #56 “physically removed his hand and stood up and told him she had to leave.” (*Id.*) She did not tell anyone about the alleged encounter. (*Id.*) Jane Doe #56 told Officer Wood that, during the alleged incident, Fr. Omogo told her that “no one would believe her” if she told anyone what happened and that “he would tell her husband that she came on to him and initiated the sexual advances and that she would lose everything.” (*Id.*) Jane Doe #56 said Fr. Omogo “had a short temper[,]” and she was afraid of what he “was capable of.” (*Id.*) She also told Officer Wood that Fr. Omogo “would give her the ‘silent treatment’ if she upset him or angered him, which made doing her [volunteer] work at his rectory difficult.” (*Id.*) In his report, Officer Wood memorialized the interview regarding what occurred after the alleged sexual abuse occurred:

Jane Doe #56 stated that she went back to the rectory a few weeks later for her regular volunteer shift. I asked Jane Doe #56 why she went back and she stated she felt obligated because she did so much for the foundation that it would have a hard time staying in operation with her gone. Jane Doe #56 stated she did not confront Father Peter because she was hoping it would “go away” and that she was scared that if she did confront him, he would “fly off the handle.” She did however, suggest to Father Peter that she do her volunteer work from her house. Jane Doe #56 stated there was no reason that she could not do it at her home or even in the church building instead of the rectory. Jane Doe #56 stated Father Peter told her that the foundation is not affiliated with the church and that any work or resources used could not be from the church. He also denied her idea of working from her house because he said he needed her there. Jane Doe #56 stated she felt like Father Peter was trying to control not only where she worked from, but her time as well. She stated if there was a signature or task that needed to be completed by him and he was not there, he would take his time in getting back. Jane Doe #56 stated she would let him know that there were things she needed to get back home for, such as school or sports with her kids, and he would eventually show up with bags of groceries. She clarified that Peter would say he would be back in one hour but would come back after 3 hours with his groceries. Jane Doe #56 stated she would miss these important events with her kids so he could go grocery shopping and she felt this was a major control issue with Father Peter.

Jane Doe #56 stated she kept working from the rectory for a few more months without incident until the fall of 2019. Jane Doe #56 stated she was talking to him about the problems with her home life. Jane

Doe #56 indicated that this did not include problems with her marriage, and Father Peter told her that he was going to “comfort” her by “take care” of her. She stated Father Peter started to unbutton her shirt, then took off her pants. Jane Doe #56 stated she was telling him “no” but he kept going and did not stop. She stated he brought her to the floor in his office and then took his own clothes off. Jane Doe #56 stated Father Peter then got on top of her and put his penis inside her vagina and began to have intercourse with her. Jane Doe #56 stated she was not at all aroused and that it hurt. Jane Doe #56 stated he did not wear a condom and after a few minutes, he ejaculated inside of her vagina. Jane Doe #56 stated he did not hold her down or hit her during the intercourse but she was telling him no and tried to push him off of her, but he did not stop.

I asked Jane Doe #56 if she was injured at all during the intercourse and she stated she bled a little bit from her vaginal area, but did not know if the bleeding was internal or external. She described the bleeding as streaks on the toilet paper and did not require medical attention so she never needed to go to the doctor.

Jane Doe #56 stated Father Peter did not kiss her at all and there was no attempt at foreplay or oral sex, just the vaginal intercourse. Jane Doe #56 stated that when Father Peter was done with her, they both got dressed and he told her “God bless you, have a safe drive.” Jane Doe #56 stated that the assault happened at the end of the work day again and she drove home and cried into her pillow. Jane Doe #56 stated she did not tell anyone about the assault, not even her husband. I asked Jane Doe #56 what her day was like before the assault. Jane Doe #56 stated it was a normal day[,] and [s]he had no idea what he was about to do later on.

Jane Doe #56 stated that she continued to go to her scheduled volunteer shifts at the rectory however he would avoid her most of the time by listening to podcasts or his sermons. Jane Doe #56 stated that by the end of 2019 and into early 2020, there were a “handful” of times that Father Peter raped her. She stated they happened in similar fashion to the first time where he would take her to the floor in his office and have intercourse with her on the floor, but stated there were times he took her to the guest bedroom and had intercourse with her on the bed. Jane Doe #56 stated that it was always just “regular” intercourse with no foreplay, but from the second rape on, he would kiss her too.

I asked Jane Doe #56 how many times Father Peter had intercourse with her during that time and she stated she did not know an exact

number, but stated it was not every time she was at the rectory for [volunteer] work. Jane Doe #56 stated she worked at the rectory with Father Peter until April of 2020 and then stopped going when the pandemic shut everything down. Jane Doe #56 stated that she went back to work by the end of 2020 and it was not long before Father Peter raped her again. Jane Doe #56 stated that she tried to get out of having intercourse with him. She stated she told him no, and that she had to go, but he would only keep saying “let me take care of you.” Jane Doe #56 stated that quote was “on repeat” with him. Jane Doe #56 stated he also told her “you started this,” trying to make himself look like the victim. Jane Doe #56 stated there were days where they did not have intercourse because she learned that he had a certain kink that she could do which would satisfy him and sometimes he would not push to have intercourse.

Jane Doe #56 stated Father Peter liked to have his nipples twisted hard, and sometimes she would do this to keep him from raping her. She viewed this as being against her will but less traumatic than being raped. Jane Doe #56 stated there were also times when she did not want to be near him and he would forcefully take her hands and make her, or take her head and push it into his chest so [s]he would have to suck and bite his nipples. Jane Doe #56 stated she would try to pull away but he would grab her and make her. She stated he also would pull her pubic hair. Jane Doe #56 stated she would keep telling him to stop and told him he was hurting her, but he would say “I don’t care, I like it.”

Jane Doe #56 stated at this point at the end of 2020, Father Peter was trying to assault her in some way every time she was there. Jane Doe #56 stated she could not give an exact number of times it happened, but told me that she had 27 “shifts” there last year so it was a similar number of times since 2020 up until this year [2024] when she said there were only three sexual assaults, the last being in October.

[*Id.* at 2–4.]

During Officer Wood’s same December 16, 2024 interview, Jane Doe #56 also alleged that Fr. Omogo raped her on October 1, 2023 – the day before the two of them went on a weeks-long European pilgrimage with a large group of people – “except this time she stated he was way more rough than normal and was angry while he had intercourse with her.” (*Id.* at 4.) Jane Doe #56 stated that she told him no “and he at one point forcefully spread her legs apart because he did not think they were open enough.” (*Id.*)

During the same interview, Officer Wood asked Jane Doe #56 how Officer Wood could respond to Fr. Omogo if the latter admitted the sexual contact but claimed it was consensual. (*Id.* at 5.) “Jane Doe #56 stated there was no love or connection between the two of them, and he did not even make her feel beautiful” and that “the sex was all about him and that each incident was ‘very fast.’” (*Id.*) Jane Doe #56 also stated that she always told Fr. Omogo no when he started “the sexual contact” and “she would frequently tell him that she had to leave.” (*Id.*) She also “stated he would bite her and she stated she tried to tell him that he could not do that because her husband might see the marks and question what was going on.” (*Id.*) Jane Doe #56 stated that after each alleged sexual assault, Fr. Omogo “would either fall asleep or she would get up and run to the bathroom.” (*Id.*) Officer Wood also asked Jane Doe #56 “why she kept going back to the rectory after getting sexually assaulted multiple times[,]” and she said “Father Peter threatened to ruin her life and marriage and always made himself look like the victim.” (*Id.*) Jane Doe #56 also stated that Fr. Omogo “told her that no one would believe a word she said and threatened to tell people that she was the one trying to initiate the sexual relations.” (*Id.*)

In addition to the alleged rapes that took place in the St. James Parish rectory, Jane Doe #56 alleged that, “at the end of 2020[,]” Fr. Omogo raped her in her hotel room in Chicago. (*Id.* at 6.) Jane Doe #56 explained that a group of people went to Chicago to celebrate “Father Peter’s doctorate graduation” there. (*Id.*) “Jane Doe #56 stated Father Peter came to her room and wanted to have sex and she told him no, but he came into her room and had sexual intercourse with her anyway.” (*Id.*)

Toward the end of the December 16, 2024 interview, Jane Doe #56 said that she no longer did volunteer work for Fr. Omogo and that she was coming forward with her allegations at that time because she believed she would then be believed because she recently “discovered that there are other victims of Father Peter’s abuse.” (*Id.*) “Now that there are other people out there that may have went [sic.] through similar assaults, she feels more confident that these people will come forward and she will be believed.” (*Id.*) Jane Doe #56 also told Officer Wood that her friend, Witness #59, “knows of nine other victims of Father Peter’s abuse.” (*Id.*) Officer Wood advised that he would contact Witness #59.

On December 17, 2024, Officer Wood interviewed Witness #59. (App’x PO#8, Montague Police Department Supplemental Report, Case No. MN2401044, dated December 17, 2024, p 1.) Witness #59 stated that she only knew of two other sexual-abuse victims of Fr. Omogo, and they already filed complaints with the Montague Police Department. (*Id.*) After Witness #59 identified the victims, Officer Wood confirmed that they were the two victims – Jane Doe #58 and Jane Doe #55 – who reported their alleged abuse in 2017. (*Id.*) Witness #59 told Officer Wood that she encouraged both of the alleged victims to report what occurred to law enforcement. (*Id.*) When Witness #59 spoke to the second victim, she (the alleged

victim) “mentioned there are nine other victims who had similar things happen to them as she did.” (*Id.*) However, the victims’ names were not disclosed. (*Id.*) Witness #59 told Officer Wood that Fr. Omogo never acted inappropriately with her, but she “started to notice that Father Peter had a lack of boundaries with female parishioners[,]” describing him “as very touchy with females and stated he would embrace and/or hold their hands and it would look ‘very comfortable’ to him.” (*Id.* at 2.) “Witness #59 stated she does not agree with his behavior when it comes to her church leader, so she stopped attending mass.” (*Id.*)

On December 20, 2024, Officer Wood contacted Fr. Omogo at the St. James Parish rectory and asked Fr. Omogo “if he would be willing to come to the police department and speak with me about some allegations that have been brought against him.” (App’x PO#9, Montague Police Department Supplemental Report, Case No. MN2401044, dated December 20, 2024.) Fr. Omogo stated that, on the advice of his legal counsel, he was not going “to give any statements to the police at this time.” (*Id.*) Consequently, Officer Wood ended “contact with him.” (*Id.*) When Officer Wood returned to the department, “there was a message to contact Father Peter’s attorney.” (*Id.*) Officer Wood returned the attorney’s call and advised of the criminal sexual conduct investigation, and the attorney advised that “he and his client may be willing to sit down for an interview after Father Peter gets back from Nigeria.” (*Id.*) The Diocese had notified the Department of Fr. Omogo’s plan to travel to Nigeria before he left the country.

On December 30, 2024, Fr. Omogo’s attorney called Officer Wood and advised that he and Fr. Omogo were “not going to do a sit down interview with [Officer Wood], but did state that Father Peter denies raping Jane Doe #56 and has submitted to and passed a private polygraph that [Fr. Omogo’s attorney] had set up.” (App’x PO#10, Montague Police Department Supplemental Police Report, Case No. MN2401044, dated December 30, 2024.) The polygraph test questions, to which Fr. Omogo replied “no,” were the following:

1. Did you ever force [Jane Doe #56] in any kind of sex with you?
2. Did you ever rape [Jane Doe #56]?
3. Did you have non-consensual sexual touching with [Jane Doe #56]?
4. Is [Jane Doe #56] telling the truth when she says that you raped her?

[App’x PO#11, Polygraph Report, dated December 23, 2024.]

Polygraph Specialist Howard Swabash opined that “based on the examination given that this subject is TRUTHFUL to the above issue.” (*Id.*)

On December 24, 2024, Witness #58 reported to Fr. Colin Mulhall that “Fr. Peter commented on his wife’s appearance, brushed hips and grabbed them, made

remarks about how good she looked” in October of 2023. (App’x PO#12, Memo to File, submitted by Fr. Colin Mulhall, dated December 24, 2024.) Witness #58 also alleged that “Fr. Peter would rub her leg, [and] other unwanted physical touch” during confession. (*Id.*) Witness #58’s wife said “he looked like it was an ‘opportunity, not absolution.’” (*Id.*) The memorandum documenting Fr. Mulhall’s conversation with Witness #58 was provided to the Department for use in its investigation.

On January 17, 2025, VAC Bush spoke to Jane Doe #57, who stated that she and her husband stopped attending St. James Church because Fr. Omogo made her feel uncomfortable. (App’x PO#13, Report of Contact, by Allison Bush, MS, LLP, PLLC, dated January 17, 2025.) Jane Doe #57 alleged that “Fr. Peter was holding my hand too long[,] and my husband thought he was overly affectionate with me.” (*Id.*) Jane Doe #57 also alleged that, during the last time she went to confession with Fr. Omogo, “before I left[,] he hugged me and kissed me on the lips.” (*Id.*)

At the end of Jane Doe #57’s January 17, 2025 conversation with VAC Bush, VAC Bush advised Jane Doe #57 that her report would be sent to the Grand Rapids Diocese and forwarded to the AG’s office as part of this investigation.

Based upon information provided by the Department as part of this investigation, on or about February 10, 2025, Officer Wood of the Montague Police Department interviewed Jane Doe #59 regarding the December 24, 2024 report made by her husband to the Diocese about the alleged incident that occurred with Fr. Omogo in October 2023. (App’x PO#14, Montague Police Department Supplemental Report, Case No. MN2401044, dated February 10, 2025, p 1.) In his report, Officer Wood memorialized the substance of his interview, as follows:

I told Jane Doe #59 why I was calling and asked if she would be willing to share what had happened in October of 2023. Jane Doe #59 stated yes and also stated she felt comfortable talking on the phone about it. Jane Doe #59 began by stating that she is not sure of the exact date, but stated it was October or November of 2023 that the first incident occurred. Jane Doe #59 stated that she had two sudden deaths in her family, and that Fr. Omogo had resided [sic.] over the funeral of one of her family members. Jane Doe #59 stated after the funeral, she was alone with Fr. Omogo in the narthex of St. James Church. Fr. Omogo was sitting next to her and he asked her how she was doing. Jane Doe #59 stated she responded and told him that she was taking it day by day. Jane Doe #59 stated that Fr. Omogo whispered “I just wanted to let you know that you look really good every time I see you.” Jane Doe #59 stated she was surprised and became very uncomfortable. Jane Doe #59 stated she told him thank you and walked away.

Jane Doe #59 stated a few months later, she was in confession with Fr. Omogo. Jane Doe #59 stated she was opening up about some personal matters when Fr. Omogo leaned forward and put his hands on her legs and started to rub them. Jane Doe #59 stated while he was rubbing her legs, he stated “it’s okay, it’s okay.” Jane Doe #59 stated this happened two times. Jane Doe #59 stated he would also ask her leading questions. Jane Doe #59 did not specify what the questions were, but stated it was not pertinent to the situation and definitely not something a priest would ask. Jane Doe #59 described the leading questions a[s] sexual in nature and she felt that Fr. Omogo was testing the waters with her and trying to lead her down a sexual path.

Jane Doe #59 stated these interactions and unwanted advances made her stop going to mass at St. James.

[*Id.*]

Also on or about February 10, 2025, Officer Wood contacted Jane Doe #57 “about her report she made with the diocese.” (*Id.*) “Jane Doe #57 stated that there were times where Fr. Omogo made her feel uncomfortable because he was becoming a little too affectionate.” (*Id.*) Jane Doe #57 said that “it started around 2019 and after an incident in 2020, she decided to leave the church.” (*Id.*) “Jane Doe #57 [alleged that] she was in confession with Fr. Omogo one day and after telling him about some hard things in her past, he kissed her on the lips.” (*Id.*) She said that she knew he was “acting inappropriately” and “was trying to get too close[.]” (*Id.*) “Jane Doe #57 stated she decided to come forward and tell her story to the diocese after hearing that Fr. Omogo had been removed from his duties because of something similar.” (*Id.* at 2.)

On February 28, 2025, Witness #60 left a message on the AG tipline regarding Fr. Omogo, App’x PO#15, Tip), and on July 22, 2025, at the Department’s request, Officer Wood interviewed Witness #60 as part of this investigation. (App’x PO#16, Montague Police Department Supplemental Report, Case No. MN2401044, dated July 22, 2025, p 1.) Witness #60 told Officer Wood that she started cleaning St. James Parish in the second half of 2020 “until she quit in September of 2023.” (*Id.*) After working at the parish for about nine months, she started to also clean Fr. Omogo’s home, located on the parish property, and do his laundry. (*Id.*) Witness #60 stated that, while working in Fr. Omogo’s home, she found some things, which Officer Wood summarized in his report, as follows:

I asked Witness #60 to tell me why she called the Attorney General’s tip line. Witness #60 stated she called the tip line because one day she was folding his [Fr. Omogo’s] underwear and saw that he had a pair of boxer shorts that were very short and silky. Witness #60 stated she

did not think it was appropriate for a priest to have underwear like that.

Witness #60 stated sometime after that, she was cleaning and noticed that in his closet, there was a nice pair of women's dress shoes on the floor, under where he hangs his suits and pants. Witness #60 found this very strange but at the time, did not think any more of it.

Witness #60 also stated that one day she was cleaning his shower and noticed his large "manly" back washer had been removed and replaced by a pink loofah. Witness #60 stated she thought it was weird that he would go from something like the manly black washer to a pink loofah.

The last thing she reported to the tip line was the time she found a women's blouse in his drawer with his T-shirts. Witness #60 again stated it was weird, but she heard that Fr. Omogo had an ongoing 5 year affair with someone from Grand Rapids, she thought back to these incidents and decided to call [the tipline].

I asked Witness #60 what she heard about the affair and where she heard it from. Witness #60 stated she heard about it in December and does not remember from where. Witness #60 stated she heard that Fr. Omogo was having an affair with his "Friday Girl." Witness #60 stated she does not know who the Friday Girl was, but she was called that because she was at Fr. Omogo's house every Friday. Witness #60 stated she heard that the Friday Girl turned around and filed rape charges[,] and Witness #60 stated she does not know how that works since the rumor was it was consensual. Witness #60 stated these were only rumors she heard, and added she only heard them after the report was filed for the sexual assault in December.

I asked Witness #60 if she ever[] was at Fr. Omogo's house when another female was there and she stated no, she did not clean there on Fridays, and there was never a woman at his house when she was there. I asked Witness #60 if there was ever[] any evidence left behind from the rumored affair that she spoke of and she stated the only evidence she noticed was the several things she just told me about. She stated there was never any evidence of any sexual relations that she saw.

I asked Witness #60 if she ever heard any other rumors and she stated [s]he heard that Fr. Omogo would kiss women coming out of confession, and that he took a woman's hand and put it on his "lower extremity" while they were sitting in the back seat of a car together. Witness #60 stated aside from Jane Doe #58 she does not know who

any of these women in the rumors are but she stated she does know that Fr. Omogo made a lot of women uncomfortable.

I asked Witness #60 if Fr. Omogo ever was inappropriate with her and she stated no. I asked Witness #60 if he ever touched her inappropriately or made her feel uncomfortable because of unwanted sexual advances and she stated no. Witness #60 stated he made her uncomfortable emotionally and spiritually with his refusal to address workplace issues ..., but he never made her feel uncomfortable in any kind of sexual way.

[*Id.* at 1–2.]

In June 2025, the Department of Attorney General closed its investigation regarding Fr. Omogo without bringing criminal charges because, in some cases, the alleged victims did not wish to move forward, in other cases the applicable statute of limitations had run, and, with regard to Jane Doe #56's allegations, it was believed that the Department would be unable to meet its burden of proving, beyond a reasonable doubt, that Fr. Omogo was guilty of any crime.

**(35) JANUARY PADLO, O.F.M.
(FRANCISCAN FRIARS PROVINCE OF OUR LADY OF GUADALUPE LIST
OF SUBSTANTIATED CLAIMS AND ON BISHOP ACCOUNTABILITY
SITE.)**



Born: July 30, 1916

Ordained: June 15, 1946

Died: March 23, 1976

Fr. January Padlo was born in LaSalle, Illinois, on July 30, 1916, and was ordained to the priesthood on June 15, 1946. (App'x JP#1, Find a Grave.)²⁴ Fr. Padlo a member of the Franciscan Friars, Province of Our Lady of Guadalupe and was a visiting priest in the Diocese of Grand Rapids. Fr. Padlo died on March 23, 1976. (*Id.*)

In 1998, Jane Doe #32 wrote to Diocese of Kalamazoo Bishop James Murray and alleged that, in 1961–1962, when she was a student at St. Margaret Catholic School in Otsego, Michigan, several things happened to her that had affected her life, and she requested to meet with him to discuss them in person. (App'x JP#2, Letter from Jane Doe #32 to Bishop James Murray, dated June 2, 1998.) While St. Margaret Catholic School was within the Diocese of Grand Rapids in 1961–1962, when Jane Doe #32 reached out Bishop Murray in 1998, St. Margaret Catholic School had become part of the Diocese of Kalamazoo, which was established in 1971. After the two met, she wrote Bishop Murray again, expressing her gratefulness for the opportunity to meet with him and memorialized the substance of their discussion. (App'x JP#3, Letter from Jane Doe #32 to Bishop James Murray, dated September 1, 1998.) Specifically, she alleged that, in 1961, when she was in fourth grade, she and other children were playing hide-and-seek, during which time she hid in the bushes. (*Id.*) She alleged that, while doing so, Fr. Padlo came from behind, trapping her, and put his hands up her blouse. (*Id.*) She noted in her letter that she had “carried this” incident for the past 37 years. Jane Doe #32 did not request

²⁴ www.findagrave.com/memorial/83643406/january-padlo (last accessed November 10, 2025).

anything from the Diocese, except that she wished that the alleged incident be documented in the priest's file. (*Id.*)

In a letter dated October 11, 1998, Bishop Murray informed the Provincial of the Assumption of the Blessed Virgin Mary of Jane Doe #32's allegation, and the Provincial agreed to place a copy of Jane Doe #32's letter in Fr. Padlo's file. (App'x JP#4, Letter of Paul Reczek, O.F.M., Provincial Minister, to Bishop James Murray, dated October 11, 1998.) Bishop Murray also forwarded a copy of Jane Doe #32's letter to the Diocese of Grand Rapids to be placed "in the secret archives" because St. Margaret School was part of that Diocese, at the time the alleged incident occurred. (App'x JP#5, Letter from Bishop James Murray to Monsignor Terrence Stewart, dated September 30, 1998.) While Bishop Murray's letter references "secret archives", the letter and the rest of the materials related to Fr. Padlo were placed in Fr. Padlo's priest file.

On February 4, 2004, John Doe #63 alleged that he was sexually abused by Fr. Padlo when Fr. Padlo ministered at St. Michael Parish in Muskegon in the early 1960s. (App'x JP#6, handwritten statement of John Doe #63, dated February 4, 2004.) John Doe #63 wrote that Fr. Padlo befriended the John Doe #63 family and came to their home on holidays. (*Id.*) John Doe #63 alleged that Fr. Padlo seduced him by playing the game, "how much is that doggie in the window." (*Id.*) Fr. Padlo allegedly offered candy to see the "doggie in the window." (*Id.*) Fr. Padlo allegedly played with John Doe #63's penis and sometimes "would suck on it." (*Id.*) Fr. Padlo also allegedly masturbated and had John Doe #63 perform fellatio on him. (*Id.*) John Doe #63 alleged that these incidents of sexual abuse occurred at the family home around July of 1960 and were reported in April of 2003 to the Muskegon Police. (*Id.*) Some of his family members "'were worried about what he [Fr. Padlo] might be doing with the girls[;] we didn't think about boys.'" (*Id.*) He also wrote that someone remembered only that Fr. Padlo tried "to kiss [Jane Doe #33] in the basement." (*Id.*) Legal counsel for the diocese advised John Doe #63's attorney that Fr. Padlo was a Friar and recommended that she contact the Franciscan provincial in Pulaski, Wisconsin, regarding the allegation. (App'x JP#7, letter from diocesan counsel to Connie Thacker, dated March 10, 2004.) No other documents were found regarding John Doe #63 or his allegations.

In an undated and unsigned typewritten letter to "Sir," the following was written:

In view of recent events in the church concerning molestation charges, I feel compelled to report my own experience with molestation. In the early 60's[,] there was a priest named Father January who presided over Saint Mary's Church in Lowell, Michigan. He would have the little girls from St. Mary's school come over to the rectory to "help" with cleaning etc. During "play" he would always put his hand up under your dress even when you made sure to pull your dress down, he would just put his hand back on your bottom. At an age of 7 or 8, a

young girl doesn't know much about such things, but it was very uncomfortable and you knew something was not right, and the nuns always taught you total respect and obedience to the priest[,] so you were also afraid to say anything. I never said anything to my parents and wonder how many other little girls were also molested as I was. It, I believe, has contributed greatly to my inability to trust men and my lack of desire to follow Catholicism through my life. I am a lapsed Catholic and just can't bring myself to return to the church. He is probably dead by now and will get his just punishment from God, as he should. Due to my position in life[,] I cannot reveal my identity, however you may add my letter to any investigations that may be ongoing. This was not an isolated incident, it was on going. It is truly a sad event when a man of God can act this way.

[App'x JP#8, Unsigned letter to Sir, undated.]

On February 21, 2019, Jane Doe #34 emailed the AG tipline, and alleged that, when she was a student at St. Margaret School, she was "molested" by Fr. Padlo during the 1960s. (App'x JP#9, AG Tipline email of Jane Doe #34, dated February 21, 2019.) She alleged that Fr. Padlo came to her family home on Friday nights when her parents were at work and gave her brothers cigars and told them to smoke them outside. (*Id.*) While they were outside, Fr. Padlo allegedly followed Jane Doe #34 around the home while she cared for her younger siblings and washed dishes. (*Id.*) During those times, he allegedly touched her breasts and vaginal area and picked her up and rubbed her body on his erect penis. (*Id.*)

On May 20, 2019, as a follow-up to the tipline email, Sgt. Workman of the MSP contacted Jane Doe #34 and interviewed her. (App'x JP#10, MSP Incident Report No. NIS-0000025-19, dated May 20, 2019, p 1.) She stated that, when she was in the sixth, seventh, and eighth grades, Fr. Padlo was at St. Margaret School in Otsego, Michigan, where Jane Doe #34 was a student in the late 1950s and early 1960s. (*Id.*) He seemed nice to her, so she confided in him that her father had sexually abused her when she was younger. (*Id.*) A few weeks later, Fr. Padlo began to visit her family home on the weekends. (*Id.*) Her parents kept odd work hours. (*Id.*) Consequently, Jane Doe #34 was often left in charge of her younger siblings. (*Id.*) Soon after Jane Doe #34 disclosed the sexual abuse to Fr. Padlo, he came over to the home and brought her brothers cigars and sent them outside to smoke them until they were done. (*Id.*) He then allegedly followed her around the house and abruptly picked her up and rubbed her butt on his erect penis. (*Id.*) At the time, she was 10–12 years old. (*Id.*) After the first alleged incident, Fr. Padlo went to the family home regularly and touched her breasts and vaginal area, when she was busy holding her baby sibling or washing dishes. (*Id.*) Jane Doe #34 reported that she did not tell anyone about the alleged sexual abuse because, at that time, priests were considered "gods," and she felt no one would have believed

her. (*Id.*) Fr. Padlo was transferred out of the area when she was in the eighth grade. (*Id.*)

Apparently in early 2020, the AG tipline also received a voice-mail message from Jane Doe #35, a female, who alleged that Fr. Padlo sexually abused her when she was between the ages of 8 and 12 years old. (App'x JP#11, MSP Supplemental Incident Report No. NIS-0000025-19, dated January 28, 2020, p 2.) Jane Doe #35 alleged that Fr. Padlo groped her and other children and then claimed the groping incidents were accidental. (*Id.*) For example, he would “[s]lip his hand up your shirt and say ‘oops, my hand slipped.’” (*Id.*) Jane Doe #35 also alleged that, on another occasion, Fr. Padlo digitally penetrated her. (*Id.*) She never reported the alleged incidents because she was too scared to do so. (*Id.*)

In January 2020, Sgt. Workman attempted to contact Jane Doe #35 many times and left voice-mail messages for her to call him back, but she did not return his calls. (*Id.*)

(36) FR. THEOPHILUS PALUKAITIS

Born: Unknown

Ordained: Unknown

Current status: Unknown

Presumed dead.

In a letter to Bishop Robert Rose dated February 21, 1995, Jane Doe #36 wrote the following:

In 1951[,] during the summer CCD program run by the Sisters of St. Casimir I was molested by a Lithuanian priest named Theophiles Palukaitis. He was a D.P. fresh from a concentration camp. At that time I was only 8 and relatively trusting. We had the old church yet[,] and in the back under the choir loft were walk-in storage areas. Why I was in the church I don't remember except I always loved to go in and just sit in the silence. The priest called to me from the unit on the left side (facing the back)[,] and I went to him. When we got inside[,] he closed the door. I remember him taking my hand and leading me into the back behind a support post where he squatted down in front of me, put his finger to his mouth to tell me to be quiet and proceeded to pull me into him tightly between his legs. He began running his hands all over my back and then held my head with one hand as he began kissing me all over. I was terrified but didn't know what to do. Finally[,] I began fighting him and pulled free after slapping his face. I ran outside but didn't tell anyone. He came out and began playing ball with the boys.

When I got home I told my mother[,] and she said I was a liar and never repeat it again because priests don't do that kind of thing. From then on[,] I was branded a liar by my family. At this point I lost all trust – Within a few years the haunting of the incident caused me to retreat even further and that combined with a dysfunctional home life left me on the fringes of society.

[App'x TP#1, Letter from Jane Doe #36 to Bishop Robert Rose, dated February 21, 1995.]

Farther down in her February 21, 1995 letter to the bishop, Jane Doe #36 wrote that, four years earlier, her mother told her that “numerous girls were molested by this man but the parents kept it quiet. They used the excuse of the trauma he'd been through to justify their behavior.” (*Id.* at 3.)

In a letter dated February 28, 1995, Bishop Rose replied to Jane Doe #36, and stated, “The priest whom you named is not familiar to me, but we will search our

archives to see if there are any records of where and how long he was present in our diocese” and apologized to her for what allegedly happened to her when she was eight years old. (App’x TP#2, Letter of Bishop Robert Rose to Jane Doe #36, dated February 28, 1995.) Bishop Rose also advised that Bishop Haas, the bishop of the Grand Rapids Diocese at the time the alleged sexual abuse occurred, “was generous to displaced priests of eastern Europe in the days after World War II[,]” and he “allowed a good number of them to come to our diocese and work here.” (*Id.*) “Some became permanent members of the diocese; others spent a few months and moved on to other locations.” (*Id.*) However, Bishop Rose wrote that the Diocese would search its archives to ascertain when and for how long the priest was in the Diocese. (*Id.*) Bishop Rose also wrote that the Diocese would be willing to assist Jane Doe #36 with therapy expenses and requested further information regarding the other girls who might have been sexually abused by Fr. Palukaitis, so that they could be assisted as well. (*Id.* at 2.)

In a document titled, “Sexual Misconduct Cases: Status for Team Review,” dated May 30, 1997, the following was written about Fr. Palukaitis:

DP from Lithuania who helped out at St. Mary’s, Custer, summer of 1951. Accused by woman of abusing her when she was 8, in the back of the church. Interviewed by RR [Bishop Robert Rose], 4/3/95. No reason to doubt her story; very clear memory. Abusive and dysfunctional family. Life has been tragic, but somewhat back on track now, and back in church. Priest cannot be traced; is dead or out of USA. Diocese settled with attorney of \$3000 to cover car and therapy; attorney took part of settlement. In correspondence with RR. Came back to Michigan to “buy tax land” and settle down, but was unable to do so because of the tax laws, etc. Wrote 5/19/96. Was leaving MI for good. Going to Chicago for one session with Archdiocesan Deliverance Team [sic.], and then wherever the Lord would indicate. In contact with RJR by mail. Making it.

[App’x TP#3, Document titled, “Sexual Misconduct Cases: Status for Team Review,” dated May 30, 1997, p 5.]

(37) FR. MALCOLM ANDRÉE PORTEE, S.C.J.

Born: February 19, 1943

Ordained: November 15, 1975

Died: November 29, 1991

Fr. Malcolm Andrée Portee was born on February 19, 1943, in Jacksonville, Illinois, and was ordained to the priesthood on November 15, 1975, as a priest of the Sacred Heart order. (App'x MAP#1, Fr. Malcolm Andrée Portee, Find a Grave, p 1.) Fr. Portee died on November 29, 1991. (*Id.*)

On December 2, 2011, Jane Doe #37 spoke to diocesan VAC MaryAnne Kowalski and alleged that she was sexually abused by Fr. Portee in the late 1970s when she attended St. Thomas Church and St. Thomas School in Grand Rapids. (App'x MAP#2, Victim Assistance, Diocese of Grand Rapids, Memorandum, dated November 29, 2011, through January 9, 2012, p 1.) Jane Doe #37 alleged that, when she was about 14 years old, she was directed to clean the rectory after she was caught stealing something, during which time Fr. Portee “fondled and penetrated her.” (*Id.*) Jane Doe #37 alleged that this occurred several times. (*Id.*) Jane Doe #37 advised VAC Kowalski that she “reviewed that Fr. Malcolm was the priest at that time.” (*Id.*) She described him as having “longer gray curly hair, he wore glasses and was a very light skinned African American man.” (*Id.* at 3.) She further claimed that Fr. Portee “had one hand that did not work correctly.” (*Id.*) Jane Doe #37 told VAC Kowalski that she was in counseling and does not need assistance for same; however, she requested that the Diocese financially assist her with her rental payments because she was five months behind in paying same. (*Id.* at 2.)

On December 16, 2011, VAC Kowalski advised Jane Doe #37 that her allegations would be referred to Fr. Portee's order in Wisconsin. (*Id.*) Fr. Portee was a member of Sacred Heart Fathers and Brothers of Hales Corners, Wisconsin, and had served at St. Thomas the Apostle Parish in the Grand Rapids Diocese for three or four years in about 1981. (App'x MAP#3, Memorandum regarding Fr. Malcolm Portee, S.C.J., dated December 13, 2011.)

By email dated December 16, 2011, Msgr. William Duncan forwarded a copy of VAC Kowalski's memorandum of Jane Doe #37's allegations to the Provincial Superior of the Priest of the Sacred Heart, Fr. Thomas Cassidy, CSJ, and on January 12, 2012, sent another email to Fr. Cassidy that included Jane Doe #37's physical description of Fr. Malcolm. (App'x MAP#4, Email from Msgr. William Duncan to Fr. Cassidy, dated December 16, 2011, and App'x MAP#5, Email from Msgr. William Duncan to Fr. Tom, dated January 12, 2012.) By letter dated January 18, 2012, Fr. Cassidy replied to Msgr. Duncan and advised that a representative of his order contacted Jane Doe #37 “to find out what her concerns were and what type of assistance she [wa]s hoping to receive.” (App'x MAP#5, Letter from Fr. Thomas Cassidy, SCJ,

Provincial Superior, to Msgr. William Duncan, dated January 18, 2012.) Fr. Cassidy also wrote that the order would send Jane Doe #37 a check in the amount of \$2,450.00 “for counseling and other needs” and would “ascertain the credibility of [Jane Doe #37’s] claim.” (*Id.*)

In November of 2013, Jane Doe #37 again contacted the Diocese of Grand Rapids, and she was again referred to the Priests of the Sacred Heart for the additional assistance she was seeking. (App’x MAP#6, Diocese of Grand Rapids Allegation Intake Form, November 4, 2013, pp 1–2, and App’x MAP#7, Memorandum Regarding Jane Doe #37, dated November 5, 2013.)

On May 15, 2017, Jane Doe #37 again contacted the Diocese of Grand Rapids, requesting to speak to then former diocesan VAC Kowalski. (App’x MAP#8, Memorandum of Gail Welsh, dated May 15, 2017.) Teresa Postema, MSW, the then-current VAC for the Diocese of Grand Rapids, returned Jane Doe #37’s call. (App’x MAP#9, Client Contact Report, dated May 24, 2017, p 1.) VAC Postema advised Jane Doe #37 that she would discuss Jane Doe #37’s request for additional financial compensation with Msgr. Duncan and follow up with Jane Doe #37. (*Id.*) Jane Doe #37 then requested to meet with VAC Postema in person to which VAC Postema agreed. (*Id.*) In the interim, VAC Postema called the then provincial of the Priests of the Sacred Heart, Fr. Ed Kilianski, who advised that the Order had paid Jane Doe #37 a total amount of \$35,000.00 over the preceding three years, the last payment being the final payment of \$22,500.00 in 2015, pursuant to the terms of a written agreement. (*Id.*) Fr. Kilianski stated that the Order would still pay for ongoing and/or future counseling services for Jane Doe #37. (*Id.*) On May 23, 2017, VAC Postema met with Jane Doe #37, as scheduled, and, after the meeting, Jane Doe #37 texted VAC Postema, requesting financial assistance. (*Id.* at 2.)

On June 4, 2017, Jane Doe #37’s daughter asked VAC Postema to assist Jane Doe #37 “in paying the bills.” (*Id.*) VAC Postema replied and wrote that she could not provide financial assistance, but she provided contact information for services that might be able to help Jane Doe #37, including Network-180 for psychiatric care and 211 for referral services. (*Id.*)

On August 10, 2017, Jane Doe #37 contacted VAC Postema about getting help that she needed assistance paying for. VAC Postema sought direction from the Order of the Sacred Heart in Wisconsin on “how [they] would like to proceed with processing payment for [Jane Doe #37’s] counseling services.” Counsel for the Order of the Sacred Heart confirmed that “the Order would pay for [Jane Doe #37’s] counseling services” under the terms of the settlement. Counsel asked that VAC Postema forward any counseling invoices that Jane Doe #37 brought to the August 15, 2017 appointment; however, Jane Doe #37 failed to meet at the appointed time. (App’x MAP#11, Client Contact Report, dated August 17, 2017.)

(38) MSGR. JOSEPH E. SHAW

Born: May 8, 1910

Ordained: Unknown

Died: September 9, 1990

Msgr. Joseph E. Shaw was born in Michigan on May 8, 1910, and died on September 9, 1990, in Grand Rapids, Michigan. (App'x JES#1, Obituary of Fr. Joseph E. Shaw.)²⁵ Fr. Shaw's date of ordination is unknown.

In January 2006, John Doe #65 contacted the Grand Rapids Diocese and asked whether the Diocese was aware of any allegations of sexual abuse against Msgr. Joseph Shaw from apparently the 1960s or 1970s. (App'x JES#2, Memorandum from VAC Edgar Donatelli to Fr. William Duncan, dated January 16 and January 23, 2006.) Confused as to why John Doe #65 would ask that question, VAC Donatelli inquired, and John Doe #65 alleged that, when John Doe #65 was "in the minor seminary at St. Joseph studying to be a priest[.]" "he was inappropriately touched by Msgr. Shaw while a student there." (*Id.*) John Doe #65 was not interested in making an official allegation to the Diocese, but said he would contact the Diocese again, if he changed his mind. (*Id.*)

In August 2018, Msgr. William Duncan emailed John Doe #65 and noted that he was recently notified that "at a recent seminary reunion you reported abuse" and asked if he was willing to file a report with the Diocese. In that email, Msgr. Duncan noted that if John Doe #65 filed a report, in accordance with Diocesan policy "we immediately notify the county prosecutor to see if they wish to investigate the allegation." (App'x JES#3, Email from Msgr. William Duncan to John Doe #65, dated August 28, 2018.) John Doe #65 replied to Msgr. Duncan's email advising that he was "considering options for proceeding" and asked, "whether you have any credible allegations of inappropriate behavior on the part of Joseph E. Shaw ('Joey')." (App'x JES#4 Email from John Doe #65 to Msgr. William Duncan, dated September 14, 2018.) Msgr. Duncan replied and advised that, in his 16 years with the Diocese, he had not been presented with any credible allegations against Msgr. Joseph Shaw. (App'x JES#4, Email from Msgr. Duncan to John Doe #65, dated September 19, 2018.)

In October 2018, five days after the records were seized from the Diocese of Grand Rapids as part of this investigation, the Department received an email tip from John Doe #66, who alleged that he was sexually abused from 1963 to 1966 by Msgr. Joseph Shaw at St. Joseph Seminary, when John Doe #66 was 13 to 15 years old. (App'x JES# 5, Email from John Doe #66 to Department, dated October 8, 2018; App'x JES#6, Tip from John Doe #66 to the Department, dated October 8, 2018.)

²⁵ <https://www.findagrave.com/memorial/45483262/joseph-e-shaw> (last accessed November 10, 2025).

In his email, John Doe #66 alleged that “Shaw took advantage of [his] innocence and committed several sexual abuse acts on [him] during [his] enrollment there. He told [him] that he wanted to check to see if [his] sexual organs were working correctly. [He] has ha[d] had anxiety about sex ever since.” (App’x JES# 5, Email from John Doe #66 to Department, dated October 8, 2018.)

In his October 8, 2018 phone call, John Doe #66 also alleged that Msgr. Shaw had him masturbate himself while Msgr. Shaw watched. (App’x JES#6, Tip from John Doe #66 to the Department, dated October 8, 2018.) He further alleged that Msgr. Shaw watched boys take showers every day, but he would single John Doe #66 out by talking to him and making him “feel special.” (*Id.*) No additional investigation was done to determine the veracity of John Doe #66’s report, including whether Msgr. Shaw was assigned to St. Joseph Seminary at the time or if John Doe #66 attended the seminary.

(39) FR. EDWARD STATKUS

Born: March 9, 1908

Ordained: April 16, 1938

Incardinated into the Diocese of Grand Rapids: December 15, 1967

Died: December of 1999

Fr. Edward Statkus was born on March 9, 1908, in Pikeliai, Lithuania, and was ordained to the priesthood on April 16, 1938, at St. Anthony's Cathedral in Telsiai, Lithuania. (App'x ES#1, Priest Data and Appointment Sheet.) Fr. Statkus was incardinated into the Diocese of Grand Rapids on December 15, 1967, although he began to minister in the Grand Rapids Diocese in the 1950s. (*Id.*) Fr. Statkus died in December of 1999. (*Id.*)

On March 25, 2008, John Doe #67 alleged that he was sexually abused by a "Fr. Ed," who had a "very thick accent," when John Doe #67 was 15 years old. (App'x ES#2, Diocese of Grand Rapids Allegation Intake Form, dated March 26, 2008.) John Doe #67's allegations were summarized as follows:

He reports only one incident during the summer when he was fifteen. [John Doe #67] stated that he was staying at the family cabin alone and working in the summer and was being somewhat overseen by neighbors. (This was about 1966–1967) He returned home from work one day with a friend to find a strange care [sic.] in the driveway. Apparently[,] the priest, Fr. Ed[,] had come by[,] and the neighbors said it was OK for him to wait inside the cabin. Upon learning that it was Fr. Ed[,] his friend left. [John Doe #67] stated that[,] in looking back[,] it appeared that Fr. Ed was intoxicated. He asked [John Doe #67] to drive to the Duck Inn to purchase a case of beer. [John Doe 67] drove Fr. Ed's car because he thinks [sic.] Fr. Ed was intoxicated at the time. ([John Doe #67] did not have a driver's license at the time.) He states that the priest molested him, but would not discuss anything further. He states it only happened the one time. He states he was an alter [sic.] boy for the church [St. James/St. Michael's Parish in Houghton Lake] at the time.

[*Id.* at 1–2.]

According to the diocesan March 26, 2008 intake report, John Doe #67 stated that he was not looking for revenge or for counseling but rather was reporting his alleged sexual abuse out of concern for other children. (*Id.* at 2.) John Doe #67 also stated that he had not told anyone about the abuse prior to this report and wanted his report to be kept confidential. (*Id.*)

On April 1, 2008, Msgr. William Duncan called John Doe #67 and advised that, “[b]ased on the time and his description of the priest and knowledge of his first name, ... it would likely have been Fr. Edward Statkus a Lithuanian priest assigned to Roscommon in the mid 1960s.” (App’x ES#3, Memorandum from Msgr. William Duncan, VG, to File, dated April 1, 2008; App’x ES#4, Lists of dates priest served at Roscommon, St. Michael (Roscommon Co.) and Houghton Lake (North Houghton), St. James (Roscommon Co.) pp 1–2.) Msgr. Duncan further advised that he was unaware of any other allegations against Fr. Statkus. (App’x ES#5, Memorandum from Msgr. William Duncan to File, dated April 1, 2008.) Msgr. Duncan apologized to John Doe #67 “for any harm Fr. Ed may have inflicted” and offered to meet with John Doe #67 in person or for John Doe #67 to meet with the bishop. (*Id.*) Msgr. Duncan also offered to assist with “professional counseling” to “help with his healing” and advised that the Diocese would report John Doe #67’s allegation to the Roscommon County prosecuting attorney. (*Id.*)

(40) FR. REINHARD J. STERNEMANN, O.S.A.

Born: 1924

Ordained: 1966

Died: August 7, 2024

Fr. Reinhard J. Sternemann, O.S.A., was born in 1924 and was ordained to the priesthood for the Order of St. Augustine (the Augustinians). (App'x RJS#1, Obituary for Fr. Reinhard J. Sternemann.)²⁶ Fr. Sternemann died on August 7, 2024. (*Id.*)

On February 23, 2007, John Doe #68 telephoned diocesan VAC Edgar Donatelli and alleged that “Fr. Sternaman,” an Augustinian priest, sexually abused him in 1973, when he was a student at St. Augustine Seminary in Saugatuck, Michigan. (App'x RJS#2, Diocese of Grand Rapids Allegation Intake Form, dated February 23, 2007, p 1.)²⁷ At the time of the alleged sexual abuse, John Doe #68 was 15 or 16 years old. (*Id.*) In describing the alleged sexual abuse, John Doe #68 said Fr. Sternemann was an instructor at the school. (*Id.*) John Doe #68 alleged that Fr. Sternemann “called me into his suite[,] and he began to fondle me.” (*Id.*) John Doe #68 reported that “[t]here was never any penetration, but he would touch my penis[,] and he would masturbate and want to do that with me, but I did not let that happen.” (*Id.*) John Doe #68 explained that he “did not know how to deal with [it], [because] [Fr. Sternemann] was a priest and one of the instructors at the Seminary.” (*Id.*) After he completed his sophomore year, John Doe #68 “left the school and went to a public school.” (*Id.*)

During that same February 23, 2007 telephone conversation with VAC Donatelli, John Doe #68 stated he was interested in counseling, if the Diocese was willing to assist him in that regard. (*Id.* at 2.)

²⁶ <https://www.curleyfuneralhome.com/obituaries/Rev-Reinhard-J-Sternemann-OSA?obId=32652321> (last accessed November 10, 2025).

²⁷ The intake form identifies the priest as “Fr. Sternaman,” but the correct name is “Fr. Sternemann,” see n 26 above.

**(41) FR. JOHN THOMAS SULLIVAN
(2002 LIST OF “SUBSTANTIATED ALLEGATIONS” FROM DIOCESE OF
GRAND RAPIDS, ON DIOCESE OF GALLUP, DIOCESE OF MANCHESTER,
DIOCESE OF PHOENIX, AND BISHOP ACCOUNTABILITY LISTS.)**



Born: January 3, 1917

Ordained: May 30, 1942

Died: 1999

Fr. John Thomas Sullivan was born on January 3, 1917, in Concord, New Hampshire, and was ordained to the priesthood on May 30, 1942, at St. Joseph's Cathedral in Manchester, New Hampshire, for the Diocese of Manchester. (App'x JTS#1, Priest information and appointment sheet.) He died in 1999.²⁸

In March 2003, the New Hampshire Attorney General released its Report on the Investigation of the Diocese of Manchester, as well as Church documents pertaining to offending priests. Included within the documents released, were a March 13, 1958 handwritten letter from Diocese of Grand Rapids Bishop Allen Babcock to Diocese of Manchester Bishop Matthew Brady, and the latter's response on March 18, 1958, both of which were not found among the documents seized from the Grand Rapids Diocese in the Michigan Attorney General's investigation. In Bishop Babcock's letter, he wrote the following:

A Father J.T. Sullivan wrote me the full story of his difficulties in the priesthood and of his desire to reestablish himself as a good priest. I am desperate for priests and am considering giving him a chance. Do you think he can be relied upon for making an honest effort? He told me you would have no objection to him finding a Bishop who would give him work.

²⁸ https://dphx.org/wp-content/uploads/2019/10/List_of_Diocese_of_Phoenix_clergy_who_have_been_laicized_and_or_removed_from_ministry_due_to_sexual_misconduct_with_a_minor_11142018.pdf (last accessed November 10, 2025).

I would appreciate your opinion about this.

[App'x JTS#2, Handwritten letter from Bishop Allen Babcock to Bishop Matthew Brady, dated March 13, 1958, N.H. AG Bate Stamp No. 5986.]

Three days later, on March 18, 1958, Bishop Brady replied to Bishop Babcock and wrote that his "conscience will not allow me to recommend [Fr. Sullivan] to any Bishop[.]" further explaining:

It is good of you to consider the case of Father John T. Sullivan for whom I have profound sympathy. Naturally, he may go with my blessing to any Bishop who is willing to receive him. His possible usefulness in any section of the diocese is at an end.

My conscience will not allow me to recommend him to any Bishop and I feel that every inquiring Bishop should know some of the circumstances that range from parenthood, through violation of the Mann Act, attempted suicide and abortion.

Father [Gerald] Fitzgerald of Via Coeli would accept him only as a permanent guest to help save his soul but with no hope of recommending him to a Bishop. He considers him a schizophrenic and from experience believes that a new diocese would only mean new pastures.

[App'x JTS#3, Letter from Bishop Brady to Bishop Allen Babcock, dated March 18, 1958.]

According to Fr. Sullivan's priest information and appointment sheet, Fr. Sullivan served in the Diocese of Grand Rapids from March 7, 1958 (before Bishop Babcock's letter to Bishop Brady), to March 24, 1960, when his faculties in the Diocese were withdrawn. (App'x JTS#4, Letter from Msgr. Charles Popell to Fr. John T. Sullivan, dated March 6, 1958; App'x JTS#1, Priest information and appointment sheet.) Fr. Sullivan served as Assistant at Holy Spirit Parish in Grand Rapids from March 7, 1958, through April 1, 1959, when he began serving as Assistant at St. Jude Parish in Grand Rapids. (*Id.*) From September 8, 1959, to March 24, 1960, Fr. Sullivan served as Assistant at St. Patrick Parish in Grand Haven, Michigan. (*Id.*) On March 24, 1960, Bishop Babcock withdrew Fr. Sullivan's faculties and asked him to leave the Diocese "without delay." (App'x JTS#6, Letter from Bishop Allen Babcock to Fr. John T. Sullivan, dated March 24, 1960.) Bishop Babcock wrote that Fr. Sullivan was "unable to live peaceably with three of our pastors[.]" and that no one else was "willing to have you as an assistant." (*Id.*) He further wrote: "I had hoped that we could help you rehabili[t]ate yourself but maybe the mentality of priests in the Midwest is different from that of priests back east." (*Id.*)

According to records released by the New Hampshire Attorney General, after Bishop Babcock withdrew Fr. Sullivan's priestly faculties, Fr. Sullivan wrote to his new Manchester bishop, Ernest Primeau, in part, the following:

It was after a year and a half of priestly inactivity that I was finally accepted into the diocese of Grand Rapids through the intercession of the late Cardinal [Edward] Mooney [the former Archbishop of Detroit]. This invitation came to me from Bishop Babcock in March of 1958. Upon my arrival into the diocese of Grand Rapids until my dismissal this past week, I saw him only once. During that time I was given three assignments and now I find myself in difficulty once more as the enclosed letter will indicate (kindly save).

[App'x JTS#7, Letter from Fr. John T. Sullivan to Bishop Ernest Primeau, dated March 29, 1960, p 1, Bate Stamp 5991.]

In a letter dated April 1, 1960, Msgr. Thomas Hansberry, the chancellor of the Diocese of Manchester, wrote to his Grand Rapids Diocese's counterpart, advising that he learned that Fr. Sullivan had been released by Bishop Babcock and requested the "details of his [Sullivan's] conduct and the reasons for his discharge." (App'x JTS#8, Letter from Msgr. Thomas Hansberry, Chancellor, to Msgr. Charles Popell, Chancellor, Bate Stamp 5994.) Bishop Babcock replied to Msgr. Hansberry on April 4, 1960, and wrote the following:

Your files, I am sure, will give the history of Father John T. Sullivan up to the time he requested work in this diocese in 1958. Because of [a] dire need for priests and because Father Sullivan had been recommended by a priest with whom he had been living for over a year, I gave him an opportunity of rehabilitating himself. He had three different appointments in the year and a half he was with us, but he could not get along with any of the three Pastors to whom he was assigned. I honestly believe Father Sullivan is a psychopath. He makes a very good impression. He seems to be sincere in his efforts to amend the past, but his judgment is far from what is desirable. I honestly do not think he is aware of the disturbing influence that he is in a parish and in the rectory. Someone else is always to blame, not he. While nothing of an immoral nature came out in the open while he was with us, there were indications of danger of this in his conduct with children.

The above is a conscientious analysis of his time with us. I have no bitter feeling toward Father Sullivan but feel obliged to write to you as I have in regard to him. If there is any further information you desire, please do not hesitate to write.

[App'x JTS#9, Letter from Bishop Allen Babcock to Msgr. Thomas Hansberry, Chancellor, dated April 4, 1960, Bate Stamp 5995.]

In a letter dated January 7, 1994, diocesan legal counsel wrote to Fr. Sullivan – who was then at the Nazareth House in San Diego, California – and advised that he represented the Diocese of Grand Rapids, and it “was notified of a potential claim by three sisters, alleging misconduct on your part while you were active in the Diocese, which was from approximately March of 1958 through March of 1960, as nearly as we can determine.” (App’x JTS#10, Letter from diocesan counsel to Fr. John T. Sullivan, dated January 7, 1994, p 1.) He further advised that Fr. Sullivan’s deposition would be needed. (*Id.*) The diocesan counsel explained that, if a lawsuit were filed, Fr. Sullivan’s “deposition would be taken in the normal course of the suit, probably fairly soon after filing.” (*Id.* at 2.) Thus, he asked Fr. Sullivan whether he would be willing to have his deposition taken and advised him that the diocesan counsel was not Fr. Sullivan’s attorney and that Fr. Sullivan to seek the advice of his own attorney before replying, writing that “[n]either Mr. Wenstrom [the accusers’ attorney] nor I [am] in a position to give you legal advice[.]” (*Id.*)

The following month, on February 17, 1994, the deposition of Fr. Sullivan was taken at his attorney’s office in San Diego, California. (App’x JTS#11, Deposition transcript, certified February 24, 1994, p 1.) The deposition was taken by James Wernstrom, the attorney representing the three sisters, Jane Doe #38, Jane Doe #39, and Jane Doe #40. (*Id.*) Fr. Sullivan testified that, when he arrived in Grand Rapids in 1958, he met with Msgr. Poppel, the vicar general, for an approximate 15-minute interview, after which he was assigned to Holy Spirit Parish. (*Id.* at 32–36.) According to Fr. Sullivan, Msgr. Poppel did not ask about Fr. Sullivan’s past assignment history, nor did Fr. Sullivan offer it. (*Id.* at 36.) Fr. Sullivan testified that, when he was at Holy Spirit Parish, he was not supervised around children. (*Id.* at 70.) Fr. Sullivan further testified that, as far as he knew, no investigation into his “past activities as a priest” was conducted before he served in the Diocese of Grand Rapids. (*Id.*) In response to all questions asking whether Fr. Sullivan had contact with each of the three women when they were minors, Fr. Sullivan replied: “On the advice of counsel, I refuse to answer based on my privilege against self-incrimination.” (*Id.* at 46–54.) Fr. Sullivan also invoked the Fifth Amendment in reply to a question asking whether he had “any sexual activity with any children of parishioners” other than the three sisters. (*Id.* at 51.)

In a document titled, “[Jane Doe #38] Profile,” dated August 2, 1994, the following was written, summarizing Jane Doe #38’s allegations of sexual abuse by Fr. Sullivan:

Like her sisters, [Jane Doe #38] is now beginning to summon firm memories of the sexual assaults. She believes that Sullivan first assaulted her when she was ten, going on eleven, and she recalls the priest standing behind her and forcing anal sex on her. She knows she was penetrated, but she does not know with what. She reports that Sullivan would stand behind her and take her hand and put it on his ‘hernia,’ saying she had to fix his hernia. She recalls numerous

locations where the assaults occurred, and during the last few months, she has had specific recall of statements that Sullivan would make while he was abusing her. She can hear his voice changing during the assaults, starting with kindly words and tone, and then generating into a kind of growling in a deep voice, telling her that “you know you like this, bitch;” “your parents will die if they found out;” “other boys are worse or bad;” “be careful of other boys.”

[Jane Doe #38] also recalls several different kinds of sexual assaults, which she believes numbered in the hundreds. On some occasions, he would take her hand and put it on his penis and masturbate. His favored form of sexual contact with [Jane Doe #38] appears to have been anal rape, and many memories of these episodes emerged in late 1992. She recalls fears of being caught and punished by her mother for getting dirty because she had defecated on herself and her clothing after the anal rape. During that same time frame, she brought forth a memory of an incident where Sullivan forced her to perform oral sex on him. She recall[ed] lying “frozen” on the floor in the sacristy, perfectly still, with her head being impaled by his penis and feeling that if she did not move she would survive the experience. She remembers during the assault that she had extreme difficulty breathing.

The frequency of the sexual assaults varied during the two to three year period during which [Jane Doe #38] was victimized by the priest. She recalls periods of time when the assaults occurred weekly, sometimes more than once a week, and she recalls periods of time when “I was free.” While Sullivan was staying at the [Jane Doe #40] house, the assaults occurred on a daily basis. She does not associate physical pain with the sexual assaults, but she believes that he used lubrication when he penetrated her because she recalls “being real messy.” She also recalls that Sullivan would perform oral sex on her occasionally, and that after she was forced to perform oral sex on him, she frequently vomited.

[App’x JTS#12, Deposition Exhibit #2, Jane Doe #38 Profile, dated August 2, 1994, pp 1–3.]

In an eight-page document titled, “[Jane Doe #39] Profile,” marked as Deposition Exhibit #1 and dated August 2, 1994, the following was written, summarizing the allegations of Jane Doe #39, the second sister, against Fr. Sullivan:

During the late 1980’s, [Jane Doe #39] began to experience memories of the sexual abuse that Father Sullivan inflicted upon her as a child. The memories of these events have appeared in fragmentary form, and, like her sisters, she is now dredging long-repressed details of her

experiences with the priest. She estimates that Sullivan assaulted her at least one hundred times during a three-to-four year period, but her memory of at least one of those years remains completely submerged from her consciousness.

[Jane Doe #39] believes that Sullivan first abused her when she was eleven or twelve years old. He was spending an inordinate amount of time at the [Jane Doe #40] home and had gained her parents' admiration. The first sexual encounter [Jane Doe #39] recalls with Sullivan occurred at St. Jude's. She remembers that her parents told her that Father Sullivan wanted to talk to her and teach her about boys. Her mother put her in a green dress and delivered her to St. Jude's rectory. [Jane Doe #39] recalls getting out of the car and walking up to the door by herself to greet Father Sullivan.

He took her up to his bedroom, sat her down in a chair, and pulled up another chair with a book that he had opened to pages with diagrams depicting couples in actual acts. While he was showing her the pictures, he started touching her dress. He then had her lie down on the bed, took off her dress and underwear, used his fingers to dilate her, and raped her. [Jane Doe #39] recalls Sullivan telling her words to the effect that "this is our deep dark secret," and warning her that if anyone ever discovered what had happened, something terrible would happen to her and her parents. She recalls that Sullivan told her what they had done was not a sin because he was a priest.

[App'x JTS#13, Deposition Exhibit #1, Jane Doe #39 Profile, dated August 2, 1994, pp 2-3.]

Jane Doe #39 also alleged that Fr. Sullivan drove her into the woods and made her perform fellatio on him, "holding her head so that she couldn't move[.]" after which semen ran down her face. (*Id.* at 4.) On another occasion, Fr. Sullivan allegedly removed her clothes and raped her in his car. (*Id.*) After Jane Doe #39 saw Fr. Sullivan take her younger nine-year-old sister into the woods, she threatened to "spill the beans" if he "ever touched her sister." (*Id.* at 5.) Jane Doe #39 did not recall any further contact with the priest after that. (*Id.*)

The Diocese of Grand Rapids settled the out-of-court matter for \$500,000.00, payable to Jane Doe #39, Jane Doe #38, Jane Doe #40, and Attorney Wernstrom in exchange for "fully executed releases[.]" (App'x JTS#15, Letter from diocesan counsel to James Wernstrom, dated November 16, 1994.)

Several years later, on April 7, 2002, the *Grand Rapids Press* reported that Bishop Rose stated that the \$500,000.00 settlement amount "reflected the fact [that] the bishop [Allen Babcock] at the time knew of allegations against Sullivan in an earlier

diocese[.]” (App’x JTS#16, “New claim made against priest,” *The Grand Rapids Press*, dated April 7, 2002, p A1.)

On April 2, 2002, diocesan VAC Pat Hawkins met with Jane Doe #41, who alleged that she had been sexually molested by Fr. Sullivan at Holy Spirit Parish when she was a grade schooler. (App’x JTS#17, Report of Pat Hawkins, Diocesan Victim Assistance Program, dated April 2, 2002, p 1.) Jane Doe #41 alleged Fr. Sullivan took “the girls to an adjunct building, across the street from the parish school, and there he would fondle them, sometimes one at a time, and sometimes with others present.” (*Id.*) She stated that “it was like ‘socializing.’” (*Id.*) Jane Doe #41 further stated that “she knows that some of the girls who were similarly involved with Father Sullivan, became promiscuous, acting out sexually, which she attributes to their experiences with him.” (*Id.*) She also shared that she had wanted to take her own life, “since she was young,” and struggled “with her concept of God[.]” believing that her life was hell “and, so, there is no need for another one.” (*Id.*) Jane Doe #41 said she told Fr. Lawie, see entry no. 25 above, the pastor of her current parish, “about her difficulties[.]” and he “essentially ignored her.” (*Id.*) VAC Hawkins asked Jane Doe #41 how the Diocese could help her and encouraged her to continue counseling. (*Id.* at 2.) Jane Doe #41 was unsure what she wanted, believing that the meeting was a “crack in the egg[.]” but did ask whether Fr. Sullivan was ever reported and whether he was moved from Holy Spirit Parish. (*Id.*)

On May 17, 2002, Attorney Wernstrom wrote to the diocesan counsel, on behalf of Jane Doe #41, and requested that the Diocese pay her the sum of \$35,000.00 “to reimburse her for her out-of-pocket expenses [for counseling], to reimburse her for part of her insurance costs and to reimburse her for the costs of our procuring this information[.]” and to also reimburse her for future counseling expenses. (App’x JTS#17B, Letter from James Wernstrom to diocesan counsel, dated May 17, 2002, p 2.) Under cover letter dated July 23, 2002, the diocesan counsel sent a check to Attorney Wernstrom, made payable to Jane Doe #41, in the requested amount of \$35,000.00, and wrote that “[t]he Diocese will also provide payment for ongoing therapy for two years.” (App’x JTS#18, Letter from diocesan counsel to James Wernstrom, dated July 23, 2002; App’x JTS#19, Letter, Check, dated July 19, 2002.)

Earlier, on April 8, 2002, diocesan VAC Pat Hawkins spoke to Jane Doe #42, who alleged that, in 1958, when Fr. Sullivan was a new assistant at St. Jude Parish, she went to him for counseling when she was contemplating entering a convent. (App’x JTS#20, Report of Pat Hawkins, Victim Assistance Minister, dated April 8, 2002.) When she met with Fr. Sullivan at the parish office, he allegedly fondled her breasts. (*Id.*) Jane Doe #42 told him it “was not right,” but he said “it was fine, since the Blessed Mother had breasts.” (*Id.*) Jane Doe #42 left the office and went home crying. (*Id.*) She told her mother what occurred, and her mother told Msgr. Brophy, the pastor of St. Jude Parish. (*Id.*) Msgr. Brophy advised Jane Doe #42’s mother that he “would take care of it.” (*Id.*) Jane Doe #42 received telephone calls

from Fr. Sullivan after that day, asking her to see him, but she stopped talking to him. (*Id.*) Jane Doe #42 reported that she was still “haunte[d]” by the incident, but had “work[ed] through it.” (*Id.*) She simply wanted to inform the Diocese that she, too, was a Fr. Sullivan victim. (*Id.*)

On April 16, 2002, VAC Hawkins spoke to Jane Doe #43, who alleged that she was sexually abused by Fr. Sullivan when he was stationed at St. Patrick Parish in Grand Haven, Michigan, when she was 14 years old. (App’x JTS#21, Report of Pat Hawkins, Diocesan Victim Assistance Program, dated April 16, 2002.) In her report, VAC Hawkins summarized Jane Doe #43’s allegations:

She stated that she was assaulted by Father Sullivan in 1958 and 1959, while he was serving at St. Patrick’s in Grand Haven. She reports that she started having sexual encounters with Fr. S when she was 14 years old, having sought his advice when she wanted to enter the convent. He told her he could “help her with that.” This was her first experience with her sexuality, and it occurred several times over the course of the two years. He also “stalked” her in his car, she says. She would see him drive up to her parents’ field in a white car, as they lived in a rural area, and they had a farm. When he was leaving the area, at the end of the relationship, he told her that he wanted her to come with him, and he took off his Roman collar, and then told her that he could not be a priest any more [sic.]. He continued to keep in contact by mail, and [Jane Doe #43] states that she received around 10 or 12 letters from him.

[*Id.*]

During that April 16, 2002 interview with VAC Hawkins, as “a first step in the healing process[.]” it was decided that Jane Doe #43 would see her parish priest at Holy Spirit Parish for reconciliation and counseling. (*Id.*)

On April 29, 2002, VAC Hawkins telephoned Jane Doe #43, who provided a few more details of the alleged sexual abuse she suffered from Fr. Sullivan. (App’x JTS#22, Report of Pat Hawkins, Victim Assistance Minister regarding Jane Doe #43, dated April 29, 2002.) Jane Doe #43 recalled praying in the back of the church and Fr. Sullivan telling her he had never seen anyone pray so devoutly. (*Id.*) This eventually led to her assisting with money counting in the rectory, which led to the alleged sexual activity. (*Id.*) Jane Doe #43 also stated that Fr. Sullivan bought her a black onyx ring. (*Id.*) She recalled telling Fr. Sullivan at some point that “she did not want to see him again,” and he threatened to go back to another female, whom he said would take him back. (*Id.*)

On April 29, 2002, VAC Hawkins also spoke to a woman named “Jane Doe #44”. (App’x JTS#23, Report of Pat Hawkins regarding Jane Doe #44, Victim Assistance

Minister, dated April 29, 2002.) Jane Doe #44 alleged that she had been sexually abused by Fr. Sullivan, but she was reluctant to disclose the details. (*Id.*) Jane Doe #44 told her parents about the alleged sexual abuse when it occurred and they reported it, but nothing happened, except that Fr. Sullivan was allegedly moved. (*Id.*) She said “the priest was obsessed with sex and . . . he blamed females for the sexual thoughts of men, and . . . he was relentless in his sermons on the subject.” (*Id.*) Jane Doe #44 felt like Fr. Sullivan was “kind of brainwashing the congregation.” (*Id.*) She also said the pastor, Fr. Sikorski, took several trips to Florida, leaving Fr. Sullivan at the parish. (*Id.*) At the end of their telephone call, VAC Hawkins explained the Diocese’s process of assisting with counseling. (*Id.*) Jane Doe #44 said she needed some “time to think and process.” (*Id.*)

On May 14, 2002, VAC Hawkins met with Jane Doe #45, who also alleged that she was sexually victimized by Fr. Sullivan. (App’x JTS#24, Report of Pat Hawkins, Victim Assistance Minister, dated May 14, 2002, p 1.) She stated that, when she was around 12 or 13 years old, Fr. Sullivan told her he “was going to marry her when she was old enough.” (*Id.*) That was “her first sexual experience, and she now feels that she is somehow at fault, that she must have done something to attract him.” (*Id.*) Jane Doe #45 did not provide details of the alleged sexual abuse, but did tell VAC Hawkins that it occurred when Fr. Sullivan was stationed at St. Jude Parish, which would have been between April and September of 1959, according to his appointment record, discussed above. (*Id.*) Jane Doe #45 also wanted to know what the Diocese knew about Fr. Sullivan at the time and whether he was being supervised. (*Id.* at 2.) She recalled Msgr. Brophy calling her home when Fr. Sullivan, who had befriended Jane Doe #45’s parents, was going there. (*Id.* at 1, 2.) This led her to believe that the monsignor was monitoring Fr. Sullivan. (*Id.*)

On May 16, 2002, Jane Doe #46 told VAC Hawkins that she was a Fr. Sullivan victim and “felt that she needed counseling now.” (App’x JTS#25, Report of Pat Hawkins, Diocesan Victim Assistance Program, dated May 16, 2002.) No details of the alleged sexual abuse were discussed at that time. (*Id.*) VAC Hawkins offered to meet with her, but John Doe #46 declined, so VAC Hawkins referred her to a counselor. (*Id.*) VAC Hawkins also advised that she would “keep in touch[,] in the event she would need support.” (*Id.*) On June 13, 2002, Jane Doe #46 met with VAC Hawkins and told her about the alleged sexual abuse she suffered when she was a seventh grader at Holy Spirit Catholic School, after Fr. Sullivan befriended her parents. (App’x JTS#26, Report of Pat Hawkins, Diocesan Victim Assistance Program, dated June 13, 2002, p 1.) In her report, VAC Hawkins summarized Jane Doe #46’s allegations as follows:

Sometimes, the priest would get her out of class and take her to the rectory at Holy Spirit, where he would molest her. She admitted intercourse occurred, and she stated that he did not wear underwear under his black robe. She said that one time, the abuse was interrupted by the doorbell at the rectory. Another time, she said that

she was at the park with her sisters and Father Sullivan, and that he put a blanket over them, when her sisters were in the water. A bystander saw this and called the police. The Wyoming police took them all to the station, and they questioned her. She did not report, as she said that Father S kept holding her hand and saying that she had not done anything wrong. However, her mother, upon learning about the episode, took [Jane Doe #46] to her family doctor[.] Her mother told her that this physician was also treating “the other girls.” The doctor went to the Bishop with his concerns, and tried to get him to talk about it.

[*Id.*]

During that same June 13, 2002 meeting with VAC Hawkins, Jane Doe #46 said she was seeing the counselor to whom VAC Hawkins had earlier referred her and believed the counseling was “helping her.” (*Id.* at 2.) VAC Hawkins said she would stay in touch with Jane Doe #46 and encouraged Jane Doe #46 to reach out if there was anything with which the Diocese could assist. (*Id.*)

According to a May 17, 2002 article published in the *Grand Rapids Press*, Fr. Sullivan was one of eight priests for whom the Diocese of Grand Rapids indicated there were “substantiated allegations” of sexual abuse against minors. (App’x JTS#27, “Could Have Prosecuted Priests,” *Grand Rapids Press*, May 17, 2002 (“the [D]iocese released a chart naming eight priests in the 11-county diocese against whom allegations had been substantiated”; (“Deceased priests include the Rev. John Thomas Sullivan, named for three abuse allegations in the late 1950s while serving at Holy Spirit parish. The diocese paid a \$500,000 settlement in 1994 to three women who said Sullivan repeatedly abused them.”))

In a memorandum dated June 4, 2003, from Mary Haarman to the priests of the Diocese, she informed them that the *Grand Rapids Press* would be running another article regarding Fr. Sullivan and advised that the following information was provided to the reporter authoring the article:

Six individuals came forward following the mention of Fr. Sullivan’s name in the media.

Pastoral assistance was offered to each of them. Of the six, two accepted the offer for pastoral assistance. One person requested and received reimbursement for past counseling expenses. The accumulative total that was provided for their pastoral assistance does not exceed \$40,000.

[App’x JTS#28, Memorandum from Mary Haarman to Fathers, dated June 4, 2003.]

In a letter dated June 11, 2003, Fr. William Duncan wrote the following to Jane Doe #41 and enclosed a check in the amount of \$348.08:

Thank you for your letter of May 28th. As I mentioned to you in our telephone conversation, the Diocese of Grand Rapids will assist you in maintaining your insurance coverage while you obtain a determination of entitlement to disability benefits. The Diocese will issue you checks in the amount of \$348.08 for up to the next three months (June, July & August) to be used to pay the insurance premiums as they come due. The check for the June payment is enclosed. Please send me copies of the premium notices for our records.

We, of course, will continue to honor commitment for two years of ongoing therapy, and, as requested by your attorney in his July 31, 2002, letter, will make the \$20 co-payments on your prescriptions as long as they are required for that two year period.

[App'x JTS#29, Letter and Diocese of Grand Rapids check from Fr. William Duncan to Jane Doe #41, dated June 11, 2003.]

On September 14, 2018, Jane Doe #47 called diocesan VAC Teresa Postema and alleged that she was abused by a priest whose name she thought might be Fr. Sylvania; however, on VAC Postema's report, "Sullivan?" is handwritten next to "Fr. Sylvania." (App'x JTS#30, Diocese of Grand Rapids Allegation Intake Form, dated September 14, 2018, p 1.) The alleged sexual abuse took place in 1959 at St. Jude Parish in Grand Rapids, presumably in the summer months, which was when Fr. Sullivan was stationed at that parish. (*Id.*) "The alleged abuse occurred one time during the summer between 7th and 8th grade in 1959 at Little Pine Island Lake in Kent County, Michigan." (*Id.*) Jane Doe #47 alleged that Fr. Sullivan took her and her siblings swimming, and when she was in the water with the priest, "he placed his hands down her bathing suit and put his leg between her legs." (*Id.*) When VAC Postema asked how the Diocese could help her, Jane Doe #47 stated she loved her faith, but hated her church. (*Id.*) She expressed her anger about how the Church has "handled the sex abuse crisis over the years." (*Id.*) She also said "former victims should be on review boards and requested that she be allowed to attend one." (*Id.* at 2.)

(42) FR. JAMES THIEL, C.SS.R
(LISTED ON BISHOP ACCOUNTABILITY SITE.)

Born: Unknown

Ordained: 1971

Removed from ministry by his Order: 1997

Fr. Thiel was ordained to the priesthood in 1971. (App'x JT#1, Fr. James Thiel, Bishop Accountability.org) Fr. Thiel taught at Catholic Central High School in Grand Rapids from June of 1968 to August of 1994. (App'x JT#2, Email from Mary Haarman to Charley Honey, dated May 5, 2004.) However, Fr. Thiel was never a priest of the Diocese of Grand Rapids; he was a member of the Redemptorist Fathers. (App'x JT#3, Email from Mary Haarman to Charley Honey, dated May 7, 2004, p 1.) Prior to serving at Catholic Central, school officials had a background check completed on Fr. Thiel and checked his references. (*Id.*) At that time, the Diocese had not been notified of any allegations having been made against Fr. Thiel. (*Id.*)

In July 1994, the Redemptorists first notified the Diocese of Grand Rapids that an allegation of sexual abuse had been made against Fr. Thiel outside of Michigan, and the provincial superior of the Order called Fr. Thiel back to its provincial house in St. Louis, and, contemporaneously, the Diocese of Grand Rapids withdrew Fr. Thiel's priestly faculties. (*Id.*) Thus, he could "no longer participate in any parish duties or public ministry, he was only allowed to say private Mass for himself." (*Id.*) Fr. Thiel returned to live in the Grand Rapids area in 1996, but his faculties were never reinstated. (*Id.*) According to the Bishop Accountability website, the Redemptorists asked Fr. Thiel to leave the Order in 1997. (App'x JT#1, Fr. James Thiel, Bishop Accountability.org.)

On March 14, 2007, diocesan VAC Edgar Donatelli interviewed John Doe #69, who alleged he had been sexually abused by Fr. Thiel from 1986 to 1987 when John Doe #69 was a 16- to 17-year-old student at Catholic Central High School in Grand Rapids. (App'x JT# 4, Diocese of Grand Rapids Allegation Intake Form, dated March 14, 2007, p 1.) During that time, Fr. Thiel was John Doe #69's religion teacher and tutor. (*Id.*) John Doe #69 described the alleged sexual abuse by Fr. Thiel, as follows:

The abuse began on the occasion when we went to the City Center, downtown, Grand Rapids, when it was a mall. Fr. Thiel touched my penis. I was in the tutoring program at Catholic Central, and Fr. Thiel tutored me for about a year and a half, while I was there. The abuse would take place usually in a bathroom on the third floor of the school, and there were many times that he would molest me at the YMCA in the bathrooms there as well. He would also abuse me in his classroom, after he was done tutoring me. The abuse took the form of oral sex

that he would perform on me, and fondling. There was never any penetration. In spite of the abuse, he made me feel special, even though the abuse caused problems for me emotionally. He was not like my other abusers, he was more of a friend.

[*Id.* at 1–2.]

John Doe #69 also informed the VAC that he had suffered from mental health struggles and substance use disorder. He also suggested that he had suffered sexual abuse from others not associated with the Church. (*Id.*)

During the same March 14, 2007 interview with Donatelli, John Doe #69 also stated that he believed that Fr. Thiel sexually abused other boys, and he “saw him being intimate with one other student at Catholic Central, while [he] was there.” (*Id.* at 2.) John Doe #69 stated that he was in counseling and would like to continue counseling. (*Id.*) VAC Donatelli explained the Diocese’s policy regarding counseling support and also advised that the Diocese would report John Doe #69’s allegation to the Kent County prosecuting attorney. (*Id.*)

**(43) FR. THEODORE TSIAKALOS
(ON DIOCESE OF ROCKVILLE (NEW YORK)
AND ON BISHOP ACCOUNTABILITY SITE.)**

Born: Possibly June 15, 1923

Ordained: Possibly 1948

Died: Possibly August 29, 2002

A priest file for Fr. Theodore Tsiakalos was not found among the records seized during this investigation, and very limited records could be found among public records. Based on research, it appears that Fr. Tsiakalos was born on June 15, 1923, in Wisconsin and died on August 29, 2002. (App'x TT#1, Sorted By name.com, Tsiakalos Family History Page, p 2.) According to the Bishop Accountability website, Fr. Tsiakalos was ordained to the priesthood in 1948 and was a priest of the Diocese of Grand Rapids; however, he only ministered in that Diocese from 1948 through sometime in 1950. (App'x TT#2, Bishop Accountability.org, Fr. Theodore Tsiakalos, at 1; App'x TT#3, Assignment record of Fr. Theodore Tsiakalos p 1.) From June 1951 to October 1959, Fr. Tsiakalos served in the Diocese of Brooklyn (New York), and from 1960 to 1962, he served in the Diocese of Rockville Centre (New York). (*Id.*) Then, from 1962 through 1972, he served at St. Anthony Parish School in Oceanside, New York. (*Id.*)

In July 2007, John Doe #70 contacted the Diocese of Gaylord and alleged that, in 1950–1951, he and “John Doe #71” were sexually abused by Fr. Tsiakalos when they were altar boys at St. Mary Catholic Church in Cheboygan, Michigan. (*Id.* at 1, 3.) Because the alleged sexual abuse occurred prior to the establishment of the Diocese of Gaylord, Cheboygan was part of the Grand Rapids Diocese. (*Id.* at 3.) Consequently, the allegation was referred to Grand Rapids VAC Edgar Donatelli, who subsequently emailed John Doe #70 to advise him that he received John Doe #70's information from the Gaylord diocese. (*Id.* at 2.) VAC Donatelli also wrote that Fr. Tsiakalos was a priest from the Franciscan Order, and, therefore, all relevant information would be sent to that Order, and the Order “would be the organization who [sic.] would then work with you in this matter.” (*Id.* at 3.) In his email, VAC Donatelli also advised that the usual process was for VAC Donatelli to take a report of the alleged incident(s) of abuse from the victim, and then he would forward the report to the Order. (*Id.*) John Doe #70 replied to VAC Donatelli's email and wrote the following:

The report of the incident is that Fr. Ted asked [John Doe #71] and [John Doe #70] to stay over in the rectory at St. Mary's so we could be his altar boys the following morning at St. Mary's Catholic Church in Cheboygan, Michigan.

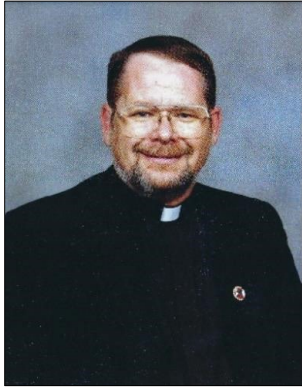
(Why my father and mother and [John Doe #71's] parents agreed to this situation is beyond my comprehension! I do know that my parents

went to a movie that evening and that Fr. Ted talked with my older sister when he phoned to my family residence. ...

That night Father Ted 'helped' [John Doe #71] and me while we took a bath in the bathroom adjacent to his bedroom. Then we slept in the same bed[,] and we were all naked according to Fr. Ted's instruction and he sexually molested both [John Doe #71] and me. And the next morning[,] we were devout altar boys assisting Fr. Ted at the celebration of the holy mass.

[*Id.* at 1–2.]

(44) FR. DONN PATRICK TUFTS



Born: July 2, 1946

Ordained: August 2, 1980

Died: July 19, 2016

Fr. Donn Patrick Tufts was born on July 2, 1946, in Muskegon, Michigan, and was ordained to the priesthood at St. Andrew Cathedral in Grand Rapids, Michigan, on August 2, 1980. (App'x DPT#1, Priest Information and Appointment Sheet.) Fr. Tufts died on July 19, 2016. (App'x DPT#2, Obituary of Father Donn P. Tufts, Mlive.com.)

On May 8, 2002, "tls," believed to be Msgr. Terrence L. Stewart, wrote the following to the bishop:

I received a call today from a [Witness #39] (cell phone # **REDACTED**) to report something that has been bothering him. His sister here in Michigan encouraged him to do so.

When he was a young man about the age of 18 his father died and he went to Fr. Donn Tufts who[,] was the associate pastor at St. Francis de Sales in Muskegon for counseling[,] which he found very helpful and gave him a lot of comfort.

The year was 1981. Fr. Donn had property up north with a mobile home on it where he planned to build a retirement home someday. [Witness #39] recalls a trip with Fr. Donn up to the property one time with 2 or 3 other boys all younger than [Witness #39]. They did guys [sic.] things all day like fish, etc. but in the evening since there were not enough beds Fr. Donn invited one of them to share his bed. He gave massages. One boy did spend the night in the same bed with Fr. Donn. [Witness #39] said this made the hair stand up on his neck.

The boy who did appeared to be 180 degrees changed the next day. The trip back home was quiet for all of them whereas the trip up had been jolly and talkative.

[Witness #39] does not know that anything at all happened. I told him we never have gotten any reports on Fr. Donn for improper activities. He was relieved. He said he just wanted to let us know about this. He felt better I telling us. He does not remember any names of the other boys.

[App'x DPT#3, Letter from tls to Bishop, dated May 8, 2002.]

No other information was found among the records seized from the Diocese of Grand Rapids during the Department's investigation regarding Witness #39 or the other boys.

On September 28, 2003, John Doe #72 called diocesan VAC Pat Hawkins and stated that, when he was active in youth ministry at St. Francis de Sales in Muskegon between 1979 and 1981, Fr. Tufts, a new priest who served as associate pastor there, became John Doe #72's spiritual director and counselor. (App'x DPT#4, Memorandum of Pat Hawkins Regarding Phone Call from John Doe #72, dated September 28, 2003, p 1.) John Doe #72 told VAC Hawkins that he went to Fr. Tufts for counseling in 1980 regarding his sexual orientation, "having been a survivor of incest and an alcoholic home." (*Id.* at 2.) He spoke with Fr. Tufts about issues with his "family, mom, dad, rejection, [and] sexual identity issues." (*Id.*) John Doe #72 alleged that, throughout his counseling sessions with Fr. Tufts, "there was a constant nagging for [John Doe #72] to accept a massage from Father [Tufts]." (*Id.*) John Doe #72 also alleged that he felt sexually harassed by Fr. Tufts. (*Id.*) In 1992, John Doe #72 began to experience flashbacks of his counseling sessions with Fr. Tufts, which VAC Hawkins summarized in her memorandum, as follows:

At this point, [John Doe #72] begins to discuss the flashback he experienced in January of 1992. He states that he was attending a conference for male survivors of sexual victimization in Atlanta. He was in a car with a friend named [Witness #40], when he asked him a question about ministers, since [Witness #40's] father, who was a minister, had sexually exploited him. At this point, he experienced a strong emotional reaction to a memory. The flashback was of a sexual episode with Father Donn, who had been his counselor. ([John Doe #72] says that Father had to have known that he was vulnerable as well as innocent about his sexuality.) During the course of the counseling, Father had talked about masturbation as a "healthy" form of release for sexuality. The priest increasingly suggested that [John Doe #72] should have him massage his body for therapeutic reasons.

[John Doe #72] states that he remembers one night when Father Donn told him that he had to have a total body massage and that he (Father Don [sic.]) would help him with that. He began to massage him, and [John Doe #72] says that he does not remember who took off his clothes, himself or the priest, but that his genitals were masturbated to orgasm by Father Tufts. He says that the priest told him “[t]his is for you, so that you will know more about sex.” [John Doe #72] says that he did not want it, did not ask for it. The location of this episode was [John Doe #72’s] apartment [John Doe #72] was 24 or 25 years old at this time.

[*Id.*]

Toward the end of the September 28, 2003 phone call between John Doe #72 and VAC Hawkins, VAC Hawkins advised him that the Diocese usually authorized counseling assistance for victims of sexual abuse for healing restoration after the matter was investigated. (*Id.* at 3.) She also advised that the next steps in the process would be determined by the bishop. (*Id.*)

In a letter dated October 2, 2003, Fr. Tufts wrote the following in response to the above-described allegations made by John Doe #72:

[John Doe #72] was a Youth Minister of St. Francis de Sales Parish in Muskegon. Some time after my arrival [John Doe #72] began seeing me regularly in a counseling relationship. The issues that I remember concerned his relationship with family members and sorting out of his sexual orientation. As I think back it was my impression that family issues were pretty well resolved and that he had made final decisions as to orientation. In the summer of 1981 he moved to [to another state], I think, to live with his friend.

There are a number of items in the document from Pat Hawkins that I would take issue with, if it was important to do so. I am very concerned with the interpretation of both of us of the dynamics of that period, especially when the issues were supposedly resolved.

What is more important to me is that [John Doe #72] finds that I have been the source of hurt. I was not aware of the feelings that are expressed in the document, or that my actions were taken in that manner. There is no memory of any comments or behaviors that would have made me aware of them. I do not remember the incident in question going as far as is now said, though I have no records to let me know either way. All that I can say with certainty after these years is that whatever happened, it was apparently inappropriate of me. [John Doe #72] I am sorry! I ask you, [John Doe #72], to accept my sincerest

apology for the harm that I did to you. That was never my intent toward you. My only wish then, and now, is for your wholeness and happiness. I also need to ask your forgiveness as so that I may be healed.

To the Diocese, I ask both forgiveness and direction with the process to bring these issues to a healthful resolution for both [John Doe #72] and myself.

[App'x DPT#5, Typewritten Letter on Fr. Donn P. Tufts Letterhead, dated October 2, 2003.]

Soon thereafter in October 2003, Fr. Don Weber spoke with Fr. Tufts about the allegations from John Doe #72. (App'x DPT#6, internal Diocese note outlining conversation between Fr. Weber and Fr. Tufts, dated October 8, 2003.) During that meeting Fr. Weber outlined that Fr. Tufts “remembered several backrubs[]” and stated that “what he knows now and what he knew then involved an overstepping of boundaries on his (DT) part.”

The following year, on July 25, 2004, John Doe #72 wrote to Msgr. William Duncan and requested that the Diocese reimburse him for costs of counseling in the amount of \$8,907.50 and assist him with the cost of future counseling. (App'x DPT#7 letter from John Doe #72 to Father William Duncan, dated July 25, 2004, p 2.) John Doe #72 also requested that the Diocese “make amends,” stating that Fr. Tufts – who violated their relationship and who “took advantage and preyed on a vulnerable young adult[]” – should be “punished and corrected.” (*Id.*) He further wrote that Fr. Tufts “should be kept away from youth and young adults.” (*Id.*)

On August 12, 2004, Fr. Duncan replied to John Doe #72's letter and wrote that the Diocese would reimburse John Doe #72 for the counseling costs he had previously incurred, as requested, and would pay for future counseling “expenses not covered by insurance.” (App'x DPT#8, Letter from Fr. William Duncan to John Doe #72, dated August 12, 2004.) Fr. Duncan also advised that, after the Diocese received his allegation of sexual abuse the previous year, “the diocese requested and Father Tufts submitted to a psychological evaluation.” (*Id.*) Fr. Duncan further wrote that “Fr. Tufts has expressed his sincere sorrow for any breach of judgment and discretion in the relationship he had with you” and advised that Fr. Tufts's pastoral ministry is “with restrictions and is under regular supervision.” (*Id.*) Fr. Duncan also apologized to John Doe #72 for the pain he experienced. (*Id.*)

(45) FR. MARCEL ALPHONSE VANBERGEN

Born: September 2, 1925

Ordained: June 3, 1950

Inactive status: May 15, 1968

Died: June, 1983

Fr. Marcel Alphonse VanBergen was born on September 2, 1925, in Hart, Michigan, and was ordained to the priesthood on June 3, 1950, at Josephinum Chapek in Worthington, Ohio. (App'x MAV#1, Priest Data and Appointment Sheet.) On May 15, 1968, permission was obtained to place Fr. VanBergen on inactive status. (*Id.*) Fr. VanBergen died in June of 1983. (*Id.*)

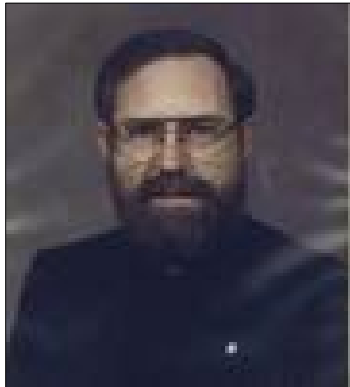
On October 21, 2008, John Doe #73 called VAC MaryAnne Kowalski and alleged that, when he was in kindergarten in 1956, he was questioning whether he was gay, so he told Fr. VanBergen about it, and the latter advised him to see him at the rectory after school. (App'x MAV#2, Victim Assistance Report of MaryAnne Kowalski p 1, dated November 20, 2008.) When he met the priest, Fr. VanBergen allegedly fondled him, touching his genitals. (*Id.*) A few years later, John Doe #73 told Fr. Antikeir [sic.], see entry no. 3 above, about the alleged incident, and he allegedly told John Doe #73 that, "if he is not in the church to drop it and go on with your life." (*Id.*) John Doe #73 said that he contacted the Diocese to report the alleged abuse at the encouragement of Fr. Leh Trianh. (*Id.*)

No additional information was found regarding John Doe #73 or his allegations in the Fr. VanBergen file.

On October 22, 2013, John Doe #74 alleged that, when he was an altar server at St. Stephens in 1955 or 1956, when he was in the seventh or eighth grade, he was sexually abused by Fr. VanBergen. (App'x MAV#4, Diocese of Grand Rapids Allegation Intake Form, p 2.) During preparation for Mass with Fr. VanBergen, the priest noticed an erection that John Doe #74 was having and talked to him about it. (*Id.*) The "talking eventually lead [sic.] to touching, etc." (*Id.*) When asked if he told anyone what happened, John Doe #74 said he told his grandmother, who then took him to the priest at St. Mary's. (*Id.*) John Doe #74 indicated that "they did not believe him and told him to stop telling lies or he would go to 'hell.'" (*Id.*) During the interview, John Doe #74 "could not talk about the incidents in more detail [and] broke down crying." (*Id.*)

Toward the end of the interview, John Doe #74 was offered to meet with Msgr. Duncan or Bishop Walkowiak and was also offered counseling. (*Id.* at 3.) The diocesan attorney thereafter notified the Kent County prosecuting attorney of John Doe #74's allegation. (App'x MAV#5, Email from diocesan attorney to Helen Brinkman, dated November 15, 2013.)

(46) FR. RICHARD JOHN VAN LENTE



Born: December 8, 1939

Ordained: June 4, 1966

Restricted ministry: August 21, 2006

Retired: September 15, 2006

Fr. Richard John Van Lente was born on December 8, 1939, in Muskegon, Michigan, and was ordained to the priesthood at St. Andrew's Cathedral in Grand Rapids, Michigan, on June 4, 1966. (App'x RJV#1, Priest information and assignment sheet 1.) On September 15, 2006, Fr. Van Lente retired to senior priest status with restrictions. (*Id.* at 2.)

In 1985, four women "from St. Patrick's, Portland reported sexual misconduct incidents – harassment, exposure of private parts etc. These reports were thoroughly investigated by Diocesan legal counsel with the women and Fr. Van Lente." (App'x RJV#2, Memorandum titled, "Report on 1985 Portland Incidents," dated May 11, 1993.)

In an undated statement, Jane Doe #48 said that, in 1984 and 1985, she was a volunteer at St. Patrick's Church. (App'x RJV#3A, Statement of Jane Doe #48 (undated), p 1.) There were "a number of incidents" she wanted to discuss. (*Id.*) She reported that, in the spring of 1984, Fr. Van Lente came into the rectory following a jog, with athletic shorts on. (*Id.*) He began stretching and rubbing his legs down in close proximity to Jane Doe #48's desk. (*Id.*) She alleged that he then sat on the bench, commented that he needed new shorts because "these chaffed him" and began "pushing aside his jogging shorts and exposing [his] penis and scrotum" for what seemed "like forever." (*Id.*) She further alleged that Fr. Van Lente continued to move around his private parts, exposing himself, even after another female office employee entered the room. (*Id.*) After much reflection, she stated that she believed Fr. Van Lente's actions were intentional. (*Id.*)

Also in this undated statement, Jane Doe #48 reported that, later, in January 1985, Fr. Van Lente invited her to go skiing with him, telling her that he had just given communion to her grandmother and "underst[ood] where [she] got her good looks."

(*Id.* at 2.) The following months, she said that Fr. Van Lente told her that he pulled a groin muscle and allegedly “put his hand on his groin to show [her] where it hurt.” (*Id.*) He was fully clothed at the time. (*Id.*) On another occasion, she alleged that Fr. Van Lente offered to give her private ski lessons because she was “built[,]” and “with a body like [hers]” “she “would be perfect for [it.]” (*Id.*) She stated further that Fr. Van Lente also commented on one of the other parish members previously leaving the priesthood; he said to Jane Doe #48 that there “was no reason to leave the priesthood,” “every priest knows that you can have women and the priesthood too.” (*Id.*)

In a statement dated February 27, 1985, another parish member, Jane Doe #49, alleged that, during her work in the St. Patrick’s Church rectory, her interactions with Fr. Van Lente took on a more “sexual connotation,” and she felt intimidated. (App’x RJV#4, Statement of Jane Doe #49, dated February 27, 1985, p 1.) She said he would look her “up and down” and make odd comments. (*Id.*) Jane Doe #49 also said that Fr. Van Lente came into the rectory office often with his jogging clothes on and do stretching exercises in front of the staff. (*Id.* at 2.) She said that, on several occasions, Fr. Van Lente stood in the doorway of the file room, blocking her way out, causing her to have to ask him to move. (*Id.* at 2–3.) Jane Doe #49 also stated that Fr. Van Lente stood or knelt near her desk or put his hand on her shoulder in a way that made her uncomfortable and blocked her from moving. (*Id.* at 3.)

A few weeks later, on March 28, 1985, the then Chancellor, Msgr. John Giammona wrote the following to Fr. Van Lente regarding the allegations:

This letter is intended as a summary of my prior conversation with you, as a result of the complaints that were made by three women parish employees, and one volunteer woman parish office assistant. These four ladies have made allegations with respect to your conduct, and they have asserted that part of this conduct constitutes sexual harassment.

Our diocesan attorney did review in detail with you the law with respect to sexual harassment, including what constitutes sexual harassment. At that time and in our subsequent conversation[,] you have denied that any acts of yours were intended as sexual advances or were otherwise of a sexual nature. Based on our conversations[,] I am sure that you realize that not only as an employer, but even more so as a priest-employer, it is most important that you would avoid not only any conduct that might be interpreted as sexual harassment, but that you should avoid even that conduct which [sic.] might have the appearance or suggestion of sexual harassment.

It is not my intent by this letter to find you guilty or not guilty of sexual harassment. Nevertheless, rightly or wrongly, your conduct on

certain occasions has been interpreted by these women to have had a sexual connotation. Obviously, as we discussed in our conversation, you should avoid in the future even the appearance of any sexual connotation with respect to your behavior toward these ladies, as well as any other women.

Also, as you were previously advised on March 5, there must be no recriminatory action directly or indirectly by you against these ladies because of the allegations they have made. This, as you know, would constitute a violation of the law.

A copy of this letter will be made a part of your official file.

[App'x RJV#3B, Letter from Msgr. John Giammona, Chancellor, to Fr. Richard Van Lente, dated March 28, 1985.]

In February 1993, Jane Doe #50 alleged that two incidents of inappropriate sexual behavior on the part of Fr. Van Lente occurred when the latter was an associate pastor at St. Jude Parish in the late 1960s, and the former was a teenager. (App'x RJV#4A, Memorandum titled, "Report on Interview of Alleged Sexual Abuse by a Diocesan Priest," by Sr. Patrice Konwinski, OP, dated February 5, 1993, and May 7, 1993.) A year or two later, when Jane Doe #50 was 17 or 18 years old, she called Fr. Van Lente, who was then a chaplain at Mt. Mercy, seeking his advice, and he invited her to come to his room that night. (*Id.*) When she did, Fr. Van Lente allegedly "made sexual advances and half-joking asked her to have a sexual encounter." (*Id.*)

Shortly after Jane Doe #50 reported her allegations to the Diocese, Bishop Robert Rose met with Fr. Van Lente and then wrote the following in a memorandum dated April 29, 1993:

I met with Father Van Lente on behalf of our intervention team to discuss with him the allegations received by SMP from [Jane Doe #50]. I informed him that that was the purpose of the meeting.

I explained how we received the allegations and read him the pertinent paragraphs from SMP's report of 2/5/93. Fr. V. was absolutely stunned. He did recall [Jane Doe #50]. She would have been in the 7th or 8th grade at the time of the first incident, and at the end of high school at the time of the second. He vaguely recalled going to the movies, but did not really recall anything that took place. He said it was possible that he hugged the girls, but would be surprised if he kissed them. He did not recall the incident at Mount Mercy[,] other than that he had counselled [Jane Doe #50] at some point with some family problem. If she came to see him at night, that was because he was only home at the Mount at night. He expressed extreme regret at

anything that he may have said or done, and willingness to do anything that might help her therapy. He would meet with her, or with her and her therapist, if that would help.

We talked about the Portland incidents – since the team naturally had discovered the reports on that in the file. I told him I was somewhat shocked that the diocese had offered no help to the women involved, and had in effect taken his word and simply written him a letter of warning. He has a completely different view of what happened, and is still angry that the diocese would not let him take the three women and Fr. Kurylowicz to court. He was ready to do that to defend himself. He felt that many things that he did were totally misinterpreted. He was extremely mortified about the “exposure” when it was mentioned to him, and did apologize to someone. But he felt that he had been “set up,” and seems to blame Father K. for arranging it or letting it happen. In any case I pointed out that[,] if the present allegations were to go public, the Portland incident could also return, and it would be the word of two or three women against his.

That was to underline the need and importance of his going through a professional evaluation, for his protection and that of the diocese. He was perfectly amenable to that, and felt that it could be of benefit to him anyway. I told him that TLS would make the appointment and let him know. It would of course be confidential.

We talked in general about the difficulty priests had of working through the whole area of sexuality in the climate of the sixties and seventies. He feels that he has worked those things through satisfactorily. But he has some concerns that he may have done some things in those early years that could come back to haunt him. He mentioned that we did not know the deep or long-term effects of some things that were fairly common then.

This was a very sober discussion of about an hour. I was well satisfied with Father V’s attitude throughout. We can tell [Jane Doe #50] both that the evaluation is being scheduled, and that Fr. V. is deeply sorry for whatever happened, and willing to help her therapy in any way he can. He will be praying for her, and asks her to pray for him. He remembers her as a very good person.

[App’x RJV#5, Memorandum from RJR to File, dated April 29, 1993, pp 1–2.]

On May 17, 1993, Sr. Konwinski called Jane Doe #50 and told her that Fr. Van Lente apologized and offered to meet with Jane Doe #50 and her therapist. (App'x RJV#6, Handwritten note from Sr. Patrice to Bishop Rose, dated May 17, 1993.) Sr. Konwinski also advised Jane Doe #50 that Fr. Van Lente “would be following up with an evaluation.” (*Id.*) Jane Doe #50 expressed her appreciation for “being kept informed[.]” (*Id.*)

By letter dated January 14, 1994, Fr. Terrence Stewart, vicar general and Moderator of the Curia, advised Fr. Van Lente that, after being evaluated at the Saint Luke Institute, additional testing was recommended. (App'x RJV#7, Letter from Fr. Terrence Stewart to Fr. Richard Van Lente, dated January 14, 1994.) Fr. Stewart also wrote that “it is necessary for you not to be alone in the company of adolescent females.” (*Id.*) About nine months later, after receiving the final report from the Saint Luke Institute, Bishop Rose wrote to Fr. Van Lente and directed him to (1) undergo individual psychotherapy; (2) find a new spiritual director; (3) “avoid unsupervised contact with adolescent females[;]” and (4) find a support group. (App'x RJV#8, Letter from Bishop Robert Rose to Fr. Van Lente, dated October 7, 1994, p 1.)

In September 2003, in preparation for a response to a national study “on sexual abuse of minors by clergy,” Fr. William Duncan and Sr. Konwinski met with Jane Doe #50 to “revisit” her 1993 allegations against Fr. Van Lente “to assure that the necessary information had been gathered and that the appropriate actions had been taken in light of the new Charter (USCCB 2001).” (App'x RJV#9, memorandum from Fr. William Duncan to File, dated September 9, 2003, p 1.) With regard to the alleged second incident when Jane Doe #50 went to Fr. Van Lente’s room seeking advice, Jane Doe #50 added that Fr. Van Lente allegedly fondled her breasts and buttocks. (*Id.*) At the time of that alleged incident, Jane Doe #50 was either a high school senior or college freshman. (*Id.*)

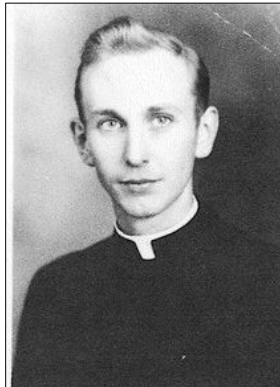
During that same meeting in September 2003, Fr. Duncan advised Jane Doe #50 that Fr. Van Lente “had undergone psychological evaluation and treatment, was not assigned to general parish ministry and was [then] working in the Tribunal.” (*Id.* at 2.) Jane Doe #50 told Fr. Duncan that she did not believe Fr. Van Lente’s priestly faculties should be removed. (*Id.*) Jane Doe #50 also believed that “the diocese had handled things in the right way” and that she “appreciated and found Sr. Patrice very helpful when she contacted the diocese in 1993.” (*Id.*)

On August 21, 2006, Bishop Walter Hurley notified Fr. Van Lente that the latter's retirement was granted and effective on September 15, 2006, but with restrictions. (App'x RJV#10, Letter from Bishop Walter Hurley to Fr. Richard Van Lente, dated August 21, 2006.) Bishop Hurley also directed that, during his retirement, Fr. Van Lente must observe the following:

- You may celebrate a private Mass – which means alone.
- You may concelebrate the Eucharist on special occasions of clergy gatherings with the prior permission of the Bishop or Vicar General.
- You may not hold ecclesiastical office or conduct public ecclesiastical ministry.
- In addition, you are not to be alone with anyone under the age of 21.

[*Id.*]

(47) FR. FREDERICK J. VOSS



Born: February 6, 1918

Ordained: 1943

Died: March 21, 1977

Fr. Frederick J. Voss was born on February 6, 1918, and was ordained to the priesthood in 1943 at St. Andrew's Cathedral in Grand Rapids, Michigan. (App'x FJV#1, Obituary of Fr. Frederick Voss, Find a Grave, March 21, 1977, p 1.) Fr. Voss died on March 21, 1977, at the St. Thomas the Apostle Parish rectory in Grand Rapids. (*Id.*)

On December 14, 2002, Diocese of Grand Rapids VAC Pat Hawkins met with Jane Doe #51, who alleged that Fr. Voss had touched her inappropriately when Jane Doe #51 was 19 years old and then again when Jane Doe #51 was 22 years old. (App'x FJV#2, Memorandum of Pat Hawkins, Meeting with Jane Doe #51, dated December 14, 2002, p 1.) Although no specific details of the alleged abuse were provided, Jane Doe #51 did allege that Fr. Voss "put his elbow on her head, and was very suggestive in his physical moves toward her," singled her out "to be touched inappropriately," and "nearly pinn[ed] her to a wall in his office." (*Id.* at 1-2.) Jane Doe #51 told VAC Hawkins that she thought counseling would be beneficial. (*Id.* at 2.)

On March 30, 2003, VAC. Hawkins called Jane Doe #51 to ask her how she was doing and whether she still wanted to undergo counseling. (App'x FJV#3, Memorandum of Pat Hawkins, Phone Call to Jane Doe #51, dated March 30, 2003.) Jane Doe #51 advised that she had not yet located a counselor, but she had someone she was going to contact. (*Id.*) VAC Hawkins encouraged her to do so and to contact VAC Hawkins when Jane Doe #51 was ready to commence counseling. (*Id.*)

On October 4, 2007, Jane Doe #51 contacted the Diocese again, and she told VAC Edgar Donatelli that Fr. Voss fondled her breasts on multiple occasions:

It first began when I was coming out of church and Fr. Voss, simply began to fondle my breasts and then all over[.] I quickly got out of his

way and after that would be sure to make every effort to avoid letting him see me or have any contact with me. However, in spite of this, whenever he would see me he would immediately come over and embrace me, against my will and begin the fondling, and I could not believe that other people did not see this as bad behavior on his part, but instead, I began to feel like it was my fault, and that was the message I got from my mother when I talked to her about the incidents. All together during 1968 I was inappropriately touched on three or four occasions, by Fr. Voss. Then after I married and was pregnant in 1972, I went to see Fr. Voss (in spite of what had happened in 1968) and I was looking for some counsel, as my husband turned out to be an abusive, violent, alcoholic and I did not know how to deal with this. And I could not believe it but instead of trying to help me, he began once again to fondle me, and I was seven months pregnant. I immediately left the rectory.

[App'x FJV#4, Diocese of Grand Rapids Allegation Intake Form, dated October 4, 2007, pp 1–2.]

During the same October 4, 2007 conversation with VAC Edgar Donatelli, Jane Doe #51 stated that she desired an apology from the church for what she had “to endure all these years.” (*Id.* at 2.) She again requested counseling. (*Id.*) VAC Donatelli suggested that Jane Doe #51 meet with the bishop. (*Id.*) VAC Donatelli also advised that he believed the Diocese could arrange counseling for her. (*Id.*)

At the request of Jane Doe #51, on June 6, 2008, she met with Bishop Walter Hurley and Msgr. William Duncan, vicar general. (App'x FJV#6, Memorandum from Msgr. William Duncan to File, dated June 6, 2008.) During the meeting, Bishop Hurley offered an apology to Jane Doe #51 “for what she experienced and the emotional pain which remains” and stated that, although he could not undo the alleged incidents, “the Church has accepted the responsibility to take the appropriate measures to promote healing and prevent further occurrences.” (*Id.*) The Diocese also continued to reimburse Jane Doe #51 for her counseling expenses. (*Id.*) “[Jane Doe #51] expressed her gratitude for both the meeting and the Bishop’s apology.” (*Id.*)

**(48) FR. DENNIS ALAN WAGNER
(2002 LIST OF “SUBSTANTIATED ALLEGATIONS” FROM DIOCESE OF
GRAND RAPIDS AND ON BISHOP ACCOUNTABILITY SITE.)**



Born: December 28, 1948

Ordained: May 23, 1976

Removed from ministry: May 6, 2002

Laicized: April 5, 2004

Fr. Dennis Alan Wagner was born on December 28, 1948, in Muskegon, Michigan, and was ordained to the priesthood at St. Andrew's Cathedral in Grand Rapids, Michigan, on May 23, 1976. (App'x DAW#1, Priest appointment and information sheet.) Fr. Wagner was removed from ministry on May 1, 2002, and laicized on April 5, 2004. (*Id.* at 1–2.)

In September 1983, Fr. Wagner, then pastor of St. Michael's Parish in Coopersville, was charged with one felony count of gross indecency involving a 13-year-old boy. (App'x DAW#2, "Priest charged with gross indecency," *Muskegon Chronicle*, September 21, 1983.) According to the article, Fr. Wagner allegedly fondled the boy in Egelston Township while driving to the priest's cabin located in Newago County. (*Id.*) Fr. Wagner continued to fondle the boy after the two reached the cabin and went tubing down the Muskegon River. (*Id.*) The following month, Fr. Wagner resigned his pastorate, and the bishop accepted the resignation, effective November 30, 1983. (App'x DAW#3, Letter from Fr. Dennis Wagner to Bishop Joseph Breitenbeck, dated November 30, 1983; App'x DAW#4, Letter from Bishop of Grand Rapids to Father Wagner, dated November 30, 1983.) Ultimately, Fr. Wagner pleaded no contest to the lesser misdemeanor offense of assault and battery and was sentenced to two years of probation, during which time he was also required to report regularly to Bishop Joseph McKinney. (App'x DAW#5, "Priest Gets Probation in Area Morals Case," *Grand Rapids Press*, dated December 31, 1983; App'x DAW#6, Letter from James Brady to Bishop Joseph McKinney, dated January 3, 1984, p 1.) The Court also ordered Fr. Wagner to pay \$200.00 in fines and costs. (*Id.*)

On January 18, 1984, just a couple of weeks after the court accepted Fr. Wagner's plea, Witness #64, a licensed psychologist, wrote to Bishop Breitenbeck and recommended the Diocese return Fr. Wagner to his priestly duties without restriction:

My recommendation is that he return to his full priestly duties at some parish in our diocese, and the sooner the better. I also do not think he has to be sheltered from interacting with young boys, as I think he has learned the tools to effectively deal with his homosexual tendencies. While I can't guarantee that he won't slip up in the future, I think the odds of that happening are very remote and the risk is certainly one worth taking.

I also recommend that you consider leaving Fr. Dennis at Holy Family Parish for the immediate future. He has been accepted there very well, and I see this accepting atmosphere as helping him ease back into his full priestly functioning. I know Fr. Heydens well, and I think his warmth and unconditional positive regard has been and could continue to be invaluable to Fr. Dennis during this difficult transition period.

[App'x DAW#7, Letter from Witness #64 to Bishop Joseph Breitenbeck, dated January 18, 1984, p 3.]

The Diocese rejected that recommendation. Two months later, on March 15, 1984, Msgr. Giammona, the diocesan chancellor, wrote a memorandum, confirming that Fr. Wagner would "not be engaged in any pastoral work at Holy Family Parish," but rather would be working full time "in the Diocesan Marriage Tribunal under the direct supervision of Fr. John F. Porter[.]" until such time as "a permanent assignment is made." (App'x DAW#8A, Memorandum from Msgr. John Giammona, Chancellor, to Fr. Dennis Wagner, dated March 15, 1984.) In this role, Fr. Wagner would not have any regular contact with minors and would work from the chancery. Additionally, Fr. Wagner was to "continue in residence at Holy Family Parish, Caledonia" where he could be supervised by the other priests in residence. (*Id.*)

On January 23, 1986, Fr. Ernest Schneider wrote the following memorandum to Fr. Wagner:

I have reviewed with Bishop Breitenbeck and Msgr. Giammona your suggestions for limited involvement in pastoral ministry. As I have already discussed with you, it is still necessary to avoid any contact with those under the age of eighteen. With this basic principle in mind, the following areas of activity may be pursued:

1. The celebration of weekday morning Masses.
2. Hospital visitations to adult parishioners.

3. First Friday communion calls to the elderly.
4. Assistance to parishioners in seeking annulments.

We have previously agreed that you may concelebrate Masses at Holy Family Parish.

[App'x DAW#8B, Memo from Fr. Ernest Schneider to Fr. Dennis Wagner, dated January 23, 1986.]

By letter dated July 3, 1986, Bishop Breitenbeck wrote to Sister Mary Ellen Merrick of the St. Luke Institute in Suitland, Maryland, thanking her for arranging an evaluation of Fr. Wagner at the Institute that would commence on August 3, 1986. (App'x DAW#9, Letter from Bishop Joseph Breitenbeck to Sister Mary Ellen Merrick, IHM, dated July 3, 1986.) The bishop wrote that he wished to assist Fr. Wagner "in every possible way[.]" while also being "deeply concerned about the good of the Church and those who have been injured or possibly could be injured." (*Id.*) Bishop Breitenbeck also wrote that, "[i]f Fr. Wagner receives a favorable review of his case by the staff of St. Luke Institute and that of Archbishop James A. Hickey of Washington D.C., he has my approval to attend the Catholic University of America leading to a degree in Canon Law under the restricted conditions." (*Id.*) On the same day, Fr. Schneider wrote to Fr. Wagner, advising him to report to the St. Luke Institute on August 3 and requiring that Fr. Wagner adhere to the following conditions during his stay at the Catholic University of America:

- a. You will take up residence at the Divine Word College
- b. You will have faculties granted by Bishop Breitenbeck to offer only private Mass or concelebrated Mass in Divine Word College, or concelebrated Mass if circumstances require, at the Catholic University of America.
- c. You are not allowed to seek weekend assignments in any parish or to take on any pastoral ministry.
- d. In no way are you to put yourself in a position where you will be in contact with young people particularly those under 18 years of age.
- e. If the staff of St. Luke Institute should request any kind of further outpatient studies or treatment, you are, after Bishop Breitenbeck has been consulted, to follow their directives.

[App'x DAW#10, Memo from Fr. Ernest Schneider to Fr. Dennis Wagner, dated July 3, 1986.]

By letter dated June 15, 1987, Bishop Breitenbeck broadened Fr. Wagner's priestly ministry, writing the following:

I am pleased that arrangements have been made for you to reside, beginning July 1, 1987, at Assumption Parish, Belmont.

While at Belmont you may assist Father Porter with the parish Mass schedule. In both pastoral and social activity, however, it remains necessary for you to avoid all situations where you would have contact with young people, particularly those under the age of eighteen. This broadening of pastoral activity is granted with the assumption that you will continue receiving the medication and the treatment recommended by the staff of St. Luke Institute.

[App'x DAW#11, Letter from Bishop Breitenbeck to Fr. Dennis Wagner, dated June 15, 1987.]

In an undated document titled, "Expectations in Supervision," it provided that, while Fr. Wagner resided at Assumption Parish, in Belmont, Michigan, Fr. Porter was to supervise Fr. Wagner, as follows:

1. Observe that Rev. Wagner is not engaged in any contact or activities with minors without the presence of other adults.
2. Have a general awareness of the activities of Rev. Wagner when he is absent from the parish.
3. Contacts [sic.] Rev. Stewart at the chancery office if there is any violation of acceptable contact with minors which raises concerns.

[App'x DAW#12, Document titled, "Expectations in Supervision," undated.]

In 1988, Bishop Breitenbeck appointed Fr. Wagner "as Officialis of the Tribunal of the Diocese of Grand Rapids[.]" effective September 19, 1988. In this role, Fr. Wagner's office would be at the chancery and he would not have regular contact with minors. In a memorandum of same date, the bishop wrote the following regarding Fr. Wagner:

Father assured me that he has been seeing [Witness #64], a psychologist, here in Grand Rapids and would continue to see him on a regular basis.

I was delighted to learn that he had joined a group in Lansing which he referred to as Child Abuser Anonymous and some other name. Through that contact, he was able to learn of a much larger and for

him much more supportive group in Grand Rapids, and has been attending and will continue to attend their regular meetings.

Father had no hesitation whatsoever in discussing his personal problem with me and assured me that he would regularly keep me informed.

Father has been asked by a number of pastors to replace them while they are away and asked my opinion. I assured him that I did not think this advisable and this was perfectly acceptable to him. Father Porter, with whom he lives, asked if he would help hearing the confessions of the First Communicants. After some discussion, I mentioned that I had no objection.

[App'x DAW#13, Memorandum on Bishop Breitenbeck's conversation with Fr. Dennis Wagner, dated September 19, 1988.]

On July 25, 1989, Fr. Porter wrote to Bishop Breitenbeck advising that a parishioner of the Church of the Assumption reported to Fr. Porter that, at church the previous Saturday evening, Fr. Wagner invited her 13-year-old son to play racquetball. (App'x DAW#14, Letter from Fr. John F. Porter to Bishop Joseph Breitenbeck, dated July 25, 1989.) Thereafter, Bishop Breitenbeck spoke to Fr. Wagner and "came to the conclusion that there was no improper approach on his part." (*Id.* at handwritten notation written by JMB.) While Bishop Breitenbeck concluded that Fr. Wager's actions were not "improper," the boy's mother was concerned about the invitation. (*Id.*) It was also in violation of previous admonitions for Fr. Wagner to avoid contact with children under the age of 18, especially in the absence of adults. (App'x DAW#15, Memo from Fr. Ernest Schneider to Fr. Dennis Wagner, dated January 23, 1986; App'x DAW#12, Document titled, "Expectations in Supervision," undated.)

Soon after Bishop Robert Rose was installed as Bishop Breitenbeck's successor in 1989, Bishop Rose wrote to Fr. Wagner and confirmed Fr. Wagner's appointment as "Judicial Vicar for the Tribunal of the Diocese of Grand Rapids, Michigan." (App'x DAW#17, Letter from Bishop Robert Rose to Fr. Dennis Wagner, dated September 5, 1989.)

On December 13, 1990, Fr. Terrence Stewart wrote a memorandum to Bishop Rose, advising that Fr. Porter raised concerns about Fr. Wagner "having contact with young boys, had scheduled a swimming outing and visits in the parish where young boys are present." (App'x DAW#18, Memo from Fr. Terrence Stewart to Bishop Robert Rose, dated December 13, 1990.) Fr. Stewart thereafter met with Fr. Wagner about Fr. Porter's concerns, and Fr. Wagner "explained [that] he was using the swimming as a therapeutic exercise for his ankle and discovered a family who also used the pool." (*Id.*) Fr. Wagner told Fr. Stewart that his intent was not to

swim alone with the boys, but rather with the family. (*Id.*) Fr. Stewart wrote that he “cautioned [Fr. Wagner] on the dangers of such contact and stressed that these contacts were not permitted to him and all the clinic directives indicated the same.” (*Id.*) Fr. Stewart also wrote the following in his memo to the bishop:

Fr. Wagner told me that he had resumed regular weekly meetings with his support group which meet at Care Unit at Metropolitan Hospital. I told him these meetings must have top priority and nothing else should be scheduled to conflict with his scheduled participation.

Fr. Wagner said he has considered those priests with [whom] he lived to be his supervisor[s]. That Fr. Heydens [see entry no. 18] had this role and now Fr. Porter has the role.

He said his support comes particularly from Fr. Bernard Hall with whom he shares much and finds friendship and support; also to some extent with Fr. Heydens.

He was accepting of my stern caution that access to children and adolescents was not permitted to him. I pointed out the grave danger of this to himself, to the potential victims of abuse, and to the Diocese itself.

He said he is fully aware of the risks and every newspaper article on it brings back the pain he experienced. He doesn’t want that to happen again and admitted he would likely be caught, be prosecuted and convicted, lose his priesthood, and suffer these severe consequences of acting out his problem.

We departed on good terms with his appreciation for our concern for his well-being and appreciative of our need to monitor him regularly.

[*Id.* at 2.]

In a letter dated December 13, 1990, Fr. Stewart thanked Fr. Porter for raising the concerns about Fr. Wagner and also advised that he had met with Fr. Wagner regarding what was reported. (App’x DAW#19A, Letter from Fr. Terrence Stewart, Moderator of the Curia, to Fr. John F. Porter, dated December 13, 1990, p 1.) Fr. Stewart formally requested that Fr. Porter serve as Fr. Wagner’s “supervisor-friend,” which the recommending psychiatrist at St. Luke Institute described as “an individual in a supervisory capacity who has knowledge of his history and who is aware, in a general way, of his current activities. What is appropriate here is not hour-by-hour accountability, but rather a supportive relationship with a knowledgeable and sympathetic superior.” (*Id.*) Fr. Stewart also requested that Fr. Porter provide periodic reports of Fr. Wagner’s progress. (*Id.* at 2.)

On December 14, 1990, Fr. Stewart wrote to Fr. Wagner to confirm the understanding reached between the two men during their meeting regarding the concerns raised by Fr. Porter. (App'x DAW#19B, Letter from Fr. Terrence Stewart, Moderator of the Curia, to Fr. Dennis Wagner.) In part, Fr. Stewart wrote the following:

I was pleased that you accepted this concern and agreed that such regular and free access to children and adolescents is something that it is necessary for you to avoid and that you had been imprudent in these contacts.

I was also very pleased to learn that you have resumed your regular weekly meetings with your support group and that you will make these the first priority in your weekly appointments schedule.

You indicated that you consider John Porter to be that supervisor-friend who will assist you in a knowledgeable and sympathetic way. I wrote to him to request a formal acceptance of this role.

You are very important to us as a person and as a very talented priest. It is our fraternal concern for you that motivates us to assist in your continued progress and well being. I will be in contact with you from time to time to review your progress and offer you my support.

Your work in the Diocese is very much appreciated and is of the highest quality. May God bless you most richly in all your endeavors.

[*Id.*]

By letter dated December 18, 1990, Fr. Porter replied to Fr. Stewart's December 13, 1990 letter, formally requesting that he serve as Fr. Wagner's "supervisor-friend," but he expressed questions and concerns about how to effectuate such a role, as follows:

Thank you for your letter of December 13th. I appreciate the quick action that has been taken regarding the concerns I expressed regarding Father Dennis Wagner.

At the outset I wish to repeat that I have not been made aware of the specifics of his history. At the same time[,] I am aware that Bishop McKinney has served as his supervisor. I do not know whether or not he continues in that role nor how that would relate to the proposed role of "supervisor-friend."

Once again[,] I refer to our conversation of December 4th as to two specific points. First[,] I feel it most inappropriate for any priest to invite young boys to accompany him to a swimming pool, even though

it be a public pool and supervised. I state this with full awareness of his statement that he would have taken them only if their father had accompanied them. Second Father Wagner seems to gravitate towards friendships with parents of young boys.

As to the request that I accept the role of 'supervisor-friend in his life', it seems to me the role is somewhat vague and perhaps contradictory. To be a friend would require a certain reciprocity, which each of us would need to desire and work at. To be a supervisor would also seem to require minimally some precise guidelines and his agreement unless it is no more than the ordinary supervision any pastor would exercise regarding a fellow priest in residence (which normally would be less than for an associate). At the same time[,] it is not clear to me how a person can be both friend and supervisor to another. We need to discuss this request further.

As to periodic reports there are also some questions: How frequent, are they to be reviewed by Father Wagner before or after, is there any particular format, etc.?

I do indeed care for Father Wagner. He is well-liked by the parishioners. He does excellent work. I want all to go well for him and the people of Assumption Parish.

[App'x DAW#20, Letter from Fr. John F. Porter to Fr. Terrence Stewart, dated December 18, 1990.]

On April 6, 1992, Fr. Porter wrote the following letter to Fr. Wagner, copies of which he sent to Bishop Rose and Fr. Stewart:

It is with anguish that I write these lines. They are painful for me and doubtless will be painful for you. The events of these recent days have forced me to recognize that I have served you as an enabler and for both our sakes this must cease.

Some history is important. Whatever happened in Coopersville, the details are unknown to me. However[,] realizing there were serious difficulties I called Father Schneider and suggested you could be assigned to the Tribunal provided that were agreeable to you and Bishop Breitenbeck. Several months later you did begin working in the Tribunal. From the beginning I encouraged Bishop Breitenbeck to send you on for graduate studies in Canon Law. Then I encouraged you to take a third year for a JCD, but you declined. As most people know I never wanted to be the Judicial Vicar and I encouraged the Bishop to appoint you because of your ability and because everyone needs some position, some prestige.

When you began living at Assumption I was given no direction for all practical purposes. I was told when I enquired that you could celebrate mass publicly and preach but were not to be alone with young people nor were you to be involved in the school. I was never told whatever limitations, restrictions, or requirements had been imposed on you or what might be expected of me.

During these years I have been forced to learn about addiction, denial, enablers, and tough love. Reluctantly I have come to the conclusion that you have a serious addiction, are in denial, and that I have been and continue to be an enabler. Therefore[,] I must resort to tough love.

In my opinion you need a residential treatment facility, such as the House of Affirmation in Boston for whatever period [] of time is appropriate as well as continuing therapy and regular attendance at SA meetings. I say this because you continue to place your hands on young people, admittedly in public when parents or other adults are present, but it is playing with fire. In addition[,] you frequently visit homes where there are young children. Since you relate well to people[,] they naturally turn to you in crises. This is simply setting the stage for disaster.

Since you are so popular here it would be impossible for me or anyone else to act as any sort of effective supervisor. You will be sought out by hurting people and you will be unable to say no to them. For instance, yesterday a mother told me her ten year old son had to see you last week because he had been apprehended shoplifting. If you saw him in an unsupervised setting that would be most inappropriate.

Accordingly[,] I must insist that you receive a different residence no later than July 1, 1992. That would correspond to the usual diocesan transfers.

Further I urge you to keep a most meticulous diary in which you account for your entire day in fifteen minute segments and write a journal summary each day for your own sake because you are vulnerable to any accusation of impropriety, no matter how ill-founded.

I really regret this and I do wish and pray you well but I can do no other. I truly fear for you and I pray for all of us.

[App'x DAW#21, Letter from Fr. John F. Porter to Fr. Dennis Wagner, dated April 6, 1992, pp 1-2.]

In a handwritten note, also dated April 6, 1992, Fr. Porter wrote the following to Bishop Rose, presumably enclosed with the bishop's copy of the above-quoted letter to Fr. Wagner:

The soul searching has been agonizing but I truly believe Fr. Wagner requires some very serious and professional treatment. Unfortunately[,] he has to want it as well for it to benefit him.

[App'x DAW#22, Handwritten note from Fr. John F. Porter to Bishop Rose, dated April 6, 1992.]

Eight days later, on April 14, 1992, Fr. Stewart wrote the following in a memorandum to Bishop Rose regarding recommendations made by Fr. Wagner's psychologist:

[Witness #64] returned my call about our concern for Father Wagner. He is of the opinion that it is a good idea to have periodic checks on the status of Father Wagner's condition and progress. He said that it is even good for Father Wagner to realize that our worry about him is a normal part of his condition. It is the reality of his psychological problem to have the Diocese want to monitor him and keep aware of how he is doing and to respond at any inkling of casualness.

With that in mind, [Witness #64] recommends that Father Wagner be given a part to play in deciding how we would do this. The two basic things we can do is offer him the choice of having us contact his psychiatrist at the clinic where he was evaluated to go for an interview, not a clinical stay. This would be like an in office review, perhaps in one or two meetings.

The other option would be to see if Father Wagner would prefer to do this locally as with [Witness #64] with whom he worked originally.

[Witness #64] was very willing to do whatever he could to be of assistance to us and to Father Wagner.

[App'x DAW#23A, Memo from Father Stewart to Bishop Rose, dated April 14, 1992.]

On July 2, 1992, following Fr. Porter's request that Fr. Wagner be removed from the Belmont parish, Bishop Rose assigned Fr. Wagner "to residence at St. Adalbert rectory as you continue your fine work as Judicial Vicar in our Diocesan Tribunal." (App'x DAW#23B, Letter from Bishop Robert Rose to Fr. Dennis Wagner, dated July 2, 1992.) At the same time, Bishop Rose assigned Fr. Wagner "to chaplaincy work at St. Ann's Home", a Grand Rapids nursing home, to celebrate weekend Masses, hear confessions, anoint the sick, and visit "residents and infirmary

patients for four hours weekly.” (*Id.*) While in residence at St. Adalbert, Bishop Rose directed Fr. Leo Rosloniec to supervise Fr. Wagner, pursuant to the following guidelines:

1. To monitor his faithful attendance and participation in the weekly S.A. support group meetings.
2. To monitor the restriction placed on him of never being alone with young boys in any capacity except for the administration of sacramental confession in the confessional.
3. To monitor his involvement with youth which is permitted in groups with other adults present, such as classroom settings.

[App’x DAW#24, Letter from Bishop Robert Rose to Fr. Leo Rosloniec, dated July 2, 1992, p 1; App’x DAW#23, Letter from Bishop Robert Rose to Fr. Dennis Wagner, dated July 2, 1992, p 1.]

According to a memorandum dated September 14, 1992, after Fr. Wagner’s move to St. Adelbert, Bishop Rose (presumably) composed a memorandum summarizing a meeting he had with Witness #41, the father of John Doe #75, who was the victim in the 1983 criminal case. (App’x DAW#26, Personal and Confidential memorandum regarding meeting with Witness #41, dated September 14, 1992, p 1.) The author of the memorandum outlined the specifics of what Fr. Wagner did to John Doe #75:

The incident with [John Doe #75] occurred in 1983, after [Witness #41] and [Witness #42] were already separated. Witness #41 was not informed of it until six months later. He was not in on any of the decisions. When he finally got to talk to young [John Doe #75] about it, young [John Doe #75] told him that it happened in the water as Dennis and he were canoeing or swimming. Dennis make [sic.] an approach to him. [John Doe #75] however was a very streetwise person by that time, and immediately resisted. Dennis left off, and there was no actual physical abuse.

[John Doe #75] did tell his mother, and she at once took legal action. But she told [Witness #41] that the diocese offered no help or assistance of any kind.

I offered [Witness #41] our apology, and asked whether [John Doe #75] needed any counselling or other assistance. [Witness #41] on his own reassured me that nothing was needed. He feels that [John Doe #75] probably has simply forgotten about the incident, since it was only an approach, and [John Doe #75’s] memory is not particularly good anyway.

[*Id.* at 2.]

In May 1993, after a “segment” was run by WOOD-TV regarding Fr. Wagner, another alleged victim of Fr. Wagner made contact with the Diocese. John Doe #76, was interviewed by diocesan legal counsel and Sr. Patrice in May 1993. (App’x DAW#27, Report to Bishop Rose, Father Stewart, dated May 24, 1993.) The sexual abuse alleged by John Doe #76 was summarized as follows:

The alleged incident occurred almost eight years ago in rural Caledonia in July or August. (The summer of 1985). As a 12-year-old, the boy was an altar server, and knew Fr. Wagner. Fr. Wagner had come over once or twice to watch TV, eat popcorn. On this occasion he kept asking the boy and his sister, aged fourteen, to go down to Campau Lake. Finally[,] they went, and went in swimming. When the boy tried to get up on a pontoon Fr. Wagner held him in the water and despite repeated requests to release him, Fr. Wagner did not and started to fondle him. This went on for 20 minutes or so and when the boy did get free[,] he immediately went back to his house and told his parents. Fr. Wagner considered it a big joke, laughing all the time.

The boy’s sister heard all this and his parents were quite upset. Nonetheless, no one said anything to Fr. Wagner[,] and he did visit the home once or twice after that, staring at the boy when he did come over. The boy stayed close to his father.

[*Id.*]

In a letter dated June 11, 1993, Bishop Robert Rose wrote the following to Fr. Wagner:

I am writing with regard to the matters that we discussed at our meeting of May 26, 1993.

As you know, recent publicity about the events of 1983 has the potential to affect your ministry adversely, and has caused diverse reactions in the city and the diocese. I know that you yourself are upset and concerned.

We are deeply appreciative of your talents and of the contributions you have made to the diocese. We are also aware of the efforts that you have made toward rehabilitation and toward observance of the conditions imposed by the diocese for the continuance of your ministry over the last ten years.

We are anxious to secure the continuance of your ministry under the safest possible conditions for all concerned, and to dissipate any negative perception caused by the recent publicity. With that in view,

I have decided to transfer your residence to St. Pius X Parish, Grandville, effective June 16, 1993.

At St. Pius you will have the company of fellow priests, a non-school environment, the direction of a priest supervisor, recourse to a support group of priests, and opportunity for continued personal growth.

Your responsibilities in the diocese will continue to include the positions of Judicial Vicar of the Diocesan Marriage Tribunal and Chaplain of St. Ann's Home. I will ask you also to continue your work as coordinator of the implementation of the guidelines for Pastoral and Finance Councils in the parishes. Any other priestly work will be at the direction of the Vicar General, Father Stewart.

You will have no involvement in the pastoral activities at St. Pius X Parish, and no pastoral or social activities involving children or young people.

It is essential that you maintain at least weekly attendance at the local SA meetings, and that your supervisor or someone designated by him keep a record of that attendance.

As we discussed at our meeting, Father Stewart will arrange for a full evaluation at an appropriate clinic or center as soon as that can be scheduled. I will ask you to have the report released to me personally. We are convinced that this updated evaluation is necessary both for your sake and for the sake of the people of the diocese. And both you and we must commit ourselves to following out the recommendations contained in the report.

You have a regular place in my daily prayers, as I ask for a remembrance in yours.

[App'x DAW#28, Letter from Bishop Robert Rose to Fr. Dennis Wagner, dated June 11, 1993, pp 1-2.]

On June 15, 1993, Fr. Stewart and Fr. John Najdowski, vicar for priests, interviewed John Doe #77, who alleged that he was sexually abused by Fr. Wagner in 1978. (App'x DAW#29, Memorandum of Fr. Terry Stewart, Vicar General, and Fr. John Najdowski, Vicar for Priests, regarding interview with John Doe #77, dated June 15, 1993, p 1.) Frs. Stewart and Najdowski summarized the sexual abuse alleged by John Doe #77 in a memorandum as follows:

[John Doe #77] recounted what happened at St. Stephen's Parish. Fr. Wagner showed an interest in [John Doe #77]. This seemed flattering. At night when no one was around[,] they played racquet ball in St.

Joseph's Seminary Gym. Fr. Wagner made it essential before they went to McDonald's for a treat that they take a shower. He initiated nude wrestling. [John Doe #77] wrestled as a sport beginning in the 7th and 8th grades. There were three separate incidents in the gym. The second time the wrestling got closer, more of a test of strength. The third time the accused introduced what he termed a 'cool down' thing, running his finger tips along the prone body of [John Doe #77]. [John Doe #77] said he felt weird, almost erotic. He thought it was strange.

The contact diminished until the summer between [John Doe #77's] freshman and sophomore years in high school. Fr. Wagner came to the family cottage. They went swimming, boating, and had a good time. Fr. Wagner stayed overnight. [John Doe #77] stated '[a]s it worked out, I had to sleep in the same bed.' He [Fr. Wagner] took out his hearing aids and both went to sleep. In the early morning [John Doe #77] felt a rubbing feeling down his pants. He was being manually stimulated about the genitalia. He stiffened. He was petrified, afraid. He did not know what to do. The perpetrator's breathing was heavy. This went on for a minute or so. [John Doe #77] didn't dare open his eyes. Then he heard his parents open the door of their bedroom. Fr. Wagner couldn't hear, but [John Doe #77] sat up. Fr. Wagner ceased his manipulation and returned to a sleeping posture.

At breakfast[,] Fr. Wagner did not give any indication of anything unusual. [John Doe #77] felt guilt, that he should have known, that he should have done something.

Fr. Wagner stayed at the cottage the whole day, a Sunday. They, including a friend of [John Doe #77's] went boating. Fr. Wagner asked if [John Doe #77] had a problem, because he was so quiet. [John Doe #77] did not talk to him all day.

Sometime later, when [John Doe #77] was a sophomore and had the chicken pox, Fr. Wagner showed up at [John Doe #77's] house and stood at this bedroom door.

[*Id.*]

At the end of the June 15, 1993, interview of John Doe #77, Fr. Stewart apologized to John Doe #77, on behalf of the Church and the bishop and also offered to pay for counseling. (*Id.* at 2.)

On July 14, 1993, Fr. Stewart wrote to Ms. Connor of the St. Luke Institute and enclosed several documents in advance of another evaluation of Fr. Wagner scheduled for July 18–23, 1993. (App'x DAW#30, Letter from Fr. Terrence Stewart,

Moderator of the Curia, to Ms. Connor, Saint Luke Institute, dated July 14, 1993.) Included with the enclosures were the memorandum summarizing the allegations of John Doe #77, the memorandum regarding the alleged incident with John Doe #76 in 1985 that occurred after Fr. Wagner's counseling with Witness #64, the letter from Fr. Porter to Fr. Wagner regarding additional improper contacts with young boys, and the letter appointing Fr. Wagner to his new assignment, together with the restrictions imposed by the bishop. (*Id.*)

By letter dated February 11, 1994, Bishop Rose wrote to Fr. Wagner, while the latter was in treatment at the Saint Luke Institute. (App'x DAW#31, Letter from Bishop Robert Rose to Father Dennis Wagner, dated February 11, 1994.) The bishop wrote that, during "the course of all that has happened in the Diocese in the last couple of years, I have had a lot more education in what you are facing up to." (*Id.*) Bishop Rose also wrote that the Diocese would "assist [Fr. Wagner's] recovery in every way we can." (*Id.*) Bishop Rose further wrote: "You are a good and gifted priest, and we love you." (*Id.*)

By letter dated June 16, 1995, Fr. Wagner, writing from St. Pius X rectory in Grandville, Michigan, wrote the following to Fr. Stewart:

Recently there has been an exchange of correspondence between you and [Witness #57] that concerns contact that I had many years ago with a member of a family with whom [Witness #57] is a friend. I do not feel that it is necessary for me to reply to [Witness #57] at this time since his remarks were not addressed to me.

However, I do have a couple of concerns. [Witness #57] may possibly be accurate in his assessment that the family is expecting some sort of apology from me for what has happened and for what I have done. At this point[,] I do not intend to take action on the basis of third party information; I am also aware of the serious legal, moral, and emotional implications of such contact with the family which [sic.] would need to be taken into consideration. But I would like you to know that I am prepared to undertake arrangement for such contact if it should be requested by the individual person involved, or by any other person who may have been harmed by me. I am assuming that such persons would initiate the effort to make their desire known to the diocese, that the diocese would convey this information to me, and that we would then enter into a planning process to effect such contact. My purpose here is to let the diocese know of my willingness to be cooperative in such a potential effort.

[App'x DAW#32, Letter from Fr. Dennis Wagner to Fr. Stewart, dated June 16, 1995.]

On or about February 1, 1996, the Diocese of Grand Rapids settled with John Doe #76 in the amount of \$10,000.00, plus payment for ten additional counseling sessions, in exchange for John Doe #76's execution of a Release of All Claims. (App'x DAW#33, Letter from diocesan counsel to Randall Velzen, dated February 1, 1996, and Release of All Claims, dated January 31, 1996, pp 1–2.) The lump-sum payment was to “provide funds for psychological therapy and counselling indicated as being necessary because of inappropriate contacts with [John Doe #76] while he was an adolescent by a priest of the Roman Catholic Diocese of Grand Rapids[.]” (*Id.* at 1.) Fr. Wagner was not specifically named as a releasee. (*Id.*)

Almost 21 months later, on October 27, 1997, Witness #43 and Witness #44, husband and wife, respectively, wrote to Bishop Rose and alleged that Fr. Wagner – who they considered a family friend – had sexually abused their son, John Doe #78, 16 years earlier. (App'x DAW#34, Letter from Witness #43 and Witness #44 to Bishop Robert Rose, dated October 27, 1997, p 1.) Witness #43 and Witness #44 alleged the following:

We are writing to inform you that sixteen years ago Fr. Dennis Wagner sexually molested our youngest child.

At the time the situation occurred, Fr. Wagner had offered to meet with our son, [John Doe #78], to help him work out some normal adolescent problems. We readily agreed as Fr. Wagner was a personal friend. He had been [a] guest in our home numerous times for meals and family visits. He also was [Witness #44's] spiritual director and confessor. We trusted him with one of God's greatest gifts to us, our youngest child.

When [John Doe #78] tried to tell us what Fr. Wagner had done, we were shocked, angry, betrayed and had no idea where to turn. We decided that[,] because [John Doe #78] was at such a difficult age, we would not go to the police or to Fr. Wagner's superiors. All we did was to tell [John Doe #78] that no one had the right to touch him in that manner. We also made certain that [John Doe #78] was never again alone with Fr. Wagner. We thought that[,] if [John Doe #78] had to repeat to strangers what had occurred[,] it would be devastating. We believed it would be too traumatic to put him through that ordeal. We were very wrong.

Sixteen years ago, little was being said publicly about the long term effects of sexual molestation, and this situation involved a priest and a family friend.

We cannot tell you how deep our grief and guilt was when Fr. Wagner was arrested for pedophilia. Perhaps we might have prevented other

boys' suffering molestation if we had brought this to the proper authorities.

We are aware that the statute of limitations has long passed but hopefully the Church will do all it can to make sure Fr. Wagner never again is allowed to work directly with families. As a family we are now finally seeking counseling. We failed to do what was right for [John Doe #78] when this occurred and the hurt, the anger, and the trauma have never been truly healed.

How can the Church knowingly support any priest that has hurt the Body of Christ so deeply?

We continue to pray that the Catholic Church in the world and in our diocese will take appropriate and specific action, address these situations more forcefully and eliminate these situations and their long term effects.

Only in that way can the members of the Body of Christ provide comfort and support and healing for one another.

[*Id.* at 1–2.]

The following month, November 1997, then Msgr. Stewart met with Witness #43 and Witness #44 and their son, John Doe #78, in the chancery. (App'x DAW#35, Memo from Msgr. Stewart to Bishop Rose, dated November 20, 1997, p 1.) During the meeting, Witness #43 disputed Msgr. Stewart's statement that Fr. Wagner was "out of parish ministry" because he saw Fr. Wagner at a Mass at St. Thomas and also heard that Fr. Wagner attended a wedding. (*Id.*) Msgr. Stewart advised that the Diocese was taking the following steps with Fr. Wagner:

- In residence with Vicar for priests
- Participated in a 9 mos residential treatment program
- Participating twice a week in 12 Step programs SAA
- Receiving weekly psychological therapy
- Supported by special group who know him well; with whom he meets every 8 weeks and sees one or other member on a daily basis; they know his 'triggers' and watch him
- Member of a priest support group; meets regularly
- Has a spiritual director with whom he meets regularly
- Follows a careful plan of diet and exercise to help him
- Discharge his energies in appropriate ways

[*Id.*]

During the same meeting with the John Doe #78 family in November 1997, Msgr. Stewart “explained the Diocese takes the position that we do not throw out a person like this to then be free to abuse and harm others.” (*Id.*) He further stated that the Diocese’s “approach of surrounding the person with healing, and safeguards is really designed to help protect others from abuse.” (*Id.*) Msgr. Stewart also informed the John Doe #78 family that the diocese provides counseling to victims and close family members who have been affected by abuse. (*Id.* at 1–2.) Msgr. Stewart apologized for the alleged sexual abuse perpetrated on John Doe #78 and explained the role of the Diocese’s victim-assistance minister. (*Id.* at 2.) Although details of the sexual abuse alleged by John Doe #78 were not stated during that meeting, he alleged that it occurred in 1979–1980, when Fr. Wagner was residing at St. Thomas Parish in Grand Rapids and “working in the Diocesan Religious Education Office.” (App’x DAW#36, Letter from Monsignor Terrence Stewart, Moderator of the Curia, dated March 5, 1998, p 1.)

On November 22, 2000, Fr. Donald Heydens, see entry no. 18, wrote to Msgr. Stewart and reported that a man who Fr. Heydens had known for a long time alleged that he had been sexually abused by Fr. Wagner and by Fr. Gene Alvesteffer, see entry no. 2. (App’x DAW#37, Letter from Fr. Donald Heydens, dated November 22, 2000.) A handwritten notation appears on the bottom of the letter, identifying the alleged victim as John Doe #7. (*Id.*) Fr. Heydens wrote that the man was not seeking anything, but John Doe #7 gave Fr. Heydens permission to report the allegations to the chancery. (*Id.*) Fr. Heydens encouraged the man to write a letter to Msgr. Stewart, reporting the alleged sexual abuse. (*Id.*)

On December 1, 2000, John Doe #7 wrote the following to Msgr. Stewart:

[In or about 1996], I started having terrible flashbacks of abuse as a child. When I was around 8 or 10, maybe 11, two priests sexually abused me: Fr. Gene Alvasteffer [sic.] and Fr. Denny Wagner. Somehow[,] I had been suppressing it for 20 years and all the rage built up inside of me was let loose[,] I’m not really sure how to tell you this but those two priests don’t know how close they came to being killed that year. I wanted to beat them to within and [sic.] inch of their life for what they did to me.

Needless to say, I don’t go to Catholic Church anymore, and every time I see a priest, I laugh at his self-righteousness. I was saved in 1997, and I have read the bible cover to cover[.] I don’t go to church, but I still have my liturgy of the hours from seminary, and I pray those every day. I read the bible as much as I can, and I believe God is watching over me. I have forgiven those two priests for what they have done and I wish them no more bodily harm. I only wish to let you know what kind of men you have working for you in your diocese, and what kind of turmoil they had put my life in. Please let them know

that if they accept Jesus Christ as their personal savior, and believe that he died for our sins, they will be saved. It's not enough to know...you have to **believe!**

[App'x DAW#38, Letter from John Doe #7 to Msgr. Stewart, dated December 1, 2000.] [Emphasis in original.]

On December 7, 2000, Msgr. Stewart replied to John Doe #7, and he apologized for the alleged sexual abuse John Doe #7 suffered and wrote that it was "terribly disheartening to the rest of us priests to get a report like this and discover that one of our own has hurt a trusting member of the flock in this way." (App'x DAW#39, Letter from Msgr. Terrence Stewart to John Doe #7, dated December 7, 2000.) Msgr. Stewart also wrote the following:

I can sense that your terrible experience in the war would cause you to feel the betrayal of those you trusted. It is a form of killing too. I am so sorry for what happened to you. I want you to know that the Diocese of Grand Rapids would encourage you to seek counseling to help you deal with your serious hurt. Of course we will pay whatever costs your counseling would entail. You may not want to accept this now but maybe in the future you might feel differently and want to avail yourself of this help.

A little background on the two priests might help you to understand our concern and care that this experience you had would not be repeated. Father Wagner was reported to us by another individual who had the same experience. He was sent for evaluation to one of the best hospitals in the country and then on to a residential treatment program for a year of treatment which included five years of return follow up sessions and ongoing counseling and participation in several twelve step programs. He has been removed from parish work and is involved in an assignment which keeps him from contact with young people. He is doing well at this and is aware of what he has done and the need for all the special safeguards that surround him. Father Alvesteffer died some years ago after a rather lengthy period of long term illness which prevented him from any ministry.

[*Id.*]

In a response letter with an illegible date, John Doe #7 again communicated with Msgr. Stewart writing that he rescinded his forgiveness of Fr. Wagner and expressing frustration with the Diocese, as follows:

This is an informal letter to inform you that I have no longer forgiven Rev. Wagner for his past sexual and emotional abuse toward me when I was a younger man. I am seeking legal council [sic.] for criminal

charges against him, and I also plan on suing the diocese for punitive damages. I am a busy man; I have a country to defend, so you will hear from my attorney or myself on a later date. I cannot believe you STILL let a man like that work for you. I also plan on letting the entire Michigan media (newspaper, radio, TV, wire service) know what atrocities have been done by the men STILL working for you. If you wish to settle this matter privately, I'm sure we can come to some sort of agreement. Otherwise, I'll see you in court. God be with you, because I know no one else will[.]

[App'x DAW#40, Letter from John Doe #7 to Msgr. Stewart, illegible date.]

By letter dated May 17, 2001, Msgr. Stewart replied to John Doe #7 and again apologized for his experience with "one of [the Diocese's] priests, and he wrote the following:

I received your recent letter and was very sorry to learn of your change of heart towards Father Wagner. I want to express once again the deep sorrow we feel because of your experience with one of our priests.

The feelings that you are experiencing are an indication of the need you have for healing and the need you have to deal with this unfortunate experience in your past. For this reason[,] I want to repeat the offer of the Diocese of Grand Rapids to pay for whatever counseling and psychological help you will need to find peace and healing.

You questioned the presence of Father Wagner in Diocesan work and I also repeat what I explained in my earlier letter that he is not in parish work or in any ministry that puts him in contact with youth. He has undergone very extensive therapy, residential treatment and rehabilitation and continues with a stringent program of recovery.

I wish to offer the supportive help of our Victim Assistance Minister, Patricia Hawkins, a professional person whose role is to work with and walk with anyone who has suffered abuse by Diocesan personnel. If you are willing, she would make a trip out to meet with you and receive your explanation of the incidents that occurred with Father Wagner. You may write or call me to set up a meeting with her at your earliest convenience or you may contact her directly yourself. Her work number is [redacted] or on her cell phone [redacted].

[App'x DAW#41, Letter from Monsignor Terrence Stewart, Vicar General, to John Doe #7, dated May 17, 2001.]

On June 11, 2001, John Doe #7 again replied to Msgr. Stewart noting his discontent with Fr. Wagner and the diocese in general.

I received your letter dated 17 MAY 2001, and I have enclosed a copy of it to refresh your memory of what you, or your secretary, sent me. I have also marked and numbered several things, which will help you follow along when I talk about several matters.

Number 1: It was not one of your priests that sexually abused me, it was two. Fr. Gene Alvesteffer was the other one.

Number 2: Eventhough [sic.] Wagner is not in a ministry that directly contacts youth, any ministry that he deals with people is a slap in the face to every boy that he abused. If you continue to employ him, that is your business. He should be in a locked building with no doors or windows, and no contact with people.

Number 3: I don't know which is worse, that you have a person that works with people abused by diocesan personnel, or that this happens so often that you actually have a name (Victim Assistance Minister) for it. I would not want anyone from the diocese "talking" to me about this. He (or she) would give me some sort of catholic double talk about forgiveness and what-not, and probably make me think that this whole thing was my fault. I do not want to meet her, or bring her to where I live (FAR FAR FAR away from the diocese of Grand Rapids).

Number 4: If she wants to "*receive my explanation of the incidents that occurred with Father Wagner*" she can ask him. Since he is a child molester, he is probably also a liar and will not admit what he did to me. If he does admit what he did to me, she can "receive his explanation." Unless he has abused so many boys that he can't differentiate from child to child.

Number 5: I have retained legal counsel, but have not told him what it is about. In lieu of a court battle, I am requesting \$30,000.00 for pain and suffering, and a written apology from Wagner, and you will never hear from me again.

[App'x DAW#42, Letter from John Doe #7 to Monsignor Terrence Stewart, dated June 11, 2001.] [Emphasis in original.]

By letter dated July 11, 2001, Msgr. Stewart replied to John Doe #7 and expressed "much regret" for the injury caused by one of the Diocese's priests and assured John Doe #7 that he was not "in any way responsible or at fault for anything that might have happened" to him. (App'x DAW#43, Letter from Monsignor Terrence Stewart, Vicar General, to John Doe #7, dated July 11, 2001.) Msgr. Stewart also wrote that,

since the \$30,000.00 requested by John Doe #7 was about what the Diocese would have been willing to spend on counseling, the Diocese agreed to that sum and also agreed to provide an apology from Fr. Wagner. (*Id.*) Msgr. Stewart enclosed a Release of All Claims, and asked John Doe #7 to have his attorney explain it to him and to then sign and return the document, after which a check and apology would be sent. (*Id.*) On August 20, 2001, John Doe #7 signed the Release of All Claims, and Msgr. Stewart sent John Doe #7 a check in the amount of \$30,000.00 and a letter of apology from Fr. Wagner, under cover letter dated September 14, 2001. (App'x DAW#44, Release of All Claims, signed by John Doe #7, August 20, 2001; September 14, 2001; App'x DAW#45, Letter from Monsignor Terrence Stewart, Vicar General, to John Doe #7; App'x DAW#46, Diocese of Grand Rapids Check Number 80638, Payable to John Doe #7 in the amount of \$30,000.00, dated September 6, 2001; and App'x DAW#47, Letter from Fr. Dennis Wagner to John Doe #7, dated September 13, 2001.) In his letter of apology, Fr. Wagner acknowledged his wrongdoing and apologized for the damage he caused:

I wish to express to you my deepest and most profound apologies for what has happened between us. I am very sorry for any pain or suffering I may have caused you.

You were not responsible for what happened. I can only wish that things had been different back then, that I had been different. I continue to think about what happened and I regret my actions.

I know that there is nothing that I can do to change the past. I have put forth much effort and energy in trying to change myself in the present so as to protect the future. With much soul searching I have come to understand and deal with my own personal circumstances so as to never repeat the past.

I hope and pray that you may find peace and healing in your life.

[App'x DAW#47, Letter from Fr. Dennis Wagner to John Doe #7, dated September 13, 2001.]

On April 8, 2002, John Doe #76 (discussed above) called the Diocese and expressed his anger to VAC Pat Hawkins, after reading an article in the *Grand Rapids Press* about a settlement reached among the Diocese and three women. (App'x DAW#49, Memorandum of Pat Hawkins, dated April 8, 2002.) John Doe #76 stated he believes he was "cheated" by the Diocese by only receiving \$10,000.00 and wanted more money, or he would report his alleged sexual abuse to the media. (*Id.*)

On April 6, 2003, John Doe #76 wrote to diocesan legal counsel, and again requested \$50,000.00 for counseling for John Doe #76 and members of his family. (App'x DAW#50, Letter from John Doe #76 to diocesan counsel, dated April 6, 2003, p 1.) John Doe #76 also referenced his submission of an "investigation report, drawn up

by Fr. Dennis Morrow” to the Vatican, to which he had not yet received a response. (*Id.*) Soon thereafter, on April 14, 2003, the Diocese paid John Doe #76 the additional \$50,000.00, and John Doe #76 signed a Release of All Claims that, *inter alia*, recited that, when he signed the initial release in 1996, “there were provisions of the Code of Canon Law which may have allowed a proceeding by [John Doe #76] in an ecclesiastical tribunal even though [John Doe #76’s] rights under civil law were barred,” but “the parties were not aware of [John Doe #76’s] potential rights” at that time; therefore, John Doe #76 was not advised of that prior to executing the 1996 release. (App’x DAW#51, Diocese of Grand Rapids check no. 91474, payable to John Doe #76, in the amount of \$50,000.00, dated April 14, 2003, and Release of All Claims, signed by John Doe #76, April 14, 2003, p 1.) Thus, the 2003 release covered any civil claims under Michigan’s law and any claims under canon law available at that time. (*Id.*) The release did not bar any criminal claims, for which the statute of limitations had run before John Doe #76 made any report to the Diocese.

On April 24, 2002, John Doe #79 called the Diocese and alleged that he had been sexually abused many times by Fr. Wagner, when John Doe #79 was between 11 and 13 years old and was a boy scout. (App’x DAW#52, Memorandum of Pat Hawkins, Victim Assistance Minister, dated April 24, 2002.) John Doe #79 alleged that “there were undoubtedly other boys[;] however, they were not present during his sexual abuse.” (*Id.*) John Doe #79 stated that he had undergone therapy for years, and “suffer[ed] from anxiety and depression.” (*Id.*) John Doe #79 did not provide details of the alleged sexual abuse, nor did he request any assistance from the Diocese. (*Id.*)

On April 30, 2002, the Diocese of Grand Rapids released the following in a statement regarding Fr. Wagner:

In 1983 allegations were made against Fr. Dennis Wagner. Those allegations were substantiated, and, in accordance with our policies, he was subsequently removed from parish assignment and cooperated with civil authorities. Today, Father Wagner continues in an ongoing program of counseling and group work. He serves the diocese in an office-based position.

Our first concern has always been, and continues to be, the well-being of victims and the families in these situations.

[App’x DAW#53, Diocese of Grand Rapids Statement, dated April 30, 2002.]

On May 2, 2002, John Doe #80 alleged that, in 1981–1982, when he was 14 or 15 years old, he was sexually abused by Fr. Wagner, after Fr. Wagner became his mentor in the Eagle Scouts program at St. Jude’s Parish. (App’x DAW#54,

Memorandum of Pat Hawkins, Victim Assistance Minister, dated May 2, 2002, p 1.)
In her May 2002 report, VAC Hawkins summarized John Doe #80's allegations:

After the initial meeting, Father W took [John Doe #80] to movies, to play racquetball, swimming, and for walks. In general, they spent a fair amount of time together. It was at the movies that [John Doe #80] reports the first episode of abuse occurred. Father W took [John Doe #80's] hand, and he placed it on his own 'private parts' as reported by [John Doe #80]. Then, he placed his own hand on [John Doe #80's]. He would call the family home and ask for [John Doe #80], and soon [John Doe #80] began to say he was busy. Then, Father W would ask for the other boys, [John Doe #80's] brothers. These boys were one and three years younger than [John Doe #80]. When [John Doe #80] heard that he had asked for his brothers, he would then say he would go with him, to spare his brothers. [John Doe #80] now states that it was in 1983 that he read an article in the papers about charges being brought against Father Wagner by another person, and his parents, knowing of his relationship, asked him if that had ever happened to him. He then told them it did, and the first person they went to with the information was a man named Andy Venza, the youth minister from St. Jude's parish. This man is now deceased.

They also went to see Msgr. Brophy, pastor at St. Jude's. [John Doe #80] states that Msgr. Brophy arranged a meeting with the Bishop, and that Msgr. Schneider took them in to see the Bishop, which was then Bishop Breitenbeck. They reported the incidents, and they were told that Father Wagner was receiving counseling, and that he would be reassigned to work that did not put him with children.

[*Id.*]

During the same May 2, 2002, conversation, John Doe #80 told VAC Hawkins that he and his mother went to Channel 13, and "they had asked representatives of the diocese if they remembered [John Doe #80] coming forward to report in 1983, and they all denied it." (*Id.* at 2.)

In a handwritten note titled, "5/3/02 Tel. conversat. with Msgr. S.," the following was written:

[John Doe #80] was reported – to Msgr. – Msgr. saw mother; Bishop B saw son –

Allegation denied by Fr. W. – inappropriate involve – Msgr. was inclined to believe him since he had accepted responsibility for other allegat. –

Counseling was arranged (even tho not knowing if true or not) for “victim” and family who had many prob. – alcoholism, mother put alum. foil all over house because she had allergies.

[App’x DAW#55, Handwritten notes regarding telecon with Msgr. S., dated May 3, 2002.]

A few days later, on May 6, 2002, John Doe #80 called VAC Hawkins again to advise that he heard “the news about Father W, and that his story had also been aired this evening.” (App’x DAW#56, Memorandum of Pat Hawkins, dated May 6, 2002.) John Doe #80 asked VAC Hawkins if anyone at the Diocese recalled his 1983 report of alleged sexual abuse, and VAC Hawkins advised that Msgr. Schneider “remembered the case[.]” (*Id.*)

On May 6, 2002, the Diocese of Grand Rapids issued the following in a press release that announced Bishop Rose’s decision to “relieve Fr. Wagner of all duties[:]”

Early today, Bishop Robert J. Rose asked Father Dennis Wagner, a priest assigned to the Tribunal Office of the Diocese of Grand Rapids, to step down from all duties while the diocese investigates a new allegation of sexual abuse against the priest.

Bishop Rose’s decision came as a result of a recently reported incident that may have occurred in the early 1980s. Fr. Wagner pled to assault and battery in Muskegon County in 1983, was placed on probation and has not been assigned to parish ministry since that time. The diocese had substantiated four allegations of abuse of minors by Fr. Wagner, all occurring in the 1980s and reported years later. Given the history, Bishop Rose felt it was prudent to relieve Fr. Wagner of all duties while the investigation is conducted.

Since 1983, Fr. Wagner has undergone extensive evaluation and counseling. The counseling has included a residential treatment program, a number of out patient programs as well as years of monitoring and follow-up treatment. Fr. Wagner will continue in a group support program and will continue to be monitored. Fr. Wagner has been in his most recent administrative assignment since 1988.

The Diocese of Grand Rapids offers a Victim Assistance program that was established in the early 1990s after the diocese organized a committee to assure a proactive effort was in place to intervene on behalf of a victim. The program puts an advocate in place to help an

individual discuss any and all situations that may have caused their [sic.] concerns, while at the same time providing for third-party intervention and laity involvement in the process.

[App'x DAW#57, Diocese of Grand Rapids Press Release, "Bishop Asks Priest to Relinquish Office Post Following New Allegation," dated May 6, 2002.]

The following day, May 7, 2002, the Diocese of Grand Rapids issued two additional press releases, the first of which stating the following:

Because some reports, including a headline in today's *Grand Rapids Press*, may be misleading, the Diocese of Grand Rapids wants to clarify the following points:

- The Diocese of Grand Rapids has no active cases of abuse of minors on record; all of the allegations we have received relate to incidents that reportedly happened more than 17 years ago.
- We have contacted the Kent County prosecutor to begin discussion on these matters.
- Our evaluation team will be discussing the provision of information necessary to allow the prosecutor to form a judgment as to any criminal responsibility.

[App'x DAW#58, Diocese of Grand Rapids first press release, dated May 7, 2002.]

The second press release issued on May 7, 2002, read as follows:

Fr. Dennis Wagner became a priest in 1976. Between 1976 and 1983, he served in St. Stephen's Parish in East Grand Rapids and St. Michael Parish in Coopersville. In 1983, he was removed from parish ministry and has not served in parish ministry since that time. While undergoing regular counseling, group support and monitoring, Fr. Wagner has resided in homes or apartments on property owned by five parishes at various points since the 1980s. Those parishes have included Holy Family-Caledonia, St. Thomas-Grand Rapids, Assumption of the Blessed Virgin Mary-Belmont, the Basilica of St. Adalbert-Grand Rapids and St. Pius X in Grandville. Each pastor has been fully aware of Fr. Wagner's circumstances and has provided appropriate support and supervision.

[App'x DAW#59, Diocese of Grand Rapids second press release, dated May 7, 2002.]

On May 8, 2002, Bishop Rose wrote the following in a letter to the priests of the Grand Rapids Diocese regarding the Diocese's history with Fr. Wagner, a new substantiated allegation against Fr. Wagner, and the bishop's decision to remove Fr. Wagner from all ministry:

In the past several days, you have likely heard a lot about Fr. Dennis Wagner in the news. I believe it is important to share directly with you as much background as I can, specifically about how the Diocese of Grand Rapids responded to information we had at various points in time.

Fr. Wagner is a diocesan priest who was ordained in 1976. He served in two parishes (St. Stephen's in East Grand Rapids and St Michael's in Coopersville) before being charged in 1983 with fourth-degree criminal sexual conduct for allegedly abusing a minor.

The case was handled by the Muskegon County prosecutor, not the diocese. The prosecutor decided to allow Fr. Wagner to plead to a lesser charge of assault and battery. Fr. Wagner had his own attorney in the case.

Information gathered in that investigation including victim identification, and the reasons for the prosecutor's decision was not shared with the diocese. News stories of the charges were widely circulated and as much information as we knew was shared with the Catholic community where Fr. Wagner went to live.

At that same time the court gave Fr. Wagner two years probation, the diocese removed Fr. Wagner from parish duties, an unusual step at that time. He was limited to celebrating Mass occasionally if directly invited to a parish by another priest. He had no assignment to a parish. We also required extensive psychiatric evaluation and ongoing counseling. Our goal was to determine Fr. Wagner's capabilities and limitations, and assign him appropriate duties. That counseling support continues today.

Beginning approximately 10 years ago, the diocese received four unrelated calls alleging incidents involving Fr. Wagner and the abuse of minors in the 1980s. Separate investigations substantiated each of the calls. As part of the investigation, the diocese provided counseling for the victims and their families.

When the first call came in, the diocese sent Fr. Wagner to an intense residential treatment program out of state. After extended therapy, he returned to the diocese and was permanently restricted from saying

Mass at any parish. He was assigned to an office position and was allowed to say nursing home and prison Masses.

Within the past several days, we received a fifth call regarding allegations of abuse of a minor by Fr. Wagner in the 1980s. I immediately asked Fr. Wagner to step down from all priestly duties, which included his office position with the Tribunal. Today, we have substantiated this fifth allegation with the cooperation of Fr. Wagner.

I have informed Fr. Wagner that he has no future in the priesthood.

In closing, I want you to know that my decision to remove Fr. Wagner from all duties reflects a diocesan policy that has been built on knowledge and information we did not have 17 years ago. Our policy, which was established in the late 1980s and has been updated regularly, is proactive in seeking support for the victim and assistance for the alleged abuser. It provides a clearer direction of how to respond in these tragic situations.

Please join me in continuing to pray for all victims of abuse. They need our support and understanding as they struggle to overcome their pain and find healing and peace.

[App'x DAW#60, Letter from Bishop Robert Rose to Brother Priests, dated May 8, 2002, pp 1–2.]

On May 14, 2002, *The Grand Rapids Press* reported that Fr. Wagner's attorney claimed that the Diocese of Grand Rapids knew that there were other victims of Fr. Wagner at the time of his 1983 conviction of assault and battery. (App'x DAW#61, "Priest told of more cases, lawyer says," *The Grand Rapids Press*, dated May 14, 2002, p A2.) James Brady, the attorney who represented Fr. Wagner in the 1983 case in Muskegon County, was quoted as saying he did not "think there was any secret that there were others." (*Id.*) According to the article, however, "[t]he prosecutor and detective who worked on the old case said nobody told them about other victims." (*Id.*) The article further reported that a diocesan representative stated that the first reports of other allegations did not occur until 1993. (*Id.*) The diocesan records also confirm that no other allegations of abuse were received until 1993. Attorney Brady was quoted again in the article: "Father Wagner's position, and my position, is he made total and complete disclosures[.]" (*Id.* at 4A.) "Certainly, the diocese and the persons in position of authority knew it. Whether memories are short or persons forgot, we don't know." (*Id.*) The article also reported that retired Auxiliary Bishop Joseph McKinney, who served as Fr. Wagner's probation officer after the 1983 conviction, stated that he did not know of any other victims, nor did he know "details about the conviction itself." (*Id.*)

On May 17, 2002, three days after the *Grand Rapids Press* ran its story, Attorney James Brady wrote the following to Bishop Rose:

I know these to be painful and difficult times for you and for the Church. Recent public attention to the case of my client, Father Dennis Wagner, must be disturbing to you because you weren't even in the Diocese at the time. That is why I want to clarify for you my understanding of some of the circumstances in the case back in 1983 and how it might not have been clarified in recent media reports.

As you know, I was Fr. Wagner's personal attorney. While I realize from your ongoing statements that the Diocese has no records on this case, I have felt it important to clarify that everyone involved – the police, the prosecutor and members of the diocese – understood that there were likely more cases involving Fr. Wagner.

My recollection of this detail ties to the fact that at one point I asked the authorities why there seemed to be so many news leaks resulting in repeated stories. I was told this was done in cases like this in hopes of encouraging other potential victims to come forward.

I also believe that the Diocese was cooperating fully with the prosecutors and the court and that they were working together. This was exemplified in the fact Auxiliary Bishop McKinney was chosen as volunteer probation officer in the matter. Of course, at that time, standards, practices and the law were different than they are now and even the prosecutor's hands were tied if victims and families chose not to pursue the issue.

While I must protect the rights of my client, I did want to share with you that information which I can and have made public in response to questions put to me. I am very comfortable that you use this information to help communicate why I have shared the information I have with the media.

[App'x DAW#61B, Letter from James Brady to Bishop Robert Rose, dated May 17, 2002.]

On June 5, 2002, Bishop Rose replied to Attorney Brady and wrote the following:

Thank you for your letter of May 17, 2002. This is the first opportunity I have had to reply.

I appreciated the clarification that you brought to the situation with regard to Father Dennis Wagner during the trial and probation period in the 1980's. Conversation with Monsignor Ernie Schneider also

helped clarify the situation, and why there was nothing in the files beyond two or three documents and some clippings regarding the case.

We too had the impression that the Diocese had worked closely with the public authorities in the case. It is evident from what is in the files that Bishop McKinney was adequately briefed as to what he was responsible for and what he was not responsible for during the time of probation. And there is plenty of evidence that the Pastor with whom Father Wagner was living took his role very seriously.

[App'x DAW#62, Letter from Bishop Robert Rose to James Brady, dated June 5, 2002.]

On May 10, 2002, John Doe #81, "a friend of [John Doe #78]," called the Diocese of Grand Rapids and alleged that he was "also abused by Father Wagner." (App'x DAW#63, Memorandum of Pat Hawkins, dated May 10, 2002.) VAC Hawkins offered John Doe #81 counseling, but he advised that "he didn't want to talk about it" at that time, but he believed "Wagner needs to go to jail." (*Id.*) John Doe #81 did not want his name in the papers, and he had just disclosed the sexual abuse to his fiancé. (*Id.*) John Doe #81 contacted VAC Hawkins again on May 13, 2002, during which time he stated that he was "beginning to 'remember things.'" (App'x DAW#64, Memorandum of Pat Hawkins, dated May 13, 2002.) John Doe #81 asked about other victims and whether a class-action suit had been filed. (*Id.*) VAC Hawkins told him what she knew about the legal issues and advised that she was unaware of a class-action lawsuit. (*Id.*) VAC Hawkins also advised that she "was intending to begin a victim's support group soon." (*Id.*) John Doe #81 stated that he was going to meet with two attorneys the following day. (*Id.*) The details of John Doe #81's allegations were not stated in either memorandum, and there was no other reference to any additional communication to or from John Doe #81.

On May 14, 2002, John Doe #82 called VAC Hawkins and alleged that he was sexually abused at St. Thomas Parish by Fr. Wagner, when John Doe #82 was 11 or 12 years old. (App'x DAW#65, Memorandum of Pat Hawkins regarding phone call from John Doe #82, dated May 14, 2002.) According to VAC Hawkins' report, John Doe #82 said "his mother was ill at the time of the abuse" and was "in and out of" the hospital. (*Id.*) During that time, he alleged that Fr. Wagner was "very kind to him[.]" but "the relationship with [Fr. Wagner] developed what he termed an 'inappropriate physical component' to it." (*Id.*) John Doe #82 said "the priest pushed him beyond [sic.] his limit, and that he had to stop." John Doe #82 said there "was not an adult in his life that [sic.] he could tell, or consult with." (*Id.*) He said he had gone through therapy and considered himself "fine." (*Id.*)

By letter dated May 30, 2002, John Doe #82 later wrote to Fr. Bill Duncan, the vicar general, and authorized "the Diocese of Grand Rapids to release my records to the Kent County Prosecutor's Office." (App'x DAW#66, Letter from John Doe #82 to

Father Bill Duncan, Vicar General, dated May 30, 2002.) John Doe #82 also wrote that “[i]t is my sincere hope that my actions contribute to facilitating a discussion that will ultimately lead to healing for all parties involved, and ultimately a more vital Catholic Church in North America.” (*Id.*) Fr. Wagner’s records were shared with the Kent County Prosecuting Attorney in 2002.

On May 17, 2002, VAC Hawkins spoke to Witness #45, who told her about an incident that allegedly occurred at her home between her son, John Doe #83, and Fr. Wagner, in 1979 while they were both in a swimming pool, which VAC Hawkins summarized in a memorandum as follows:

I placed a call to [Witness #45] at the request of Sister Patrice. She was happy to take the time to tell the story of the encounter that her son had with Father Dennis Wagner. [T]he year was 1979, and the parish was St. Thomas. Her son, [John Doe #83], was then 13 years old. [Witness #45] states that there was a swimming party for her son and friends, which included Father Wagner. Since he worked with youth, this seemed normal. She says that since the boys were with an adult in the pool, she did not feel that she had to watch as closely as she might have for troubles. At one point, she came out of the house, and saw that Father Wagner had her son in an embrace from behind, and her son said to her, ‘He won’t let me go.’ She kept watching, and she said that Father W smiled at her as if he was pleased with something. Then, he continued to hold her son, and she went in the house to try to figure out what to do. Her husband came home, and she told him what was going on, and he told her to do something about it. She then went back outside, and told Father that her son was wanted on the telephone. Only then did he let go, and she then saw that there were deep red grooves on her son’s arms, where he had been held in a vise grip. She believes that this was about twenty minutes in length. She told the other four boys and Father that the party was over, and they all went home. She did not know who to report this to, and so did nothing about it. The other boys were apparently teasing her son, saying that “He likes [John Doe #83].” This meant Father W.

She said that she does not believe that her son has residual problems as a result of this incident, and that he will be getting married next weekend. The only thing that is possible a result of this is that he no longer goes to church. I told her that if there were ever something that the diocese could do for him to please let us know. She thanked me for letting her tell the story.

[App’x DAW#67, Memorandum of Pat Hawkins regarding phone call to Witness #45, dated May 17, 2002.]

On May 19, 2002, Witness #45 and her husband, Witness #46, wrote to Sister Patrice Konwinski, chancellor for the Diocese of Grand Rapids and requested that Fr. Wagner's alleged abuse of John Doe #83 not be made public because John Doe #83 was not suffering from "any long lasting stigma[.]" and the "statute of limitations has run" on their case. (App'x DAW#68, Letter from Witness #45 and Witness #46 to Sister Patrice Konwinski, dated May 19, 2002.)

By letter dated April 16, 2002, Bishop Rose wrote to Witness #47 and Witness #48, husband and wife, respectively, advising that he had received a letter from Witness #57, which he shared with the diocesan Evaluation Team, and was "surprised and shocked by his message." (App'x DAW#69, Letter from Bishop Robert Rose to Witness #47 & Witness #48, dated April 16, 2002.) The bishop wrote that he and the Team were sorry for the sexual abuse their son allegedly suffered by a priest of the Grand Rapids Diocese and apologized for any missteps the Diocese took in dealing with their son's case. (*Id.*) Bishop Rose also wrote the following in that letter:

As you know, Monsignor John Najdowski was the delegate of the Diocese in dealing with your son and with you. I believe that was so because the first report of the abuse was made to him. We lost Monsignor abruptly a year ago October, and we still feel the loss keenly, as I imagine you do also. He was not one to put much in writing about the situations he dealt with, so we cannot go back and find out what he may have said to whom. In any case, that is beside the point. I know he did his best, but we as a Diocese did not provide what you really needed. We are sorry.

[*Id.*]

On May 17, 2002, VAC Hawkins spoke to Witness #48, asking if "there were something we could do for them, and she said that they were doing okay, but that it was difficult for them to hear the news as it stirs up memories." (App'x DAW#70, Memorandum of Pat Hawkins regarding phone call to Witness #48, dated May 17, 2002.) Later that month, Bishop Rose again wrote to Witness #47 and Witness #48 and enclosed a check in the amount of \$2,500.00 to help cover therapy expenses they incurred "connected with the abuse that your son was subjected to by one of our priests." (App'x DAW#71, Letter from Bishop Robert Rose to Witness #47 and Witness #48, dated May 30, 2002.)

On June 11, 2002, Fr. Duncan and VAC Hawkins met with John Doe #77, Witness #47 and Witness #48's son, and VAC Hawkins summarized the details of the alleged sexual abuse described by John Doe #77, as follows

[John Doe #77] began by saying that he was in the eighth grade at St. Stephen's school at the time of the events that he will describe. The

year was 1977 and 1978. At this time, ... Father Wagner the assistance [sic.] pastor. [John Doe #77] was about 13 or 14 years old.

Father Wagner began to take an interest in him, according to [John Doe #77], ... so when Father visited and invited him to play racquetball, everyone was pleased. It was an honor in their home to entertain a priest, and his parents were from Europe, having emigrated to this country. They were of the old fashioned Catholic faith. Father Wagner also invited [John Doe #77] to eat with him at McDonald's on occasion. [John Doe #77] said that since his family was poor, this was an especially nice treat for him.

During the course of these encounters, Father Wagner took [John Doe #77] to the seminary to play racquetball, and then, they would shower together. During these showers, Father began to 'grobe' [John Doe #77], and these touching events began to be more intense. One time, Father told [John Doe #77] to lay down on a bench while he "cooled him down" and he did this by touching his body up and down. This occurred in the locker room.

Father continued to visit and call and then, when [John Doe #77] was a freshman in college, he went with his family and Father W to a cottage on Indian Lake. Since there was not enough sleeping room, he shared a bed with Father W. He awoke to find the priest fondling him, grouping [sic.] and touching him in the genital area. He was confused and frightened, and did not know what to do. Then, he says that he heard his father get up, and he jumped out of bed, taking the opportunity. Later in the day, [John Doe #77] was in a boat with Father, again alone, and he was asked by the priest why he was so quiet. [John Doe #77] did not discuss the incident with him, and then he began to make excuses as to why he could not be with the priest.

The reason [John Doe #77] did not report, he states, [was because he feared a family member's employment was at risk]. [John Doe #77] says that later on, his parents began to tell all the parish priest[s] that [sic.] came along to serve at St. Stephen's. He thinks that they must have reported this to about five or six priests.

[App'x DAW#72, Memorandum of Pat Hawkins regarding meeting with John Doe #77, dated June 11, 2002, p 1.]

During that same June 11, 2002 meeting with Fr. Duncan and VAC Hawkins, John Doe #77 stated that, in 1991, Fr. John Najdolski [sic.] contacted him, and John Doe #77 told the priest his story. (*Id.* at 2.) "Father J assured him at that time, that Father W was out of parish ministry and that he was evaluated, treated, and doing

all right, working at an office position.” (*Id.*) John Doe #77 expressed that “the issue [wa]s unfinished, that there ha[d] been no remorse, and no justice for him.” (*Id.*) He also talked about his therapy, to which Fr. Duncan asked him to figure out how much money he had spent on therapy and to email VAC Hawkins with that amount. (*Id.*) VAC Hawkins told John Doe #77 about the support group that she had started and advised that she would keep in touch with John Doe #77 to provide updates regarding the group and Fr. Wagner’s status. (*Id.*)

Later that night on June 11, 2002, VAC Hawkins followed up with an email, providing John Doe #77 the dates of support group meetings. (App’x DAW#73, Email from Pat Hawkins to John Doe #77, dated June 11, 2002.) John Doe #77 replied that he “really appreciated [her] empathy and support[,]” and also wrote that VAC Hawkins and Fr. Duncan “were great.” (App’x DAW#74, Email from John Doe #77 to Pat Hawkins, dated June 13, 2002.) John Doe #77 also wrote, pursuant to Fr. Duncan’s request, that the amount of \$12,150.00 was the sum he and his wife had paid for therapy. (*Id.*) John Doe #77 asked whether the Diocese would compensate for future therapy. (*Id.*) Hawkins sent John Doe #77 a check for \$12,150.00 and advised that the Diocese would continue to compensate him for future counseling services related to Fr. Wagner’s alleged sexual abuse. (App’x DAW#75, Letter from Pat Hawkins to John Doe #77, dated July 6, 2002.) VAC Hawkins also apologized for the sexual abuse on behalf of the Diocese, expressed well wishes for John Doe #77’s healing, and advised him that Fr. Wagner had petitioned for laicization. (*Id.*)

According to a May 17, 2002 article from *Grand Rapids Press*, Fr. Wagner was one of eight priests for whom the Diocese of Grand Rapids indicated there were “substantiated allegations” of sexual abuse against minors and whose files had been provided to the Kent County Prosecuting attorney. (App’x DAW#76, “Could Have Prosecuted Priests,” *Grand Rapids Press*, May 17, 2002 (“The substantiated list includes the Rev. Dennis Wagner, who pleaded no contest to a misdemeanor assault after being accused of fondling a 13-year-old Coopersville boy in 1983. Wagner was placed on probation and sent to counseling programs through the church before resuming limited priestly duties.”))

On June 6, 2002, VAC Hawkins met with John Doe #84, who alleged that he had been sexually abused by Fr. Wagner in the early 1980s, when John Doe #84’s family attended St. Robert’s Church in Ada, Michigan. (App’x DAW#77, Memorandum of Pat Hawkins regarding meeting with John Doe #84, dated June 6, 2002, p 1.) VAC Hawkins wrote the following in a memorandum, detailing the alleged sexual abuse as John Doe #84 reported to her:

[John Doe #84] reported that his older brother, [Witness #49], was a seminarian in 1981, but did not remain. [John Doe #84], himself, also attended a weekend seminary for three years. He said that it was in 1981–82 that Father Denny began coming around the house. He says

that this was a weekly event, Sunday dinner, up until the arrest of Father W.

The particular incident that [John Doe #84] remembers occurred in 1982 at a cabin of father W's up north. [John Doe #84] states that the people who went up to the cabin were his mother, his two brothers, and himself, along with Father Wagner. All of the others found bedrooms, and [John Doe #84] and Father Denny ended up on a pull out couch in the main room. (a sleeper sofa) He describes that sometime during the night Father Wagner began to "spoon" him from behind, and then fondle his genital area through his underwear. He says that he knew it was not right, but did not know what to do about it. That morning, his mother came upon them in the "spoon" position and Father W explained it away by saying that it had been cold in the night and they were getting warm that way. One other incident took place when they were tubing, and [John Doe #84] says that Father W began to touch him on his stomach, flicking water from his navel. [John Doe #84] moved away from him, recognizing what this would lead to. Finally, after a game of racquetball, in the locker room, [John Doe #84] say [sic.] that Father W could not stop looking at his genital area, and then knew that something was wrong. The same behavior was observed by [John Doe #84], when they were in a hot tub together. Eventually, his father noticed the same behavior, and he told Father W not to come around their home except occasionally.

[John Doe #84] reported further that the day before the news came out about the arrest, that Father Wagner called his mother, and asked her to meet him in a restaurant. It was there that he told her what would be coming out in the Press, and when she asked him if he had ever touched her boys, he denied that he had. Then, [John Doe #84's] mother came home and asked the boys if this had ever happened to any of them. [John Doe #84] did not report at that time.

[*Id.*]

During that same June 6, 2002, interview, VAC Hawkins provided John Doe #84 with names of counselors and advised him to choose a counselor with whom he felt comfortable. (*Id.* at 2.) VAC Hawkins also informed him about the starting of a support group. (*Id.*)

In a letter marked "received" on May 23, 2002, John Doe #85 wrote the following:

I am writing you in regards to you coming to see me or corresponding with me at some level. I am very frustrated with how things are being handled by the church. A long time ago my parents went to the church

and got the same experience as now. I didn't ever want to talk or tell about my experiences because I was ashamed and felt that I was guilty of something myself.

As you know I had an experience when I was younger to, and with Father Wagner and his partner Pete[.] I thought I was to blame again so I buried everything. Lately alot [sic.] of things have been coming to the surface and I am hurt and angry that it seems once again I am losing my dignity and self worth. You won't ever be able to take away the pain I have and that I have caused others. I've lost more in my life because of all this than a person should have to. You can't give me back the things I've lost with my family, children and myself.

You don't seem to want to take responsibility and that is fine. I have always taken responsibility. Not in the best of ways, but between my experiences. Something was taken away from me, "reality."

I feel like I am a nothing and that is a hard way to live. I didn't want to talk or take this on, I wanted not to remember and run as I have always done. Something came to me while laying in my cell so I asked my Dad a couple of days later to have my name brought up to Father Wagner and to be able to face him with my family and you so he could tell the truth and I could finally believe in me a little but you won't give me that. Is there something you know and want to hide. I am tired of having this kind of life and causing myself and others pain. My mind doesn't work like others, I get scared easily and feel ashamed alot [sic.]. The church needs to take some responsibility and help. I have decided not to drop this and I feel more will come out. I hope to hear something from you. The things that happened kept me from God church and a life.

Today I got mad and abandoned myself, my family and God, that's how I run, it needs to stop!

[App'x DAW#78, Letter from John Doe #85 to To Whom it May Concern, received May 23, 2002, pp 1-2.]

Soon after the Diocese received John Doe #85's letter, the Diocese agreed to pay for a 30-day residential treatment program for John Doe #85. (App'x DAW#79, Letter from Pat Hawkins to Kent Engle and William Poel, dated June 24, 2002, and Letter from Fr. William Duncan to John Doe #85, dated August 15, 2002.) The Diocese also provided monthly financial assistance in 2004 in the amount of \$250.00 for the months of January, February, and March. (App'x DAW#80A, Letter from Fr. William Duncan, Vicar General, to John Doe #85, dated December 12, 2003.) In April of 2004, the Diocese agreed to pay \$600.00 per month for six months for John

Doe #85's rent, as well as John Doe #85's \$600.00 security deposit, after which the Diocese also agreed to pay \$450.00 in rent assistance from November of 2004 through July of 2005. (App'x DAW#80B, Letter from Fr. William Duncan, Vicar General, to To Whom it May Concern, dated April 28, 2004; App'x DAW#81, Letter from Fr. William Duncan, Vicar General, to To Whom It May Concern, dated October 22, 2004; App'x DAW#82, Letter from Fr. William Duncan, Vicar General, to John Doe #85, dated April 14, 2005; and App'x DAW#83, Letter from Fr. William Duncan, Vicar General, to John Doe #85, dated July 22, 2005.) The Diocese also paid "emergency rent assistance" for John Doe #85 in the amount of \$675.00 in December of 2005, three months of counseling for John Doe #85's mother in 2013, and \$2,000.00 to John Doe #85 on December 6, 2013. (App'x DAW#84, Memorandum from Fr. William Duncan to File; June 27, 2013, Diocese of Grand Rapids Allegation Intake Form, dated December 5, 2005, p 2; App'x DAW#85, Progress Note regarding John Doe #85, dated December 2-3, 2013 pp 1-2; App'x DAW#86, Letter from Msgr. William Duncan, Vicar General, to John Doe #85, dated December 6, 2013; and App'x DAW#87, Diocese of Grand Rapids check No. 140999 for \$2,000.00, payable to John Doe #85, dated December 6, 2013.)

On June 20, 2002, VAC Hawkins met with John Doe #86, who alleged that, in 1988 or 1989, he was sexually abused by Fr. Wagner, when John Doe #86 was 16 or 17 years old. (App'x DAW#88, Memorandum of Pat Hawkins regarding Meeting with John Doe #86, dated June 20, 2002, p 1.) Although John Doe #86 did not provide the details of the alleged abuse during that meeting with VAC Hawkins, he did tell her that he would be open to counseling. (*Id.*) The following year, in October of 2003, the Diocese agreed to pay for counseling for John Doe #86. (App'x DAW#90, Memorandum from Fr. William Duncan to File, dated October 30, 2003.)

About three months later, in a handwritten letter to the Diocese, dated January 27, 2004, John Doe #86 more specifically detailed the alleged sexual abuse he suffered, as follows:

I spent between four to seven weeks going to the Riverview Racket-Club [sic.] with Father Wagner. In hindsight I realize Father Wagner was playing hide and seek with his true intent and what he was really doing was seeking his own evil motive. I would be bounced back and forth from his appearance to be wanting to help me and taking advantage of my trust in him. Seeing, hearing or feeling something that made me feel scared vs. my upbringing, faith in God and the Church body making me think, "There's something wrong with me if I think a Father from my church would harm or abuse me." Some of the things that made me war in my own head over what the truth was were as follows: He would rub my leg when I was in the car with him maybe while complimenting me or giving words of encouragement. He would question and discuss with me emotional and sexual feelings. When we were in the shower after playing racketball I would think I

saw him staring at me and when I would look up he would look away before I could tell for sure. At one point we got into some sort of spiritual argument, and he actually told me he didn't believe in God! There was the time he took me for a walk behind our church down to the railroad tracks with his arm around me, as we walked down the tracks. I remember getting scared, I had visions of him trying to abuse me or [illegible] me, he was acting scary to me. I remember walking by someone or something and I remember it was hard to be brave to turn us around but I did it. I turned us both around and we started walking the other way. He didn't say anything or take his arm off me either. But this and all of the things afformentioned [sic.] were part of his cat and mouse games. I could never know for sure his true intentions. I think he must have known that. And not only did he know but I think he had fun with it like that just like a cat plays with mouse it killed before he eats it. I truly can't believe that he had such power over me. It was really one of the most scary things that's ever happened to me from another human being and I can't put into words and get to the bottom of it. But then the day came that his trying to mentally get me to break in some way (which I realize in hindsight) was futile he grabbed my penis. We were sitting in his car when it happened. I remember saying, "I'm not like that" and pulled his hand away. He got really [sic.]. I remember feeling scared and wondering if he was going to take me home or do something worse. We were sitting in the Riverview Racket Club parking lot and he did take me home. I didn't say anything to him and he didn't to me. He never called me or came back to 'mentor' me again. I wanted I think to tell someone about it. But I remember feeling embarrassed and I think I didn't think people would believe me. I think also part of it was I didn't want to break my parents' hearts. I think maybe I thought it would make my parents feel guilty for letting their son go off with a sexual predator. I think their faith in the Catholic church kept them from doubting trust in a man of the cloth. If it was just some guy they didn't know I guarantee it wouldn't have been allowed by them.

[App'x DAW#90A, Letter from John Doe #86 to Grand Rapids Catholic Diocese, dated January 27, 2004, pp 5–7.]

By letter dated March 19, 2003, Witness #2 wrote to Sr. Patrice Konwinski, chancellor of the Diocese, on behalf of John Doe #1, alleging that John Doe #1 had been sexually abused by Fr. Wagner and Fr. Daniel Aerts, see entry no. 1, when John Doe #1 was "a teenager living in Muskegon." (App'x DAW#91, Letter from Witness #2 to Sr. Patrice Konwinski, dated March 19, 2003, p 1.) Witness #2 wrote that "[t]he details, at least those of the abuse by Fr. Aerts, have been provided in previous correspondence with Bishop Rose and Pat Hawkins." (*Id.*) No details of the alleged abuse by Fr. Wagner were provided in Witness #2's letter. Witness #2

wrote that “Ms. Hawkins stated that the diocese has offered to pay for [John Doe #1’s] counseling, to aid in his recovery from the abuse.” (*Id.*) Witness #2 also wrote that he thought counseling would be a “great help for [John Doe #1,]” but also believed that the Diocese could help further by providing financial assistance to John Doe #1 to help pay for intensive psychiatric therapy and to pay John Doe #1’s then-current education and credit card debts in the collective amount of \$74,000.00. (*Id.* at 1–2.)

On September 30, 2003, Bishop Rose met with Witness #50 and his wife, Witness #51, during which time they informed the bishop that their son, John Doe #87, disclosed to them that he was “sexually abused by Dennis Wagner in 1978, when John Doe #87 was about ten.” (App’x DAW#92, Memorandum to File from Bishop Rose, dated September 30, 2003, p 1.) Fr. Wagner met the John Doe #87 family when he was a deacon in Muskegon during the first half of 1976, after which he was ordained to the priesthood and appointed associate pastor of St. Stephen Parish in Grand Rapids. (*Id.*) Although stationed in Grand Rapids, at that time he often returned to Muskegon to “visit certain families.” (*Id.*) The John Doe #87 family alleged that, “after various group outings, Dennis took [John Doe #87] alone on a rafting and ‘tubing’ weekend, presumably at Dennis’s cottage north of Muskegon.” (*Id.*) The alleged sexual abuse took place that weekend; however, the John Doe #87 family members were unaware of the details of the alleged sexual abuse because “[John Doe #87] can still hardly talk about it directly.” (*Id.*) Bishop Rose wrote in his memorandum that he did not “doubt the allegation[,]” noting that “[i]t shows a pattern that Dennis Wagner has admitted using with various other boys.” (*Id.* at 2.) “Swimming was often involved, and certainly time at the cottage.” (*Id.*)

Bishop Rose told the parents that the Diocese would pay for counseling for John Doe #87 and would also provide counseling to them as well, if they felt they needed it. (*Id.*) The bishop also advised that he would be retiring soon and that Bishop Kevin Britt would be his successor and recommended that they communicate with Fr. Duncan, the Bishop’s Delegate for sexual-abuse matters. (*Id.*) The following day, Bishop Rose wrote a letter to John Doe #87, apologizing for the sexual abuse he had suffered and assigning the “fault and blame” all on Fr. Wagner. (App’x DAW#93, Letter from Bishop Robert Rose to John Doe 388, dated October 1, 2003, p 1.) Bishop Rose also offered to pay for John Doe #87’s counseling and advised him to contact Fr. Duncan to arrange it. (*Id.* at 2.)

On March 15, 2004, Bishop Britt wrote the following, in part, in reply to a letter he received from John Doe #87’s parents:

My prayers and sympathy are with you and your family during this difficult time. The suffering you are enduring is evident in your heart-felt letter, and I strongly encourage you to accept my previous offer for

family counseling and therapy, which I believe would be of great benefit to both you and your children.

I would like to respond to some misconceptions that appear in your letter. As you are already aware, the Diocese had no knowledge of Father Wagner's offenses until well after [John Doe #87's] abuse. What you may not realize is that the Diocese had absolutely no role in Father Wagner's prosecution in the early 1980's; rather he was represented by his own attorney, without Diocesan intervention or influence. It is our understanding, from Father Wagner's attorney, that Father Wagner's plea bargain was part of a deal that involved Father Wagner's willingness to give the prosecutor a list of all victims he could remember. Father Wagner's attorney told the Diocese that he provided the list to the prosecutor's office as requested, but I do not know what steps, if any, the prosecutor's office decided to take after receiving the list. You may want to contact Father Wagner's attorney for more information. I do know that Father Wagner was unable to remember some abuse victims as they came forward, and that his list for the prosecutor may not have been complete.

It is true that the Diocese did not independently demand that Father Wagner provide a victim's list to the Diocese. But this decision was not out of an affirmative disregard for ethical or other duties. The Diocese consulted therapists and counselors who advised us that there was a serious risk of "re-victimizing" abused persons who did not want to come forward, advice which the Diocese respectfully followed. I asked the current Diocesan Review Board to revisit this question after receiving your letter. The Board, which is composed of psychologists, social workers, and others with substantial experience in counseling abuse victims, unanimously concluded that requesting such a list had a significant potential to do more harm than good, and they recommended against making such a request at this time.

While I cannot provide the monetary settlement you have requested, I want you to know that the Diocese remains deeply committed to the emotional and physical recovery of those hurt by clergy abuse. We are likewise dedicated to offering financial support for the ongoing counseling and therapy necessary to help heal childhood abuse victims and their family members.

[App'x DAW#95, Letter from Bishop Kevin Britt to Witness #50 and Witness #51, dated March 15, 2004.]

In December of 2003, at the urging of Bishop Rose, Fr. Wagner filed a petition for laicization in the Congregation for the Doctrine of the Faith, writing in part pertinent:

I request that this petition for dispensation from the obligations of priesthood be granted for the reason that I lacked the due sense of freedom and responsibility to undertake a life of perpetual celibacy dedicated to God. My psycho-sexual development was seriously disturbed. These psycho-sexual issues were rooted in events and circumstances prior to my adolescence and continued into adulthood. Because of my deep denial and suppression, this dysfunction was not initially apparent and the competent superiors were never able to make a proper evaluation as to my lack of suitability for ordination. If I had been capable of honest reflection at the time, I would have determined that I should have never asked for ordination to priesthood, but that I required extensive psychotherapy. During the course of my priesthood, I tragically engaged in a pattern of sexual abuse of minors. This eventually became publicly known and a scandal to the Church causing serious harm. I am deeply sorry for the pain I have caused and realize that I am not suitable for ministry in the Church. Therefore, I request the granting of this dispensation from the obligations of priesthood.

[App'x DAW#96, Letter from Bishop Robert Rose to Dennis Wagner and Request for Dispensation from the Obligations Assumed by Ordination to the Priesthood for Reverend Dennis A. Wagner Ordained for the Diocese of Grand Rapids, dated April 27, 2003, p 6.]

Fr. Wagner also wrote the following in support of his petition for laicization:

Once I was ordained, my behavior became more and more damaging. It was hidden behind successful ministry as people experienced my "good side" where I was the talented and popular priest but had no inclination of my "dark side" where I was dealing with sexual issues and behaviors. Over a period of several years, I had sexual contact with and acted out with several minors. One victim came forward with public allegations in 1983 and the matter was dealt with in civil court. I was subsequently placed in ministry that involved no contact with minors. I also received extensive psychotherapy and treatment to deal with my issues and participated in various support groups which is ongoing even to this day. The arrangement seemed suitable until the recent media publicity and exposure of sexual abuse by priests in the Church. During this time of public outcry, several of my victims from over twenty years ago came forward to denounce what had happened to them. As a result of the public media exposure, it was necessary for

me for the sake of the Church to resign from all active ministry and to seek this petition for dispensation from the obligations of priesthood.

[*Id.* at 28.]

A letter from Fr. Wagner's psychologist, Witness #64 – who counseled Fr. Wagner from September of 1983 through October of 1985 and once again in June of 1992 – was submitted as part of Fr. Wagner's petition for laicization, as expert witness testimony, "detailing Rev. Dennis A. Wagner's psychosexual condition." (*Id.* at 3 and 31.) Regarding his therapy session with Fr. Wagner in 1992, Witness #64 wrote that, while he initially believed Fr. Wagner during his initial conversations with him in the early 1980s, he now questions the truthfulness of those communications.

I did see him for one meeting in June of 1992. It was my understanding at that time that Fr. Porter, who was in a supervisory role with Dennis, expressed concern to the bishop that Dennis was beginning to spend time with younger people. I remember asking a very direct question of whether or not he had any sexual contact with boys over the previous seven years and he emphatically stated that he had not. I must admit that I believed him at that time but now don't know what to think about his answer. I have heard from other sources that he may have acted out during that interval so I wonder if he didn't lie to me on that occasion. All I can say is that whenever I met with Dennis I felt like he was being open and honest with me, but at this time I am less certain about that.

[*Id.* at 31.]

A statement from then retired Bishop Rose was also submitted in support of Fr. Wagner's petition wherein he outlined the steps the Diocese took when multiple allegations were made over a period of twenty years:

After the first report of abuse in the early eighties, which was very public, Father Wagner was removed from his pastorate by my predecessor, and sent for evaluation. At the recommendation of the professionals who evaluated him, he was allowed very limited ministry, received training in Canon Law, and served in the diocesan Tribunal. In the early nineties, when pastors expressed some concern that his old patterns were manifesting themselves again, he was sent for fuller evaluation, and then remained in residential treatment for nearly a year. He came home quite changed, and we believe that he has been sexually "sober" and living up to his regimen faithfully for the past ten years.

However, beginning around 1993, there has been a succession of reports of abuse that Father Wagner perpetrated from the time of his ordination in 1976 until the late eighties. The public cases were in the media frequently from early 2002 on. The scandal was so terrible that we removed him from all priestly ministry and revoked his faculties on May 1, 2002.

[*Id.* at 53.]

Effective April 5, 2004, Fr. Wagner's petition for laicization was granted by Pope John Paul, II. (App'x DAW#97, Memorandum from Bishop Britt to Monsignors and Fathers and Review Board, dated April 12, 2004.) As such, he "was dispensed from the clerical state and released from the obligations of priesthood, including celibacy." (*Id.*)

On January 26, 2005, Diocese of Grand Rapids VAC Ed Donatelli met with John Doe #88, who alleged the following:

I was involved in the First Step Program from St. Mary's school [in Spring Lake, Michigan], where I was attending, and first had contact with Denny Wagner through this program. I was interested in the priesthood at the time and wanted to find out more about it. With three other boys, I went on an overnight with Denny Wagner to someone's beach house. We played in the water, swimming and later Denny Wagner grabbed me, and then each of the other boys and held us, with his arms wrapped around us and held us each for about a couple of minutes. There was no nudity, or actualy [sic.] fondling, but he did this to ach one of us, and none of us talke[d] about it, but thought it was weird, and certainly uncomfortable. This happened on one occasion and that was the extent of it. We spent the night, and as far as I know, no one was attacked, or slept with Denny Wagner that night.

[App'x DAW#98, Diocese of Grand Rapids Allegation Intake Form, by Ed Donatelli, dated January 26, 2005, pp 1–2.]

During that same January 26, 2005, meeting with VAC Donatelli, John Doe #88 said that, at the time of the alleged incident, he was in the seventh or eighth grade and 13 or 14 years old and believed the year was 1980. (*Id.* at 1.) John Doe #88 did not know with what parish Fr. Wagner was associated. (*Id.*) The three other boys were not identified; however, John Doe #88 said that one of them had committed suicide, and another "led a life of drinking and drugging, not unlike [John Doe #88's] life." (*Id.*) John Doe #88 told VAC Donatelli that he came forward because he wanted to get his "life together" and felt that the alleged incident with Fr. Wagner contributed to his problems and wanted to undergo counseling. (*Id.*)

John Doe #88's parents also attended the January 26, 2005 meeting with VAC Donatelli and said they believed their son had three or four contacts with Fr. Wagner during that period of time, not just one. (*Id.* at 2.) They also stated that, from that time on, John Doe #88's "behavior became troubled." (*Id.*) He became "less talkative," and his grades dropped. (*Id.*) Because of the timing, but not knowing why, they attributed his behavior change to Fr. Wagner. (*Id.*)

One year later – almost to the day – John Doe #88 died of an unexpected heart attack, and on February 5, 2006, his mother wrote a letter to Fr. Duncan, advising him of her son's passing. (App'x DAW#99, Letter from Witness #52 to Father Duncan, dated February 5, 2006, p 1.) Witness #52 also wrote the following:

My son was in a first step to the priesthood program led by Dennis Wagner. He was 13 then, and became one of his victims. We didn't find out about it until we heard on the radio one day in about 1984, that Dennis Wagner was convicted for abusing a child. I then asked [John Doe #88] if he ever did anything to him, and he told me in detail what he did. Soon after dropping out of the first step program, [John Doe #88] became involved in drugs and alcohol. We sent him to drug treatment programs and he had three attempted suicides. We sent [John Doe #88] to Muskegon Catholic Central in his sophomore year. We soon began getting phone calls from a Brother Robert Teslewicz, a counselor there, that [John Doe #88] was acting out. After a few meetings with Brother Robert, he asked us if [John Doe #88] could stay with him for a while to give us a break and he thought he could help him. We still didn't know about Dennis Wagner yet. We were young and naïve and so happy that [John Doe #88] was with a Brother. To make a long story short, [John Doe #88] thinks he was abused by him also. He thinks that Robert put something in his drink, but he doesn't know that for sure. Robert later came out public in our newspaper that he was a homosexual. It was devastating for [John Doe #88] to read that knowing that so many people knew that he was staying there with him.

[*Id.*]

By email dated September 30, 2005, Fr. Joe Kenshol, see entry no. 21, wrote to Fr. William Duncan and advised that a man in his late 30s or early 40s alleged that Fr. Wagner "molested" him when he was 10–11 years old. (App'x DAW#100, Email from Joe Kenshol to Bill Duncan, dated September 30, 2005.) Fr. Kenshol wrote that the man was looking for some help "to get through the thoughts, feelings, etc." (*Id.*) Although Fr. Kenshol wrote that he had known the man for several years, the man's name and details of the alleged sexual abuse were not disclosed in the email. (*Id.*) Fr. Duncan replied and recommended that the man contact the diocesan victim assistance coordinator to "document the incident and offer him some

counseling assistance.” (App’x DAW#99, Email from “whd” to Joe, dated October 5, 2005.) It is unclear from file documents whether that ever occurred.

On April 20, 2016, Diocesan VAC Deborah Sanderlin-Nykamp met with John Doe #89, who alleged that, when he was at St. Stephen’s during the mid-to-late 1970s, he was sexually abused by Fr. Wagner. (App’x DAW#102, Diocese of Grand Rapids Allegation Intake Form, by Deborah Sanderlin-Nykamp, Ph.D., LMSW p 2.) VAC Sanderlin-Nykamp summarized the details of the alleged abuse in her intake report as follows:

I can’t tell you the first date it happened but it started after we had him over for dinner. He called and invited me to go swimming at the East G.R. pool, where he was a member. I loved the pool. During swimming he would dive but then he would grab me and play wrestle in the pool. After some play[,] he would put me on his shoulders and slid[e] his thumb under my suit. So[,] his thumb was touching my penis. Rubbing it. I started to fight and scratch and he would hold me tighter rubbing more. I just wanted him to release me but it excited him more I assume. He was deaf[,] so I don’t know if he heard me saying enough[,] but at times I noticed the life guard looking but she was just a teen girl. Eventually I was exhausted and he carried me around right thumb on my penis. I began to dread Saturday mornings – dread a phone call - and mom saying ok go have fun. The same would happen again – when I was exhausted and [would] quit fighting he would carry me around for a bit then we got out of the pool. No words were ever spoken we would change get in his car, and he would drop me off at home. I was about 4th grade [when] it started. This happened many times. The final culmination is still amazing – He came to dinner one night and actually had the balls to wrestle with me in front of my pa[r]ents[.] [T]hey drank a fair amount as I do not – He was openly grabbing my crotch and at age 10–11 – I purposely “pissed my pants” to get him off me only to be scolded by my [m]o[m] and dad. I got changed and he and I watched T[.]V[.] – he put his hand in my pocket touching me again – I gave up – I had no protection – I put my hand on his lap and touched him – I was confused – weird thing was – that was the last time he came over and never called again - Shortly after that there was some controversy at St. Stephens and I got moved to I.H.M. for eighth grade so that fucked my life up more.

[*Id.*]

John Doe #89 stated that he would consider the Diocese’s offer of counseling, but he wanted it to be privately paid through the Diocese and not be billed through his insurance provider. (*Id.* at 3.) He also requested that his allegations not be reported to law enforcement. (*Id.*) Dr. Sanderlin-Nykamp twice followed up to

arrange for counseling for John Doe #89, but according to file documents, he never replied. (App'x DAW#103, Progress Note of Deborah Sanderlin-Nykamp, dated April 28, 2016, and Progress Note of Deborah Sanderlin-Nykamp, dated June 13, 2016.)

On September 27, 2018, John Doe #90 called the Diocese and "reported that he had previously had sexual contact with Fr. Dennis at St. Thomas in Grand Rapids, MI." (App'x DAW#104, Diocese of Grand Rapids Client Contact Report, dated October 3, 2018.) Diocesan VAC Teresa Postema thrice returned John Doe #90's telephone call and left voice-mail messages on each occasion; however, as of October 3, 2018, he had not returned her calls. (*Id.*) During the evening of October 3, 2018, VAC Postema emailed Msgr. Duncan and clarified that she did not know if John Doe #90 was the alleged victim, or whether he was calling to report for someone else who was the alleged victim. (App'x DAW#105, Email from Teresa M. Postema, MSW, to Msgr. William Duncan, dated October 3, 2018, and App'x DAW#106, Report Addendum, dated October 3, 2018.)

As part of the Department's investigation, the Department and MSP investigated the allegations of John Doe #7; however, no charges could be brought against Fr. Wagner because they were time-barred by the then-applicable statute of limitations by the time the incident was reported to the Diocese, and no charges could be brought against Fr. Eugene Alvesteffer, see entry no. 2, because he died in 1998. (App'x DAW#107, MSP Original Incident Report, NIS-0000009-19, February 15, 2019; MSP Supplemental Incident Report 0001, NIS-0000009-19, March 26, 2019; MSP Supplemental Incident Report 0002, NIS-0000009-19, August 3, 2020; and MSP Supplemental Incident Report 0003, NIS-0000009-19, August 31, 2020.) The allegations of John Doe #82 were also investigated, but no charges were brought against Fr. Wagner because they also were time-barred by the statute of limitations. (App'x DAW#108, MSP Original Incident Report, NIS-0000037-20, August 14, 2020, and MSP Supplemental Incident Report 0001, NIS-0000037-20, August 31, 2020.)

In 2020, the Department and MSP investigated the allegations of John Doe #77, the allegations of John Doe #84, and the allegations of John Doe #89, but, again, no charges could be brought by the Department because the statute of limitations had expired many years earlier, prior to their reports to the Diocese. (App'x DAW#109, MSP Original Incident Report, NIS-0000038-20, August 17, 2020; MSP Supplemental Incident Report 0001, NIS-0000038-20, September 28, 2020; MSP Original Incident Report, NIS-0000049-20, October 1, 2020, and MSP Original Incident Report, NIS-0000043-20, September 3, 2020.)

In 2019, the Department received a tip from John Doe #91, who alleged that he was "molested" by Fr. Wagner in the mid-1980s when he was a student at St. Thomas the Apostle School in Grand Rapids. (App'x DAW#110, Department of Attorney General, Criminal Division, File No. 2018-227975, May 20, 2019, p 4.) Special

Agent Diane Salter of the Department interviewed John Doe #91 on May 20, 2019, during which time he alleged that the incidents took place between 1983 and 1997. (*Id.* at 1.) John Doe #91 stated that Fr. Wagner took him and other boys to “St. Joseph’s gym [in Grand Rapids] to play racket ball, wrestle and other sports.” (*Id.* at 2.) John Doe #91 alleged that, on three or four occasions, Fr. Wagner’s “hands would wander onto John Doe #91’s body and up his legs.” (*Id.*) When they were swimming, “Wagner’s hands would touch John Doe #91’s swim pants and even go under the pants.” (*Id.*) He also alleged that Fr. Wagner would give him “very intimate and uncomfortable hugs[,]” and expose himself to the boys in the locker room. (*Id.*) Special Agent Salter learned that John Doe #91 reported the sexual abuse to the Diocese in 2013 by email and received a reply from Dr. Nykamp, but no further communication took place between John Doe #91 and the Diocese. (*Id.* at 2–4.)

In 2020, Tpr. Megan Moryc of the MSP interviewed John Doe #90 to follow up the call he made to the Diocese of Grand Rapids VAC telephone number on September 27, 2018, to investigate whether John Doe #90 was sexually abused by Fr. Wagner. (App’x DAW#112, MSP Original Incident Report, NIS-0000039-20, August 18, 2020, p 1.) John Doe #90 alleged that he and other boys went to the Calvin College swimming pool with Fr. Wagner, and Fr. Wagner took turns holding each boy in a lock “with his hands inside your pants.” (*Id.* at 2.) He alleged that, during these locks, he could feel Fr. Wagner’s erect penis. (*Id.* at 3.) John Doe #90 believed these alleged incidents occurred between 1979 and 1981, before he graduated from St. Thomas Elementary School in 1982. (*Id.*) He stated that the abuse always occurred with two or three boys. (*Id.* at 2.) John Doe #90 described Fr. Wagner’s actions as “a weird type of ‘play’ which crossed boundary lines.” (*Id.*)

The Department did not bring charges against Fr. Wagner for the alleged sexual abuse of John Doe #90 because they were barred by the applicable statute of limitations before they were reported to the Diocese or the Department.

On August 28, 2020, Tpr. Moryc interviewed John Doe #81 as part of this investigation. (App’x DAW#113, MSP Original Incident Report, NIS0000042-20, September 1, 2020, p 2.) Although John Doe #81 did not provide details of the alleged sexual abuse he suffered when he made his report to the Diocese in 2002, he did provide a general account of the alleged sexual abuse perpetrated by Fr. Wagner that started approximately when he was a sixth grader at St. Thomas School and escalated by his eighth-grade year, which Tpr. Moryc summarized in her report, in part, as follows:

[John Doe #81] stated, “the big stuff started happening in like, eighth grade – freshman year type stuff.” I asked [John Doe #81] if he would clarify what the “big stuff” was. [John Doe #81] said, “I don’t really want to go into that right now. But, let’s just say, bad stuff happened and I told him (Fr. Wagner) I was going to tell and he frickin’ choked

me out and I woke up and he told me he would kill me if I told anybody and I fuckin ran out of the thing – and it was winter...and walked home from the rectory...it was probably five miles.” [John Doe #81] clarified the rectory was at the St. Joseph Seminary where they ([John Doe #81] and Fr. Wagner) played racquetball. I asked [John Doe #81] if Fr. Wagner had tried to rape him. [John Doe #81] stated, “It was, yeah. It was as bad as you can even think... I don’t want to talk about that right now. I just don’t. Let’s just say the worst happened... I even told my mother about it and she didn’t fuckin believe me and she probably wouldn’t fuckin even remember now, but she told me you know, it was wrong and I was a terrible child and all kinds of stuff... yeah, it kind of screwed our whole relationship up once I told her (mother) that... he did it to me when I was passed out – choked out... I just don’t want to go on record saying it because of the embarrassment.”

[*Id.* at 3.]

John Doe #81 told Tpr. Moryc that he reported the sexual abuse to St. Thomas School and to Catholic Central High School teachers and was threatened. (*Id.*) He said he was told that “[w]e don’t talk about such things” and was “called a liar.” (*Id.*)

Because the alleged incidents of sexual abuse were outside of the applicable statute of limitations prior to the report to the Department, the Department could not bring charges against Fr. Wagner for the alleged sexual abuse of John Doe #81.

On September 3, 2020, Tpr. Moryc also interviewed John Doe #84, after reviewing the report of suspected sexual abuse his mother made to the Diocese in 2002. (App’x DAW#114, MSP Original Incident Report, NIS-0000046-20, September 23, 2020, pp 1–3.) John Doe #84 told Tpr. Moryc that, although he had been physically abused by Fr. Wagner in the manner reported by his mother, he had never been sexually abused by Fr. Wagner. (*Id.* at 3.) He recalled that Fr. Wagner had a reputation of being a “creep,” and he was warned by friends to “watch out” for him. (*Id.* at 4.)

On October 2, 2020, Tpr. Moryc reviewed the Diocese’s documents regarding the John Doe #88 allegation and interviewed John Doe #88’s parents. (App’x DAW#115, MSP Original Incident Report, NIS-0000050-20, October 2, 2020, pp 1–9.) However, because John Doe #88 died in 2006 and because the applicable statute of limitations had expired prior to 2002, the Department could not bring charges against Fr. Wagner for the alleged sexual abuse of John Doe #88. (*Id.* at 1.)

On October 7, 2020, Tpr. Moryc interviewed John Doe #78, during which time he provided additional details of the alleged sexual abuse by Fr. Wagner. (App’x

DAW#116, MSP Original Incident Report, NIS-0000051-20, October 16, 2020, at 1–4.) Tpr. Moryc wrote the following summary in her report:

[John Doe #78] stated, “What happened is – I’ll just tell you flat out. Nothing short of rape. Okay? Penetration? Yeah absolutely, but – the abuse happened for decades after that. The abuse happened when I tried to work with the diocese. My dad wrote a letter...We would go to St. Joseph Seminary. That was the most common place. And we’d racquetball and then we’d go in the showers – and he would grab me – and he would lay on top of me – and he would stick his finger in my ass – and he would masturbate on me – and he would grab me the whole time – and we’d be wrestling and I’d get away...” [John Doe #78] confirmed that Fr. Wagner would masturbate to the point of ejaculation. [John Doe #78] worked to compose himself as the emotion of reliving the sexual abuse came to the forefront of his mind. [John Doe #78] said as a coping mechanism during the repeated sexual assaults, he would count the shower heads and lights in the shower room, as he cried out to God for help.

[*Id.* at 3.]

John Doe #78 also alleged Fr. Wagner pinned him down on the shower floor and groped him, which progressed to future episodes of Fr. Wagner masturbating John Doe #78 and masturbating himself and ejaculating on John Doe #78’s back. (*Id.*) On one occasion, Fr. Wagner allegedly tried to penetrate John Doe #78’s anus with Fr. Wagner’s penis. (*Id.* at 4.) John Doe #78 stated he could not fight back because he was just a 65-pound, 11-year-old boy, and Fr. Wagner was a 175-pound man. (*Id.* at 3.) John Doe #78 also stated that Bishop Rose “refused to meet with him despite his repeated requests[;]” however, the Diocese did pay for counseling. (*Id.* at 4.)

Because the then-applicable statute of limitations had expired many years earlier, prior to John Doe #78’s report, the Department was unable to pursue charges against Fr. Wagner for the alleged sexual abuse of John Doe #78.

On June 22, 2022, John Doe #92 emailed the Department’s tipline and alleged that he had been “molested by Dennis Wagner in 1982 at the East Grand Rapids public pool at the high school.” (App’x DAW#117, Tip dated June 22, 2022.) John Doe #92 wrote that he was 13 years old when Fr. Wagner allegedly invited him to go swimming. He wrote: “At the pool he was all over me, holding me tightly and inappropriately until I kicked him and got out of the pool and refused to swim anymore.” (*Id.*)

(49) FR. WILLIAM PAUL WALTERS

Born: May 29, 1937

Ordained: June 1, 1963

Laicized: 1974

Fr. William Paul Walters was born on May 29, 1937, in Detroit, Michigan. (App'x WPW#1, Priest information and appointment sheet.) Fr. Walters was ordained to the priesthood on June 1, 1963, at St. Andrew's Cathedral in Grand Rapids, Michigan. (*Id.*) Fr. Walters was laicized in 1974 to get married. (App'x WPW#2, Notes of Review Board meeting, dated July 8, 2005, p 2.)

On April 2005, Diocesan VAC Donatelli met with John Doe #93, who alleged that, in or about 1964–1965, he was sexually abused by Fr. Walters, when John Doe #93 was about 13-14 years old. (App'x WPW#3, Diocese of Grand Rapids Allegation Intake Form, dated April 5, 2005, pp 1–2.) Specifically, John Doe #93 alleged the following:

We transferred from Sibley school to St. James (I believe my dad wanted this because he was afraid that the social worker/counselors at Sibley might begin to question about us kids having bruises and he did not want to risk that, so he transferred us to St. James school. My dad was alcoholic and abusive physically and verbally. Initially my folks had Fr. Wolters [sic.] talk to me because I was having trouble in school and my behavior was problematic. I would even go to confession to him and he knew who I was. Fr. Wolters [sic.] would pick me up on the weekends and ride around in his car and allow me to smoke cigarettes and occasional beer. This then led to him having me sit on his lap, and inappropriate touching began and then this led to taking our clothes off and mutual masturbation and oral sex began. He would perform the oral sex on me and I on him. He would always take me out in desolated area, where you could see other cars approaching. On occasion, he would take me to his cottage in Manistee where we would sleep together, I can recall him getting out of the same bed. (This was like a dream, and I believe now that I suppressed the memory of this for years. To the best of my recollection, there was never any penetration. This kind of thing went on for the full year, on weekends. He also did the same thing to my younger brother who died 3 years ago. [John Doe #94], this brother and I discussed this when he was dying of lung cancer and he shared that the exact same thing happened to him. Further, [John Doe #94] shared that he and his girlfriend, while he was at St. James School, were having sexual intercourse in some tunnel that led from St. James church, or library and were found by Fr. Wolters [sic.] who had them perform for him.

[*Id.*]

On July 21, 2005, Fr. Duncan sent a letter to the former Fr. Walters, requesting that they set up a time to discuss “a matter that has recently been brought to our attention[.]” however, the letter was returned by the U.S. Postal Service as “refused unclaimed.” (App’x WPW#4, Letter from Fr. William Duncan to William Walters, dated July 21, 2005, and returned mailing envelope.) John Doe #93 also sent a letter to the former Fr. Walters, and, it, too, was returned as undeliverable. (App’x WPW#5, Memo from Edgar Donatelli to Msgr. William Duncan, dated April 11, 2006.) No other documents were found regarding John Doe #93’s allegations or the former priest’s whereabouts.

On May 28, 2025, Special Agent Jeremy Beisel of the Department of Attorney General spoke to the former Fr. Walters regarding the allegations of sexual abuse reported to the Diocese by John Doe #93, and Walters “denied knowing the victim(s) and denied all allegations.” (App’x WPW#6, Michigan Department of AG Incident Report, dated July 18, 2025, p 1.) Walters “did not provide any additional information.” (*Id.*)

(50) FR. ALBERT LAMBERTUS WATSON

Born: January 31, 1923

Ordained: June 5, 1954

Died: October 14, 1987

Fr. Albert Lambertus Watson was born in Grand Rapids, Michigan, on January 31, 1923, and was ordained to the priesthood on June 5, 1954, at St. Andrew's Cathedral in Grand Rapids, Michigan. (App'x ALW#1, Priest information and appointment sheet.) Fr. Watson died on October 14, 1987. (*Id.*)

In 1993, John Doe #95 met with Fr. John Najdowski, vicar for priests, about his past interactions with Fr. Watson when Fr. Watson was an associate pastor at St. Patrick's Parish in Portland, Michigan, during the 1960s. (App'x ALW#2, Memorandum from Fr. John Najdowski, Vicar for Priests, to Bishop Robert Rose, dated April 29, 1993, p 1.) John Doe #95 alleged that, when he was 14 years old, during confession with Fr. Watson, Fr. Watson invited him "to discuss his problems and, or sins outside the confessional." (*Id.*) At the time, he confessed to Fr. Watson that he "had problems with masturbation[.]" (*Id.*) John Doe #95 was "[r]eluctant at first, but apparently desperate to talk with someone and fearful of talking with his parents, he eventually summoned courage enough to call upon Fr. Watson in the rectory." (*Id.*) John Doe #95's parents were "very violent and strict ... [and] practiced the faith rigorously." (*Id.*) During the discussion, Fr. Watson held up the "telephone and [said], 'Is there any reason why I should not call your parents?'" But John Doe #95 "was terrified" and begged Fr. Watson not to call his parents. (*Id.*) In response, Fr. Watson allegedly advised John Doe #95 that "he must do whatever [Fr. Watson] asked if he wanted a solution." (*Id.*) "Subsequently[,] the priest took him to his bedroom and went to bed with him." (*Id.*) John Doe #95 alleged that this occurred one time, having refused Fr. Watson's several additional requests. (*Id.*)

In response to this allegation, Fr. Najdowski apologized to John Doe #95 "in the name of the Church." (*Id.*) Fr. Najdowski also authorized counseling for John Doe #95. (App'x ALW#3, Memorandum from Fr. John Najdowski to Bishop Robert Rose and Fr. Terry Stewart, dated June 23, 1993; App'x ALW#4, Memorandum of Fr. John Najdowski to Bishop Robert Rose and Fr. Terrence Stewart, dated July 30, 1993.) Fr. Najdowski noted in his memorandum to Bishop Rose that, although John Doe #95 would like to hear an apology, John Doe #95 was not ready to express forgiveness. (App'x ALW#5, Memorandum from Fr. John Najdowski, Vicar for Priests, to Bishop Robert Rose, dated April 29, 1993, p 2.)

Nine years later, on April 16, 2002, John Doe #96 spoke to diocesan VAC Pat Hawkins and alleged that, commencing when he was in the eighth grade, he was sexually abused by Fr. Albert Watson, when he was pastor at St. Michael's Parish in Coopersville, Michigan during the mid-1970s. (App'x ALW#6, Memorandum of

Pat Hawkins regarding telephone call to John Doe #96, dated April 16, 2002.) In her memorandum, VAC Hawkins summarized John Doe #96's allegations as follows:

[John Doe #96] began by saying that he was in the 8th grade when his abuse began, and the years were 74–76. He relayed that his mother was single parenting, having been abandoned by his father before [John Doe #96] was even born. There was no man in the picture at this time. [John Doe #96] identified the priest/perpetrator as a Father Albert Watson. He said that he served in St. Michael's parish in Coopersville after a Father Paddock and before Father Don Downer. He was quite clear about the time frame [sic].

When [John Doe #96] was reporting the events to me, he cried at times. He stated that the trauma of his youth had not particularly bothered him until the past few years. He does not know why they surfaced, but they are aggravated by the publicity recently.

[John Doe #96] described the abuse as “touching through clothing,” “double entendre conversation” of a sexual nature. He said that the priest was alternately stern and authoritarian and then sexual. He seemed to have a complete lack of boundaries in the sexual area. [John Doe #96] said that the meaning of those events has changed for him over time. Recently he has begun to realize the enormity of it all. There were a handful of events, he says, and that he remembers three specific incidents. He also said that there were two others involved with him in some of the incidents. This would be the game of “gotcha” which involved grabbing the young men in their genital area.

[John Doe #96] states that he found the whole thing frightening and confusing, mostly because of the strange behaviors of the priest. [John Doe #96] seemed quite sincere in his relaying of the information, and he said that he would not rule out an offer of counseling. He has experienced some personal difficulty of late, which he attributes to the past events. I told [John Doe #96] that I would make a report to the diocese, and then get back to him in a week. He was very agreeable to that.

[*Id.*]

On April 24, 2002, VAC Hawkins advised John Doe #96 that the Diocese authorized ten sessions of counseling for him. (App'x ALW#7, Memorandum of Pat Hawkins, dated April 24, 2002.) By letter dated June 17, 2002, John Doe #96 wrote to Msgr. Duncan and thanked him for “offering to cover the cost of ten counseling sessions.”

(App'x ALW#8, Letter from John Doe #96 to Father Bill Duncan, dated June 17, 2002.)

On January 21, 2003, John Doe #97 called VAC Hawkins and reported alleged inappropriate behavior by Fr. Watson that occurred when John Doe #97 was a high school freshman at a lake cottage in Newaygo County. (App'x ALW#9, Diocesan Victim Assistance Program notes of Pat Hawkins, dated January 21, 2003.) VAC Hawkins summarized the alleged incidents as follows:

Father Albert Watson was his parish priest at the time of his high school years, and he was an altar boy. Father spent time with the altar boys, and he often went to [John Doe #97's] parents' home, to drink a beer with his dad, etc. During the summer, [John Doe #97] was asked by Father to accompany him to his cottage, for about three or four days. [John Doe #97] went with him, and, he said, a couple of other boys joined them. On that weekend, the two boys went home, and [John Doe #97's] three cousins came to the cottage. Father announced that these boys would have to "join the club" and he told them to go in to the bedroo[m], to remove their clothing, and to lay on the bed. He then took an ice pick and heated it up to a red hot heat. He then went into the bedroom with each one, individually. [John Doe #97] said there was a curtain there, so he was not aware of what happened, but all three boys agreed to this. When questioned further, he said that they "thought it was funny." He was not asked to do this. But, later in the evening, after those boys had gone home, he went to sleep, with Father sleeping in another bedroom. He awoke, and he said that he found Father standing over him, with his hands in [John Doe #97's] pajama bottoms. John Doe #97 pushed him away with force, and he said that the priest was angry. In the morning, the priest would not talk with him, but was irritable, and eventually they went back to the city. Father never had much to do with him after that.

[*Id.*]

Toward the end of their January 21, 2003 phone call, VAC Hawkins commended John Doe #97 for reporting the alleged incident. (*Id.*) She also advised that the Diocese would help him with counseling if he needed it. (*Id.*) John Doe #97 believed that he was "finished with that part of his life," but agreed to call VAC Hawkins "if anything more came up." (*Id.*)

On June 18, 2014, John Doe #98 alleged that he was abused by Fr. Watson in the 1950s at St. Joseph Parish in Muskegon during catechism when John Doe #98 was 17 years old. (App'x ALW#10, Diocese of Grand Rapids Allegation Intake Form, dated June 18, 2014, pp 1–2.) He did not provide any details of the alleged sexual abuse and only requested an apology and a handshake. (*Id.* at 1.) John Doe #98

indicated that he “prayed with the chaplain to forgive [Fr.] Watson and that made him feel better.” (*Id.* at 2.) VAC Deborah Sanderlin-Nykamp apologized for the alleged sexual abuse John Doe #98 suffered and offered him counseling. (*Id.*)

(51) MSGR. HERMAN HENRY ZERFAS

Born: August 24, 1921

Ordained: May 31, 1947

Retired: 1988

Ministry restricted: May 5, 1995

Died: December 6, 2010

Msgr. Herman Henry Zerfas was born in New Salem, Michigan, on August 24, 1921, and was ordained to the priesthood on May 31, 1947, at the Cathedral of St. Andrew in Grand Rapids, Michigan. (App'x HHZ#1, Obituary of Fr. Herman Henry Zerfas, findagrave.com, December 6, 2010, p 1.) Msgr. Zerfas retired in 1988 and died on December 6, 2010. (*Id.*)

On November 3, 1994, Jane Doe #52 met with Fr. Terrence Stewart about her allegations of sexual abuse by Msgr. Zerfas, which she alleged began in approximately 1979. She told Fr. Stewart that she contacted Msgr. Zerfas and located at St. Sebastian Parish in Byron Center, during a time when she was experiencing significant mental and physical difficulties. (App'x HHZ#2, Memorandum from Father Terrence Stewart to Bishop Robert Rose, dated November 3, 1994, November 30, 1994, and December 20, 1994, p 1.) Jane Doe #52 stated that, initially, Msgr. Zerfas comforted her and "helped her deal with some things." (*Id.*) She saw Msgr. Zerfas on several occasions, both at the rectory and at her home. (*Id.*)

According to this November 1994 report, after the knife attack, Msgr. Zerfas allegedly checked Jane Doe #52's breasts to see how they were healing. (*Id.* at 2.) She stated that Msgr. Zerfas made her feel safe "from all the vicious things outside" when she met with him, but "[w]henver she went to see him[,] it always wound up physical." (*Id.*) She alleged that when she met with him to discuss her problems, Msgr. Zerfas would touch her breasts, ostensibly to check her scars and lumps. (*Id.*) She alleged that this went on for more than 14 years. (*Id.*) Jane Doe #52 told Fr. Stewart that Msgr. Zerfas only touched her breasts and rubbed her back, and they engaged in kissing on one occasion. (*Id.*) She said on one occasion after Mass, after everyone left the church, she was seated in the choir loft chairs with Msgr. Zerfas behind her. He rubbed her back, then put his arms around her, underneath her shirt, and fondled her breasts. (*Id.*) He then told her that "God [made] her breasts good and the scars were nothing to be ashamed of." (*Id.*) Jane Doe #52 stated that she talked to Msgr. Zerfas about the touching, feeling that it was wrong, and he allegedly admitted to having used poor judgement and "there was no intent on either part to do anything wrong and that he was only trying to relax her." (*Id.* at 3.)

On December 20, 1994, Jane Doe #52 went to Fr. Stewart's office to tell him "more[,] but she could not do so[,] and [Fr. Stewart] encouraged her to write it in a letter that would go to the clinic where H.Z. would be sent for evaluation." (*Id.* at 4.)

On November 4, 1994, following this conversation with Jane Doe #52, Fr. Stewart met with Msgr. Zerfas the following day to discuss Jane Doe #52's allegations. (App'x HHZ#3, Memorandum from Father Stewart to Bishop Rose, dated November 4, 1994, p 1.) Msgr. Zerfas "said he was very sorry he ever got involved in the situation." (*Id.*) He stated that only the touching occurred, he was close to the family "like a priest brother[,] and Jane Doe #52 had a lot of problems she discussed with him. (*Id.*) Jane Doe #52 allegedly complained of breast pain, and that is when the touching commenced. (*Id.* at 2.) Msgr. Zerfas also stated that he recommended that she see a doctor. (*Id.*) He put his arms around her "to help her overcome her negative feelings." (*Id.*) According to Msgr. Zerfas, Jane Doe #52 sought him; "[h]e was not seeking her." (*Id.*) He said he was experiencing "a lot of pressure" at St. Joseph Parish. (*Id.*)

In this November 1994 meeting, Msgr. Zerfas also stated that he helped her and her estranged husband reunite and even paid a down payment for a home, due to financial problems the couple had. (*Id.*) Msgr. Zerfas could not explain why he touched Jane Doe #52's breasts. (*Id.*) He knew it was stupid and thought of it as "years of emotional support." (*Id.*) He analogized the situation with Jane Doe #52 to his past ministry in a psychiatric institution where patients were sometimes "not clothed and some women were not covered up." (*Id.*) Msgr. Zerfas stated that "it was not in the sense of being sexually aroused." (*Id.*) When asked if Jane Doe #52 "[w]as the only one[,] Msgr. Zerfas said, "[y]es[,] [t]here were no others." (*Id.*) Fr. Stewart asked Msgr. Zerfas "why?" But Zerfas "couldn't explain why he did it[,] [h]e lays it to stress and pressures and the rat race." (*Id.* at 2–3.) Msgr. Zerfas told Fr. Stewart it "has been [two] years since this stopped." (*Id.* at 3.) He confirmed that most of the incidents occurred at his home on a weekly basis and "took place about 1979 to 1992." (*Id.*)

On December 22, 1994, Fr. Stewart wrote to the medical director of the Saint Luke Institute in Suitland, Maryland, about the then-upcoming evaluation of Msgr. Zerfas. (App'x HHZ#4, Letter from Fr. Terrence Stewart, Moderator of the Curia, dated December 22, 1994.) Included with Fr. Stewart's letter were copies of Fr. Stewart's memoranda to the bishop, memorializing Fr. Stewart's meetings with Jane Doe #52 and Msgr. Zerfas. (*Id.*) Fr. Stewart wrote to the medical director again on January 12, 1995, after Msgr. Zerfas's evaluation to provide the doctor with a copy of a letter and typewritten memorandum that Fr. Stewart had received from Jane Doe #52 that added "a bit more detail and facts in the case." (App'x HHZ#5, Letter from Fr. Terrence Stewart dated January 12, 1995.)

In her 1994 memorandum, Jane Doe #52 wrote that she loved Msgr. Zerfas in a fatherly way and felt comforted by him, but she was questioning herself as to why

she allowed him to touch her, even though he had told her that it was okay if it was done “in a professional way, like a doctor.” (App’x HHZ#6, Letter and Memorandum from Jane Doe #52 to Fr. Terrence Stewart, dated January 11, 1995, pp 1–2 and 6.) Jane Doe #52 alleged that, during the time she and her husband were separated, she developed “an abnormal growth in her vaginal area” that caused her concern, so she told Msgr. Zerfas about it. (*Id.* at 2.) Msgr. Zerfas suggested that she show it to him, but she declined, after which “[h]e reassured me several times that it would be okay, but I just couldn’t do it.” (*Id.*) Msgr. Zerfas told her “not to mention this to [her husband] or anyone else, because they wouldn’t understand.” (*Id.* at 2.)

In this 1994 memorandum, Jane Doe #52 reported that on another occasion she confided in Msgr. Zerfas about love-making issues she was having with her husband, as a result of the previous rape. (*Id.* at 1 and 3.) Msgr. Zerfas allegedly said he was going to help her enjoy sex with her husband and showed her pictures of male and female sex organs, asked her intimate questions regarding sex, suggested sexual positions, and provided foreplay advice. (*Id.* at 3–4.) After several discussions about sex, Jane Doe #52 further reported that Msgr. Zerfas told her that he wanted her to “make love” to her husband. (*Id.*) According to Jane Doe #52, Msgr. Zerfas then “said if he could, he would be right there in the room guiding me.” (*Id.*) She further reported that he said that, “[s]ince that wasn’t possible, I should think of him being there in thought watching me.” (*Id.*) Since Msgr. Zerfas allegedly tried to help her have sex with her husband, she “felt very uncomfortable, just like after I was raped.” (*Id.* at 6.)

In a letter dated May 5, 1995, Fr. Stewart wrote to Msgr. Zerfas, which included instructions therapy and also to engage in regular spiritual direction and cease individual counseling with women and providing the sacrament of reconciliation. (App’x HHZ#7, Letter from Fr. Terrence Stewart, Moderator of the Curia, to Monsignor Herman Zerfas, dated May 5, 1995.)

In a letter dated August 27, 1995, Jane Doe #52 wrote the following to Bishop Rose:

When I talked to you on the telephone back in May, I requested a meeting with you to discuss some of my concerns. For one reason or another that meeting didn’t take place. I was very concerned then and I still am on several matters. I need to discuss some issues and I still need some answers. One of the topics I would like to sit down and discuss with you, is some responsibilities of the Diocese that I don’t feel have been taken care of. I don’t know if it is because you don’t know what to do or if, perhaps, you just don’t know how to be sensitive to a victim, or the family. I am sure that you are aware that the years of abuse by Monsignor have done a great deal of harm. More so than I first realized. The effects of all this has emotionally and spiritually damaged not only my life, but that of my husband and our eight children.

I am not naïve and think there are not other abuse cases in the Grand Rapids area involving priests. It is, however, disheartening to be told that I was not the only victim handled in this seemingly non-sensitive manner. I am aware of several families here whose lives were tragically torn apart by our former pastor. I realize that this happened before I reported to you regarding my abuse, but I was appalled at the insensitive way the victims and their families were treated. And also with regard to the total lack of support and knowledge that was given to the educators who so courageously took a stand and demanded something be done here. Why can't there be communication, concern and action taken before threats of exposure have to be taken? That only confuses and hurts and drives people to distrust the leaders of our Church even more. I have been aware of these particular families for months now and I have been honestly trying to understand where my Church is at with all of this.

I have these and other concerns I would like to discuss with you. I do not expect you to have immediate answers to everything when we talk, but I would appreciate your time, concern and input to my questions and some requests. I have come a long way with my counselling in putting my life back together and in finding a positive direction to take. I am now at a point where I am ready to discuss some serious issues and violations with you. I am ready to make some decisions that I put off discussing with you at our last meeting. They will affect more than just me and my family, so I feel I should make you aware of my intentions.

[*Id.*]

On September 20, 1995, Bishop Rose replied to Jane Doe #52's letter and wrote the following:

You have been on my mind a good deal since your letter of August 27 – mostly because I have not had the chance to catch up on correspondence or set appointments for some weeks now. I have been 'on the road' much of the time since late August, including spending the last week in Washington. Next week I will be with our priests for their annual Fall Conference.

However, I want you to know that we have taken your concerns much more seriously than you are aware of. Our intervention team discussed them at length last winter and spring, and we invited in for consultation professional people from a large archdiocese that has dealt with many more cases of abuse and exploitation than we have.

We are all agreed that we need to provide much more in the way of contact and support for those victims/survivors who need it and want it. (Some do not, as I mentioned to you when we met.) After considerable search, we have hired a person to serve as our Victim Assistance Minister. That person, a fine Catholic woman with the necessary professional background and experience, has been meeting with our intervention team and is just about 'ready to go.' Among other things, her ministry will include a support group for those who can benefit from that kind of assistance.

If you are willing to do so, I would like to ask you to meet with our new Victim Assistance Minister. You could be of help to her and to us if you could express to her just what your experience has been, and what you feel that we could or should have done to assist you that we failed to do.

Inviting you to do this does not rule out a meeting with me. But I think it might help you to get some of the answers you are looking for before we schedule a meeting. And I am sure it would be of assistance to our new Victim Assistance Minister and to the ministry she is beginning.

Please let me know if you would be willing to meet with our new collaborator. I will be back in the office the week of October 1, and would be glad to arrange for the meeting.

[App'x HHZ#9, Letter from Bishop Robert Rose to Jane Doe #52, dated September 20, 1995]

In a letter to Bishop Rose, dated July 21, 1996, Jane Doe #52 wrote that she "was reaching out, as a victim, trying to trust and have faith again in God's representatives and you just let go and dropped me with no concern or respect for how I would feel." (App'x HHZ#10, Letter from Jane Doe #52 to Bishop Robert Rose, Bishop, dated July 21, 1996, p 1.) Jane Doe #52 wrote that she felt "unworthy and unimportant in the eyes of the Church." (*Id.*) She further wrote that she met with the Diocese's new victim advocate, Jan Secord, as the bishop requested, but she did not receive any follow-up contact from Secord. (*Id.*) Jane Doe #52 wrote that "[i]t is more than obvious to me now, that the only way I can get anyone from your office to take the needs of the victim serious, is to get the news media involved." (*Id.* at 2.) She also wrote that she was "willing to take a softer approach in obtaining my goals in this, if I could have some sincere dialogue with you on initiating my goals in this, if I could have some sincere dialogue with you on initiating some programs of support to the victims recovery process." (*Id.* at 3.)

In a letter dated August 9, 1996, Bishop Rose replied to Jane Doe #52 and apologized that she did not find Secord helpful and wrote that he would speak to Secord and the Intervention Team about Jane Doe #52's concerns. (App'x HHZ#12, Letter from Bishop Rose to Jane Doe #52, dated August 9, 1996.) Bishop Rose also requested that Jane Doe #52 "put in writing the concrete recommendations you are making for further assistance to victims of abuse and exploitation by church personnel." (*Id.*)

On October 28, 1996, Attorney Mary Dinkel wrote to Bishop Rose to advise that she was representing Jane Doe #52 with regard to the alleged sexual abuse perpetrated on her by Msgr. Zerfas. (App'x HHZ#14, Letter from Mary Dinkel to Bishop Robert Rose, dated October 28, 1996, p 1.) One year later, in 1997, the Diocese of Grand Rapids, Msgr. Zerfas, and Jane Doe #52 entered into a Release of All Claims, pursuant to which the Diocese agreed to jointly pay Jane Doe #52 and her attorney the sum of \$33,000.00 and to pay her "outstanding counseling/therapy obligations as of October 15, 1997," and Msgr. Zerfas acknowledged "that inappropriate sexual contacts did occur by him with spiritual and emotional consequences for [Jane Doe #52]" and agreed "to continue to receive psychotherapy ... for so long as is clinically necessary." (App'x HHZ#15, Release of All Claims, dated October 10, 1997; October 14, 1997; and October 13, 1997, p 1.) Jane Doe #52 and Msgr. Zerfas further agreed to twice meet, together with their respective therapists, unless either of the therapists opined "that a second meeting [wa]s not clinically indicated." (*Id.*) In exchange for the foregoing, Jane Doe #52 agreed not to sue the Diocese or Msgr. Zerfas. (*Id.* at 2.)

A few years later, a second allegation against Msgr. Zerfas was brought forth. In April 2002, Jane Doe #53 called Muskegon Catholic Central High School and spoke to Shelly Wiewiora, dean of students, and reported that, when she was a freshman at MCC, she was hospitalized for pneumonia, and Msgr. Zerfas, the then principal of MCC, visited her when she was alone in her hospital room. (App'x HHZ#18, Memorandum from Shelly Wiewiora, Dean of students, to Tom Powers, dated April 24, 2002.) Jane Doe #53 alleged that Msgr. Zerfas asked her "if her feet were cold" and then "put his hands on her feet and rubbed her feet and moved up her legs, rubbing her legs." (*Id.*) She could not recall what occurred after that. (*Id.*) Two months later, Jane Doe #53 wrote to Msgr. Terrence Stewart and reported the same allegation to him, alleging that it occurred in the early 1960s, and also stated that prior to rubbing her feet and legs, Msgr. Zerfas had pulled the covers off the bed. (App'x HHZ#19, Letter from Jane Doe #53 to Msgr. Terrence Stewart, dated June 4, 2002.) Diocesan VAC Pat Hawkins replied to Jane Doe #53, who restated her allegation, consistent with what she wrote to Msgr. Stewart. (App'x HHZ#20, Memorandum of Pat Hawkins, Diocesan Victim Assistance Program, dated June 23, 2002.) Jane Doe #53 told VAC Hawkins that she wanted a Christian therapist, and VAC Hawkins offered her assistance in finding one and advised her to forward the bills to the Diocese. (*Id.*) The Diocese continued to assist Jane Doe #53 with her counseling expenses through 2005. (App'x HHZ#21, Letter from Jenny Doelling,

PhD., to Sister Patrice Konwinski, dated September 23, 2002; App'x HHZ#22, Memorandum of Pat Hawkins, Diocesan Victim Assistance Program, dated October 15, 2002; App'x HHZ#23, Memorandum of Pat Hawkins, Diocesan Victim Assistance Program, dated November 13, 2002; App'x HHZ#24, Memorandum of Pat Hawkins, Diocesan Victim Assistance Program, dated January 3, 2003; App'x HHZ#25, Memorandum of Pat Hawkins, Diocesan Assistance Program, dated March 20, 2003; App'x HHZ#26, Notes of Msgr. William Duncan, dated April 15, 2004, and October 27, 2004; and App'x HHZ#27, Notes of Msgr. Duncan, dated July 29, 2005.) No other records were found among the records seized from the Diocese of Grand Rapids during the Department's investigation regarding the allegations of Jane Doe #53.

On December 10, 2003, Witness #54 reported to Msgr. Duncan that ninth- and tenth-grade girls alleged that at some point in the past Msgr. Zervas made them come from behind the screen while in the confessional, refusing to hear their confessions until they did so, and then, while hearing their confessions, Msgr. Zervas allegedly asked "if they were virgins," and if they "let boys touch their breasts." (App'x HHZ#28, Notes of Msgr. Duncan, dated December 10, 2003.) He also said to one of the girls that he would "go to bed dreaming of her smile." (*Id.*) On the same day, Msgr. Duncan questioned Msgr. Zervas about the allegations, and the latter denied asking the girls those questions, but admitted that he invited all penitents to come from behind the screen during confessions (i.e., face-to-face confessions). (App'x HHZ#29, Notes of Msgr. Duncan, dated December 10, 2003.) Msgr. Duncan told Msgr. Zervas, "that[,] effective immediately[,] he was not to hear confessions." (*Id.*) Msgr. Duncan did not identify in his notes in what church Msgr. Zervas was hearing the students' confessions. No further information was found regarding the high school girls' allegations.

CONCLUSION

The AG work on the clergy abuse investigation continues. All paper documents have been reviewed. All electronic documents have been reviewed.

To date, eleven cases have been brought by the Department of Attorney General for all seven dioceses. Nine have resolved with convictions. Of these eleven cases, **none** related to priests ministering in the Diocese of Grand Rapids.

1. *People v. Vincent DeLorenzo* – He pled guilty to attempted first-degree criminal sexual conduct, and he was sentenced in June 2023 to five years of probation, with the first year in the Genesee County jail, sex-offender counseling and registration. He died on January 24, 2024, midway through his jail sentence.
2. *People v. Joseph “Jack” Baker* – He was found guilty at a jury trial of one count of first-degree criminal sexual conduct. He was sentenced in March 2023 to 3-to-15 years in the Michigan Department of Corrections.
3. *People v. Neil Kalina* – He was found guilty at jury trial of two counts of second-degree criminal-sexual conduct in June 2022. He was sentenced to 7-to-15 years in the Michigan Department of Corrections.
4. *People v. Gary Berthiaume* – He pled guilty to two counts of second-degree criminal sexual conduct and no contest to one count of gross indecency in October 2021. He was sentenced in January 2022 to 17 months-to-15 years and 17 months-to-5 years for each crime, respectively, to be served concurrently in the Michigan Department of Corrections.
5. *People v. Gary Jacobs* – He pled guilty to one count on each of his four Ontonagon County cases, with a total of three counts first-degree criminal sexual conduct, and one count of second-degree criminal sexual conduct in April 2021. He was sentenced on these cases to 8-to-15 years in the Michigan Department of Corrections. In Dickinson County, in May 2021, Jacobs pled guilty to second-degree criminal sexual conduct. He was sentenced on this case in July 2021 to 8-to-15 years in prison to be served concurrently with his other sentence.
6. *People v. Joseph Comperchio* – He pled guilty to one count of first-degree criminal sexual conduct and three counts of second-degree criminal sexual conduct in June 2021. These represented complaints made by four separate victims. He was sentenced to 10-to- 20 years in the Michigan Department of Corrections. He died while serving his prison sentence in 2022.

7. *People v. Brian Stanley* – He pled guilty to attempted false imprisonment, and, in January of 2020, he was sentenced to 60 days in jail and probation.
8. *People v. Patrick Casey* – He was charged with one count of third-degree criminal-sexual conduct. While a jury was deliberating, he pled guilty to aggravated assault. In November 2019, he was sentenced to 45 days in the Wayne County Jail and one year of probation.
9. *People v. Timothy Crowley* – He pled guilty to two counts of second-degree criminal sexual conduct degree. In November 2023, he was sentenced to five years of probation with the first year in the Washtenaw County jail, sex-offender registration and counseling.
10. *People v. Roy Joseph* – He was charged with one count of first-degree criminal sexual conduct in January 2020. He is awaiting extradition from India.
11. *People v. Jacob Vellian* – He was charged with two counts of rape under the old criminal sexual conduct statute in May 2019. He is awaiting extradition from India. It has been reported that Vellian died in December 2022.

It should be again noted that a criminal complaint is merely an allegation unless and until the defendant is found guilty.