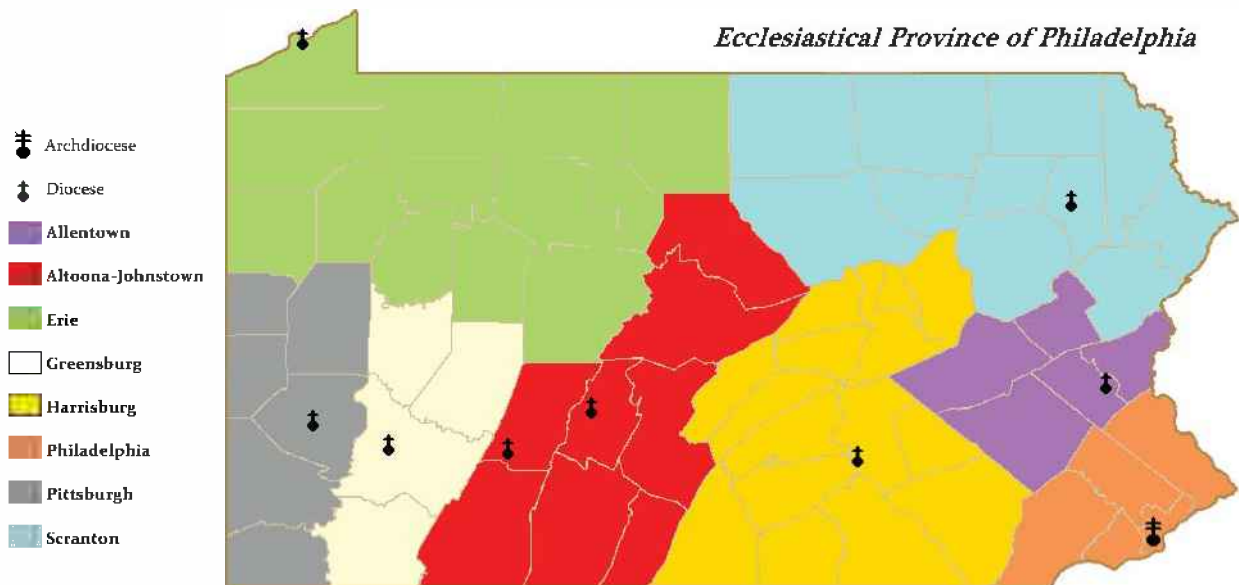


Roman Catholic Diocese of Allentown



I. General Overview of the Diocese of Allentown, Pennsylvania

The Diocese of Allentown originated as part of the Archdiocese of Philadelphia. In 1961, portions of the Archdiocese of Philadelphia were broken off to create the Diocese of Allentown. As of 2015, the Diocese had a Catholic population of 258,997, which was 20.04% of the total population within the five counties. The Diocese maintains approximately eighty-nine parishes, thirty-four elementary schools, six high schools, and two colleges, and has approximately two hundred forty priests. The Diocese encompasses the Counties of Schuylkill, Berks, Carbon, Lehigh, and Northampton.

II. History of Bishops of the Diocese of Allentown

- 1) Bishop Joseph Mark McShea (2/11/1961 through 2/3/1983)
- 2) Bishop Thomas Jerome Welsh (2/3/1983 through 12/15/1997)
- 3) Bishop Edward Peter Cullen (12/16/1997 through 5/27/2009)

- 4) Bishop John Oliver Barres (5/27/2009 through 12/9/2016)
- 5) Bishop Alfred Andrew Schlert (8/31/2017 to present)

III. Additional Church Leadership within the Diocese of Allentown Relevant to the Grand Jury's Investigation

The following Church leaders, while not bishops, played an important role in the Diocese of Allentown's handling of child sexual abuse complaints.

- 1) Monsignor Anthony Muntone
- 2) Monsignor Gerald Gobitas
- 3) Monsignor Alfred Schlert - (Note: Schlert went on to become Bishop of Allentown.)

IV. Findings of the Grand Jury

The Grand Jury uncovered evidence of child sexual abuse committed by Roman Catholic priests of the Diocese of Allentown. Evidence showed that priests engaged in sexual contact with minors, including grooming and fondling of genitals and/or intimate body parts as well as penetration of the vagina, mouth, or anus. The evidence also showed that Diocesan administrators, including the Bishops, had knowledge of this conduct and that priests were regularly placed in ministry after the Diocese was on notice that a complaint of child sexual abuse had been made. This conduct was enabling to offenders and endangered the welfare of children.

Evidence also showed that the Diocese had discussions with lawyers regarding the sexual conduct of priests with children and made settlements with victims. Further, these settlements contained confidentiality agreements forbidding victims from speaking about the abuse under threat of some penalty, such as legal action to recover previously paid settlement monies.

Finally, the Grand Jury received evidence that several Diocesan administrators, including the Bishops, often dissuaded victims from reporting to police or conducted their own deficient, biased investigations without reporting crimes against children to the proper authorities.

V. Offenders Identified by the Grand Jury


- 1) Thomas J. Bender
- 2) Thomas J. Benestad
- 3) Robert G. Cofenas
- 4) Francis J. Fromholzer
- 5) James Gaffney
- 6) Joseph Galko
- 7) Edward George Ganster
- 8) Francis T. Gillespie
- 9) Edward R. Graff
- 10) Richard J. Guiliani
- 11) Joseph D. Hulko
- 12) Joseph H. Kean
- 13) Thomas J. Kerestus
- 14) Francis Joseph McNelis
- 15) Gabriel Patil
- 16) Henry Paul
- 17) Paul G. Puza
- 18) Dennis A. Rigney
- 19) Joseph A. Rock

- 20) Gerald Royer
- 21) Charles J. Ruffenach
- 22) J. Pascal Sabas
- 23) William J. Shields
- 24) Stephen F. Shigo
- 25) David A. Soderlund
- 26) Henry E. Strassner
- 27) Bruno M. Tucci
- 28) A. Gregory Uhrig
- 29) Andrew Aloysius Ulincy
- 30) Ronald Yarrosch
- 31) Joseph A. Zmijewski

Carmelites

- 32) David Connell
- 33) Timothy Johnson
- 34) Jim Gross

Single Victim Group

- 35) 
- 36) Michael S. Lawrence
- 37) William E. Jones

VI. Examples of Institutional Failure: Fathers Frank Fromholzer, Edward Graff, and Michael Lawrence

The Grand Jury notes the following examples of child sexual abuse perpetrated by priests within the Diocese of Allentown. These examples further highlight the wholesale institutional failure that endangered the welfare of children throughout the Pennsylvania Dioceses, including the Diocese of Allentown. These examples are not meant to be exhaustive; rather, they provide a window into the conduct of past Pennsylvania Bishops and the crimes they permitted to occur on their watch.

The Case of Father Francis J. Fromholzer

Known Assignments

05/1958 – 09/1959	Holy Ghost, Bethlehem
06/1959 – 06/1965	Allentown Central Catholic High School
06/1962 – 09/1962	Holy Ghost (summer assignment)
03/1963 – 06/1965	Mary, Queen of Peace, Pottsville
06/1965 – 10/1970	St. Paul, Reading
10/1970 – 08/1975	St. Mary, Hamburg
08/1975 – 04/1980	St. Paul, Reading
04/1980 – 07/1980	Sick leave
07/1980 – 09/1980	Holy Family Manner, Bethlehem
11/1982 – 06/1992	St. Paul, Allentown
06/1992 – 06/1995	St. Peter, Coplay
06/1995 – 09/2002	St. Paul, Allentown
10/2002	Retired

The case of Father Francis “Frank” Fromholzer highlights the immense challenges faced by victims when seeking redress from a Diocese that chose to take a position hostile to the victim. The influence of the institution is evident in many cases. In the case of Frank Fromholzer, it is particularly evident.

Fromholzer sexually abused at least two students while serving as a religion teacher at Allentown Central Catholic High School. On June 12, 2016, the victims testified under oath before the Grand Jury that they were sexually abused by Fromholzer in 1965 when they were approximately 13 or 14 years old. One victim was Julianne, now 68 years old.

Julianne recalled that, during a trip to the Poconos in approximately 1964, Fromholzer took Julianne and at least one other girl for a ride in his car. The trip was unsupervised and Julianne’s family was comfortable with the trip since Fromholzer was a trusted priest. Fromholzer groped the girls as he encouraged them to take turns sitting next to him. Fromholzer’s conduct escalated and he touched Julianne under her clothes.

Once at their destination, Fromholzer retrieved a blanket and radio from the car and took his collar off. Fromholzer told the girls that, while they were on the trip, they were not to call him Father but to call him Frank. Julianne testified, “Then we went – he laid out a blanket and he started kissing, feeling, put his finger in me. That hurt. It was confusing because – you were always told you were going to Hell if you let anybody touch you. But then you’ve got Father doing it.”

Julianne described to the Grand Jury the position of power that priests hold within the Catholic faith. She testified, “They – there wasn’t anybody that was more important than, not just him, but any priest. They were – and to some degree still are, but they are much above anybody else in your family or they are God in the flesh.”

Julianne went on to describe other incidents after the trip to the Poconos in which Fromholzer had sexual or inappropriate contact with her. She testified that there was a gym in the basement of the ninth grade building at Central Catholic. Fromholzer would follow her into the basement and make comments that she gained a little weight and needed to get on a scale. Fromholzer would then lift her onto the scale from behind, holding her breast to get her on the scale. Fromholzer would constantly nuzzle and kiss her neck as well as “kiss and touch.” After the trip to the Poconos, the touching occurred on top of her clothing and panties.

Julianne told the Grand Jury of an incident in which Fromholzer humiliated her in front of her religion class. She was participating in a reading of the Passion of Christ around Easter season. Fromholzer had her read aloud the portion of the story where the words “the cock crows three times” appear. Fromholzer had her repeat the words several times, which evoked laughter from Fromholzer and the boys in the class. As Julianne left class that day, Fromholzer leaned in and nuzzled her neck and asked the victim if she knew what a cock was.

The victim testified that the abuse stopped only when she moved on to tenth grade and was no longer in the same building as Fromholzer.

Julianne's friend also testified in front of the Grand Jury about being abused by Fromholzer. The second victim was taken to the Poconos by Fromholzer with Julianne. She was in ninth grade and approximately 14 years old when the abuse occurred. On the way to the Poconos, she observed Fromholzer rubbing his elbow against Julianne's breasts. Once at the location in the Poconos, the second victim was also sexually abused by Fromholzer. Fromholzer began kissing her on the lips and touching her breasts. Reluctantly, she laid down on a blanket where Fromholzer, using his hands, proceeded to touch her on her vaginal area, inside her clothing.

The second victim reported the abuse to her principal at the time, Father Robert M. Forst. She told Forst about the trip to the Poconos and how Fromholzer touched her and her friend inappropriately. Forst responded by indicating to the second victim that the discussion they were having had "ended." Forst told her that she was expelled from school and indicated she needed to bring her father to the school. The second victim came from a single-parent home in which her mother had left after no longer being able to live with her father. Both parents were alcoholics and her father was physically abusive. When her father arrived at the school, there was a meeting between the second victim, her father, and Forst. The second victim recalled Forst telling her, "Now, I want you to tell that story that you said – the made-up story that you said about the priest to your father – with your father here." She again told them about how she was abused by Fromholzer. Her father did not believe her and proceeded to drag her home, yelling at her and slapping her along the way. When they finally got home, she was beaten more by her father, this time with a belt so that the belt buckle would strike her.

The second victim told the Grand Jury that the school then failed her in English and Algebra, two courses that she loved. She expressed to the Grand Jury how hard it was to talk of the abuse since she had not told anyone most of her life. The abuse haunted the second victim her entire life, resulting in two marriages that ended in divorce. Talking about the abuse she endured at the hands of Fromholzer, she testified, “You can’t get rid of it. You don’t talk about it. It is always there.” Coming from a broken home, she had counted on the understanding of priests and nuns. The second victim said that, after being expelled for reporting being sexually abused by Fromholzer, she felt “worthless.”

The second victim broke years of silence when she testified before the Grand Jury. Her friend, Julianne, told the Grand Jury that it took her until she was in her thirties, nearly twenty years later, to find the courage to try to report the abuse to someone in the Diocese. Unfortunately for Julianne, she tried to report the abuse to another priest, Father Weasel. Weasel was considered a family friend. When the victim began to tell Weasel of the abuse, he stopped her and told her, “No, I don’t want to hear it. You go to confession and you pray for him.” As a result, Julianne said nothing more about the abuse until she was unable to stay silent any longer.

Julianne reported Fromholzer’s conduct to Monsignor John Murphy of St. Thomas Moore Parish. As she tried to confess the abuse, Murphy told her, “Don’t say the name.” At the time Julianne tried to report the abuse to Murphy in the 1980’s, Fromholzer was continuing to practice as a priest at St. Paul’s Church in Allentown.

It was not until approximately August 2002, after the *Boston Globe* broke the story of child sexual abuse within the Archdiocese of Boston, that Julianne was ready to pursue reporting Fromholzer’s criminal conduct to law enforcement. She contacted the Allentown Police Department to file a police report and informed the police that Fromholzer was still working at a

church that had a grade school. Julianne also personally reported the abuse to the District Attorney and informed him that Fromholzer was still working at a church with a grade school. The District Attorney elected not to pursue the matter and cited the statute of limitations.

Julianne told the Grand Jury that, if it were not for the clergy abuse being revealed in the Boston Archdiocese, she would not have come forward to report the abuse she endured. She also indicated how grateful she was, having been able to tell the Grand Jury about the abuse and Fromholzer.

Julianne subsequently became involved with a clergy abuse victim's network. She testified that she is aware from fielding phone calls that there are hundreds of victims who have not yet come forward. She described calls in the middle of the night with full-grown men weeping into the phone as they recounted their sexual abuse at the hands of Roman Catholic priests. This is a volunteer effort on Julianne's part, motivated by her own victimization and a desire to help others. At the close of her testimony, Julianne thanked the Grand Jury for listening to her story and providing her the opportunity to express their pain. Julianne stated, "... so what does it mean to have somebody care? It means a lot. So I thank you."

On September 1, 2016, the Grand Jury issued a subpoena to the Diocese for any and all records related to clergy or church officials against whom complaints of child sexual abuse had been made. Records received by the Office of Attorney General from the Diocese numbered into the thousands. The testimony of the victims was cross-referenced with the records of the Diocese. Internal Diocesan records do not contain any information from Julianne's reports to Weasel or Murphy. However, it is evident that, once Julianne made contact with the Diocese in 2002, the Diocese and its attorney, Thomas Traud, attempted to undermine and discredit Julianne and her family.

In 2002, the Diocese was made aware of reports of child sexual abuse against Fromholzer by Julianne and her friend, Victim Two. Fromholzer was still in active ministry. Internal Diocesan records show that the Diocese immediately disregarded these complaints as false. However, Fromholzer “volunteered” to retire.

On September 3, 2002, a fax was sent to Monsignors Schlert and Gobitas. The fax bore the timestamp of 09:55 A.M. from the Traud Law Offices. After some discussion regarding an attempt to schedule a meeting with Julianne, Traud reported that he had received information from a relative of Monsignor Leo Fink. This informant told the Diocese that she had been the closest of friends with Julianne in high school and that they shared every secret. She reported that Julianne had once danced as a go-go dancer in the 1960’s and that she believed her to be sexually active. Traud’s informant stated that she believed it possible that Julianne was one of the girls who had an affair with a coach at Central Catholic. The informant reported that Julianne also had a family member once go to prison. Traud reported all of this to the Diocese, specifically to Schlert and Gobitas. He went on to note that he knew his informant well and that she had been “so candid and honest.”

Having received a report that one of their priests had violated children, the Diocese and its attorney immediately began to exchange information meant to discredit the victim with unrelated and irrelevant attacks on her and her family. Moreover, the fact that information that a Central Catholic coach may have been sexually abusing students was used as evidence against the victim. In reality, it is the report of yet another crime not reported to the police.

A memorandum dated September 11, 2002, by Gobitas, recorded a meeting of September 10 between Julianne, her attorney, Gobitas, Schlert, and Traud. In that memorandum, Julianne’s account of abuse is recorded. Julianne stated that there was a witness to at least one assault. The

Diocese recorded the meeting as positive and amicable. The next day a memo was generated by Gobitas that recorded his interview of that witness. The witness recalled that she observed Fromholzer rub his arm on Julianne's breasts on one occasion in a car in front of Allentown Catholic High School. The witness identified another, possibly a third, victim by first name.

FILE



DIocese OF ALLENTOWN
SECRETARIAT FOR CLERGY

MEMORANDUM

TO: THE REVEREND FRANCIS FROMHOLZER FILE
FROM: MONSIGNOR GERALD E. GOBITAS *N&N*
DATE: 13 SEPTEMBER 2002
RE: [REDACTED]

I met with [REDACTED] by myself on Friday, 13 September 2002 at 9:00 a.m. in the Chancery. [REDACTED] said that she was never sexually assaulted by Father Fromholzer but she alleged to have witnessed him inappropriately rubbing his arm over Juliann [REDACTED] breasts on one occasion in a car in front of Allentown Central Catholic High School when she and [REDACTED] were both freshmen. [REDACTED] was seated in the back seat of the car. Juliann was in the middle in the front seat. [REDACTED] stated the Father Fromholzer's hands never went underneath Juliann's clothing.

[REDACTED] said she knows of another girl named [REDACTED] who may have been assaulted by Father Fromholzer. She said that she still has some contact with [REDACTED]. I gave her my card and encouraged her to have [REDACTED] call me.

[REDACTED] stated that she does not need any counseling she just wanted to confirm the truth of Juliann's allegations.



The Witness Interview Memo

On September 16, 2002, at 2:48 p.m., a fax was sent from Traud Law Offices to Schlert and Gobitas. The message contained impressions of the meeting on September 10th. Among other things, the memo noted that Tom Traud found Julianne to be “overly dramatic in that there were some times she was crying in the meeting” and that “this woman made an awful amount of assumptions that just were unwarranted.”

This pattern of investigating the victim continued through 2004 in letters from Traud dated January 22, 2004, and April 12, 2002. In the first letter to Gobitas and Schlert, Traud noted that Julianne was recently in the news and was pursuing her lawsuit and that he received information from a local attorney. The attorney told Traud that Julianne’s daughter was a witness for the Commonwealth in a murder case. Traud noted that, because Julianne became involved, she could either be “a mother looking out for her child; or, maybe this is a woman who repeatedly wants her fifteen minutes of fame.” In the second letter, Traud informed the Diocese that Julianne’s husband was associated with the Christian Motorcyclists Association which Traud labeled the husband’s brainchild.

In contrast to the efforts to investigate and discredit the victims of child sexual abuse who dared to report their abuse to the Diocese and/or report to civil authorities, the internal documentation regarding the diocesan investigation of Fromholzer is starkly different. The Diocese asked Fromholzer if he did it. Fromholzer said no. Fromholzer then suggested it might be a good time for him to retire.

The report of abuse and subsequent investigation of the victim all occurred on the watch of Cullen. In 2009, Barres took command of the Diocese. In an effort to comply with Diocesan policy and state law, the Diocese formally reported the complaints against Fromholzer to the

District Attorney. Similarly, Julianne's lawsuit against the Diocese was dismissed due to the civil statute of limitations. She has received no recovery or recompense for her suffering.

The Grand Jury finds that the Diocese of Allentown and the Allentown Central Catholic High School knew full well the criminal conduct of Fromholzer. Yet, knowing that Fromholzer was preying on young girls, the Diocese and School took no action. The victims were told to let it go. When these victims came forward again years later, they were met with disbelief and scorn. Ultimately, internal records show that the Diocese itself deemed Julianne's complaint against Fromholzer to be credible.

Victims are reluctant to report to law enforcement or take any action for fear of retaliation from the Dioceses. That retaliation and intimidation takes many forms. Originally Julianne did not seek any legal action against the Diocese. She simply wished to inform Weasel and Murphy of her concerns and for the Diocese to take action. Action only occurred when Julianne began to speak to parties empowered to scrutinize the conduct of the Diocese: her own attorneys, law enforcement, and the press.

The Case of Father Edward R. Graff

Known Assignments

06/1955 - 04/1957	Annunciation B.V.M., Shenandoah
04/1957 - 05/1958	St. Anthony of Padua, Easton
05/1958 – 09/1958	St. Elizabeth’s, Pen Argyl
09/1958 – 09/1959	Pius X High School, Roseto
09/1959 – 06/1962	Residence, St. Anthony, Easton
06/1962 – 09/1963	University of Notre Dame
09/1963 – 03/1964	Our Lady Help of Christians, Allentown
03/1964 – 07/1964	St. Elizabeth, Pen Argyl
07/1964 – 02/1965	Pius X High School, Roseto
02/1965 – 11/1966	Holy Rosary, Reading Central Catholic High School, Reading
11/1966 – 08/1968	Holy Name High School, reading
08/1968 – 10/1969	St. Margaret, Reading
10/1969 – 04/1971	St Peter, Coplay
04/1971 – 04/1974	Annunciation B.V.M., Catasauqua,
04/1974 – 11/1979	Director, Thanksgiving Clothing Drive
11/1979 – 07/1980	Sick Leave
07/1980 – 06/1983	St. Margaret, Reading
06/1983 – 02/1992	Holy Guardian Angels, Reading
02/1992	Departed Diocese of Allentown
1992 – 2002	Served in various capacities in Dioceses in New Mexico and Texas

Father Edward R. Graff served as a priest in the Roman Catholic Church for approximately forty-five years, approximately thirty-five years in the Diocese of Allentown and ten years in the Dioceses of Santa Fe, New Mexico, and Amarillo, Texas. During his years in ministry, Graff raped scores of children. The Grand Jury investigated not only Graff’s conduct but the knowledge of the relevant Dioceses.

The case of Graff is an example of dioceses that minimized the criminal conduct of one of their priests, while secretly noting the significant danger the priest posed to the public. The Grand Jury notes that the use of euphemisms was constant throughout the Dioceses of Pennsylvania, but particularly apparent in the case of Graff. Terms such as “sick leave” or “health leave” were often used to reference an absence from ministry related to child sexual abuse. In Graff’s case, it was

coded as sick leave and retirement. Additionally, child sexual abuse was often minimized with terms such as familiarity, boundary issues, or inappropriate contact. In Graff's case, internal records and correspondence referred to it as difficulties. Finally, it was common to see collateral issues highlighted as the primary underlying problem, while the sexual abuse of children was deemed a collateral and lesser, related form of misconduct. Known child abusers were regularly referred to as having alcohol problems or classified as naïve. In the case of Graff, his primary problem was documented as being an alcoholic. A review of the documents obtained by the Grand Jury stands in stark contrast to the acts described by Graff's victims.

The Grand Jury obtained internal Diocesan records after the Diocese was served with a subpoena on September 1, 2016. Those records were maintained in the secret or confidential archives of the Diocese as well as personnel records. In August 1986, Graff entered the Neumann Center in Reading for what was reported as chemical dependency. The Grand Jury concluded that this was not solely a case of chemical dependency but that the Diocese was aware of some type of sexual conduct with a minor.

After almost thirty years of service in school and parishes in the Diocese, Graff was sent to New Mexico for treatment of undefined but "serious" conduct on the part of Graff. On November 28, 1989, there was an exchange of letters between Welsh and Archbishop Robert Sanchez of the Catholic Center, Santa Fe, New Mexico. The subject of the letters was whether Sanchez was "aware of the seriousness of these cases." The context of the letter reflected more than a mere problem with alcohol. However, no further details were provided in the letters.

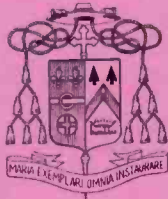
By February 1992, Welsh authorized Graff to retire from active ministry in the Diocese. However, Welsh also authorized Graff to begin ministry to the needy in the Archdiocese of Santa Fe, New Mexico. On February 25, 1992, three letters were dispatched by Welsh. Welsh wrote to

Graff authorizing him to “continue your ministry to the various needy persons you are already serving.” Welsh noted that this was done by agreement with Sanchez. Welsh reminded Graff that he was accountable to the Servants of the Paraclete¹ in Albuquerque as his supervision was continued. Welsh also made arrangements to provide Graff with a monthly pension, living allowance, medical and life insurance, and automobile insurance.

Welsh’s second letter was sent to Sanchez. In this letter, Welsh explained that he had granted Graff faculties from the Diocese of Allentown and understood that Sanchez had permitted Graff limited faculties within the Archdiocese of Santa Fe under the supervision of the Servants of the Paraclete. Welsh’s third letter thanked the clinical director of the Albuquerque Villa for the care provided to Graff and informed him of the aforementioned arrangement between the Dioceses of Allentown and Santa Fe.

¹ The Servants of the Paraclete was a treatment center regularly used by Pennsylvania Dioceses for the evaluation and treatment of sexual offenders.

6894W



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105
February 25, 1992

202 NORTH SEVENTEENTH STREET
(215) 437-0755

The Reverend Edward R. Graff
Albuquerque Villa
Post Office Box 72151
Albuquerque, New Mexico 87195

Dear Father Graff,

After consultation with Archbishop Sanchez, I have decided to accede to your desire to retire from active service to the Diocese of Allentown and to continue your ministry to the various needy persons you are already serving.

With this letter I hereby grant you faculties of the Diocese of Allentown. It is my understanding that Archbishop Sanchez, following the recommendation of the Archdiocesan Personnel Board, will also grant you limited faculties for the Archdiocese of Santa Fe.

I shall also arrange with the Finance Office to provide you with the monthly pension and living allowance as stipulated in Diocesan policy. In addition, your medical and life insurance premiums will also be covered, as will one half of your automobile insurance.

I feel it is important to remind you that you must continue to be supervised by the Paracletes to whom you will remain accountable.

Finally, I extend my prayers and best wishes as you begin this phase of your priestly ministry.

Sincerely yours in Our Lord,

Bishop of Allentown

6896W



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

February 25, 1992

202 NORTH SEVENTEENTH STREET
(215) 437-0755

His Excellency
The Most Reverend Robert F. Sanchez, D.D.
Archbishop of Santa Fe
4000 Saint Joseph Place, N.W.
Albuquerque, New Mexico 87120

Dear Archbishop Sanchez,

You will recall my letter of December 18, 1991 regarding the Reverend Edward R. Graff, a priest of the Diocese of Allentown currently under the care and supervision of the Servants of the Paraclete in Albuquerque.

In view of the consistently positive reports I have received concerning Father Graff, I intend to allow him to retire from active service to this Diocese and to continue his ministry to the various needy persons he has been serving under the supervision of the Paracletes.

I had my Chancellor contact Father Richard Olona about the recommendations of your Archdiocesan Personnel Board. It is my understanding that, provided Father Graff has faculties from the Diocese of Allentown, you are willing to grant him limited faculties to carry out the ministry referred to above. It is further understood that the Servants of the Paraclete will continue to supervise his activities and pastoral ministry.

I shall grant faculties of this Diocese to Father Graff and arrange with our Finance Office for his pension and living allowance.

Permit me to take this opportunity to express my sincere thanks for your solicitude towards Father Graff.

If you have any questions in regard to this matter, please feel free to get in touch with me.

Sincerely yours in Our Lord,

Bishop of Allentown

6895 u



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

February 25, 1992

202 NORTH SEVENTEENTH STREET
(215) 437-0755

The Reverend P. Roberto L. Martinez, M.Div.
Clinical Director
The Albuquerque Villa
2348 Pajarito Road, S.W.
Albuquerque, New Mexico 87105

Dear Father Martinez,

I have today written to Father Edward R. Graff to inform him that I intend to allow him to retire from active ministry to the Diocese of Allentown in order to pursue the ministry to the needy in the Archdiocese of Santa Fe in which he has already been engaged.

Archbishop Sanchez, as well as the Personnel Board, is in agreement with this arrangement and will grant limited faculties to Father Graff who enjoys the faculties of the Diocese of Allentown.

Knowing that you and the staff at Albuquerque Villa support this request made by Father Graff, I have decided to permit retirement provided that supervision of his activity and ministry by the Servants of the Paraclete will continue.

I take this opportunity to thank you for the care you have given to Father Graff and the other priests of Allentown.

Sincerely yours in Our Lord,

Thomas J. Welsh

Bishop of Allentown

In 1993, correspondence between Welsh and Bishop Leroy Matthiesen of Amarillo, Texas, detailed an alarming development. Welsh expressed his concern that Graff had been transferred within Matthiesen's Diocese without prior consultation of Welsh. Welsh was also concerned about Graff's living arrangements. Welsh wrote, "It had been my understanding that he was residing in a rectory, but it has now come to light that he has purchased a house. Because of his past history in this Diocese, this development raises additional concerns about the potential risk surrounding Father Graff's activity in your Diocese."



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

29 October 1993

202 NORTH SEVENTEENTH STREET
(215) 437-0755
Fax (215) 433-7822

His Excellency
The Most Rev. Leroy T. Matthiesen
Bishop of Amarillo
1800 North Spring Street
Amarillo, Texas 79117-5644

Dear Bishop Matthiesen,

I am writing in regard to the Reverend Edward R. Graff, a priest of this Diocese who is currently located in Silverton within your Diocese.

After Father Graff completed his therapy with the Servants of the Paraclete at The Albuquerque Villa, he presented a request to me that he be allowed to retire from active service to the Allentown Diocese and remain in Albuquerque to continue with the ministry he had been engaged in with the homeless and Aids patients. I granted his request after determining that the Archbishop of Santa Fe agreed to give limited priestly faculties of that Archdiocese to Father Graff. It was understood, however, that he would continue to be supervised by the Paracletes.

Subsequently it came as a surprise to learn that Father Graff had transferred to Silverton in your Diocese since this was done without any prior consultation with me. This move, I was later told, was prompted by the fact that faculties of priests not incardinated in the Archdiocese of Santa Fe had been withdrawn by the then Archbishop. On the suggestion of Father Liam Hoare, s.P., Father Graff sought and obtained permission from you to assist at Our Lady of Loreto parish in Silverton.

Only recently have I been made aware of Father Graff's living arrangements. It had been my understanding that he was residing in a rectory, but it has now come to light that he has purchased a house. Because of his past history in this Diocese, this development raises additional concerns about the potential risk surrounding Father Graff's activity in your Diocese. I can only hope that he continues to maintain close contact with the Paracletes and with you as well.

Bishop Matthiesen / 2

October 29, 1993

I shall greatly appreciate any update you can provide me about
Father Graff.

With every good wish, I am

Sincerely yours in Our Lord,

+ Thomas J. Welsh

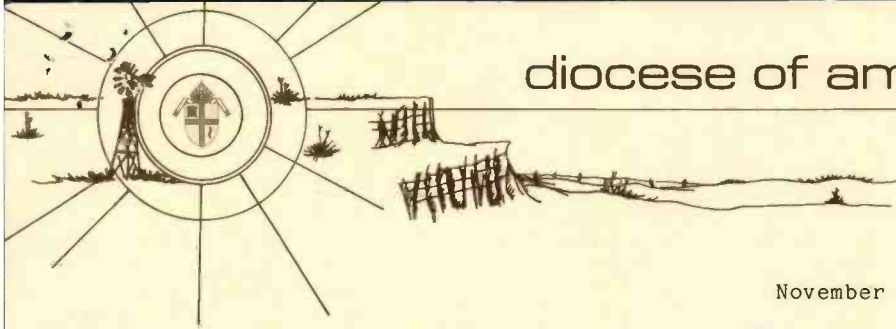
Bishop of Allentown

Matthiesen responded on November 2, 1993, that Graff tended to be a “loner” and thanked Welsh for “alerting me to the risk I may be taking.” Matthiesen indicated he planned “to be even more vigilant and to supervise him even more closely.” On November 11, 1994, Welsh wrote Reverend Liam Hoare, Servant General, Servants of the Paraclete, and wanted to know whether Graff was being monitored. Welsh sought a description of the precise nature of the monitoring. Welsh wrote, “While this is not a new concern, I am prompted to express it anew at this time because an individual came forward recently and reported that he had had some difficulties with Father Graff in the past.” Welsh closed his letter stating:

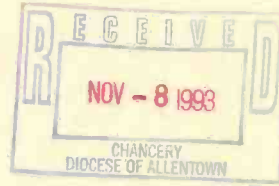
I know that you will appreciate the reasons for my concern, since the matter presents both your Congregation and the Diocese of Allentown with the potential of legal liability for anything untoward which may occur in the course of Father Graff’s ministry in Amarillo.

9700W

diocese of amarillo



November 2, 1993



Most Rev. Thomas J. Welsh
 Bishop of Allentown
 P.O. Box F
 Allentown PA 18105

Dear Bishop Welsh:

Grace and peace!

I am in receipt of your letter of Oct. 29 sharing your concerns about Father Ed Graff's ministry in the Diocese of Amarillo.

I accepted Father Graff on the recommendation of Father Liam Hoare, s.P., Servant General of the Servants of the Paraclete, who stated that he would take personal responsibility for him. I was unaware that you had not been consulted. In hindsight, I should have contacted you and apologize to you for that oversight. I had simply taken it for granted. I was told that he is a recovering alcoholic, and my subsequent inquiry confirmed that.

I assigned Father Graff to Our Lady of Loreto Church, a mission of Holy Spirit Parish, Tulia, and placed him under the care of the pastor. For a while he lived in a small, rundown house made available to us at no cost by a member of the mission Church. Subsequently, a better house near the church was offered to us for \$12,000 and I approved the purchase as a rectory.

An after-care program, directed by Father Peter Lechner, s.P., is in place. Father Graff is a member of a support group comprised of himself and two other priests that meets monthly. Every six weeks he returns to Albuquerque to touch base with his program directors. My Vicar of Clergy is on the road each week visiting our priests, including Father Graff. I require him to attend our clergy gatherings, the next of which will be four Priests' Study Days concentrating on personal development, relationships, boundaries, clergy misconduct, etc.

DIOCESAN PASTORAL CENTER AMARILLO, TX 79117-5644
 P.O. BOX 5644 806-383-2243
 FAX 806-383-8452

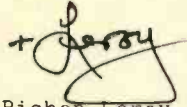
November 2, 1993

Father Graff, with his pastoral sensitivity and ability to speak Spanish, is much loved by the people, almost 100 per cent of whom are Mexicans and Mexican-Americans. In addition to the care of Our Lady of Loreto in Silverton I have given him the care of St. Elizabeth's Church in Turkey as well, another poor mission community that is totally Hispanic.

My one concern about Father Graff is that he tends to be a loner. I have spoken to him about that and shared my concern with Father Liam, who will be with us on one of the Study Days (Thursday, Nov. 11).

Thank you for alerting me to the risk I may be taking. I am in frequent touch with Father Liam and have confidence in his judgment in present circumstances. Nevertheless, I plan to be even more vigilant and to supervise him even more closely.

Faternally yours in Christ,

A handwritten signature in black ink, appearing to read "Leroy", with a cross symbol to its left. The signature is written in a cursive style.

Bishop Leroy T. Matthiesen

Matthiesen's Letter to Welsh



BISHOP'S OFFICE
Bishop's Office
1001 NORTH 22ND STREET
ALLENTOWN, PENNSYLVANIA
18102-4500

1001 NORTH 22ND STREET
ALLENTOWN, PA 18102-4500
Tel: (610) 462-1000

11 November 1994

The Very Reverend Liam Moore, S.P.
Servant General
Foundation House
James Springs, MN 57025-0010

Dear Father Liam,

I have for some time had some concern about the advisability of Father De Graff's exercising priestly ministry in the Diocese of Allentown.

My concern centers principally upon the issue of Father Graff's accountability. I would like to know whether he is, in fact, being monitored by anyone, and, if he is, what the precise nature of that monitoring may be.

While this is not a new concern, I am prompted to express it anew at this time because an individual came forward recently and reported that he had had some difficulties with Father Graff in the past.

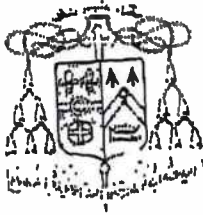
I know that you will appreciate the reasons for my concern, since the matter presents both your Congregation and the Diocese of Allentown with the potential of legal liability for anything untoward which may occur in the course of Father Graff's ministry in Allentown.

I would be very appreciative of any information which could help address this concern.

Sincerely yours in Our Lord,

Thomas J. Walsh

Bishop of Allentown



BISHOP'S OFFICE
BISHOP'S OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

November 19, 1993

202 NORTH SEVENTH STREET
(215) 437-0765
Fax (215) 433 7822

His Excellency
The Most Reverend Leroy T. Matthiesen, D.D.
Bishop of Amarillo
Diocesan Pastoral Center
Post office Box 5644
Amarillo, Texas 79117-5644

Dear Bishop Matthiesen,

Thank you very kindly for your letter of
November 2, 1993 concerning Father Edward R. Graff's ministry in the
Diocese of Amarillo.

I appreciate very much the information you have furnished as
well as your willingness to be even more vigilant in your super-
vision of Father Graff.

Thank you for your interest in this matter.

Sincerely yours in Our Lord,

Thomas J. Welsh

Bishop of Allentown

Welsh had the power to remove Graff's faculties to minister in light of Graff's known risk, concern, and legal liability. However, Welsh left Graff in ministry by agreement with Matthiesen. On January 5, 1995, Matthiesen wrote to Welsh, "Bishop, I am happy to report to you that Father Graff is carrying out a wonderful ministry in Silverton, Turkey, and Quitaque. He is well received and loved by the people who are almost totally Hispanic and among the poorest of the poor."

In 1997, Cullen took command of the Diocese of Allentown. Diocesan records do not show any indication that Cullen took any action against Graff. In fact, Graff appears to have continued in ministry outside of Pennsylvania with no real attempt to understand where he was or what he was doing.

On October 4, 2002, Graff was arrested in Briscoe County, Texas, for sexually abusing a 15-year-old boy. Several news articles were written about the incident. Graff died on November 25, 2002, due to injuries from an accident while in a Texas prison awaiting trial.

A news article written in the Allentown Morning Call, dated November 27, 2002, reported that the boy Graff abused in Texas was hired by Graff to work at the church rectory where Graff was assigned. It was reported that the victim stated that he watched pornographic movies with Graff and Graff performed oral sex on the victim. The news article quoted investigator Jay Foster as saying Graff would hire mostly Hispanic boys in their early teens to clean the rectory and mow the lawn. Foster went on to say Graff "always had things to attract kids, like video games, Cokes, candy." The article cited to Texas criminal records related to his arrest.

On October 10, 2002, a victim reported to the Diocese of Allentown that he was sexually abused by Graff between 1983 and 1984 at the Holy Guardian Angels, Reading. The abuse involved a series of incidents such as showering together, masturbation, and fondling.

On June 28, 2003, a second known victim wrote a statement detailing the sexual abuse committed by Graff on him. The second known victim indicated the abuse occurred in the rectory of the Holy Guardian Angels Elementary/Middle School when the second victim was in seventh grade. The second victim detailed the grooming techniques of Graff. After the grooming period, Graff had him take his pants down and sit down. Graff then fondled the second victim's penis as Graff masturbated. According to the second victim, when he questioned Graff about the abuse, Graff responded by telling the second victim that it was "OK" because he was "an instrument of God." The second victim indicated the abuse occurred over the next six months as Graff would have the second victim come to his room, where Graff would masturbate both himself and the second victim. The second victim believed his friend and other boys were also abused by Graff during this same period.

In July 2003, after these complaints, the Diocese notified Catholic Mutual Insurance Group of potential liability.

On January 13, 2005, the Diocese received insurance paperwork regarding coverage for several sexual abuse allegations, including a claim by a third victim who asserted sexual abuse by Graff between 1971 and 1978, when the third victim was between twelve and thirteen years old. The third victim was a parishioner at Annunciation BVM located in Catasauqua when the abuse occurred. In the suit the third victim stated Graff repeatedly took pictures of him while he was naked, masturbated the third victim until he ejaculated, and performed oral sex on the third victim. Graff forced the third victim to masturbate and on one occasion Graff attempted to perform anal intercourse on the third victim, stopping only after objection. For many years the abuse occurred on a daily basis. The abuse occurred in Graff's bedroom or living room of the rectory. Often,

before Graff abused the third victim, Graff would force the third victim to drink alcohol until he was intoxicated.

On January 25, 2007, a fourth victim reported to the Diocese that he was sexually assaulted by Graff in 1986, within the Holy Guardian Angels Rectory, when he was 17 years old. The fourth victim died in April of 2015. The Diocese paid for his funeral.

The Grand Jury heard testimony from some of Graff's victims. In addition, the Grand Jury learned of Joey from his grandmother, mother, and sister in August 2016.

Some years after his abuse, Joey disclosed his secret to his grandmother, Kitty. Kitty and Joey had a special relationship. They would go on walks together. They would discuss their life and the future together. They were best friends.

Kitty recalled that, after years of a downward spiral, Joey finally told her what had happened to him as a child attending his home parish within the Diocese. Graff had raped Joey. During the violent assault, Graff had borne down on Joey's back with such force it had damaged his back. Kitty believed Joey had tried to tell her this years earlier when he had asked if priests molest children. Kitty thought then it was just the gossip of children.

Joey eventually told his mother, Judy, and his sister. Suddenly, the changes they noticed in this happy, out-going, science-fiction-loving boy made sense. He was dealing with trauma and conflict.

Joey wrote the Diocese on July 31, 2007. Joey described how Graff befriended him and then violently violated him. Joey wrote, "Father Graff did more than rape me. He killed my potential and in so doing killed the man I should have become."

In August 2016, Joey's mother testified before the Grand Jury. Judy explained that, in spite of his victimization, Joey had kept the faith. She stated:

He stayed with the church. And he asked me if anything ever happened to him to have a Catholic mass and I didn't want to do it and he made me promise and I did. I did what he wanted, but it was the hardest thing to go into that church and being counseled with by a priest. I listened to him and tried to help him out a little bit but I was against it. But he -- the religion was very important to him and he was so afraid of going to hell that I think that is why he stuck with it.

Judy testified that the Diocese did provide some support to Joey before his death. However, Judy said that financial support was never the thing they most desired. Judy noted, "They never admitted anything happened. It was like he was trying to prove his entire life what had happened and that he was telling the truth. They never admitted – they never said there was abuse."

Joey wrote a letter to Cullen before his death. Joey spoke for all victims of child sexual abuse who suffered at the hands of Roman Catholic Priests. Joey noted that the Church's resistance to providing victims their day in court was inconsistent with supporting victims. Joey wrote:

Pennsylvania law does not, for one moment, bar the Diocese of Allentown from making financial settlements with persons who were abused as minors, even though they might not report the abuse until they become adults. Pennsylvania's so-called statute of limitations is merely a defense, a legalistic prescription which the Diocese of Allentown may choose to invoke in civil litigation when it wishes to have an allegation of abuse dismissed without a hearing on the merits.

Joey did not live to have his day in court. He passed away due to an addiction to painkillers. Joey became addicted to these pain killers after his back was injured during a particularly violent attack by Graff.

Joey's account is but one account of many victims who were harmed by Graff as children. After Graff's arrest in Texas, public scrutiny turned on the Diocese. On October 14, 2002, the Allentown *Morning Call* broke the news that four individuals in Pennsylvania had come forward with reports of child sexual abuse perpetrated by Graff. The article stated that a Diocesan spokesman, Matt Kerr, responded that he was "surprised" by the reports and explained that "We communicated to the Amarillo Diocese rumors that had surfaced, but we never had any contact

with actual victims," Kerr said, "This is all new to us." These were the same four victims described above, who reported their abuse to the Diocese after reporting it to the *Morning Call*.

However, the Diocesan statement stands in stark contrast to the evidence held within the records of the Diocese. While the Diocese stated they were "surprised," internal records documenting the opinion of the Bishops showed constant references to Graff as being a "risk," a "concern," and a "legal liability." This language was much more consistent with language used in relation to predatory priests than a priest with a drinking problem.

Other victims continued to speak out after 2002. One of Graff's victims testified before the Grand Jury and provided a compelling and detailed account of a violent assault by Graff. In particularly graphic testimony, this victim explained how, as Graff prepared to anally penetrate him, he decided that he could either let the rape happen or run. He explained how he fled into the street, mostly nude, rather than allow the assault by the formidable and imposing Graff. He further explained the lasting effect of the assault and its continuing impact on his daily life. This victim's mother testified before the Grand Jury as well. She stated that her son immediately reported the abuse to her after it occurred in 1984. She reported the abuse to Father John A. Krivak and her son's school principal. In spite of this report, Graff continued in ministry as a priest.

The Grand Jury heard from still more victims who reported Graff was particularly violent in his assaults and seemed to take as much pleasure in causing pain as in the criminal sexual acts themselves. All of Graff's victims have struggled to move forward, and many question why so little has been done to hold the institution accountable for enabling the commission of such heinous crimes by their leaders.

The Case of Father Michael S. Lawrence

Known Assignments

06/1973 - 06/1974	St. Catharine of Siena, Reading
06/1974 - 11/1974	Notre Dame High School, Easton Sacred Heart, Miller Heights
11/1974 - 12/1974	Coordinator of Adult Religious Education, North Hampton
12/1974 - 06/1975	St. Jane Frances de Chantal, Easton
06/1975 - 12/1975	St. Jane Frances de Chantal, Easton
12/1975 - 06/1977	St. Anne, Bethlehem
06/1977 - 06/1978	Central Catholic High School, Allentown St. Lawrence, Catasauqua
06/1978 - 08/1978	Diocesan Tribunal
08/1978 - 03/1980	Holy Trinity, Whitehall
03/1980 - 11/1982	St. Catharine of Siena, Reading
11/1982 - 03/1984	St. Anthony, Easton
03/1984 - 06/1984	Notre Dame High School, Easton St. Anthony, Easton
06/1984 - 08/1984	St. Joseph, Easton Notre Dame High School, Easton
08/1984 - 01/1987	Immaculate Conception, Jim Thorpe
01/1987 - 06/1987	Sick Leave
06/1987 - 03/1994	St. Paul, Allentown Diocesan Tribunal Ministry to the Aging
03/1994 - 06/1998	Diocesan Tribunal
06/1998 - 01/2000	Catholic University of America Divine Word College
01/2000 - 03/2002	Courage
03/2002 - 04/2015	Retired

Father Michael Lawrence was ordained on May 19, 1973. Suspicions of Lawrence's pedophilic behavior were brought to the attention of the Church as early as 1970 while Lawrence was attending St. Charles Borromeo Seminary. A student evaluation found within the records of the Diocese and obtained by the Grand Jury indicate that Lawrence was "a mysterious type who craves the attention of younger students" and that Lawrence showed "a little too much interest in younger students." Regardless of these observations, in 1981, Bishop Joseph McShea wished Lawrence well and noted that Lawrence "and a group of young people from Saint Catherine's

Parish will be making a retreat on the weekend of November 20th-22nd." The Bishop's salutations are contained within his November 5, 1981, letter to Lawrence on the subject.



BISHOP'S OFFICE
POST OFFICE BOX F
ALLENTOWN, PENNSYLVANIA
18105

202 NORTH SEVENTEENTH STREET
(215) 437-0755

November 5, 1981

The Reverend Michael S. Lawrence, M. Div.
Saint Catharine of Siena Parish Center
2427 Perikomen Avenue
Mount Penn
Reading, Pennsylvania 19606

Dear Father Lawrence,

It was recently brought to my attention that you and a group of young people from Saint Catharine's Parish will be making a retreat on the weekend of November 20th-22nd.

I would like you and all those who will be on retreat with you to know that you will be very much in my thoughts and prayers during the weekend.

I pray that the weekend will be a time of special graces which will draw all of you closer to our Lord and His Church.

I ask that you remember my intentions during the weekend, and that you pray in a special way for an increase of vocations to the priesthood and the religious life.

With every blessing and good wish, I remain

Cordially yours,

Bishop of Allentown

The Bishop's Letter

Less than a year later, a 12-year-old boy told his father that Lawrence had sexually abused him. A report written by Monsignor Anthony Muntone, dated August 18, 1982, indicated that Father Fred Loeper called the Chancery to report an “unfortunate incident.” Lawrence, then a priest at St. Catharine’s of Siena, Reading, had sexually abused a 12-year-old boy. The father of the victim called Loeper to report the details of the incident. The victim told his father that he had been in Lawrence’s room for a tutoring session. At the end of the session, the talk between Lawrence and the victim turned to sex. Lawrence then began to touch his genitals, had the victim take down his pants, and began to fondle the victim’s genitals. The victim’s father reported that his son had told him there had been “a lot of fondling, so much that he felt pain.” Additionally, Lawrence made the victim urinate. The victim’s father also reported the victim was having a hard time sleeping.

Muntone called Lawrence into his office and asked what had happened between Lawrence and the reporting victim. Lawrence responded “Please help me. I sexually molested a young boy.” Lawrence then admitted he had the victim come to his room for an English lesson. Lawrence had the victim remove his pants and underwear and Lawrence touched the boy’s genitals. He then drove the victim home.

Records indicate that Lawrence was sent to “Downingtown” (St. John Vianney Center) the same day he confessed to Muntone. Muntone wrote in his report that he spoke to “the doctor” at Downingtown, who informed him that the family of the victim should be given time to “ventilate” and what the victim experienced may not “be a horrendous trauma for the boy.”

August 18, 1982

Father Fred Loeper called the Chancery to report an unfortunate incident involving Father Michael Lawrence, assistant pastor at St. Catherine's, Mount Penn.

Father Lawrence had a twelve year old boy, [redacted] in his room last evening for a tutoring session. At the end of the session, the talk turned to sex. Father Lawrence demonstrated certain things on himself. He then had [redacted] drop his pants and he demonstrated on the boy. [redacted] upon returning home was very confused and upset. He told his father what had happened.

Father Loeper then reported that Mr. [redacted] had attempted to call him but Father Lawrence took the call and said Father Loeper would not be available until the next day.

The next day, Father Lawrence had a day off. Mr. [redacted] called Father Loeper. In relating this incident, Father Loeper also said that Father Lawrence always associates with families who have boys and that he is always making physical contact with the altar boys.

Father Loeper concluded by saying that

Mr. [redacted] and [redacted] two older brothers were waiting to see what action the Diocese would take. If something isn't done, they will take legal action.

I then called Father Lawrence to the office. I simply asked him what had happened between [redacted] and himself the night before. He responded, "Please help me. I sexually molested a young boy."

I asked him to tell me exactly what had happened. He said [redacted] had come to his room for an English lesson. At a certain point, he asked [redacted] to remove his pants and underwear. The boy did. He reported that he touched [redacted] twice on the genitals. He then drove him home.

He insists that he did not expose himself and that nothing more than that took place.

I informed him he was to be at Downingtown between three and four that afternoon and that he was not to leave the campus until he heard from me.

When I called Downingtown, the doctor informed me that it would be most

important to give the family an opportunity to ventilate. She said they should be assured that the matter is being taken very seriously. She also said that the experience will not necessarily be a horrendous trauma for the boy, but he should be given the opportunity to talk it out with Father Loeper.

The following day, Father Loeper called to report that [redacted] told his father there had been a lot of fuddling, so much so that he felt pain. [redacted] also said that Father Lawrence had him urinate.

Mr. [redacted] was described as much more upset. [redacted] was having a hard time sleeping. There was more talk of legal action.

A. J. M.

Less than two years later, Lawrence was assigned to a high school to teach religion classes. A handwritten note to Bishop Thomas Welsh, dated April 9, 1984, reported that things were “going well” since Lawrence had taken over Bill Baker’s religion classes. The note went on to state that Lawrence would like to be “reassigned to the school with the spring appointments.” The note is signed Tony, for Anthony Muntone.

Tony
see
+ Tgw

any idea of using Bill Baker
e.g. Trenton

April 9, 1984

Bishop,

Mike Lawrence called today and said that things have been going so well since he took over Bill Baker's religion classes at Notre Dame High School that he would like to be reassigned to the school with the Spring appointments.

He also reported that Bill Baker is like a new man since being relieved of the teaching assignment. He said Bill is doing very well as a curate and seems very happy.

I will check with Bob Fort to find out how things are going from his point of view.

Tony

Lawrence continued in ministry as a Roman Catholic priest in the Diocese of Allentown in different parishes, schools, and other assignments. However, he was removed from parish ministry in 1987 and placed on “sick leave.” A letter from Welsh to Lawrence dated October 20, 1987, stated:

On the advice of legal counsel, I write to inform you that effective immediately your faculties to celebrate Mass and otherwise function as a priest of the Diocese of Allentown are limited to the confines of the Convent at Bethlehem Catholic High School. I would ask you to make an appointment to see Monsignor Muntone at the chancery at your earliest opportunity.

The Grand Jury learned that the father of the boy who reported his abuse in 1982 had continued to complain to the Diocese regarding Lawrence’s continued role in active ministry. The Diocese found itself, albeit temporarily, unable to maintain the secret of Lawrence’s conduct. On the advice of legal counsel, they removed Lawrence from ministry.

Lawrence met with Welsh on November 5, 1987. The following day, Lawrence memorialized his thoughts in a letter. Lawrence admitted that the possibility of legal action and his removal from ministry had caused him anxiety. He wrote, “I find myself in a very dangerous position. The deep sense of frustration and anger have led me to act-out sexually in the past and if my present situation continues it becomes a possibility again.” Lawrence referenced another known predatory priest, Joseph Rock, and opined that perhaps they could be a source of support for one another. Lawrence requested a compromise in which he could celebrate the liturgy at the Manor. Ultimately, Lawrence continued to serve as an active priest on the Diocesan Tribunal without a documented parish assignment.

But for the perseverance of the victim’s father, the Diocese would have returned Lawrence to active parish ministry as they had done time and time again, as documented within Diocesan records reviewed by the Grand Jury. Although hiding Lawrence in ministry within the Diocesan

Tribunal was a poor substitute for actual removal from all ministries and titles, the efforts of this concerned parent kept Lawrence out of parish ministry.

The frustration this devoted father caused the Diocese of Allentown was documented in a confidential memorandum written by Muntone to Bishop Edward Cullen on May 5, 1998. Father Alfred Schlert was carbon copied. Muntone wrote:

Something of a sticky situation has arisen with regard to Mike Lawrence who serves as secretary at the Tribunal. Back in 1987, it has come to light that Mike had been involved in some very indecent behavior with a young boy about ten or twelve years old, some five years earlier when he had been serving at St. Catherine of Siena Parish in Reading. The father of the boy was about as angry as I have ever seen anyone, and I have the feeling that he was just short of resorting to physical violence. He was almost irrational and it was very difficult to deal with him.

Muntone noted that once or twice the father of the boy came into the Diocesan offices and vented his anger. Muntone added, "It was pretty terrible." Muntone stated that Welsh renewed Lawrence's faculties on the Tribunal and that a new appointment for Lawrence was announced in the Diocesan newspaper. Muntone described the father of the victim as going "ballistic" and reported that he came to the Chancery once again, where he "complained bitterly that someone as evil as Mike was now being honored by the Church." Muntone noted that the Diocese created a list of priests whose ministry assignments should not be made public without consultation with Diocesan administrators as a result of this incident. Muntone concluded his memo by highlighting "the problem" of the twenty-fifth anniversary of Lawrence's ordination being at hand. Muntone asked for advice as to how to handle the normal process whereby Diocesan publications highlighted priest jubilarians of the Diocese under the circumstances. Muntone noted that, if the regular fanfare was provided for Lawrence's anniversary, it could be problematic and result in the victim's father "banging on the door once again." Regardless, Lawrence continued in his priestly duties on the Diocesan Tribunal until 2002.

MEMORANDUM

DATE: May 5, 1998
TO: Bishop Cullen
FROM: Msgr. Muntone *C. M.*
RE: Fr. Michael Lawrence
CC: Fr. Schlerf ✓

Something of a "sticky" situation has arisen with regard to Mike Lawrence who serves as secretary at the Tribunal.

Back in 1987, it had come to light that Mike had been involved in some very indecent behavior with a young boy about ten or twelve years old, some five years earlier, when he had been serving at St. Catherine of Siena Parish in Reading. The father of the boy was about as angry as I have ever seen anyone, and I have the feeling that he was just short of resorting to physical violence. He was almost irrational and it was very difficult to deal with him.

Michael was sent to Downingtown, where he remained for about six months. After his discharge he was appointed secretary to the Tribunal, and he has remained there ever since. Once or twice since then, the father of the boy came in to the Office and vented his anger. It was pretty terrible.

A few years ago, Bishop Welsh applied to Rome for the renewal of the faculties of those who serve at the Tribunal without the necessary canonical degrees. Among them was Michael. When the faculties were renewed, the Bishop reappointed the tribunal staff. There was an arrangement, at the time, whereby the Chancery secretaries informed the AD Times of all appointments made by the Bishop. The list of appointments, including Michael's, appeared in the next issue of the paper. As you might imagine, the father went ballistic. He came to the Chancery once again. He was accompanied by his pastor, Joe Smith, and two of his sons, one of whom had been involved in the incident. He complained bitterly that someone as evil as Mike was now being honored by the Church. There was no way to convince him that the renewal of the faculties was hardly an honor.

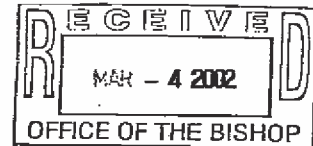
After the meeting I gave Deacon John Murphy a list of priests whose names or pictures should not appear in the paper without his calling the office first to discuss it.

Now comes the problem. Michael is observing the twenty-fifth anniversary of his ordination this year. The AD Times does a special feature each year on the priest jubilarians of the Diocese. If Michael's picture and biography appear, it's a sure thing that Mr. [REDACTED] will be banging on the door once again. On the other hand, if no mention of Michael is made in the paper, it creates another problem.

Do you have any advice for handling the matter.

On January 6, 2002, the *Boston Globe* generated national publicity on the issue of child sexual abuse within the Archdiocese of Boston. In February 2002, Lawrence wrote to Cullen. Lawrence stated that, "in light of recent events and at the suggestion of Monsignor Alfred Schlert," he wished to retire. Lawrence was granted a retirement and received a pension and healthcare benefits.

Rev. Michael S. Lawrence
Holy Family Villa
1325 Prospect Ave.
Bethlehem, Pa. 18018



February 27, 2002

Most Rev. Edward P. Cullen, D.D.
Bishop of Allentown
4029 W. Tilghman St.
P. O. Box F
Allentown, Pa. 18105

Dear Bishop,

In light of recent events and at the suggestion of Monsignor Alfred Schlert and Monsignor John McCann I am writing to formally request retirement.

Both the Vicar General and the Chancellor have expressed a real concern for me in this matter and conveyed to me your compassion as well. For this I am truly grateful. You can be assured of my prayers for you as you strive to be a good shepherd to your flock. I ask that you would remember me in your prayers as well.

Yours in Christ Jesus,

A handwritten signature in cursive script that reads "Rev. Michael S. Lawrence".

Rev. Michael S. Lawrence

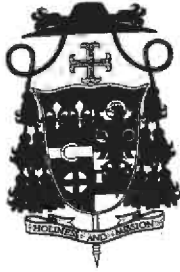


The "In Light of Recent Events" Letter

In spite of a documented confession to child molestation, Bishops Joseph McShea, Thomas Welsh, and Edward Cullen permitted Lawrence to remain in active ministry within the Diocese with all of the authority and trust of a priest serving on the Tribunal. The Diocese took no action to warn parents or parishioners of the Diocese that a predator was in their midst.

The 12-year-old boy who reported his abuse to his father in 1982 was not Lawrence's only victim. In November 2009, the Diocese received another report of abuse at the hands of Lawrence. A victim called to report that he had been sexually assaulted on one occasion by Lawrence. He reported that Lawrence fondled his genitals when he was approximately 13 years of age. Lawrence was confronted with the complaint by the Diocese. He contested the age of the boy at the time and indicated that he believed he was 16 or older. Lawrence also indicated that he often helped the children dress in costumes for parish productions. To the degree contact occurred, Lawrence claimed it was accidental. There is no indication that the Diocese notified the victim of Lawrence's earlier confession to molesting a child in 1982. Moreover, there is no indication that Barres told the Vatican of Lawrence's earlier crime or his related confession when the matter was brought to the attention of the Holy See.

In December 2014, Barres notified the Vatican by letter that he would not seek the removal of Lawrence from the priesthood. He recommended that he remain in retired status. Lawrence died in April 2015.



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16 December 2014

Archbishop J. Augustine DiNoia, O.P.
Titular Archbishop of Oregon City
Adjunct Secretary
Congregation for the Doctrine of the Faith
Pallazzo del S. Uffizio
00120 Vatican City State

Re: Prot. No. 486/2004-45204
Prot. No. 486/2004-36902

Your Excellency:

I write in response to your letter of 14 January 2014 requesting further documentation, including the priest's written response to the more recent allegations made against him.

By mandate of Father Michael Lawrence dated April 3, 2014, the Reverend David Szatkowski, SCJ, was appointed his canonical Procurator and Advocate and accepted by me on April 22, 2014. From the 26th to the 28th of May 2014, Father Szatkowski interviewed Father Lawrence in order to receive his response to the additional accusations which were made against him and communicated to the Congregation for the Doctrine of the Faith on 22 September 2011 (cf. Prot. No. 486/2004-36902). Father Szatkowski wrote a thirty-two (32) page response on June 17, 2014 and received on June 23, 2014, which I enclose in Appendix A.

Father Michael Lawrence does not dispute the general circumstances under which the accuser "JM" claimed that an act of sexual abuse occurred more than twenty-eight years ago. He does dispute factual details, such as the age of the accuser and the presence or absence of others when the alleged act was to have occurred. He does confirm the detail that he was to assist in the costuming of the children involved in the parish play, confirms his presence in the sacristy for this purpose, and "realizes that physical contact with JM could have happened." He denies any accusation of fondling or inappropriate touch. This admission ties into a 2008 psychological report, hereafter referred to as the "Anodos Report." One relevant page of this report, concerning this accusation, was submitted in 2011. At that time, the entire report was not submitted, prompting your Dicastery's request for more information.

On page 13 of his "Advocate Brief," Reverend Szatkowski cites this "Anodos Report." His citation concerns the doctor's observation that "he had arranged a situation in which he was able to be with boys in a dressing room for a play where he could surreptitiously observe and touch them." Father Lawrence contests this part of the report- made three years before the allegation was made- in disputing the doctor's observation that he lacks remorse.

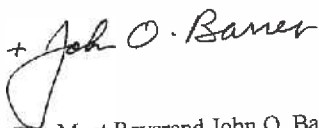
The Advocate's Brief then turns its attention to Father Lawrence's "second time of therapy" at Saint John Vianney Center which he wishes to emphasize "did not relate in any way to sexual misconduct... but to resolve problems with anger directed at parish staff."

Also enclosed with my Votum, in Appendix B, is a Psychological Assessment of Father Lawrence, written to his Advocate on June 10, 2014, and a statement by the Director of the permanent residence where Father Michael Lawrence lives a permanent life of prayer and penance.

Having prayed over the matter, and having studied the Brief of his Advocate and the current assessment of the psychologist, I have concluded that it is best that the Reverend Michael Lawrence remain under this supervised way of life.

It is my hope that my opinion offered herein will serve to alleviate your Congregation from further action in this matter.

Sincerely yours in Christ,

A handwritten signature in cursive script that reads "John O. Barres". The signature is written in dark ink and includes a small cross symbol at the beginning.

The Most Reverend John O. Barres, D.D.
Bishop of Allentown

