

**COMMONWEALTH OF PENNSYLVANIA  
40<sup>TH</sup> STATEWIDE INVESTIGATING GRAND JURY**

IN RE SUBPOENA 801

SUPREME COURT OF  
PENNSYLVANIA  
2 W.D. MISC. DKT. 2016

COURT OF COMMON PLEAS  
OF ALLEGHENY COUNTY  
CP-02-MD-571-2016

NOTICE: 1

**AMENDED RESPONSE OF THE CATHOLIC DIOCESE  
OF PITTSBURGH TO REPORT OF THE 40<sup>TH</sup>  
STATEWIDE INVESTIGATING GRAND JURY**

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**I. OPENING**

The Catholic Diocese of Pittsburgh recognizes and appreciates the efforts of the 40<sup>th</sup> Statewide Investigating Grand Jury. The Grand Jury Report (“Report”) describes the tragic reality of child sexual abuse by members of the clergy. The Diocese of Pittsburgh grieves for the victims of abuse, and offers its sincerest apology to the victims and their families.

The Diocese of Pittsburgh recognizes the pain suffered by the victims and their families. While we pray for their recovery, we are also open to them. We are open to meet with them, to hear their voices, to share their concerns, and to provide assistance, pastoral or otherwise, in helping them heal. We invite victims and their families to set aside any hesitancy they may have, and ask them to come to us so that we may walk with them in their journey.

It is never easy to admit failures. It is clear that historically there have been failures with regard to clergy sexual abuse. Church leaders should have always been victim focused, treating victims with compassion and care in every instance. Swift and firm responses to allegations should have started long before they did. Protections and safeguards for God’s children should have been implemented long before they were. Because of this, victims and their families suffered. And for that, we again deeply apologize. And to our faithful, we apologize that you

must once again endure the pain of revisiting the details of these abusive acts. To the people of the Commonwealth, you should know that the serious efforts to prevent and combat child sexual abuse, which the Diocese of Pittsburgh initiated decades ago, will continue without compromise. And finally, the Diocese of Pittsburgh is hopeful that anyone who reads the Report also gives a considered review to this Response, as well as to the statement attached hereto.

## **II. PROTECTION OF CHILDREN AND YOUNG PEOPLE**

The Report is correct when it recognizes that “much has changed over the last fifteen years.” The Diocese of Pittsburgh has not been idle in facing the problem of clergy sexual abuse. In fact, for 30 years, the Diocese has engaged in ongoing and relentless pursuits to prevent and combat clergy sexual abuse. These pursuits include:

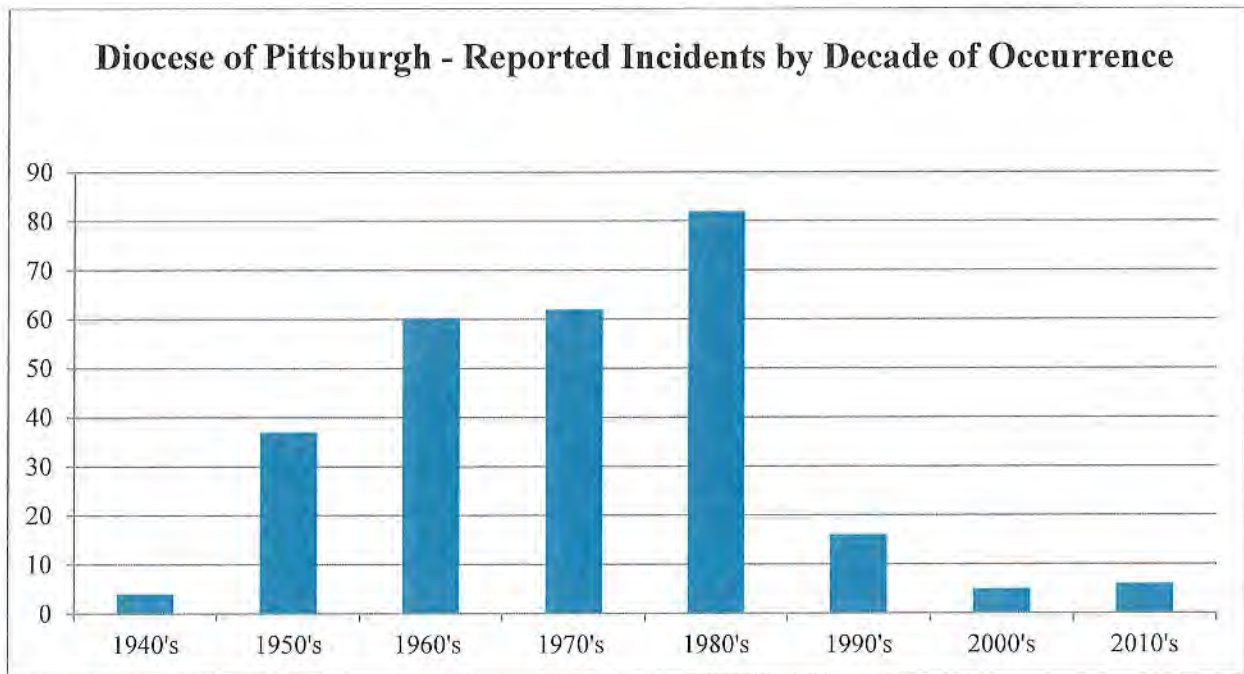
- Requiring background checks by the Pennsylvania State Police, the Pennsylvania Department of Human Services, and the Federal Bureau of Investigation for anyone seeking to work or volunteer in a Catholic parish, school, or institution. Since 2003, 72,657 people, including clergy and laity, have undergone child protection training and background checks, as required by the Diocese of Pittsburgh’s “Policy: Safe Environments for Children;”
- Strengthening and improving psychological screening measures for those who wish to be ordained;
- Establishing a policy for responding to allegations of child sexual abuse (1986);
- Creating an Independent Review Board (1989) consisting of experts on child sexual abuse which advises the Bishop;

- Hiring a full time Diocesan Assistance Coordinator (1993) who oversees the pastoral response to victims who bring allegations of sexual misconduct to the Diocese of Pittsburgh, which includes facilitating access to therapy for victims;
- Revising and publishing policies related to clergy sexual misconduct (starting in 1993);
- Establishing a toll-free abuse hotline that directly connects to the Diocesan Assistance Coordinator's office (2004). The hotline is widely publicized by the Diocese in the *Pittsburgh Catholic* newspaper and in parishes by at least bi-weekly publication in bulletins. It is also required to be clearly posted in the entryways and offices of every parish and school in the Diocese of Pittsburgh;
- Consolidating its safe environment efforts in a new Office for the Protection of Children and Young People in 2007. The full-time Director of this Office trains a Safe Environment Coordinator in every parish and school, whose responsibility is to confirm that all background checks are performed so that known abusers are kept out of ministry, and that allegations of abuse are reported to child protective services and Diocesan officials;
- Opting to undergo an annual, independent onsite audit of its adherence to the *Charter for the Protection of Children and Young People* every year since audits began in 2003. However, in 2008, the U.S. Conference of Catholic Bishops established that each diocese would only have an onsite

audit every three years. Therefore, in each of the intervening years, two-person teams from the Diocesan staff visit approximately 50 parishes and schools to test their adherence to child protection procedures and to coach them on how to improve where necessary. In the findings of each of the independent, onsite audits, the Diocese of Pittsburgh was commended for its policies and practices established to help prevent the sexual abuse of minors;

- Expanding “The Catholic Vision of Love” program to include a kindergarten through 12th grade curriculum on how to identify, avoid, and report predators (2011). These units are required to be taught annually to the more than 50,000 students in Diocesan schools and religious education programs; and
- Requiring mandated reporter training of all clergy, staff members, and volunteers who have regular contact with children. This includes all religious education teachers, school janitors, and cafeteria workers, among others.

The policies, procedures, and efforts of the Diocese of Pittsburgh have been substantial and effective. The following graph highlights the effectiveness of these measures by showing the sharp decline in incidents of abuse, beginning the in 1990s, the same time these policies took effect:



The offenses set forth in the Report are primarily from the 1960s through the 1980s. It is heartbreaking for the faithful to revisit these tragic events. Today, the Diocese of Pittsburgh handles allegations of child sexual abuse very differently than it did 40 years ago.

The Diocese of Pittsburgh has made the protection of God's children of utmost concern, and the Diocese allows no clergy member to serve in public ministry if he has admitted an allegation of abuse, or if a credible allegation has been made and substantiated.

The Diocese of Pittsburgh cooperated with the Grand Jury Investigation by producing over 85,000 pages of hard copy documents, as well as 26 gigabytes of electronically-stored information. In February 2018, the Office of the Attorney General ("OAG") served upon Bishop David A. Zubik a subpoena that requested a description of the actions taken by the Diocese to



address child sexual abuse. The OAG outlined three (3) acceptable responses to the subpoena: (1) providing live testimony; (2) asserting Fifth Amendment rights; or (3) providing a statement to be read in its entirety to the Grand Jury.

Due to the breadth of the subpoena's request and the necessary response, the Diocese of Pittsburgh chose to submit a statement to be read in its entirety to the Grand Jury. The Diocese of Pittsburgh's statement, dated March 5, 2018, is attached hereto as "Exhibit A." The statement describes, in detail, the actions taken by the Diocese of Pittsburgh to address and combat child sexual abuse. The Diocese of Pittsburgh is hopeful that anyone who reads the Report also gives a considered review to this Response, as well as to the statement attached hereto.

### **III. CLARIFICATIONS**

The Diocese of Pittsburgh wishes to clarify or correct certain assertions within the Report. These clarifications and corrections are set forth below. The Diocese of Pittsburgh provides this information for the purpose of reassuring its faithful, not for the purpose of criticizing the Grand Jury.

#### **A. The Inaccurate Attribution of the 'Circle of Secrecy' to Cardinal Wuerl**

The Report alleges a "circle of secrecy" and attributes it to Pittsburgh's then-Bishop Donald Wuerl. This is not accurate.

The Report identifies seven (7) factors that the Federal Bureau of Investigation feels arose repeatedly in relation to Diocesan responses to child abuse complaints. (Rep. 297-99.) The Grand Jury described this "constellation of factors" as the "circle of secrecy." The Report then incorrectly attributes the "circle of secrecy" phrase to Bishop Wuerl.

The relevant records are related to Reverend Joseph D. Karabin. (Rep. 674-77.) On June 21, 1993, Karabin wrote to Bishop Wuerl seeking to have his restricted ministry reversed and to

be placed in active ministry in a parish. *See* correspondence from Joseph D. Karabin dated June 21, 1993 attached hereto as “Exhibit B” (labeled for the Grand Jury as “PGH\_CF\_0009332”). Handwritten notations jotted in the margin of the letter reflect the Diocese of Pittsburgh’s response to Karabin’s request. Specifically, Karabin, who had been in a 12-step recovery program for the prior eight (8) years, was informed that he would have to disclose to the prospective parish the reasons his ministry was restricted and the fact that he was in a recovery program. Twelve-step recovery programs require participants to honor the principle of anonymity. As the notations indicate, absent full disclosure concerning his past—which would require Karabin to disclose his treatment—he would not be permitted to return to parish ministry.

The Report’s interpretation of the handwritten notations is incorrect for a few reasons. First, the phrase “circle of secrecy,” which relates to Karabin’s recovery, is misused to allege a broad conspiracy in the Church. The notes bear no connection to the seven (7) factors identified by the FBI. Second, the misuse of the phrase “circle of secrecy” obscures the fact that the writer of the notation was confirming that the issue of Karabin’s recovery from alcoholism and sexual misconduct would have to be disclosed before he could be returned to ministry. Despite Karabin’s willingness to make a disclosure, he was not returned to parish ministry. Finally, the Report provides no evidence that the phrase “circle of secrecy” describes the way the Diocese of Pittsburgh addressed allegations of child sexual abuse.

There is also no indication that the Grand Jury was ever provided with any evidence as to whose handwriting is on the letter. The Diocese of Pittsburgh unequivocally states that it is not the handwriting of Bishop Wuerl. In fact, we have confirmed that the notation was written by the Secretary for Clergy at the time. The attribution of the “circle of secrecy” phrase to Bishop

Wuerl is simply unfounded. The Diocese of Pittsburgh appreciates the opportunity to offer this clarification.

**B. Use of Euphemisms**

The Report makes the sweeping allegation that euphemisms were used to describe sexual abuse as a strategy to hide child sexual abuse. A fair reading of the Diocese of Pittsburgh's files, which were submitted to the Grand Jury, demonstrates detailed and graphic descriptions of abuse, as provided by the victims. In fact, the Report borrows from these detailed descriptions to make its points elsewhere. We acknowledge that we did not describe the incidents in most graphic terms every time we referred an allegation to the District Attorney or discussed the matter in internal correspondence.

The terms and phrases that describe the removal of a priest from ministry have changed over the last three (3) decades. What we did not always say until 2004 was that the priest was removed from ministry because of a finding of a credible allegation of sexual abuse. We do so today and have done so consistently since 2004.

**C. Diocesan Investigations**

The Report indicates that abuse investigations are not conducted with properly trained personnel. The Diocese of Pittsburgh cannot and has never performed criminal investigations; rather, since 2002, it has turned credible allegations over to the appropriate district attorney. Since 2007, it has turned over all allegations to the appropriate district attorney. Our internal assessments only address suitability for ministry.

However, for over 25 years, the Diocese of Pittsburgh has employed the professional expertise of a masters-level, licensed social worker who presently has 42 years of experience. She is compassionate and caring, as reflected in the case files quoted in the Grand Jury Report. She has spoken with every victim who has come forward since 1993.

The depth and breadth of the assessments performed by the Diocese of Pittsburgh is extensive and actually demonstrated within the Grand Jury Report. Specifically, the case summaries included in the Report outlining allegations regarding individual clergy members are based largely on the Diocese's reports of its inquiries. Although we take issue with many of the conclusions recited in these summaries, the selected facts upon which they are based came directly from the documented results of assessments performed and provided by the Diocese of Pittsburgh.

Finally, since 1989, the Diocese of Pittsburgh has engaged an Independent Review Board, whose membership has included a former United States Attorney, several lawyers, a clinical psychologist, and several parents of victims. The Independent Review Board provides the Bishop with advice on issues related to clergy sexual abuse, among which is the suitability of a priest for active ministry. The Independent Review Board conducts a comprehensive factual review and analysis outside the influence of the Bishop.

#### **D. Treatment Providers**

The Diocese of Pittsburgh utilizes the expertise of accredited, licensed psychiatric facilities. In connection with a facility's evaluation of an alleged abuser, a "self-report" is typically a part of the initial intake, much as would occur when any person visits with their physician. However, the "self-report" is not the singular basis for the diagnosis. The Diocese of Pittsburgh provides extensive collateral information to the treating facility. As a matter of protocol, a treating facility utilizes a professional team to conduct extensive interviews and standardized testing recognized by the American Psychiatric Association.

In short, it is erroneous to assert that such a complex matter as making a psychiatric diagnosis would rely solely on a "self-report," which would be akin to a physician making a diagnosis and prescribing treatment based only on a patient's self-completed intake form.

#### **E. Public Disclosure**

The policy of informing parishioners of an allegation against their priest has evolved over time, an evolution that is not unique to the Diocese of Pittsburgh or to the Catholic Church. Consistently since 2004, if an allegation is levied against a clergy member who is assigned to a parish, the parishioners are informed that the priest has been removed pending further investigation of the allegation. Our regular practice has included letters read from the pulpit and placed in the bulletins of affected parishes, pastoral visits, press releases, articles in the *Pittsburgh Catholic* newspaper, notification to all clergy by fax or e-mail, and notification to the appropriate District Attorney and child protective services.

#### **F. Financial Support**

The Diocese of Pittsburgh is required by canon law to provide some level of support to all clergy whether disabled, retired, removed from ministry, or even convicted of crimes. The Diocese of Pittsburgh must comply with canon law. This requirement reflects the Catholic understanding that, by ordination, the priest and the Church to which he is ordained have a mutual obligation to each other. Even if the priest fails in his responsibility to the Church and its faithful, the Church must still maintain some limited support for his essential needs.

#### **G. Reports to Law Enforcement**

Generally, allegations of abuse fall into two categories. First, there are allegations made by or on behalf of a current minor. The Diocese of Pittsburgh has complied with Pennsylvania law by reporting all allegations of sexual abuse where the victim is currently a minor.

Second, there are allegations made by adults who claim to have been abused by clerics when they were minors. Since at least 1993, we encouraged all victims to report their allegations to law enforcement. Beginning in 2002, we reported all credible allegations to law enforcement

no matter how long ago the abuse occurred. Beginning in 2007, all allegations, credible or not, are reported to law enforcement.

#### **H. The ‘Secret Archive’**

The Diocese of Pittsburgh does not keep records related to clergy sexual abuse within a “secret archive.” The secret archive is a secure file drawer containing only two documents: (1) the last will and testament of the Diocesan Bishop; and (2) the succession plan if the Diocesan Bishop were to become incapacitated.

Records pertaining to clergy misconduct, as well as any other sensitive medical or psychiatric issues requiring privacy, are contained in confidential files. Confidential files are restricted files, not “secret files.” The restriction is on who may have access to the files. They are housed in the Clergy Office. The treatment of these files is consistent with the best practices, personnel policies, and confidentiality requirements of the human resource departments of most organizations.

#### **IV. CLERGY CASES**

As previously noted, the Diocese of Pittsburgh recognizes and appreciates the efforts of the Grand Jury. However, the Diocese feels that a fair analysis of the problem of clergy sexual abuse requires the following clarifications to certain aspects of the Report.

##### **A. Ernest Paone (deceased 2012)**

Ernest Paone was ordained in 1957. As noted in the Report, there were allegations of Paone abusing children in the 1960s. In 1966, Paone was placed on an indefinite leave of absence, and he relocated to Southern California to live with his brother. No one still involved with the Diocese of Pittsburgh is able to speak to the thinking or decision-making of the Diocesan leadership 50 years ago.

In 1991, in response to a request from Paone, Bishop Wuerl informed then-Bishop Daniel Walsh of the Diocese of Reno-Las Vegas that he had no objection to Paone exercising priestly ministry in the Diocese of Reno-Las Vegas. At that time, neither Bishop Wuerl nor anyone in the Clergy Office was aware of Paone's file and the allegations lodged against him in the 1960s. Our research indicates that because he had been outside of the Diocese for nearly 30 years, Paone's files were not located in the usual clergy personnel file cabinet. This earlier handling of Paone's records was a failure of the Diocese of Pittsburgh, and the Paone case would certainly not be handled in the same manner today.

Upon being hired in 1993, the Diocese of Pittsburgh's Diocesan Assistance Coordinator began systematically organizing all of the clergy files. This included the creation of "confidential files," which were designed to identify and catalog allegations of misconduct.

When in 1994, the Diocese of Pittsburgh received a complaint about abuse committed by Paone in the 1960s, the Diocese drew on the newly reorganized files and found the previous allegations from the 1960s. *See* memorandum from then-Father Zubik to Bishop Wuerl dated August 5, 1994 attached hereto as "Exhibit C" (labeled for the Grand Jury as "PGH\_CF\_0012144-47"). Specifically, on August 26, 1994, Bishop Wuerl wrote to the Diocese of Reno-Las Vegas saying that had he known in 1991 of the allegations, he would not have supported Paone's request for a priestly assignment. *See* correspondence from Bishop Wuerl to Bishop Walsh dated August 26, 1994 attached hereto as "Exhibit D" (labeled for the Grand Jury as "PGH\_CF\_0012141"). Paone was then sent to St. Luke Institute for an evaluation, and Bishop Wuerl sent letters notifying the relevant Dioceses in California and Nevada of the 1994 complaint.

Thereafter, on January 30, 1996, Father Robert Guay, then-Secretary for Clergy, informed the Diocese of San Diego about the allegation, Paone's evaluation at St. Luke Institute, and following that evaluation that Paone possessed the faculties of the Diocese of Pittsburgh. *See* correspondence from Father Guay dated January 30, 1996 attached hereto as "Exhibit E" (labeled for the Grand Jury as "PGH\_CF\_0012127").

In summary, immediately upon learning of the 1994 complaint, the Diocese of Pittsburgh informed the relevant Dioceses about the allegation. Thereafter, the Diocese acted repeatedly to inform others of the allegations and Paone's diagnosis from St. Luke Institute. Ultimately, in 2002, the Diocese of Pittsburgh removed Paone's faculties.

**B. George Zirwas (deceased 2001)**

We would like to address the victim named "George," who courageously appeared before the Grand Jury. As we understand it, George has never approached the Diocese of Pittsburgh about the abuse he suffered. We sincerely apologize to George and extend an offer to him to meet with us. We invite anyone who has yet to come forward to contact us and tell us their story.

Today, we would have handled the Zirwas case much differently. We would have immediately removed Zirwas from ministry and reported the allegation to the appropriate District Attorney. The case would then have ultimately been presented to the Independent Review Board for a recommendation to the Bishop on Zirwas' suitability for ministry.

**C. Richard Zula (deceased 2017)**

Richard Zula was ordained in 1966. The Diocese of Pittsburgh first received an allegation against Zula on September 25, 1987. Zula admitted the abuse. He was immediately removed from ministry, never to be returned. Accordingly, his faculties were removed and he could not identify himself as a priest, either by title or attire.



Once Zula returned from a psychiatric treatment center on January 13, 1988, he made several requests to be assigned or transferred outside of the Diocese of Pittsburgh. The Diocese of Pittsburgh summarily denied all of Zula's requests for assignment or transfer.

The Report takes issue with the fact that the Diocese of Pittsburgh paid for professional medical help for Zula and continued to provide him with sustenance. Canon law required the Diocese of Pittsburgh to support Zula. Contrary to the Grand Jury Report's inference, Bishop Wuerl never offered Zula any amount approaching \$180,000. The approximately \$11,000 he was paid reflected the \$500/month in sustenance payments that accumulated while Zula was incarcerated.

Finally, at no time did the Diocese of Pittsburgh advocate for a lighter sentence for Zula, nor did it request that a psychiatric report be prepared or submitted on Zula's behalf for sentencing purposes.

## **V. LISTING OF CLERGY**

As of this writing, the Report includes an appendix with a list of priests who are identified as offenders. Several are in active ministry. Given that there is an appeal before the Supreme Court of Pennsylvania, we are not now able to offer clarifications. However, we can say that those in active ministry are there because the allegations against them were determined to be unsubstantiated.

## **VI. CONCLUSION**

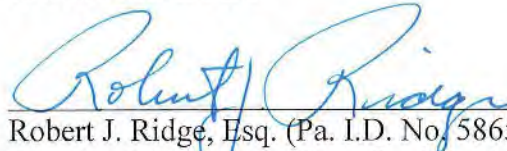
The Diocese of Pittsburgh acknowledges the sad history recounted in the Grand Jury Report, both of the abuse that occurred at the hands of priests and the failure, at times, of leaders in the Church to respond with the compassion and care that is the standard today. For the harm inflicted by these actions we again apologize to the victims who suffered the abuse, to their families and loved ones who have shared in their burdens and have supported them with love and

encouragement, and to anyone whose faith and trust in God or in the Church has been shaken. We pledge to remain firmly committed to the protection of children and promise to enhance our programs and efforts to prevent child sexual abuse in our Church and across our society. Finally, we continue our prayers for victims and all who are affected by this tragedy.

Respectfully submitted,

CLARK HILL PLC

Date: August 9, 2018



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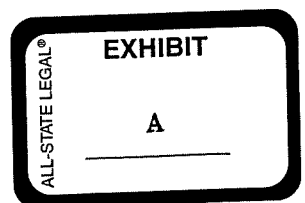
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B	CODE OF PASTORAL CONDUCT
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D	POLICY FOR ALLEGATIONS OF SEXUAL ABUSE OF MINORS BY CHURCH PERSONNEL OTHER THAN CLERICS
E	NEWS ARTICLES IN ORDER OF REFERENCE

The Catholic Diocese of Pittsburgh recognizes and appreciates the efforts of the 40<sup>th</sup> Statewide Investigating Grand Jury and the Office of the Attorney General (“OAG”). The Diocese of Pittsburgh and the Most Reverend David A. Zubik particularly appreciate the Grand Jury’s invitation to submit a written response to the Grand Jury Subpoena dated February 9, 2018. In accordance with the OAG’s direction, this statement describes the actions taken by the Diocese of Pittsburgh to address child sexual abuse.

## **I. OPENING**

The abuse of children by anyone, including clergy and other representatives of the Catholic Church, is a devastating tragedy. As society and the Diocese of Pittsburgh have come to better understand root causes of abuse and the harm that victims suffer, the Diocese has and will continue to take swift and definitive action to reach out to victims and to make further strides in preventing abuse.

Over thirty years ago, the Diocese of Pittsburgh was among the first to adopt a policy concerning child sexual abuse by clergy. Since then, the Diocese has strived to exceed what is required under state law and the *Charter for the Protection of Children and Young People*.<sup>1</sup> It has been and is the goal of the Diocese of Pittsburgh that there be no cleric in active ministry against whom a credible allegation of child sexual abuse has been made.

The Diocese of Pittsburgh has and will continue to provide conscientious care and to implement best practices to ensure that its parishes and schools are safe environments for children and young people. As Bishop Zubik has previously stated, and reiterates here, the Diocese of Pittsburgh and all dioceses must realize that we can never go too far in acting to prevent the abuse of children. (See Jason Cato, *Dioceses more responsive to Catholic Church sex abuse scandals*, TribLive.com, March 5, 2016.)

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<sup>1</sup> See <http://www.usccb.org/issues-and-action/child-and-youth-protection/charter.cfm>.

This statement details the Diocese of Pittsburgh's actions to address child sexual abuse within the Diocese, and provides information relevant to its historical response to child sexual abuse. In addition, it is appropriate to mention the Diocese of Pittsburgh's response to individual victims. As such, added to this statement is a component dealing with the Diocese's concern and care for victims (Section V), which is at the apex of the efforts of the Diocese of Pittsburgh. The Diocese begs the indulgence of the Grand Jury for this addition to the requested information.

## **II. PROTECTION OF CHILDREN AND YOUNG PEOPLE**

### **A. Safe Environment Programs/Policies**

The safe environment programs implemented by the Diocese of Pittsburgh include training and background checks for all Diocesan-related personnel—clergy, staff, and volunteers—and annual age-appropriate training for all children in Diocesan schools and religious education programs. The age-appropriate training for children focuses on how to identify, avoid, and report possible predators.

The Diocese of Pittsburgh's safe environment policies are designed to meet or exceed the requirements of Pennsylvania law and the U.S. Conference of Catholic Bishops' June 2002 *Charter for the Protection of Children and Young People*, and to keep Diocesan parishes and schools safe for children and young people. In particular, we present the following examples of our policies and practices:

- Since 2007, 72,657 people, including clergy, and laity who have sought to work or volunteer in Diocesan parishes and schools, have undergone child protection training and background checks, as required by the Diocese of Pittsburgh's

“Policy: Safe Environments for Children.”<sup>2</sup> Of these 72,657 people, 45 were rejected and denied the opportunity to work or volunteer due to a past history of child abuse or sex crimes. Furthermore, 376 were restricted in their roles due to some other past violation of law unrelated to child abuse or sex crimes.

- In 2007, the Diocese of Pittsburgh centralized its online child protection database of all clergy, employees, and volunteers who serve in our parishes and schools. The purpose of the database is to track which personnel have up-to-date clearances and training. This database is continually updated by Safe Environment Coordinators in our parishes and schools, and is monitored by the staff of our Office for the Protection of Children and Young People (discussed in greater detail below).
- Since 1993, the Diocese of Pittsburgh has encouraged adults who were abused as minors to report the abuse to the civil authorities,<sup>3</sup> and prior to this date, the Diocese reported allegations of sexual abuse of current minors to the civil authorities. In 2002, the Diocese began reporting all credible allegations of abuse made by adults who were abused as minors to the civil authorities. In 2007, the Diocese committed to reporting all allegations of sexual abuse made by adults who were abused as minors, whether credible or not.
- In compliance with Pennsylvania law, the Diocese of Pittsburgh requires background checks on staff members and volunteers who have direct contact with children.

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<sup>2</sup> A copy of the Diocese’s current “Policy: Safe Environments for Children” is attached hereto as “Exhibit A.” It became effective on July 1, 2004, and was revised on April 4, 2008, and October 1, 2015, effective November 1, 2015.

<sup>3</sup> “Civil authorities” refers to civil law authorities, including those responsible for criminal prosecutions.



- In 2015, Pennsylvania changed its law to mandate that FBI background checks that include fingerprinting are required of any employee who has direct contact with children. The Diocese of Pittsburgh has complied with this amendment to Pennsylvania law.<sup>4</sup> To make fingerprinting more convenient, the Diocese of Pittsburgh purchased a mobile fingerprinting unit, which was taken to parishes and schools. However, recent vendor changes by the Commonwealth caused the Diocese to discontinue this service. Nonetheless, all required fingerprinting continues at various Commonwealth-approved sites.
- Pennsylvania law requires only specific certified professionals—such as teachers and social workers—to take mandated reporter training. The Diocese of Pittsburgh, however, requires it of all clergy, staff members, and volunteers who have regular contact with children. This includes all religious education teachers, school janitors, and cafeteria workers, among others. The Pennsylvania Family Support Alliance, a secular non-profit that provides mandated reporter training throughout Pennsylvania, has applauded “the Diocese of Pittsburgh for taking a strong stand in protecting children by ensuring that all their employees and volunteers who have contact with children receive 3 hours of in-person training on how to recognize and report child abuse.” The statement goes on: “Everyone has a role to play in protecting children from abuse - the Diocese of Pittsburgh is stepping up to the plate and taking that role seriously.” (Haven Evans, Director of Training, Pennsylvania Family Support Alliance, Feb. 27, 2018.)

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<sup>4</sup> The Diocese of Pittsburgh’s policy tracks Pennsylvania law in permitting an exemption from fingerprinting for volunteers who have been Commonwealth residents for at least 10 years.

- Anyone who wishes to serve as either an employee or volunteer in one of the Diocese of Pittsburgh's parishes, schools, or institutions must participate in "Protecting God's Children" training,<sup>5</sup> either online or at a workshop. Since 2003, more than 70,000 people have participated in this training.
- In 1995, the Diocese of Pittsburgh established "The Catholic Vision of Love" program, whose purpose was to present a Catholic understanding of sexuality for students in grades 6 through 12. This included units on the prevention of child sexual abuse. In 2011, the Diocese of Pittsburgh expanded "The Catholic Vision of Love" program to include a kindergarten through 12<sup>th</sup> grade curriculum on how to identify, avoid, and report predators. These units are required to be taught annually to more than 50,000 students in Diocesan schools and religious education programs. Parents must also participate in the training to enable them to discuss the program with their children, and students are not permitted to opt out of this program.

#### **B. Diocese of Pittsburgh and the *Charter***

As previously noted, the child protection policies of the Diocese of Pittsburgh meet or exceed the requirements of the *Charter for the Protection of Children and Young People*. The *Charter* is a comprehensive set of procedures established by the U.S. Conference of Catholic Bishops in June 2002 for addressing allegations of sexual abuse of minors by Catholic clergy.

After the June 2002 meeting of the U.S. Conference of Catholic Bishops, the bishops presented to the Vatican a set of norms that required any cleric who was known to have committed sexual abuse of minors to be removed from ministry. The Vatican declared that these

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<sup>5</sup> The Protecting God's Children program is designed to teach priests, deacons, staff, volunteers, and parents to recognize the warning signs of child sexual abuse and to respond appropriately. The program and training service was created by The National Catholic Risk Retention Group, Inc. under the name "VIRTUS."

norms would be Church law for the United States. The Diocese of Pittsburgh, through then-Bishop Donald Wuerl, led the fight to establish this mandate nationwide. (See Ann Rodgers-Melnick, *U.S. Bishops get tough on sex abusers*, Pittsburgh Post-Gazette, June 15, 2002.)

The *Charter* also includes guidelines for reconciliation, healing, accountability, and prevention of future acts of abuse. Some distinctions between the *Charter's* requirements and the Diocese of Pittsburgh's policies are:

- The *Charter* requires clergy, employees, and some volunteers to undergo a single background check. The Diocese of Pittsburgh requires three background checks by the following: the Pennsylvania State Police, the Pennsylvania Department of Human Services, and the Federal Bureau of Investigation.
- The Diocese of Pittsburgh requires background checks and training of not only its clergy, but of far more employees and volunteers than required by the *Charter*, including anyone who could be perceived as a representative of the Church—such as a lector or choir member.
- The *Charter* requires only that dioceses report abuse allegations in which the victim is still a minor. Once again, in cases of a current minor, the Diocese of Pittsburgh reports all allegations to the civil authorities. In addition, since 2007, the Diocese of Pittsburgh has required that all allegations made by adults who were abused as minors, whether credible or not, be reported to the proper civil authorities.
- In 1989, the Diocese of Pittsburgh created what is now known as the Independent Review Board,<sup>6</sup> which is a panel of volunteers with experience and

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<sup>6</sup> This was originally called the "Assessment Board" and has also been known as the "Diocesan Review Board."

expertise in a range of disciplines relevant to the problem of child sexual abuse.

The Board was established to provide the Bishop with advice on issues related to clergy sexual abuse, among which is the suitability of a priest for active ministry. The Board was created 13 years before it was mandated by the *Charter*.

### **C. Diocese of Pittsburgh's Code of Pastoral Conduct**

In August 2003, the Diocese of Pittsburgh published the "Code of Pastoral Conduct."<sup>7</sup> It set in writing and codified the standards and expectations for all those who act in the name of the Diocese of Pittsburgh. It has been refined and expanded twice—in 2008 and 2017. It applies to bishops, priests, deacons, and religious and lay members of the Christian faithful who assist in providing pastoral care.

The Code of Pastoral Conduct addresses a broad array of personal conduct issues for clergy, employees, and volunteers of the Diocese of Pittsburgh and its parishes. Specific provisions of the Code offer guidance on interaction with children, young people, and vulnerable adults. Among other safeguards, the Code identifies examples of appropriate and inappropriate forms of physical contact with minors, stipulates that personnel in the presence of minors should be within eyesight of another responsible adult, prohibits private communications with minors through social media and other electronic means, and provides that personnel are expected to know mandatory reporting requirements and the sexual misconduct policies of the Diocese of Pittsburgh.

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<sup>7</sup> A copy of the Diocese's current Code of Pastoral Conduct is attached hereto as "Exhibit B."

**D. Audits of Compliance with the *Charter for the Protection of Children and Young People***

The *Charter for the Protection of Children and Young People* requires that each diocese undergo an onsite audit by an independent auditing firm every three years. The purpose of this requirement is to ensure that each diocese within the United States is compliant with the *Charter*. The audits begin with volumes of information submitted to the auditors before their visit. The onsite portion of the audit begins and ends with interviews of the Bishop, and includes interviews with key Diocesan officials and the Chairperson of the Independent Review Board.

The audits entail visits to Diocesan parishes and schools chosen by the auditors, without advance notice. Visits to parishes and schools are not mandatory under the *Charter*, but the Diocese of Pittsburgh has consistently requested such visits.

In the past, a diocese could opt to undergo an onsite audit every year under the *Charter*. From 2003 to 2008, the Diocese of Pittsburgh opted to undergo an onsite audit each year. As of 2008, the U.S. Conference of Catholic Bishops established that each diocese would only have an onsite audit every three years. In each of the intervening years, all dioceses are required to submit documentation to the independent auditors verifying their compliance with the *Charter*. The Diocese has been fully compliant in these matters.

The most recent independent audit of the Diocese of Pittsburgh's compliance with the *Charter* conducted by Stonebridge Partners in October 2017 found that for the audit period, 38,993 active clergy, employees, and volunteers have valid background checks and certification in appropriate child protection training. This number includes 100% of active clergy. Furthermore, as indicated in the 2017 audit, 50,453 children received safe environment training, with the goal of teaching them how to identify, avoid, and report possible predators. In the

findings of each of the independent, onsite audits, the Diocese of Pittsburgh was commended for its policies and practices established to help prevent the sexual abuse of minors.

In addition to the external, independent audits, the Diocese of Pittsburgh has historically done much to oversee and enforce its safe environment programs and compliance with the mandates of the *Charter*. While the safe environment programs had existed for years, the Diocese of Pittsburgh consolidated its safe environment efforts in a new Office for the Protection of Children and Young People in 2007. The full-time Director of this Office trains a Safe Environment Coordinator in every parish and school, whose responsibility is to confirm that all background checks are performed so that known abusers are kept out of ministry, and that allegations of abuse are reported to Diocesan officials.

The Office for the Protection of Children and Young People also organizes internal audits of the parishes and schools of the Diocese of Pittsburgh in the two years between the *Charter's* mandated triennial independent audits. Two-person teams from the Diocesan staff visit approximately 50 parishes and schools in each of these years to test their adherence to child protection procedures, as outlined in Diocesan policies, and to coach them on how to improve where necessary. The Diocese of Pittsburgh was one of the first dioceses in the country to establish this procedure.

### **III. HISTORICAL RESPONSE TO ALLEGATIONS OF CLERGY SEXUAL ABUSE**

#### **A. Initial Policy**

Fifteen years before the establishment of the *Charter* of the U.S. Conference of Catholic Bishops, the Diocese of Pittsburgh adopted a policy for responding to allegations of child sexual abuse. The initial Diocesan "Policy: For Clergy Sexual Misconduct," as it is formally known, was created in 1986 and formally adopted in February 1987. (*See Eleanor Bergholz, A greater openness*, Pittsburgh Post-Gazette, Aug. 25, 1987.)

The Diocese of Pittsburgh's Policy for Clergy Sexual Misconduct has been under continual review since 1988. (*See* Ann Rodgers-Melnick, *Diocese revises policy for priest misconduct cases*, Pittsburgh Post-Gazette, March 11, 1993.) It has been amended six times—in March 1993, October 2002, August 2003, August 2006, March 2008, and April 2014. Each of the specified revisions was done to strengthen the policies and procedures necessary to improve the Diocese of Pittsburgh's response to victims. Moreover, these revisions have been performed as the Diocese, together with society as a whole, has over the years come to better understand root causes of sexual abuse and the harm that victims suffer. All revisions to the policy have been made publicly available.<sup>8</sup>

#### **B. Putting Children First**

In 1988, then-Bishop of the Diocese of Pittsburgh, Donald W. Wuerl, now Cardinal Wuerl, against the advice of legal counsel, and accompanied by his Administrative Secretary, Reverend David A. Zubik, now Bishop Zubik, visited two brothers who reported that they were abused by Diocesan priests.<sup>9</sup> Their family was present, as well. The visit with the two brothers and their family permanently changed the Diocese of Pittsburgh's approach to allegations of clergy sexual abuse of minors. It was a watershed moment. From that point onward, under the direction of Bishop Wuerl, the Diocese moved aggressively in response to allegations of child abuse, making the protection of children a top priority. The Diocese of Pittsburgh has made every effort to uphold and strengthen this policy.

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<sup>8</sup> A copy of the Diocese's current Policy for Clergy Sexual Misconduct is attached hereto as "Exhibit C." A copy of the Diocese's Policy for Allegations of Sexual Abuse of Minors by Church Personnel Other Than Clerics is attached hereto as "Exhibit D."

<sup>9</sup> The priests were removed from public ministry in response to the allegations, and none of the priests ever returned to public ministry. Two of these priests were convicted and imprisoned.

Shortly after Bishop Wuerl and Father Zubik's visit with the family of the abused brothers, Bishop Wuerl called a mandatory meeting with the entire clergy of the Diocese of Pittsburgh in the fall of 1988. At the meeting, Bishop Wuerl outlined the Diocesan policy for responding to allegations of clergy misconduct, declaring that sexual contact with a minor was not simply a moral offense, but a crime under Church law and civil law that would result in permanent removal from ministry and possible imprisonment. Any accused priest could expect to be removed from ministry if an allegation appeared credible. Bishop Wuerl also revealed his intention to meet or speak with victims of clergy sexual abuse who wished to speak with him, a practice that Bishop Zubik carries on to this day.

### **C. Independent Review Board**

In 1988, the Diocese of Pittsburgh announced that it would convene a group of laypersons and pastors to provide advice on the prevention of sexual abuse, and to offer healing and assistance where abuse occurred. (*See Bishop to form committee 'to heal' harm of allegations*, Pittsburgh Catholic, Oct. 28, 1988.) This resulted in the creation of the Independent Review Board in 1989.

The Independent Review Board is a panel of volunteers with experience and expertise in a range of disciplines relevant to the problem of child sexual abuse. It was established to assess individual allegations and to advise the Bishop on issues related to clergy sexual abuse, among which are the credibility of the allegation and the suitability of the priest for active ministry. Lay members of the Board were not required to be Catholic, but were chosen based on their expertise and experience. Shortly after its creation, parents of abuse victims were appointed to the Board. Since its inception, the chair of many Board meetings has been Frederick W. Thieman, a former chief prosecutor and United States Attorney for the Western District of Pennsylvania. The Board



was created 13 years before it was mandated for all dioceses in the United States by the *Charter for the Protection of Children and Young People* in June 2002.

Since 1993, the Diocese of Pittsburgh has maintained a roster of individuals who have been appointed to serve on the Board for five-year renewable terms. For each case in which there is an allegation against a cleric, five individuals are chosen from the roster to review the case. Four of the individuals are lay people, and one is a priest. Of the four laypersons, one must have professional expertise relating to the sexual abuse of minors. The priest must be a pastor.

As explained, the Independent Review Board reviews allegations of abuse and makes recommendations to the Bishop. Mr. Thieman, the chair of many Board meetings, has noted that the Board has “extreme independence” from Diocesan influence, and the “freedom to reach whatever decisions we wanted to reach, based on the best evidence.” (Ann Rodgers and Mike Aquilina, *Something More Pastoral – The Mission of Bishop, Archbishop and Cardinal Donald Wuerl*, The Lambing Press, 2015, p. 101.)

#### **IV. EVOLUTION OF THE POLICY FOR THE PROTECTION OF CHILDREN**

##### **A. The Pastoral Process**

##### **i. Publication of Clergy Sexual Misconduct Policy**

On March 8, 1993, the Diocese of Pittsburgh officially published its revised Clergy Sexual Misconduct Policy, holding a press conference to announce its contents and to distribute copies to the media.<sup>10</sup> Specifically, the policy provided that no cleric against whom there was an admitted or credibly established allegation of sexual misconduct with a minor may serve in any public ministry. The Bishop also has the authority to remove an offending priest from ministry,

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<sup>10</sup> The Clergy Sexual Misconduct Policy was also printed in the Pittsburgh Catholic on March 12, 1993.

regardless of whether there has been a conviction or finding of liability in the criminal or civil courts. These Diocesan principles remain unchanged to this day.<sup>11</sup>

**ii. Employment of Diocesan Assistance Coordinator**

In 1993, the Diocese of Pittsburgh hired Rita E. Flaherty, MSW, LSW, as the “Diocesan Assistance Coordinator,” a position which Ms. Flaherty still holds to this day.<sup>12</sup> The Diocesan Assistance Coordinator oversees the pastoral response to victims who bring allegations of sexual misconduct to the Diocese of Pittsburgh.

In addition to facilitating access to therapy for victims, the Diocesan Assistance Coordinator’s responsibilities include, in pertinent part:

- Receiving allegations of sexual misconduct;
- Assisting with and reviewing actions taken in response to allegations of sexual misconduct;
- Updating accused clergy’s personnel files, specifically noting steps taken in response to allegations;
- Preparing reports for the Clergy Task Force;<sup>13</sup> and,
- Serving as staff to the Independent Review Board.

Since 2004, the Diocese of Pittsburgh has maintained a toll-free abuse hotline that directly connects to the Diocesan Assistance Coordinator’s office. The hotline is widely publicized by the Diocese in the Pittsburgh Catholic newspaper and in parishes by at least bi-

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<sup>11</sup> The policy did not address sexual activity between consenting adults. Rather, it focused on minors, non-consenting adults, and adults over whom a cleric had spiritual or administrative authority. In 2014, the policy was amended to include specific protections for “vulnerable adults.” See Ex. C.

<sup>12</sup> Ms. Flaherty’s position has also been referred to as the “Process Manager” and the “Ministerial Assistance Coordinator.”

<sup>13</sup> The Clergy Task Force is a team of Diocesan staff members, both priests and laity, who assist the Bishop in determining an appropriate response to any allegation of serious wrongdoing by clergy, and in determining whether changes should be made to policies regarding clergy misconduct. Clergy Task Force members include the Vicar General (a cleric with canonical authority to act in the Bishop’s absence), two clerics in charge of the offices that deal with clergy-related matters, the canon lawyer in charge of the Diocese’s Canon Law Department, the civil attorney who represents Diocesan parishes and schools, and the Diocesan spokesperson, among others.

weekly publication in bulletins. It is also required to be clearly posted in the entryways and offices of every parish and school in the Diocese of Pittsburgh.

**B. Responding to Allegations of Child Sexual Abuse**

**i. Initial Response to an Allegation**

Since 1988, the Diocese of Pittsburgh has mandated a prompt response to all allegations of sexual abuse. Any priest, deacon, or Diocesan or parish/school employee who receives a complaint that a cleric has sexually abused a current minor must immediately notify the proper civil authorities and the Diocese.

Beginning in 1993, when an adult alleges that he/she was abused as a minor, the Diocese of Pittsburgh mandates that two priests from the Clergy Office, as well as the Diocesan Assistance Coordinator, are required to first interview the person bringing the allegation, and then, to conduct a separate interview of the accused cleric. The objective of the initial interviews is to assess the credibility of an allegation. Credible allegations lead to the removal of clerics from public ministry.

If an allegation is deemed not credible after a review of all available information, including the results of any civil investigation, the matter is not pursued further, and the parties are informed of the decision.

**ii. Reporting to Civil Authorities**

Since at least 1993, the Diocese of Pittsburgh has encouraged and supported all individuals bringing allegations of sexual abuse to report the abuse to the proper civil authorities.<sup>14</sup> This policy was adopted before the U.S. Conference of Catholic Bishops adopted the *Charter for the Protection of Children and Young People* in June 2002, and was implemented

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<sup>14</sup> In some instances, where necessary, the Diocese of Pittsburgh has reported allegations to the civil authorities over the objection of the person bringing the allegation. The Diocese reserves this right when it receives allegations. The Diocese also complies with Pennsylvania law by reporting all allegations of abuse of a current minor.

after a meeting with the District Attorney of Allegheny County and other counties to ensure that victims would be treated with sensitivity during any investigation or prosecution. (See Ann Rodgers-Melnick, *Zappala, Wuerl define policies, roles in abuse cases*, Pittsburgh Post-Gazette, April 17, 2002; Steve Levin, *Diocese expands meetings with district attorneys*, Pittsburgh Post-Gazette, April 26, 2002.)

Generally, allegations of abuse fall into two categories. First, there are allegations made by or on behalf of a current minor. The Diocese of Pittsburgh has complied with Pennsylvania law by reporting all allegations of sexual abuse where the victim is currently a minor.

Second, there are allegations made by adults who claim to have been abused by clerics when they were minors. Beginning in 2002, all credible allegations were reported to the civil authorities. Beginning in 2007, all allegations, credible or not, are reported to the civil authorities.

### **iii. Evaluating Allegations**

The Diocese of Pittsburgh's evaluation of and response to the issue of clergy sexual abuse has progressively evolved since the mid-1980s. Beginning in 1988, the focus of the Diocese of Pittsburgh has been on putting the safety of children first. Where clergy admit to committing abuse, or once allegations of abuse by clergy have been judged credible, the priest is removed from public ministry.

If an allegation involves a current minor, the cleric is immediately removed from ministry and the allegation is immediately referred to civil authorities. During the civil process, the priest remains barred from ministry. Only after the civil process is complete does any canonical process begin. If the cleric is convicted, the canonical process begins to remove him from the priesthood. If the cleric is acquitted, then a canonical process begins to determine whether he is suitable for ministry.

While all allegations of child sexual abuse are taken seriously and receive appropriate attention, the standard for determining whether an allegation is deemed credible has become increasingly deferential toward adult victims of childhood sexual abuse.<sup>15</sup> Initially, the Diocese of Pittsburgh sought to determine whether an allegation might or might not be true, and if the answer was affirmative or inconclusive, the cleric was removed from ministry. By the early 2000s, the Diocese of Pittsburgh began a practice of determining whether there was any semblance of truth to an allegation. If the answer was affirmative or inconclusive, the cleric was removed from ministry and the case was referred to the civil authorities. Beginning in 2007, upon the reassignment of Bishop Zubik to Pittsburgh, the Diocese began forwarding all allegations of abuse of current adults who were abused as minors to the civil authorities, whether the allegation was considered credible or not.

Internally, once an allegation is received by the Diocese of Pittsburgh, the Clergy Task Force is convened to offer a recommendation on placing the cleric on administrative leave that removes his ability to function as a priest or deacon. The Clergy Task Force directs the Clergy Office to arrange for a meeting with the cleric, offers logistical assistance on informing parishioners, and arranges for a psychological evaluation. Accused clerics are expected to undergo a formal psychological evaluation by medical and psychiatric experts at a facility selected by the Diocese. The accused cleric is required to grant the treatment facility permission to share the results of the evaluation with appropriate Diocesan personnel. Once the psychological evaluation is complete, the matter is referred to the Independent Review Board.<sup>16</sup>

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<sup>15</sup> The Diocese of Pittsburgh has complied with Pennsylvania law by reporting all allegations of abuse of a current minor.

<sup>16</sup> If the accused cleric refuses to undergo a psychological evaluation, the Independent Review Board will proceed without this evaluation and the priest remains on administrative leave.

The Independent Review Board reviews relevant documentation and hears from the victim, the accused priest, and any other pertinent witnesses that either party may present. At the end of its deliberations, the Independent Review Board will offer findings relative to the credibility of the allegation, as well as a recommendation on the suitability of an assignment for the cleric.

During the entire evaluation process, Diocesan officials are required to continually update the person who brought the allegation regarding the process of the investigation and the Bishop's decisions concerning the accused cleric.

### **C. Bishop Wuerl and the Diocese of Pittsburgh Intervene at the Holy See**

In November 1988, a 19 year-old male filed a civil lawsuit claiming that a priest had molested him from the age of 12. Bishop Wuerl sent the priest for an evaluation, and he was never returned to ministry.

Following an appeal by the priest, in March 1993, the Vatican's highest court, the Supreme Tribunal of the Apostolic Signatura, ordered Bishop Wuerl to return the priest to ministry. He was instructed to accept the priest in good standing, give him an assignment, allow him to say Mass publicly, and allow him to wear clerical garb. Instead, Bishop Wuerl took the extraordinary step of personally traveling to Rome to petition the Vatican court to rehear the case. This action demonstrated Bishop Wuerl's commitment to protect children from the harm of sexual abuse.

In October 1995, because of Bishop Wuerl's determination to combat the sexual abuse of minors, the Vatican court reversed itself after reviewing the case again, and ruled that Bishop Wuerl had been correct in removing the priest from ministry. It was the first time in history that the Signatura reversed its decision. Some believe that this ruling made it easier for bishops to remove priests from ministry.

## **V. CARE AND ASSISTANCE FOR VICTIMS**

For the past three (3) decades, the Diocese of Pittsburgh's policy and practice has been to respond with compassion and respect whenever someone comes forward with an allegation of sexual abuse. Pastoral concerns take priority over legal concerns. The Diocese of Pittsburgh has upheld the practice of responding to victims "where they are" in terms of their needs, always acknowledging how difficult and painful it is for them to come forward and speak about the abuse they suffered. We can only hope to bring healing when we are able to listen with an open mind and open heart. With that in mind, Bishop Zubik continues the practice initiated by Bishop Wuerl of meeting or speaking with any victim who wishes to speak with him.

Since 1993, with the full time employment of the Diocesan Assistance Coordinator, the Diocese of Pittsburgh has offered continual care and support to victims and their families. By its own policy, the Diocese of Pittsburgh strives to offer immediate assistance to a person, and their family, who brings an allegation of sexual misconduct.

The Assistance Coordinator is typically the first Diocesan official to speak with victims. Sometimes the first contact from a victim or family member happens through a phone call, email, or letter. A personal meeting is always attempted at a location most convenient for the victim, always at a time when they feel ready to talk in person.

In many of these situations, the Assistance Coordinator has maintained personal contact with the victim for decades. Sometimes this contact relates to their personal struggles about their past abuse while often, the contact is more in line with celebrating their accomplishments or those of their children, or acknowledging their day-to-day challenges and responsibilities. Caring for victims must not be viewed as an obligation or burden, but rather seen as a ministry of healing, wherein we are given the opportunity to walk with those who have been harmed so they

can feel heard, respected, and believed. In instances too numerous to mention, the Diocese has reached out in unconventional ways to assist victims and their families.

While the Diocese of Pittsburgh most frequently responds to victims with an offer of pastoral support and/or psychological counseling, many times the victim does not feel the need for this type of help. There are others, however, who require significant assistance with psychological care, which the Diocese of Pittsburgh offers to provide.

In 2007, the Diocese of Pittsburgh established an Outreach Fund to resolve the abuse claims of numerous plaintiffs presented in the Court of Common Pleas of Allegheny County. These claims included allegations from as far back as the 1950s, with the most recent claim of abuse having allegedly occurred in 1994.

The Diocese of Pittsburgh established an Outreach Fund, notwithstanding viable defenses, and without significant investigation into the merits of the claims. The Diocese also declined to utilize any type of loss matrix or calculator in resolving the claims. Instead, the funds were distributed by an independent, retired judge, after giving the plaintiffs the opportunity to tell their story.

## **VI. PUBLIC APOLOGY**

As part of a continual outreach to victims of sexual abuse and other mistreatment, Bishop Zubik has twice held a "Service of Apology." "For whatever way any member of the church has hurt, offended, dismissed or ignored any one of you, I beg you -- the church begs you -- for forgiveness," Bishop Zubik told several hundred people inside St. Paul Cathedral in Oakland at the first such service in 2009. (Amy McConnell Schaarsmith, *Bishop Zubik leads service of apology*, Pittsburgh Post-Gazette, April 8, 2009.)



Bishop Zubik held a similar service during Lent 2016, as part of Pope Francis's "Year of Mercy." (David Highfield, *Nearly 100 Parishioners Gather For Bishop Zubik's "Service of Apology"*, CBS Pittsburgh, March 21, 2016.)

## VII. CLOSING

Since at least 1988, the Diocese of Pittsburgh has attempted to do its utmost to place the interests of children and victims above all other concerns, and to advocate for protecting children and young people. For the past three decades, the Diocese of Pittsburgh has been willing to work with or sought input about its responses to the problem of clergy sexual abuse from its faithful, including parents of victims, outside experts, and public officials. None of our efforts, great or small, can take away the harm that has been done to those who have suffered sexual abuse. In the Diocese of Pittsburgh, we continue, through all of our efforts, to offer healing and hope to those who have been abused and to attempt to restore trust in the Church.

Because of the Diocese of Pittsburgh's dedication to the protection of children and young people, the Diocese welcomes every opportunity to improve. To quote Bishop Zubik from his Service of Apology in 2009 to all hurt by anyone in the Church at any time and in any way:

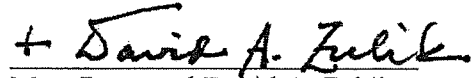
...

To those of you who are here tonight who have in any way been the victims of any abuse, sexual or otherwise, whether as a child or as an adult, or as a parent, or sibling, or friend who shared in the pain of that someone you love -- I ask you, the Church asks you, for forgiveness. ...

For whatever ways any representative of the Church has hurt, offended, dismissed, ignored, any one of you -- I ask you, the Church asks you, for forgiveness. ...

With all the love in my heart and with all the sincerity in my soul, you can be assured that I will do all that I am able to do to restore your trust in the Church and to work together with you to reflect the very love, compassion, mercy of Jesus Himself in and through the Church. ...

This Statement is Respectfully and Humbly  
Submitted,

A handwritten signature in black ink that reads "David A. Zubik". The signature is written in a cursive style with a cross at the beginning.

Most Reverend David A. Zubik  
Bishop of Diocese of Pittsburgh



# Policy: Safe Environments for Children

Effective Date:

July 1, 2004

Revised:

April 4, 2008

Revised:

October 1, 2015

Revision

Effective:

November 1, 2015



CATHOLIC DIOCESE OF  
**PITTSBURGH**

ALL-STATE LEGAL®

EXHIBIT

A

# **Policy: Safe Environments for Children**

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## PURPOSE

To take reasonable measures to assure that Church Personnel, as defined below, comply with all required certifications and background checks to permit the necessary assessment of suitability for contact with children with the purpose of providing a safe environment for children.

## APPLICABILITY

All Church Personnel are required to obtain certain certifications and background checks as set forth below. Upon obtaining the results of any background check that contains reports of any convictions for any Disqualifying Offense, as listed on pages 8 and 9, that person is not eligible for hire or for retention.

The Diocese has determined that, minimally, this policy applies to those Church Personnel or their equivalent as named in **Appendix A**. In keeping with the purpose and spirit of this policy, and in light of the definitions provided below, a pastor or administrator may determine that the policy also applies to positions not listed in **Appendix A**. When in doubt, the pastor or administrator is urged to apply this policy to the fullest extent possible in the interest of protecting children.

## DEFINITIONS

### **Church Personnel:**

- All bishops and priests (active and retired), religious men and women on assignment in the Diocese, deacons and seminarians;
- All diocesan, school and parish employees. This would include any individual 14 years of age or older applying for or in a paid position as an employee responsible for the welfare of a child or having contact with children.
- All school volunteers; and
- All diocesan and parish volunteers who perform a service where they have direct access to children.

### **Child, Children or Minor:**

- All persons under the age of eighteen.

### **Diocese:**

- The Pittsburgh Catholic Diocese, including parishes, schools, and institutions that are directly accountable to the Diocese.

### **Safe Environment Coordinator:**

- The person appointed by the pastor, principal or administrator to oversee compliance with the United States Conference of Catholic Bishops (USCCB) Charter for the Protection of Children and Young People and the Diocese's Safe Environments Policy.



## POLICY AND PROCEDURE

### Required Background Checks and Certifications

The following criminal background checks ("Background Checks") must be completed by all Church Personnel prior to commencing service:

1. **Pennsylvania State Police Criminal Report**
2. **Pennsylvania Department of Human Services Report (Child Abuse)**
3. **FBI Criminal History Report (Fingerprinting)**

#### Exception to FBI Criminal History Report for Eligible Volunteers

A volunteer may be excused from the FBI Criminal History Report requirement if he or she has been a Pennsylvania resident continuously for the previous 10 years, has not been convicted of a "Disqualifying Offense" as listed on pages 8 and 9 and signs a Volunteer Disclosure Statement Application to this effect (see **Appendix B**). Volunteers who are current residents of Pennsylvania (but have not been residents for the entire 10 years prior) need only obtain an FBI Criminal History Report once at any time since establishing residency in Pennsylvania and, thereafter, must complete a Volunteer Disclosure Statement Application Form.

#### Exception to FBI Criminal History Report for Minor Employees

Employees ages 14-17 do not need an FBI clearance if:

- Minor has been a Pennsylvania resident continuously for the past 10 years, and
- Minor and his/her parent or legal guardian signs a Disclosure Statement Application for Minor Employees (see **Appendix C**) that the minor has not committed child abuse or been convicted of "Disqualifying Offense" as listed on pages 8 and 9.

#### Exception to Background Check Requirements for Adult Students

18+ year old high school students do not need to obtain Background Checks to be in contact with children during their school-related volunteer activities if:

- The student is currently enrolled as a student in the school;
- The student is not responsible for the child's welfare (i.e. care/supervision in lieu of a parent);
- The student is volunteering for an event occurring on school grounds;
- The event is sponsored by the school in which the student is enrolled; and
- The event is not for children who are in the care of a child-care service.



The diocesan policy requires that the following also be completed:

**4. Database Application**

A database application must be completed by all Church Personnel. Database applications can be obtained online through the diocesan website at [www.diopitt.org](http://www.diopitt.org) under the Office for the Protection of Children and Young People.

**5. Diocesan Code of Pastoral Conduct Acknowledgement**

All Church Personnel are to receive, be oriented in, and electronically sign the "Acknowledgement of Receipt" page from the diocesan *Code of Pastoral Conduct*.

**6. Reporting of Child Abuse and the Child Protective Services Law of Pennsylvania Acknowledgement**

All Church Personnel are to receive, be oriented in, and electronically sign the "Acknowledgement of Receipt" page from the diocesan *Reporting of Child Abuse and the Child Protective Services Law of Pennsylvania* brochure.

**7. Protecting God's Children (Virtus®) Training**

All Church Personnel are to complete the Virtus® training program, *Protecting God's Children*, at either a diocesan-sponsored class or through the Virtus® online training course within 90 days of commencement of service. Information about live classes offered throughout the Diocese and online training can be accessed through the diocesan website at: [www.diopitt.org](http://www.diopitt.org) and clicking on the Safe Environment link.

**8. Online Mandated Reporter Training For Mandated Reporters**

The following individuals designated under Pennsylvania law as mandated reporters must complete the online Mandated and Permissive Training Course offered by the University of Pittsburgh within 90 days of commencement of service:

All clergy, all school employees, all school volunteers and all other employees and volunteers who are responsible for the welfare of a child or have regular contact with children (including, at a minimum to those individuals or their equivalent as named in **Appendix D**).

Information about the online training can be accessed through the diocesan website at: [www.diopitt.org](http://www.diopitt.org) and clicking on the Safe Environment link.

**Catholic School Employees**

In addition to the above mentioned Background Checks and certifications, employees of the Catholic Grade Schools and Catholic High Schools of the Diocese of Pittsburgh will be required to have Act 24 clearances and to follow the requirements of PA Act 168 and Act 126. Currently, the online Mandated Reporter Training Course offered by the University of Pittsburgh meets Act 126 requirements and could satisfy one five (5) year training cycle requirement. Please consult with the Office for Catholic Schools for the Diocese of Pittsburgh for further clarification and assistance by calling (412) 456-3090.

## **Responsibility for Assuring Compliance with Background Check and Certification Requirements**

The General Secretary of the Diocese or the pastor/parish life collaborator/ deacon administrator/school principal/administrator, in his/her respective role, is responsible for ensuring compliance with these policies. To assist in discharging this responsibility, every diocesan parish, school and institution is to name a safe environment coordinator who will ensure that all Church Personnel have completed all required training and obtained necessary Background Checks and certifications. All records of compliance with these policies, including the signed "Acknowledgement of Receipt" from the Code of Pastoral Conduct and Mandated Reporter and Child Protective Services Law brochure, records of attendance at the Virtus® Protecting God's Children Training Course and the Mandated and Permissive Training Course, and Background Check reports, are to be provided to the safe environment coordinator. The safe environment coordinator is then responsible for tracking records of compliance in the diocesan-wide database established for this purpose.

- ***Annual Verification***

The pastor/parish life collaborator/deacon administrator/ school principal/administrator will be required annually to complete and sign a verification letter affirming that the parish, school or institution has implemented all aspects of the diocesan safe environment policy.

- ***Limited Database Access***

Write access to the diocesan-wide database developed for tracking compliance with this policy is restricted to the safe environment coordinator, school principal (or principal's delegate) and/or catechetical administrator. Write access to the database cannot be delegated to other staff both for reasons of confidentiality and for reasons of quality control of the data. Write access to the database is part of an administrative oversight responsibility and should be treated as such. Giving access to the database to anyone other than those specified in this policy is to be considered a grave matter that is subject to appropriate disciplinary action.

## **Prospective Church Personnel**

Prospective Church Personnel (paid or volunteer) must have all required Background Checks and certifications in place *prior to* being offered a position or commencing service in the Diocese except for Protecting God's Children training and Mandated and Permissive Training, which must be completed within ninety (90) days of commencement of employment or service.



All prospective and current Church Personnel are to be informed that functioning as Church Personnel is contingent on the results of any background investigation and successful adherence to these policies.

### **Certification Renewals**

The Pennsylvania State Police Criminal History Report, the Pennsylvania Department of Human Services Certification, and the FBI Criminal History Report must be renewed every five (5) years. A Volunteer Disclosure Statement Application Form must be signed by applicable Church Personnel every five (5) years. Volunteers who are current residents of PA (but have not been residents for the entire 10 years prior) need only obtain an FBI report once at any time since establishing residency in PA and, thereafter, complete a Volunteer Request for Waiver Form every five (5) years.

### **Continuing Compliance Obligations**

All Church Personnel must notify their employer or administrator in writing within 72 hours after an arrest or conviction for a Disqualifying Offense (as listed on pages 8 and 9) or notification of listing as a perpetrator of child abuse in the Pennsylvania statewide database.

The employer or administrator who is responsible for hiring or the approval of volunteers must demand that an employee or volunteer produce new Background Checks if the employer or administrator has a reasonable belief that the employee or volunteer has been arrested for or convicted of a crime that would require disqualification from employment or approval as a volunteer or that the employee or volunteer has been named as the subject of an indicated or founded report of child abuse.

### **Responsibility for Criminal Background Check Costs**

All prospective paid Church Personnel (employees) are responsible for the cost of obtaining required Background Checks. Background Check renewal costs for paid Church Personnel shall be the responsibility of the parish or diocesan office. Schools may, as a part of its personnel policies, stipulate that employees are responsible for such renewal costs. The parish, school, or applicable diocesan office shall pay the cost for obtaining required Background Checks for all volunteers.

### **Transfer of Background Checks**

For all Church Personnel other than volunteers: Background Checks may be transferred to another entity of the Diocese during the length of time such Background Checks are current. Background Checks from a non-diocesan entity cannot be transferred.

For all volunteers: Any volunteer who obtained their Background Checks within the previous 5 years (60 months) may transfer the Background Checks from non-diocesan entities.

## **Grounds for Denying Employment**

- **Disqualifying Offenses**

Current and/or Prospective Church Personnel shall not be hired, approved for service as a volunteer, or continue employment or volunteer service where the criminal Background Checks disclose a conviction of a "Disqualifying Offense" as listed below:

- ♦ An offense under one or more of the following provisions of Title 18 of the Pennsylvania Consolidated Statutes or equivalent crime in another state, territory, commonwealth or foreign nation:
  - Chapter 25 (relating to criminal homicide).
  - Section 2702 (relating to aggravated assault).
  - Section 2709 (relating to stalking).
  - Section 2901 (relating to kidnapping).
  - Section 2902 (relating to unlawful restraint).
  - Section 3121 (relating to rape).
  - Section 3122.1 (relating to statutory sexual assault).
  - Section 3123 (relating to involuntary deviate sexual intercourse).
  - Section 3124.1 (relating to sexual assault).
  - Section 3125 (relating to aggravated indecent assault).
  - Section 3126 (relating to indecent assault).
  - Section 3127 (relating to indecent exposure).
  - Section 4302 (relating to incest).
  - Section 4303 (relating to concealing death of child).
  - Section 4304 (relating to endangering welfare of children).
  - Section 4305 (relating to dealing in infant children).
  - Section 5902(b) (relating to prostitution and related offenses).
  - Section 5903(c) or (d) (relating to obscene and other sexual materials and performances).
  - Section 6301 (relating to corruption of minors).
  - Section 6312 (relating to sexual abuse of children), or an equivalent crime under Federal law or the law of another state.
- ♦ An offense designated as a felony under the Act of April 14, 1972 (P.L. 233, No. 64) known as "The Controlled Substance, Drug Device and Cosmetic Act." committed within the past five (5) years.
- ♦ Being named in a statewide database as a perpetrator of a founded report of child abuse.

- **Procedure When Volunteer Approval is Questionable**

When there are any questions or concerns regarding whether or not the results of a criminal Background Check poses a threat to children, the procedures set forth in **Appendix E** will be followed. In light of the USCCB *Charter for the Protection of Children and Young People* as well as the accompanying Essential Norms, any question or concern regarding whether a conviction poses a threat to children will be resolved in favor of protecting children.

- ♦ When there are questions regarding whether or not a criminal conviction poses a threat to children, the individual concerned must not begin his/her ministry until the matter can be resolved.
- ♦ Under no circumstances should anyone on the staff of the parish provide legal counsel on any matter relating to the implementation of this policy. All questions should be referred to the diocesan Director of the Office for the Protection of Children and Youth.

- **Failure to Comply With Policy Grounds for Dismissal**

Failure to comply with these policies by Church Personnel shall be grounds for dismissal of any employee and shall preclude a volunteer from engaging in Church activity of any kind that involves possible contact with children.

Only the diocesan bishop can determine suitability to hold ecclesiastical office. Accordingly, if a person who holds ecclesiastical office fails to comply with these policies, the general secretary or his designee will handle the matter in accord with universal Church law and the policies of the Diocese.

### **Independent Contractors**

Independent contractors, such as a janitorial service or food service company, who have direct access to children on parish, school or diocesan property or through parish, school or diocesan-related programs, are to verify that their employees have obtained all necessary Background Checks and are required to submit an *Affidavit of Compliance With Required State and Federal Criminal Background Checks* as set forth on **Appendix G**.

**APPENDIX A**  
**Background Checks by Ministry**  
**(includes the equivalent of these positions)**

1	Altar Server - Adult	33	Fund Raising Worker/Volunteer (e.g. bingo, festival, fish fry, etc.
2	Athletic Coach/Volunteer - School/CYO	34	Housekeeper/Cook
3	Athletic Trainer	35	Janitor/Maintenance Worker
4	Bereavement Team Coordinator/Volunteer	36	Lector/Reader
5	Bus Driver	37	Liturgical Art and Environment Coordinator/Volunteer
6	Business Manager/Bookkeeper	38	Organist/Instrumentalist
7	Cafeteria Worker	39	Outreach Coordinator/Volunteer
8	Campus Minister	40	Parish Advocate - Persons with Disabilities
9	Cantor	41	Parish Advocate - Tribunal
10	Catechetical Administrator	42	Parish Employee
11	Catechist	43	Parish Finance Council Member
12	Catechist Aide	44	Parish Nurse
13	Catechumenate Director	45	Parish Safe Environment Coordinator
14	Catholic Committee on Scouting Leader/Volunteer	46	Parish Pastoral Council Member
15	Chaperone	47	Parish Social Minister
16	Child Care Giver (e.g. cry room, pre/after school program, babysitter, etc.)	48	Parish Wedding Coordinator
17	Choir Director - Vocal/Bell	49	Pastoral Associate/Minister
18	Choir Member - Vocal/Bell	50	Pastoral Health Care Minister
19	Coordinator of Evangelization	51	Playground Monitor
20	Coordinator of Liturgy	52	Preschool Employee
21	Deacon - Permanent/Transitional	53	Preschool Volunteer
22	Diocesan Bishop	54	Refugee Sponsorship Coordinator/Volunteer
23	Diocesan Priest Incardinated in the Diocese and On Assignment or Retired in the Diocese	55	Religious Men and Women On Assignment in the Diocese
24	Diocesan Priest Not Incardinated in the Diocese and On Assignment or In Residence in the Diocese	56	Respect Life Coordinator/Legislative Advocate
25	Diocesan Employee	57	Sacristan
26	Director of Music Ministry	58	Secretary - Parish/Religious Education/School/Youth Ministry
27	Elderly Outreach Coordinator/Volunteer	59	Seminarian
28	Elementary/Secondary School Board Member	60	Trainer - Youth Altar Server and/or Lector
29	Elementary/Secondary School Employee	61	Usher/Greeter/Minister of Hospitality
30	Elementary/Secondary School Volunteer	62	Youth Minister
31	Extraordinary Minister of Holy Communion	63	Youth Ministry Volunteer
32	Family Life Minister/Volunteer		

## APPENDIX B

### Volunteer Disclosure Statement Application Form

#### DIOCESE OF PITTSBURGH DISCLOSURE STATEMENT APPLICATION FOR VOLUNTEERS

**Required by the Child Protective Service Law  
23 Pa. C.S. Section 6344.2  
(relating to volunteers having contact with children)**

I swear/affirm that I am seeking a volunteer position and **AM NOT** required to obtain a background check through the Federal Bureau of Investigation, as:

- the position I am applying for is unpaid; **and**
- I have been a resident of Pennsylvania during the entirety of the previous ten-year period.

I swear/affirm that I have **NEVER** been named as a perpetrator of a founded report of child abuse within the past five (5) years as defined by the Child Protective Services Law.

I swear/affirm that I have **NEVER** been convicted of any of the following crimes under Title 18 of the Pennsylvania consolidated statutes or of offenses similar in nature to those crimes under the laws or former laws of the United States or one of its territories or possessions, another state, the District of Columbia, the Commonwealth of Puerto Rico or a foreign nation, or under a former law of this Commonwealth:

- Chapter 25 (relating to criminal homicide)
- Section 2702 (relating to aggravated assault)
- Section 2709 (relating to stalking)
- Section 2901 (relating to kidnapping)
- Section 2902 (relating to unlawful restraint)
- Section 3121 (relating to rape)
- Section 3122.1 (relating to statutory sexual assault)
- Section 3123 (relating to involuntary deviate sexual intercourse)
- Section 3124.1 (relating to sexual assault)
- Section 3125 (relating to aggravated indecent assault)
- Section 3126 (relating to indecent assault)
- Section 3127 (relating to indecent exposure)
- Section 4302 (relating to incest)
- Section 4303 (relating to concealing death of child)
- Section 4304 (relating to endangering welfare of children)
- Section 4305 (relating to dealing in infant children)
- Section 5902(b) (relating to prostitution and related offenses)
- Section 5903(c) or (d) (relating to obscene and other sexual material and performances)
- Section 6301 (relating to corruption of minors)
- Section 6312 (relating to sexual abuse of children), or an equivalent crime under Federal law or the law of another state.

I have not been convicted of a felony offense under Act 64-1972 (relating to the controlled substance, drug device and cosmetic act) committed within the past five years.

I understand that I shall not be approved for service if I am named as a perpetrator of a founded report of child abuse or have been convicted of any of the crimes listed above or of offenses similar in nature to those crimes under the laws or former laws of the United States or one of its territories or possessions, another state, the District of Columbia, the Commonwealth of Puerto Rico or a foreign nation, or under a former law of this Commonwealth.

I understand that if I am arrested for or convicted of an offense that would constitute grounds for denying participation in a program, activity or service under the Child Protective Services Law as listed above, or am named as perpetrator in a founded or indicated report, I must provide the administrator or designee with written notice no later than 72 hours after the arrest, conviction or notification that I have been listed as a perpetrator in the Statewide database.

I understand that if the person responsible for employment decisions or the administrator of a program, activity or service has a reasonable belief that I was arrested or convicted for an offense that would constitute grounds for denying employment or participation in a program, activity or service under the Child Protective Services Law, or was named as perpetrator in a founded or indicated report, or I have provided notice as required under this section, the person responsible for employment decisions or administrator of a program, activity or service shall immediately require me to submit current background checks obtained through the Department of Human Services, the Pennsylvania State Police, and the Federal Bureau of Investigation. The cost of background checks shall be borne by the employing entity or program, activity or service.

I understand that if I willfully fail to disclose information required above, I commit a misdemeanor of the third degree and shall be subject to discipline up to and including denial of a volunteer position.

I understand that the person responsible for employment decisions or the administrator of a program, activity or service is required to maintain a copy of my background checks.

**I hereby swear/affirm that the information as set forth above is true and correct. I understand that false swearing is a misdemeanor pursuant to Section 4903 of the Crimes Code.**

\_\_\_\_\_  
Printed Name

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Witness Printed Name

\_\_\_\_\_  
Witness Signature

\_\_\_\_\_  
Date



## APPENDIX C

### Disclosure Statement Application for Minor Employees Form

#### DIOCESE OF PITTSBURGH DISCLOSURE STATEMENT APPLICATION FOR MINOR EMPLOYEES

**Required by the Child Protective Service Law  
23 Pa. C.S. Section 6344.2  
(relating to minor employees having contact with children)**

I swear/affirm that I am seeking a paid position and **AM NOT** required to obtain a certification through the Federal Bureau of Investigation, as:

- I am between 14 and 17 years of age; **and**
- I have been a resident of Pennsylvania during the entirety of the previous ten-year period or, if not a resident of Pennsylvania during the entirety of the previous ten-year period, have received a FBI Fingerprint Check at any time since establishing residency in Pennsylvania and have attached a copy of the certification to the employer.

I swear/affirm that I have **NEVER** been named as a perpetrator of a founded report of child abuse within the past five (5) years as defined by the Child Protective Services Law.

I swear/affirm that I have **NEVER** been convicted of any of the following crimes under Title 18 of the Pennsylvania consolidated statutes or of offenses similar in nature to those crimes under the laws or former laws of the United States or one of its territories or possessions, another state, the District of Columbia, the Commonwealth of Puerto Rico or a foreign nation, or under a former law of this Commonwealth:

- Chapter 25 (relating to criminal homicide)
- Section 2702 (relating to aggravated assault)
- Section 2709 (relating to stalking)
- Section 2901 (relating to kidnapping)
- Section 2902 (relating to unlawful restraint)
- Section 3121 (relating to rape)
- Section 3122.1 (relating to statutory sexual assault)
- Section 3123 (relating to involuntary deviate sexual intercourse)
- Section 3124.1 (relating to sexual assault)
- Section 3125 (relating to aggravated indecent assault)
- Section 3126 (relating to indecent assault)
- Section 3127 (relating to indecent exposure)
- Section 4302 (relating to incest)
- Section 4303 (relating to concealing death of child)
- Section 4304 (relating to endangering welfare of children)
- Section 4305 (relating to dealing in infant children)

- Section 5902(b) (relating to prostitution and related offenses)
- Section 5903(c) or (d) (relating to obscene and other sexual material and performances)
- Section 6301 (relating to corruption of minors)
- Section 6312 (relating to sexual abuse of children), or an equivalent crime under Federal law or the law of another state.

I have not been convicted of a felony offense under Act 64-1972 (relating to the controlled substance, drug device and cosmetic act) committed within the past five years.

I understand that I shall not be approved for service if I am named as a perpetrator of a founded report of child abuse or have been convicted of any of the crimes listed above or of offenses similar in nature to those crimes under the laws or former laws of the United States or one of its territories or possessions, another state, the District of Columbia, the Commonwealth of Puerto Rico or a foreign nation, or under a former law of this Commonwealth.

I understand that if I am arrested for or convicted of an offense that would constitute grounds for denying participation in a program, activity or service under the Child Protective Services Law as listed above, or am named as perpetrator in a founded or indicated report, I must provide the administrator or designee with written notice no later than 72 hours after the arrest, conviction or notification that I have been listed as a perpetrator in the Statewide database.

I understand that if the person responsible for employment decisions or the administrator of a program, activity or service has a reasonable belief that I was arrested or convicted for an offense that would constitute grounds for denying employment or participation in a program, activity or service under the Child Protective Services Law, or was named as perpetrator in a founded or indicated report, or I have provided notice as required under this section, the person responsible for employment decisions or administrator of a program, activity or service shall immediately require me to submit current background checks obtained through the Department of Human Services, the Pennsylvania State Police, and the Federal Bureau of Investigation. The cost of background checks shall be borne by the employing entity or program, activity or service.

I understand that if I willfully fail to disclose information required above, I commit a misdemeanor of the third degree and shall be subject to discipline up to and including denial of a volunteer position.

I understand that the person responsible for employment decisions or the administrator of a program, activity or service is required to maintain a copy of my background checks.



**I hereby swear/affirm that the information as set forth above is true and correct. I understand that false swearing is a misdemeanor pursuant to Section 4903 of the Crimes Code.**

**Check one that applies:**

- ☐ I have been a resident of Pennsylvania during the entirety of the previous ten-year period.
- ☐ I have NOT been a resident of Pennsylvania during the entirety of the previous ten-year period but I have received a FBI Fingerprint Check since establishing residency in Pennsylvania and have attached a copy of the certification.

\_\_\_\_\_  
Printed Name

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Parent/Guardian Printed Name

\_\_\_\_\_  
Parent/Guardian Signature

\_\_\_\_\_  
Witness Printed Name

\_\_\_\_\_  
Witness Signature

\_\_\_\_\_  
Date

**APPENDIX D**  
**Individuals Required to Obtain**  
**Online Mandatory Reporter Training by Ministry**  
**(includes the equivalent of these positions)**

- Altar Server – Adult
- Athletic Coach/Volunteer
- Bus Driver
- Cafeteria Worker
- Catechetical Administrator
- Catechist
- Catechist Aide
- Catholic Committee on Scouting Leader/Volunteer
- Chaperone
- All Clergy and Religious
  - ◆ Deacon-Permanent/Transitional
  - ◆ Diocesan Bishops
  - ◆ Diocesan Priest Incardinated in the Diocese and on Assignment or Retired in the Diocese
  - ◆ Diocesan Priest not Incardinated in the Diocese, on Assignment or in Residence in the Diocese
  - ◆ Seminarians
  - ◆ Religious Men and Women on Assignment in the Diocese
- Childcare Giver (e.g. cry room, pre-/afterschool program, babysitter, etc.)
- Music Ministry Staff, Paid and Volunteer
- Parish Nurse
- Parish Safe Environment Coordinator
- Parish Social Minister
- Pastoral Associate/Minister
- Pastoral Healthcare Minister
- Playground Monitor
- Preschool Administrator/Aide
- Sacristan Trainer – Youth Altar Servers and/or Lectors
- School Employees
- School Volunteers
- Youth Ministry Volunteers

## APPENDIX E

### Process for Evaluating Records

- The Director of the diocesan office for the Protection of Children and Young People will review all records found and dates of occurrence as a result of Background Checks.
- If any information is incomplete or unclear, the Director will contact the firm that conducted the Background Check for clarification or rechecking of original sources.
- If the applicant's duties and extent of contact with children cannot be determined from reviewing the database application, the safe environment coordinator will be contacted.
- Any applicant whose background search reveals a conviction for any abuse of children (physical, sexual or mental) shall automatically receive a "rejected" status and be prohibited from employment or volunteering within the parishes or institutions that are part of or related to the Diocese of Pittsburgh.
- If the records found are of a more serious nature (i.e., driving under the influence, illegal use of a controlled substance, etc.) and the violation(s) are recent (within 5 years) or the individual has had more than one violation (regardless of time period), the matter will be presented to an Examination Board consisting of the Vicar for Canonical Services or his designee, a representative from the Legal Department, the Director of the Office for the Protection of Children and Young People, the Vicar for Clergy Personnel or his designee, a representative from the Secretariat for Evangelization and Catholic Education, the Secretary for Parish Life or his designee, and the Diocesan Assistance Coordinator. The Examination Board will determine whether the applicant should be given an "approved," "rejected" or "restricted" status. The pastor and safe environment coordinator will be notified of the board's decision. If the decision recommends/directs a "restricted" status, the employee or volunteer would have to agree in writing to the restriction and a copy shall be kept on file by the safe environment coordinator. (See **Appendix F** for the template for giving notice of a restriction.)
- If the records found are minor in nature (i.e., traffic violations) and unrelated to duties of the applicant, the applicant shall be given an "approved" status. In all instances, the safe environment coordinator should be informed of all records found and be responsible for informing the pastor.
- The pastor or program director may be more restrictive than the diocesan-assigned status (e.g., rejecting someone whom the diocese has restricted) but he/she cannot assign a status that is less restrictive than the diocesan-assigned status (e.g., restricting someone whom the diocese has rejected).
- In the event that a pastor or an applicant disagrees with the report of the records found or how the process for evaluating records was handled, he/she shall have the right to file a written appeal to the diocesan Office for Administrative Procedures within 30 days of being informed of the decision for resolution. The decision of the Office for Administrative Procedures is always final.

**APPENDIX F**  
**Letter Acknowledging Restriction in Ministry with Children**

PARISH LETTERHEAD

Date

Mr. /Ms. \_\_\_\_\_  
Address

Dear Name:

As you are aware from our previous discussion, a record was found in the background check completed as part of your application. The information found requires that your ministry in our parish as a \_\_\_\_\_ be restricted. This restriction does not prohibit you from all ministries in our parish; it only restricts you specifically from \_\_\_\_\_.

This decision has been made with careful thought and only after consultation with the Diocesan Office for the Protection of Children and Young People. Among the many responsibilities of my pastoral ministry is the safeguarding of children in our parish. I believe that I have no other option in this situation but to be extraordinarily cautious.

This restriction shall remain in force until further notice. You may be assured that this matter shall be kept in strict confidence by me. By your signature at the bottom of this letter you verify that you have been informed of this restriction and you agree to abide by it. Should you choose not to abide by the restriction, further ministry in the parish will be prohibited. I am grateful for your cooperation in this matter as we work for the benefit of all members of our parish family.

Sincerely yours in Christ,

Name

I, \_\_\_\_\_ (Print Name) \_\_\_\_\_, acknowledge to have received a copy of this correspondence.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

**APPENDIX G**  
**Affidavit of Compliance with Required**  
**State and Federal Criminal Background Checks**

\_\_\_\_\_  
Type or Print Name of Parish/School/Pre-School

\_\_\_\_\_  
Type or Print Street Address of Parish/School/Pre-School

\_\_\_\_\_  
Type or Print City, State, Zip Code of Parish/School/Pre-School

\*\*\*\*\*

COMMONWEALTH OF PENNSYLVANIA )

) SS:

COUNTY OF \_\_\_\_\_)

AFFIDAVIT OF COMPLIANCE WITH REQUIRED  
STATE AND FEDERAL CRIMINAL BACKGROUND CHECKS

The undersigned, being duly sworn according to law, does depose and state that the following is true and correct:

- I am a management level employee and duly authorized representative of the below named vendor of goods and/or services, or independent contractor, to the parish/school/pre-school named above.
- I have been duly authorized by my employer to execute this Affidavit on behalf of my employer and to bind my employer to the terms, conditions and requirements of this Affidavit.
- I acknowledge that my employer and I have been informed that as a condition of doing business, and continuing to do business, with the above named parish/school/pre-school, that I must complete background evaluations for all employees and other duly authorized representatives of my employer, who will in any way come into contact with children and young people of the parish/school/pre-school.

- The background evaluations to be completed, paid for, filed with the authorities, written responses obtained from the authorities and the originals or copies of such written responses to be retained in our files concerning the subject employees before any employee and other authorized representative of my employer are permitted to come into contact with children and young people of the parish/school/pre-school, shall consist of the following:
  - ♦ Pennsylvania State Police Criminal Report
  - ♦ Pennsylvania Department of Human Services Report (Child Abuse)
  - ♦ FBI Criminal History Report (Fingerprinting)
- I acknowledge and agree to immediately notify the above named parish/school/pre-school if the criminal report discloses a criminal record and/or the child abuse report discloses that an employee is listed in a report of child abuse. I also acknowledge and agree that we will not send the subject employee to the parish/school/pre-school.
- I acknowledge and agree that if the parish/school/pre-school requests copies of the criminal report and child abuse report on any or all of our employees, that we will provide copies upon receipt of such request.
- I acknowledge and agree that all criminal report and child abuse report checks on our employees will be not more than five (5) years old, if the same pre-date this Affidavit.
- I acknowledge that my employer and I have been informed that this is an ongoing responsibility, and that any new or additional personnel or other authorized representatives of my employer shall be subject to the same above referenced background evaluations.
- I acknowledge that my employer and I have been informed that failure to comply with these requirements may lead to a termination of my employer's business relationship with the parish/school/pre-school.
- In order to induce the parish/school/pre-school to continue our business relationship, I warrant and represent to the parish/school/pre-school that we intend to undertake all actions necessary to achieve immediate compliance with the above requirements, and that the parish/school/pre-school may rely upon this Affidavit and the warranties and representations set forth herein.

I have read the above and it is true and correct.

\_\_\_\_\_  
Signature of Management Level Employee of Vendor or Independent Contractor

\_\_\_\_\_  
Print Name of Person Signing

\_\_\_\_\_  
Name of Vendor of Goods and/or Services or Independent Contractor

\_\_\_\_\_  
Address of Vendor or Independent Contractor

\_\_\_\_\_  
Telephone Number of Vendor or Independent Contractor

Brief Description of Goods and/or Services Furnished by Vendor or  
Independent Contractor: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

SWORN TO and subscribed before me  
this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_\_.

\_\_\_\_\_ (SEAL) NOTARY PUBLIC

My Commission Expires: \_\_\_\_\_



**CATHOLIC DIOCESE OF PITTSBURGH**

111 Boulevard of the Allies  
Pittsburgh, PA 15222

©2017



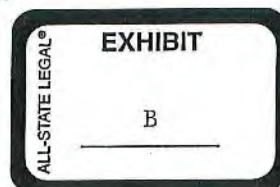


# **Code of Pastoral Conduct**

**Issued: August 2003**  
**Revised: June 2008 &  
August 2017**



**CATHOLIC DIOCESE OF  
PITTSBURGH**



This Code of Pastoral Conduct is based on a model dated March 17, 2003 and provided by the National Catholic Risk Retention Group, Inc. The Diocese of Pittsburgh expresses its sincere gratitude to the National Catholic Risk Retention Group, Inc. for its work in providing a model and its willingness to allow that model to be used as a basis for this Code.



To Clergy, Religious and Laity of the Diocese of Pittsburgh:

In one of Jesus' most important parables for those engaged in ministry within the Church, He spoke of himself as the Good Shepherd who would lay down his life for his flock. As we follow Him, we are all called to be good shepherds, who protect the lambs from predators. In order to do so we sometimes have to change our procedures and our assumptions.

This is the second revision and a significant expansion of the first Code of Pastoral Conduct that the Diocese of Pittsburgh promulgated in 2003 and updated in 2008. It set in writing and codified the standards and expectation for all those who act in the name of the Diocese of Pittsburgh.

It was first drafted as a direct response to the mandate given by the bishops of the United States in our Charter for the Protection of Children and Young People to publish clear standards of ministerial behavior for clergy and all other Church personnel. However, its scope is significantly broader than child sexual abuse. The Code of Pastoral Conduct sets boundaries for conduct with both adults and children, addresses issues such as workplace harassment and violations of confidentiality.

This is because, in the 14 years since it was first published, we have learned more about how to protect everyone – children, vulnerable adults and Church personnel – from situations that can lead to harm. This new edition addresses behavior that may be neither illegal nor sinful, but which is inappropriate for anyone working in the service of the Church. While it does not exhaust what is expected from those who care for others in the name of the Church, it is a succinct yet thorough statement of expected behavioral standards for all Church personnel.

This document applies to bishops, priests, deacons, religious and lay members of the Christian faithful who assist in providing pastoral care.

As Bishop of the Diocese of Pittsburgh, I am grateful for your service to the Church and for your willingness to protect all who are entrusted to the care of the Church. Your written acceptance of this document is testimony of your commitment to this effort. You are answering the call of Jesus to tend His lambs and protect them against any who would harm them.

I ask you to see this Code of Pastoral Conduct as a helpful instrument that will aid you in that duty, protecting both you and those you serve as you go about our shared mission of bringing the love of God to all in our care.

Grateful for our belief that “Nothing is Impossible with God,” I am

Your brother in Christ,

Most Reverend David A. Zubik

Bishop of Pittsburgh



**Code of Pastoral Conduct  
For Church Personnel  
Within the Diocese of Pittsburgh**

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\* For purposes of this *Code of Pastoral Conduct*, the term "Church personnel" includes any person who performs tasks for the Church under the auspices of the Diocese of Pittsburgh or one of its parishes. This includes bishops, priests, deacons, seminarians, those in consecrated life, lay employees, and contract employees who are employed by the Diocese of Pittsburgh or any of its parishes or schools, together with those persons who provide volunteer services to/for the Diocese of Pittsburgh or any parish or school within the Diocese.

## **I. Preamble**

All Church personnel are to conduct themselves in a manner that upholds Christian values and conduct. Church personnel, as referred to herein, are any persons who perform tasks for the Church under the auspices of the Diocese of Pittsburgh or one of its parishes or schools. This Code of Pastoral Conduct provides a set of standards for conduct either in providing or in supporting the pastoral care of the Christian faithful and all others. The code does not present an exhaustive list of expectations, standards, or requirements. Rather, this code accompanies the universal law of the Church, civil law, and diocesan policies. Church personnel are to be aware of and committed to all of these norms that govern pastoral conduct.

## **II. Responsibility**

Responsibility for adherence to the Code of Pastoral Conduct rests with the individual. Church personnel who disregard this Code of Pastoral Conduct will be subject to remedial action up to and possibly including dismissal. Corrective action may take various forms - from a verbal reproach to removal from the ministry - depending on the specific nature and circumstances of the offense and the extent of the harm. (See Appendix for Procedures)

## **III. Pastoral Standards**

The public and private conduct of Church personnel can inspire and motivate people, but it can also scandalize and undermine people's faith. Church personnel are, at all times, to be aware of the responsibilities that accompany their work. They are to know also that God's goodness and grace support them in their ministry.

Church personnel must first recognize that they are disciples of Jesus Christ and members of His Church. Therefore, in order to effectively serve others, Church personnel must first have an intimate relationship with Our Lord and they also need to ensure the stability of their own spiritual, physical, mental and emotional health.

### **1. Conduct for Pastoral Counseling and Spiritual Direction**

**Church personnel must respect boundaries in ministerial behavior, in particular with regard to pastoral counseling and spiritual direction.**

1.1 Church personnel are not to step beyond their competence in counseling situations and are to refer clients to other professionals when appropriate.

1.2 Church personnel are to consider carefully the possible consequences before entering into a counseling relationship with someone with whom they have a pre-existing relationship (i.e., employee, professional colleague, friend, or other pre-existing



relationship). [See Section 7.2.2]

1.3 Church personnel are not to record these sessions in any audio or video format.

1.4 Church personnel are never to engage in sexual intimacies with the persons they counsel. This includes consensual and nonconsensual contact, forced physical contact, and inappropriate sexual comments.

1.5 Church personnel assume the full burden of responsibility for establishing and maintaining clear, appropriate boundaries in all counseling and counseling-related relationships.

1.6 Physical contact of any kind (i.e., touching, hugging, holding) between Church personnel and the persons they counsel can be misconstrued and is to be avoided.

1.7 Sessions are to be conducted at appropriate times and in professionally appropriate settings where the counselor is visible to other people, such as an office that has an uncovered window.

1.7.1 No sessions are to be conducted in private living quarters.

1.7.2 Sessions are not to be held at places or times that would tend to cause confusion about the nature of the relationship for the person being counseled.

1.8 Church personnel providing pastoral counseling or spiritual direction are to maintain a log of the times and places of sessions with each person being counseled.

1.9 All counseling sessions are to have a fixed duration, with a parting of the ways immediately upon conclusion of the counseling session.

## **2. Confidentiality**

**Information disclosed to Church personnel during the course of pastoral counseling, advising, or spiritual direction is to be held in the strictest confidence possible.**

2.1 Information obtained in the course of individual or group sessions is to be confidential, except for compelling professional reasons or as required by law.

2.1.1 If there is clear and imminent danger to the client or to others, Church personnel may disclose only the information necessary to protect the parties affected and to prevent harm.

2.1.2 Before disclosure is made, if feasible, Church personnel are to inform the person being counseled about the disclosure and the potential consequences.

2.2 Church personnel are to discuss the nature of confidentiality and its limitations with each person in counseling.

2.3 Church personnel are to keep minimal records of the content of sessions.

2.4 Knowledge that arises from professional contact may be used in teaching, writing, homilies, or other public presentations only when effective measures are taken to absolutely safeguard both the individual's identity and the confidentiality of the disclosures.

2.5 While counseling a minor (i.e., anyone under the age of 18) in a formal setting, if Church personnel discover that there is a serious threat to the welfare of the minor and that communication of confidential information to a parent or legal guardian is essential to the child's health and well-being, Church personnel are to:

- Attempt to secure consent from the minor for the specific disclosure;
- Disclose only the information necessary to protect the health and well-being of the minor if consent is not given; and
- Consult with the appropriate Church authority, such as one's immediate supervisor, before disclosure.

*These obligations are independent of the confidentiality of the confessional. A priest can never disclose anything revealed in the Sacrament of Confession, not even with the penitent's permission. Further, all others who in any way (e.g., inadvertent overhearing) have information received through the confessional are obliged to secrecy. (Canon 983)*

### 3. Conduct With Children, Young People and Vulnerable Adults

**Church personnel working with children, young people and vulnerable adults are to maintain an open and trustworthy relationship between youth or vulnerable adults and adult supervisors.**

3.1 Church personnel are to be aware of their own and others' vulnerability when working alone with youth. Church personnel are to use a team approach to managing youth activities.

3.2 Physical contact with youth can be misconstrued and is to occur (a) only when completely nonsexual, (b) otherwise appropriate, and (c) in public. Some examples of **APPROPRIATE FORMS** of physical contact include, but are not limited to, the following:

- Shoulder to shoulder hugs
- Pats on the shoulder or back
- Handshakes
- "High-fives" and hand slapping
- Verbal praise

- Holding hands while walking with small children
- Sitting beside small children
- Holding hands during prayer
- Pats on the head when culturally appropriate

Examples of **INAPPROPRIATE FORMS** of physical contact not to be used, include but are not limited to the following:

- Kisses on the mouth and inappropriate or lengthy hugs or embraces
- Holding minors, above the approximate age of 5, on one's lap
- Touching buttocks, genital areas, or breasts and touching knees, thighs or legs as a sign of affection.
- Showing physical displays of affection in isolated areas of the premises such as bedrooms, closets, employee only areas, or other private-rooms.
- Sleeping in bed with a minor, youth or vulnerable adult.
- Wrestling with minors, youth or vulnerable adults except for legitimate sports coaching, in which case another adult should be present.
- Tickling and piggyback rides.
- Any type of massage given by an adult to a minor, youth or vulnerable adult.
- Any display of unwanted affection towards a minor, youth or vulnerable adult.
- Actions that include compliments relating to sexual attractiveness or sexual development.
- Students or vulnerable adults should only receive assistance with their attire ( e.g. buttons, ties, shirts ) if they are physically unable to adjust it themselves and when another adult is present as a witness.

3.3 There must be clear social boundaries between adults who serve the Church and minors or vulnerable adults for whom they have professional or volunteer responsibility.

3.4 **The Rule of Two:** Personnel must be aware of their own vulnerability to accusation when working alone with minors and vulnerable adults. The "Rule of Two" protects both Church personnel and those they care for: Any time that an employee or volunteer is acting as an agent of the Church in the presence of minors or vulnerable adults, there must always be another responsible adult within eyesight of their interactions. At least two adults must be present for any activity that a parish, school or diocesan institution sponsors for minors, and the number of adults must rise with the number of minors. The only exceptions to this rule are (1) when a priest hears the Sacrament of Confession and (2) during regular diocesan school classes conducted on the grounds of a parish, Catholic school or other diocesan institution.



3.4.1 Meetings with youth should take place in appropriate areas of church or school property, such as an office, social hall or youth meeting room, that is visible to other people.

3.4.2 Meetings between Church personnel members and youths off-site must be for an organized group activity, held in a public area, with at least one other adult present and for which parents have given written permission.

3.4.3 When meeting one-on-one with youth, Church personnel are to do so in a place that is visible to others, and must keep a desk, table or at least three feet of space between themselves and the young person.

3.4.4 Access to school sports locker rooms, theater dressing rooms or other places where minors may be in a state of undress is limited to coaches, athletic directors, trainers, medical personnel, theater directors, designated costume supervisors and cleaning crew. A list must be kept of those authorized persons. Other school staff members and parents are barred from those areas while they are in active use. **Under no circumstances** is anyone allowed to take a photo or video in areas where minors or adults may be changing clothes.

3.5 Meetings with unchaperoned youth or vulnerable adults in private living quarters is prohibited.

3.6 Church personnel should limit their contact with minors to content on a group social media page/account that (1) has been approved by his/her supervisor and (2) has multiple Church personnel as administrators and monitors. No private communication should occur through social media.

3.6.1 Correspondence should be directed to a youth's parents/guardian. It is not appropriate to engage youth via phone, text or social media.

3.6.2 Any group e-mails to minors should be (1) exclusively work-related and (2) sent via "blind copy", so that e-mail addresses are not distributed among the group without permission.

3.7 Church personnel are to abstain from (a) the use of alcohol when working with youth or vulnerable adults, and (b) the possession or use of illegal drugs at all times.

3.8 The possession or use of firearms when working with minors or vulnerable adults is prohibited except in the case of a federal, state or local law enforcement officer in good standing who is legally carrying a weapon related to his/her job.

3.9 Church personnel are not to share private, overnight accommodations with individual young people. This includes, but is not limited to, accommodations in any Church owned facility, private residence, hotel room, or any other place where there is no other adult supervision present.

3.10 In rare, emergency situations, when accommodation is necessary for the health and wellbeing of the youth, Church personnel are to take extraordinary care to protect all parties from the appearance of impropriety and from all risk of harm. A team approach to managing emergency situations is to be used.

#### **4. Sexual Conduct**

**Church personnel are not to exploit the trust placed in them by the faith community for sexual gain or intimacy.**

4.1 Church personnel who are committed to a celibate lifestyle are called to be an example of celibate chastity in all relationships at all times.

4.2 Church personnel who provide pastoral counseling or spiritual direction services are to avoid developing inappropriately intimate relationships with minors, other Church personnel, or parishioners. Church personnel are to behave in a professional manner at all times.

4.3 Church personnel should not seek emotional support from parishioners, subordinate employees, or persons to whom they give spiritual guidance; instead, they should turn to other networks within the diocese.

4.4 No Church personnel may exploit another person for sexual purposes. This also includes the viewing of pornography.

4.5 Viewing or possessing child pornography is a crime under federal law; allegations regarding this type of behavior will be reported immediately to the proper civil authorities and to the appropriate person in charge (i.e., pastor, principal or supervisor).

4.6 Allegations of sexual abuse involving a minor are to be taken seriously and reported first to the proper civil authorities (ChildLine: 1-800-932-0313 or [www.compass.stat.pa.us/cwis](http://www.compass.stat.pa.us/cwis)) and then to the appropriate person in charge (i.e., pastor, principal or supervisor).

4.7 Allegations of sexual misconduct (i.e., sexual abuse, sexual exploitation or sexual harassment) involving adults are to be taken seriously and are to be reported to the appropriate person in charge (i.e., pastor, principal or supervisor), who may also report the allegation to the proper civil authority.

4.8 Church personnel are expected to know the obligations of the Child Protective Services Law and the reporting requirements that are mandated by it. Additionally, the policies of the Diocese regarding sexual misconduct and sexual abuse are to be obeyed, to protect the rights of all involved.

4.9 Church personnel are to review and know the contents of the child abuse regulations and reporting requirements for the state of Pennsylvania and are to follow those mandates. (*Reference reporting of Child Protective Services Law of Pennsylvania*)



## **5. Harassment**

**Church personnel are not to engage in physical, psychological, written, or verbal harassment of staff, volunteers, or parishioners and are not to tolerate such harassment by other Church staff or volunteers.**

5.1 Church personnel are to maintain a professional work environment that is free from physical, psychological, written, electronic, or verbal intimidation or harassment.

5.2 Harassment encompasses a broad range of physical, written, or verbal behavior, including, without limitation, the following:

- Physical or mental abuse;
- Racial insults;
- Derogatory ethnic slurs;
- Unwelcome sexual advances or touching;
- Sexual comments or sexual jokes;
- Requests for sexual favors used as a condition of employment, or to affect other personnel decisions, such as promotion or compensation;
- Display of offensive materials.
- Defamatory gossip or otherwise maligning an individual to other employees, except for formally reporting a serious concern to a supervisor or to civil authorities.
- Inappropriate social media postings.

5.3 Harassment can be a single severe incident or a persistent pattern of behavior where the purpose or the effect is to create a hostile, offensive, or intimidating work environment.

5.4 Allegations of harassment are to be taken seriously and reported immediately to the appropriate Church authority such as the pastor, principal, catechetical administrator, or the Vicar for Clergy, Vicar for Canonical Services, or the Superintendent of Catholic Schools.

Diocesan policies are to be followed to protect the rights of all involved.

## **6. Records and Information**

**Confidentiality is to be maintained in creating, storing, accessing, transferring, and disposing of Church records.**

6.1 Sacramental records are to be regarded as confidential. When compiling and publishing statistical information from these records, great care is to be taken to preserve the anonymity of individuals.

6.2 Access to sacramental records is restricted for 100 years from the date of the creation of the record. After 100 years, access to the information in the sacramental record (but not the record itself) can only be provided in accord with diocesan policy.

6.2.1 Information regarding adoption and legitimacy remains confidential, regardless of age.

6.2.2 Only Church personnel who are authorized to access the records and supervise their use are to handle requests for more recent records.

6.3 Parish financial records are confidential. The financial information is made available to the Parish Finance Council and, in summary form, to the Parish on a yearly basis. The Diocesan Financial Policies are to be observed. Contact the Diocesan Office for Civil Legal Services upon receipt of any request for release of financial records.

6.4 Individual contribution records are to be regarded as private and to be maintained in strictest confidence.

## **7. Conflicts of Interest**

**Church personnel are to avoid situations that might present a conflict of interest. Even the appearance of a conflict of interest can call integrity and professional conduct into question.**

7.1 Church personnel are to disclose to the appropriate Church authority (such as one's immediate supervisor) all relevant factors that potentially could create a conflict of interest.

7.2 Church personnel are to inform all parties when a real or potential conflict of interest arises. Resolution of the issues is to protect the person receiving ministry services.

7.2.1 No Church personnel is to take advantage of anyone to whom they are providing services in order to further their personal, political, or business interests.

7.2.2 Church personnel are not to provide counseling services to anyone with whom they have a business, professional, or social relationship. When this is unavoidable, the client is to be protected. The counselor is to establish and maintain clear, appropriate boundaries.

7.2.3 When providing pastoral counseling or spiritual direction to two or more people who have a pre-existing personal or business relationship, Church personnel are to:

- Clarify with all parties the nature of each relationship,
- Anticipate any conflict of interest,
- Take appropriate actions to eliminate the conflict, and
- Obtain from all parties written consent to continue services.

7.3 Conflicts of interest may also arise when Church personnel's independent judgment is impaired by:

- Prior dealings,
- Becoming personally involved, or
- Becoming an advocate for one (person) against another.



In these circumstances, Church personnel are to advise the parties that he or she can no longer provide services and refer them to another competent individual qualified to provide assistance.

## **8. Reporting Misconduct**

**Church personnel have a duty to report their own ethical or professional misconduct and the misconduct of others.**

8.1 Church personnel are to hold each other accountable for maintaining the highest ethical and professional standards. When there is an indication of illegal actions by Church personnel, Church personnel are to notify the proper civil authorities immediately and the Diocesan Office for Civil Legal Services.

8.2 When an uncertainty exists about whether a situation or course of conduct violates this Code of Pastoral Conduct or other religious, moral, or ethical principles, Church personnel are to consult with the appropriate Church authority (such as one's immediate supervisor).

8.3 When it appears that the conduct of Church personnel is in violation of this Code of Pastoral Conduct or other religious, moral, or ethical principles, such conduct shall be reported to the appropriate Church authority, such as one's immediate supervisor. If the immediate supervisor has no direct superior at that location, it shall be reported to the Diocesan Legal Office.

8.4 Allegations of sexual abuse involving a minor, even if uncertain, are to be taken seriously and reported first to the proper civil authorities (Childline: 1-800-932-0313 or [www.compass.stat.pa.us/cwis](http://www.compass.stat.pa.us/cwis)) and then to the appropriate person in charge (i.e., pastor, principal or supervisor).

8.5 The obligation of Church personnel to report client misconduct is subject to the duty of confidentiality. However, any agreement or duty to maintain confidentiality is to yield to the need to report misconduct that threatens the safety, health, or well-being of any of the persons involved except as provided for in Section 2.5.

## **9. Administration**

**In the recognition of the dignity of the human person, employers and supervisors are to treat Church personnel with justice, dignity and respect in the day-to-day administrative operations of their ministries.**

9.1 Personnel and other administrative decisions made by Church personnel are to meet civil and canon law obligations and also reflect Catholic social teachings and this Code of Pastoral Conduct.

9.2 Church personnel are not to use their position to exercise unreasonable or inappropriate power and authority.



## **10. Church Personnel Well-Being**

**Church personnel have a duty to be responsible for their own spiritual, physical, mental and emotional health.**

10.1 Church personnel are to be aware of warning signs that indicate potential problems with their own spiritual, physical, mental, and/or emotional health.

10.2 Church personnel are to seek help immediately whenever they notice behavioral or emotional warning signs in their own professional and/or personal lives.

10.3 Catholic Church personnel are to address their own spiritual needs by regular participation in the sacramental life of the Church through frequent reception of the Eucharist and the sacrament of Confession or Reconciliation. They also should participate in activities of spiritual development such as times of recollection and retreat, spiritual direction, and the like.

## **APPENDIX**

### ***Procedural Guidelines for Violation of the Code of Pastoral Conduct***

A. When the immediate supervisor of a Church personnel employee or volunteer receives information that an employee or volunteer's conduct constitutes an alleged violation of the Code of Pastoral Conduct, the immediate supervisor must immediately inform the proper ecclesiastical authority (for example, in a parish this would be the pastor). Any alleged or suspected child abuse must be immediately reported to ChildLine (1-800-932-0313 or [www.compass.state.pa.us/cwis](http://www.compass.state.pa.us/cwis)) and then to the Office of the Diocesan Assistance Coordinator.

B. If the pastor commits an alleged violation of the Code of Pastoral Conduct, is complicit in it, or is involved in any way, the matter will be handled by the Vicar for Clergy in accord with the universal law of the Church and the policies of the Diocese of Pittsburgh.

C. Upon receipt of information regarding a violation of the Code of Pastoral Conduct, the proper ecclesiastical authority will consult with the Diocesan Legal Office, which will then coordinate the appropriate response and investigation.

D. If the person harmed by the alleged violation or the person accused believes that the procedures followed or the facts gathered in the investigation, which resulted in a determination, were faulty or incomplete, he or she may appeal the determination by utilizing the due process procedures of the Diocese of Pittsburgh, which are administered by the Office for Administrative Procedures.

## CATHOLIC DIOCESE OF PITTSBURGH

### Acknowledgement of Receipt of the Code of Pastoral Conduct

*In accord with my role as Church personnel, and in witness to the Gospel of Jesus Christ, I will conduct myself with integrity, acting in a manner that is consistent with the discipline and teachings of the Catholic Church. I will guide my behavior by civil and canon law, by the policies of the Diocese of Pittsburgh and by the Code of Pastoral Conduct by...*

1. Respecting the rights of each person and advancing his or her welfare during the course of counseling, advising or spiritual direction.
2. Holding in the strictest confidence information disclosed during the course of counseling, advising or spiritual direction.
3. Maintaining an open and trustworthy relationship when working with youth, free from inappropriate behavior that would put them at risk.
4. Honoring the trust placed in Church personnel by not exploiting others for sexual gain or intimacy.
5. Providing a professional work environment that is free from physical, psychological, written or verbal intimidation or harassment.
6. Maintaining confidentiality in creating, storing, accessing, transferring and disposing of Church records.
7. Avoiding situations that might present a conflict of interest.
8. Reporting to proper authorities my own ethical or professional misconduct and the misconduct of others.
9. Treating Church personnel justly in the day-to-day operations of work and ministry.
10. Being responsible for my own spiritual, physical, mental, and emotional health.

**I HAVE CAREFULLY READ, UNDERSTAND, AND HEREBY COMMIT TO CONDUCTING MYSELF AS A PRIEST, PARISH ADMINISTRATOR, DEACON, SEMINARIAN, CHURCH EMPLOYEE OR VOLUNTEER IN ACCORD WITH THE DIOCESAN CODE OF PASTORAL CONDUCT.**

\_\_\_\_\_  
(Name)

\_\_\_\_\_  
(Parish, School, Office or Program)

\_\_\_\_\_  
(Position)

\_\_\_\_\_  
(Date)

**RETURN ONE SIGNED ORIGINAL TO THE PARISH OR DIOCESE  
AND KEEP THE OTHER COPY.**



## CATHOLIC DIOCESE OF PITTSBURGH

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\_\_\_\_\_  
(Name)

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# Policy: For Clergy Sexual Misconduct

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**Updated:** April 2014



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**EXHIBIT**

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## Clergy Sexual Misconduct

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The teaching of the Church, particularly her moral teachings rooted in Scripture and Tradition, serve as the basis for this policy. This teaching recognizes the dignity of every human person.

Because of our desire to protect the rights and dignity of every person in the Diocese of Pittsburgh entrusted to the care of a priest, **most especially the safety and wellbeing of children**, the following procedure will be followed whenever an allegation of clergy sexual misconduct is reported to the Diocese.

This policy is intended to complement and at the same time be in compliance with both the *Code of Canon Law*, the *Motu Proprio Normae de Gravioribus Delictis Congregationi Pro Doctrina Fidei Reservatis* and *Sacramentorum sanctitatis tutela* from the Congregation for the Doctrine of the Faith. It is also in conformity with 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, Deacons or Other Church Personnel* established by the United States Conference of Catholic Bishops.

The following principles guide the policy and its application:

- **Children come first.** The safety of anyone entrusted to the care of a priest, especially children, is the first priority in any pastoral assignment.
- **Concern for the victims.** We are always concerned about victims who have suffered abuse and their families. The Diocese offers pastoral and spiritual support to victims and their families as well as psychological counseling.
- **All allegations reported.** All allegations of sexual abuse of minors are turned over to the proper civil authorities.
- **Suitability for parochial ministry.** No cleric against whom there is an admitted or established allegation of sexual misconduct with a minor may serve in any ministry. It is the role of the Church alone to determine the suitability of a cleric for ministry.

This policy will be reviewed every two years to ensure its effectiveness.

In an attempt to review the serious matter of clergy sexual misconduct and how the Church addresses it, this diocesan policy is presented under two aspects: 1) The Pastoral Response and 2) The Administrative Process.

## **I. The Pastoral Response**

The *Policy on Clergy Sexual Misconduct of the Diocese of Pittsburgh* is concerned with allegations that a cleric (a priest or a deacon) has engaged in either sexual misconduct with a minor<sup>1</sup>, a vulnerable adult<sup>2</sup>, or nonconsensual sexual misconduct with an adult<sup>3</sup>.

Allegations of consensual sexual misconduct by clergy will be addressed by the Vicar for Clergy. Recommendations for appropriate spiritual and/or psychological assistance will be made as needed.

The goal of the Diocese in this policy is to respond to allegations in a way that is pastorally and canonically effective in application. The prompt response of the Diocese to complaints of sexual misconduct by clergy will include among other steps:

- A. An examination by the Vicar for Clergy and the Diocesan Assistance Coordinator of the content of the allegation in order to begin the determination of its credibility as regarding the suitability of the cleric for any ministry (cf. Administrative Process);
- B. All allegations of sexual misconduct against minors will be turned over to proper civil authorities; in addition, the diocese encourages and supports the complainants to report the matter in question to the proper civil authorities;
- C. Designated diocesan officials – usually the Vicar for Clergy and the Diocesan Assistance Coordinator – will interview the person who made the allegation, and/or the alleged victim and where appropriate, that person's parents, as well as the cleric against whom the allegation was made;
- D. In addition to turning the allegation over to proper civil authorities, actions which may also be taken as a result of these interviews may include: (1) immediate removal of the cleric from his diocesan assignment; (2) a complete medical and psychological assessment; and/ or (3) ongoing treatment; (4) and an assessment of the allegation and fitness for ministry by the Clergy Task Force and the Independent Review Board;
- E. Allegations cannot be received in confidence given the obligation and/or need to report this information to proper civil authorities;
- F. Assistance to the complainant and his or her family by offering pastoral and spiritual support and psychological counseling as needed;
- G. Recognition of the civil and canonical rights of all involved;

- H. Assistance to parishes or communities affected by the allegations through the help of a Pastoral Support Team, which will provide appropriate spiritual and psychological help;
- I. Availability of the Diocesan Assistance Coordinator to assure that appropriate assistance continues to be made available by the Diocese.

### ***Footnotes***

<sup>1</sup>Sexual misconduct with a minor (an individual under the age of 18) includes sexual molestation or sexual exploitation of a minor, viewing of child pornography, and other behavior by which an adult uses a minor as an object of sexual gratification.

In Church law, the transgressions in question relate to obligations arising from divine commands regarding human sexual interaction as conveyed to us by the sixth commandment of the Decalogue. Thus, the norm to be considered in assessing an allegation of sexual abuse of a minor is whether conduct or interaction with a minor qualifies as an external, objectively grave violation of the sixth commandment (USCCB, *Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State*, 1995, p.6). A canonical offense against the sixth commandment of the Decalogue (CIC, c. 1395 §2; CCEO §1) need not be a complete act of intercourse. Nor, to be objectively grave, does an act need to involve force, physical contact, or a discernible harmful outcome. Moreover, "imputability [moral responsibility] for a canonical offense is presumed upon external violations...unless it is otherwise apparent" (CIC, c. 1321 §3; CCEO, c. 1414 §2); cf. CIC, canons 1322-27, and CCEO, canons 1413, 1415, and 1416.

<sup>2</sup>A person 18 years or older whose ability to perform the normal activities of daily living or to provide for his or her own care or protection is impaired due to mental, emotional, physical, development disability, brain damage or the infirmities of aging.

<sup>3</sup>In addition to rape, "non-consensual sexual misconduct" also includes any breach of professional trust which has as its intent sexual contact. This would include sexual activity with a parish employee or an individual with whom the cleric is providing spiritual direction, counseling or ministry.

## **II. The Administrative Process**

### **Phase One**

If an allegation is lodged against a cleric regarding sexual misconduct with a minor or non-consensual sexual misconduct with an adult, the Vicar for Clergy and the Diocesan Assistance Coordinator must be notified immediately, an investigation is initiated, and the following steps will be taken. It should be noted that the steps presented in this policy should not be construed as a presumption of guilt of the accused cleric.

- A. Those making the allegation will be interviewed by the designated diocesan officials, normally the Vicar for Clergy and the Diocesan Assistance Coordinator. Both the substance and the source of the allegation must be shared with the cleric against whom the complaint is lodged.

No allegation can be received in confidence given the obligation and/or need to report this information to the proper civil authorities. If the allegation appears to have merit, the canonical administrative process begins when the allegation is confirmed in writing.

- B. The cleric must be apprised of the allegation during a separate interview conducted by the appropriate diocesan officials, normally the Vicar for Clergy and the Diocesan Assistance Coordinator. The cleric must be informed before he responds to the allegation that he has a right to canonical counsel, if he chooses. He will be assisted in identifying such counsel, if necessary.
- C. If the cleric against whom an allegation is made is a member of a religious community on assignment or in residence within the Diocese, the Vicar for Clergy and the Diocesan Assistance Coordinator will review the allegations made and the diocesan process with his religious superior. Cases of this nature are within the jurisdiction of the religious community of which the accused is a member.
- D. As a matter of policy, all allegations of clergy sexual misconduct with a minor, no matter how long ago the alleged misconduct occurred, are reported to the proper civil authorities.

## **Phase Two**

After interviewing both the complainant and the accused cleric, the designated diocesan officials, normally the Vicar for Clergy and the Diocesan Assistance Coordinator, must determine action to be taken based on the credibility of the allegation.

### **A. First Scenario**

If, after careful review of all available information, including the results of the civil investigation, the allegation is judged to be without merit, the matter will not be pursued further and the parties will be informed of this decision. Appropriate steps will be taken to affirm the cleric in his ministry and to repair any damage to his reputation.

### **B. Second Scenario**

When the preliminary investigation of an allegation against a cleric is doubtful or there is a semblance of truth, the cleric is immediately removed from his diocesan assignment and placed on an administrative leave of absence.



1. The allegation is referred to the Clergy Task Force and the Independent Review Board to assess the allegation and the cleric's fitness for ministry.
2. Limitations are placed on the ministry of the cleric such as, but not limited to, the following: prohibition from performing any public celebration of sacraments or sacramentals; prohibition from wearing clerical attire; prohibition concerning living in a certain place or territory; and revocation of diocesan faculties.
3. The cleric is urged to undergo, as soon as possible, a complete medical and psychological assessment at a facility selected by the Diocese. Likewise, the cleric is to grant permission that the results of this assessment be shared by the treatment facility with the appropriate diocesan authorities.
4. Those making the allegation will be provided an appropriate update on the process.
5. If either the Clergy Task Force or the Independent Review Board reviews the allegation and recommends to the Diocesan Bishop that the cleric should not be returned to ministry and the bishop accepts the recommendation, one of the following will occur: 1) The cleric may be offered the opportunity to withdraw from priestly ministry; 2) The cleric may seek a dispensation from the obligations arising from the priesthood; or 3) The diocese will initiate a canonical process.
6. When the accusation has proved to be unfounded, every step possible will be taken to restore the good name of the cleric, and he will be returned to ministry.

### **C. Third Scenario**

Where sexual abuse by a cleric is admitted or is established after an appropriate investigation in accord with canon law, the following will pertain:

1. The offending cleric will be permanently removed from ministry and the appropriate canonical process will be applied.
2. An offending cleric will be offered professional assistance for his own healing and well-being, as well as for the purpose of prevention.
3. In every case, the processes provided for in canon law must be observed, and the various provisions of canon law must be considered (cf. *Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State*, 1995; cf. Letter from the Congregation for the Doctrine

of the Faith, May 18, 2001). These provisions may include a request by the cleric for dispensation from the obligation of holy orders and the loss of the clerical state, or a request by the bishop for dismissal from the clerical state even without the consent of the cleric.

4. For the sake of due process, the accused is to be encouraged to retain the assistance of civil and canonical counsel. When necessary, the diocese will supply canonical counsel to a cleric.
5. The cleric will be offered assistance for career retraining.
6. If the penalty of dismissal from the clerical state has not been applied (e.g., for reasons of advanced age or infirmity), the offender is to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly, to wear clerical garb, or to present himself publicly as a priest.

### **III. The Independent Review Board Norms/ Procedures**

#### **Article I – Statement of Jurisdiction**

1. **Coverage** – These procedures are established solely for the purpose of presenting to the Diocesan Bishop a recommendation as to a particular course of action to be taken when a doubt remains regarding credibility of an allegation involving sexual misconduct or when the suitability to hold ecclesiastical office or any other ministerial assignment has been questioned due to circumstances beyond those defined in the universal law of the Church. In addition this Board will assist the Diocesan Bishop in a regular review of diocesan policies and procedures for dealing with sexual abuse of minors.
2. **Limitation of Action** – An assessment under these procedures shall be convened only by the Diocesan Bishop or by one specifically delegated by him to act on his behalf.
3. **Exclusion** – These procedures are not applicable to doctrinal matters of faith and morals, the validity of sacred orders or canonical imposition of penalties by judicial or administrative procedures.

#### **Article II – Powers and Duties**

1. The Vicar for Canonical Services shall be responsible for the implementation and application of these procedures.
2. It shall be the duty of the Vicar for Canonical Services to:



- a. Effect the proper operation of these procedures;
  - b. Process the request through the established procedures;
  - c. Maintain accurate records;
  - d. Transmit said records together with the recommendation of the Independent Review Board to the Vicar for Clergy following conclusion of the action.
3. A roster of people qualified to serve on the Independent Review Board shall consist of laity not employed by the Diocese, as well as pastors and religious, appointed by the Diocesan Bishop. The list shall include persons who are learned in civil law or the human sciences and who meet any other qualifications which the Diocesan Bishop may establish. They shall be appointed for a five (5) year term that is renewable.
  4. Five (5) members of the Independent Review Board, including at least one pastor, and at least one person who has expertise in the treatment of sexual abuse of minors shall be selected for each case by the Vicar for Canonical Services of these procedures.

### **Article III – Process of Assessment**

1. The designated Independent Review Board shall hold hearings upon any case referred to it by the Vicar for Canonical Services, with the initial hearing being scheduled not more than fifteen (15) calendar days after such referral unless extended by the Vicar for Canonical Services. The Board is convened by the Vicar for Canonical Services with the approval of the Diocesan Bishop.
2. The Vicar for Canonical Services shall set a time, date and place for each hearing and notify the parties, in writing, not less than ten (10) calendar days prior to such hearings.
3. Prior to establishing a time, date and place for the initial hearing by the Vicar for Canonical Services, the Vicar for Clergy or his delegate shall submit to the Vicar for Canonical Services all documentation and information which has been previously gathered concerning the allegation and shall determine the willingness of the person making it to participate in these procedures.
4. All testimony shall be taken under oath or affirmation. The Board may take testimony of the parties and witnesses by deposition, affidavits or otherwise when it is deemed necessary.
5. The Independent Review Board shall make its

recommendation on the evidence presented. All testimony shall be taken in the presence of the entire Board. The parties may offer any evidence as they desire, subject to a decision by the Board as to its relevancy and materiality.

6. Upon completion of the process, the Independent Review Board shall submit, in writing, its findings and recommendations to the Vicar for Clergy through the Vicar for Canonical Services of these procedures. The recommendations are then shared in full with the Diocesan Bishop.
7. The recommendation of the Independent Review Board shall be handed down no later than ten calendar days from the date of the closing of the process.

#### **IV. Canonical Penal Procedures**

##### **Introduction**

The canonical penal process establishes the fundamental procedures by which truth and justice is served within the ecclesial community. The penal process is divided into two phases:

1. The Prior Investigation; (c. 1717-1719)
2. The Development of the Process. (c.1720-1728)

These two phases form the administrative and judicial process by which the *Code of Canon Law* safeguards the rights of the complainant and the cleric, repairs scandal and restores justice. In addition, the penal process is governed by the *Normae de Gravioribus Delictis Congregationi Pro Doctrina Fidei Reservatis*, and *Sacramentorum sanctitatis tutela*.

##### **Prior Investigation**

The prior investigation phase has two distinct components. The first component is the investigation by the Diocesan Bishop or his delegate to determine:

- The specific offense *alleged to have been* committed;
- The precise canonical violation;
- The evidence available; and
- The canonical statute of limitation (prescription).

As in civil law, during the investigation, the accused enjoys the presumption of innocence, and all appropriate steps shall be taken to protect his reputation.

## **Development of the Process**

When this first component is completed the Diocesan Bishop proceeds to the second component and determines:

1. Whether the specific offense is a delict of the type reserved to the Congregation for the Doctrine of the Faith, in conformity with the *Motu Proprio, Normae de Gravioribus Delictis Congregationi Pro Doctrina Fidei Reservatis*, and *Sacramentorum sanctitatis tutela*.
2. If the Diocesan Bishop has reasonable belief that a reserved delict probably has been committed after the appropriate canonical investigation, he transmits this to the Congregation for the Doctrine of the Faith which, unless the Congregation claims jurisdiction of the case itself, will order the Ordinary to proceed to a conclusion, with due regard, nevertheless, for the right of appealing against a sentence of the first grade to the Supreme Tribunal of the Congregation for the Doctrine of the Faith.
3. If the process is directed to be handled by the Diocesan Bishop, on a local level, the Congregation for the Doctrine of the Faith will forward appropriate norms governing the handling of the case.
4. . If a case is not reserved to the Congregation for the Doctrine of the Faith, a determination must be made by the Diocesan Bishop if the process is to be administrative or judicial.
5. If the Diocesan Bishop decides to proceed by an administrative process, he must inform the cleric of the evidence and offer the cleric the opportunity of self - defense before a decision is rendered.
6. If the Diocesan Bishop decides to proceed by a judicial process in a case that is not reserved to the Congregation for the Doctrine of the Faith, he must do so by transmitting the evidence collected to the Promoter of Justice who is to present a formal petition to the Diocesan Tribunal. The Diocesan Tribunal must act on the petition in accord with the procedural norms established by the Code of Canon Law and the *Motu Proprio, Normae de Gravioribus Delictis Congregationi Pro Doctrina Fidei Reservatis* and *Sacramentorum sanctitatis tutela* from the Congregation for the Doctrine of the Faith.



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<b>Subject:</b> ALLEGATIONS OF SEXUAL ABUSE OF MINORS BY CHURCH PERSONNEL OTHER THAN CLERICS	<b>Secretariat:</b> Ministerial Leadership	<b>Number:</b> ML-I <b>Page:</b> 1 of 3
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**Purpose:** To establish a protocol for dealing with allegations of the sexual abuse of minors by Church personnel other than clerics.

**Applicability:** All non-clergy Church personnel.

**Definitions:**

***Church Personnel:***

- All persons directly employed by the Diocese of Pittsburgh or any parish within the Diocese; and,
- All persons who provide any volunteer services to/for the Diocese of Pittsburgh and to/for any parish within the Diocese.

***Minor:*** Any person under eighteen (18) years of age.

***Sexual abuse of a minor:*** Sexual molestation or sexual exploitation of a minor and other behavior by which an adult uses a minor as an object of sexual gratification. Sexual abuse has been defined by different civil authorities in various ways, and these norms do not adopt any particular definition provided in civil law. Rather, the transgressions in question relate to obligations arising from divine commands regarding human sexual interaction as conveyed to us by the sixth commandment of the Decalogue. Thus, the norm to be considered in assessing an allegation of sexual abuse of a minor is whether conduct or interaction with a minor qualifies as an external, objectively grave violation of the sixth commandment (USCCB, *Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State*, 1995, p.6). A canonical offense against the sixth commandment of the Decalogue (CIC, c. 1395 §2; CCEO, c. 1453 §1) need not be a complete act of intercourse. Nor, to be objectively grave, does an act need to involve force, physical contact, or a discernable harmful outcome. Moreover, “imputability [moral responsibility] for a canonical offense is presumed upon external violation ... unless it is otherwise apparent” (CIC, c. 1321 §3; CCEO, c. 1414 §2). Cf. CIC, canons 1322–27, and CCEO, canons 1413, 1415, and 1416. This definition is contained in the *Essential Norms* that were adopted by the bishops of the United States. The norms received the *recognitio* of the Apostolic See on December 8, 2002, and became effective as particular law binding all dioceses and eparchies of the United States on March 1, 2003.

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<b>Effective Date:</b> June 1, 2003	<b>Revision Date:</b>	<b>Number of Revisions:</b>
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Approved May 21, 2003

<b>Subject:</b> ALLEGATIONS OF SEXUAL ABUSE OF MINORS BY CHURCH PERSONNEL OTHER THAN CLERICS	<b>Secretariat:</b> Ministerial Leadership	<b>Number:</b> ML-I <b>Page:</b> 2 of 3
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### **Policy and Procedure:**

- I.A. When an allegation of sexual abuse of a minor is made, the Church will respond both pastorally and administratively.
- I.A.1. The Church shall provide assistance to the minor and his/her family with the offer of spiritual support and psychological counseling as needed.*
  - I.A.2. The civil and canonical rights of all involved will be respected while the Church seeks to offer assistance.*
  - I.A.3. A pastoral support team will be put in place to provide assistance to parishes or communities affected by the allegations.*
  - I.A.4. Any allegation of sexual abuse involving a minor may be brought by the minor, his or her parent(s) or guardian(s), or anyone else with knowledge or a reasonable suspicion that sexual abuse has occurred.*
  - I.A.5. The Office of the Secretary for Ministerial Leadership will work with the Office of Civil Legal Services to report promptly all allegations of the sexual abuse of minors to the appropriate civil authorities as well as to comply with all civil law obligations. Any mandatory reporter who receives an allegation from a minor will comply with the requirements of the Child Protective Services Law. Even though the diocese will have informed civil authorities, all persons communicating an allegation of the sexual abuse of a minor will also be encouraged to turn the allegation over to the civil authorities.*
  - I.A.6. The alleged victim of sexual abuse or another individual bringing the allegation will be interviewed by the Office of the Secretary for Ministerial Leadership. If the Church employee or volunteer does not work in Central Administration, then the pastor or other supervisor of the employee or volunteer will participate in the interview. When possible, the allegation should be in writing and signed by the party making the allegation.*
  - I.A.7. The Church employee or volunteer will also be interviewed by the same persons set forth in the preceding paragraph. At the beginning of the interview it should be determined that the employee or volunteer is aware of their civil and canonical rights. If the allegation is deemed to be credible, the employee or volunteer will be suspended immediately. In the case of an employee, the temporary suspension will be with pay.*

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Approved May 21, 2003




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<i>I.A.8.</i>	<i>After the preliminary review has been conducted, a decision will be made by those conducting the interviews whether the employee or volunteer is to continue on suspension, be reinstated, or dealt with in another manner including termination of employment.</i>
<i>I.A.9.</i>	<i>Further action may be taken later. The circumstances in which further action might be taken include, but are not limited to: (a) a retraction of the allegation; (b) an admission by the employee or volunteer; (c) the institution of or the resolution of either criminal charges or a civil action, (d) or the receipt of any other relevant information at any time</i>
<i>I.A.10.</i>	<i>If at any time it is determined that the allegation is unfounded, then appropriate steps will be taken to affirm the employee or volunteer in their work and to repair any damage to their reputation.</i>

<b>Effective Date:</b> June 1, 2003	<b>Revision Date:</b>	<b>Number of Revisions:</b>
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Approved May 21, 2003



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## Dioceses more responsive to Catholic Church sex abuse scandals



**JASON CATO**  (<https://twitter.com/Jac412Cato>) | Saturday, March 5, 2016, 9:00 p.m.

Decades of silence by the Roman Catholic Church regarding child sexual abuse by priests has given way to an era of atonement, as public apologies and condemnation come from local dioceses up to the Vatican.

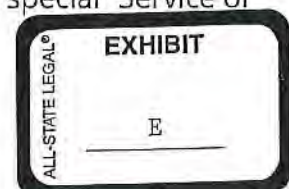
But that isn't enough for some. The church needs to name priests suspected of abuse, like those outed last week in a 147-page grand jury report about the Altoona-Johnstown diocese, so more go to prison, said David Clohessy, national director of SNAP, the Survivors Network of those Abused by Priests.

"More words, clearer words, sadder words — it's all words, and words protect no one. Decisive actions protect kids," said Clohessy, expressing a desire for local dioceses to post online the names of priests accused of sexually abusing children. "They often are fixated on PR, policies, panels and protocols that look terrific on paper but essentially are worthless.

"Sincerity must be judged by actions, not words."

Leaders of the Catholic Church in Pittsburgh and Greensburg said they are committed to stopping sexual abuse and righting decades of wrongs.

"I would hope in every diocese we realize we can never do enough to keep this horror from occurring," said Pittsburgh Bishop David Zubik, who will host a special "Service of Apology" March 21 in St. Paul Cathedral in Oakland.





He said the Mass is not related to the allegations of abuse in Altoona-Johnstown, which Attorney General Kathleen Kane made public in the same week that "Spotlight," a movie about The Boston Globe's investigative reporting into decades of abuse there, won the Academy Award for best film. A Somerset County priest was sentenced last week to nearly 17 years in prison for molesting orphans during mission trips to Central America.

All U.S. dioceses in 2002 adopted zero-tolerance policies for dealing with suspected sexual abuse, though the Greensburg Diocese's policy dates to 1985 and Pittsburgh's to 1988.

Edward Malesic, who last year became bishop in Greensburg, said the church has to remain watchful for cases of abuse and clerical perpetrators.

"This has been a terrible issue for the church for many years," Malesic said. "It's extremely important that the church be vigilant and make sure children are safe."

That includes conducting background checks on everyone who works for or volunteers with the diocese and reporting every case of suspected child abuse to authorities, he said.

"I can't change the past, and I can't change what happened in Altoona-Johnstown," Malesic said. "But I can be strong here in Greensburg."

Messages left with the Altoona-Johnstown Catholic Diocese were not returned. In a statement, Bishop Mark Bartchak noted the diocese cooperated with authorities and is reviewing the grand jury's report, which ended an investigation that lasted nearly two years.

"I deeply regret any harm that has come to children, and I urge the faithful to join me in praying for all victims of abuse," said Bartchak, who committed to posting on the diocese's website the names and current status of every priest in the diocese accused of abuse.

Philadelphia is the only other diocese in Pennsylvania to have posted such a list, according to [bishop-accountability.org](http://bishop-accountability.org) (<http://bishop-accountability.org>). The website lists 42 cases of abuse involving priests from the Pittsburgh diocese and six from Greensburg.

The National Catholic Reporter revealed last year that U.S. Catholic churches had paid nearly \$4 billion to settle decades of lawsuits. In 2014, the Vatican reported that during the previous decade it defrocked about 850 priests who raped or molested children and sanctioned 2,500 worldwide.

Officials with the Vatican and U.S. Conference of Catholic Bishops in Washington, D.C., could not be reached.

Kane announced Tuesday that the grand jury found that at least 50 priests in Altoona-Johnstown abused hundreds of children at orphanages, foster homes, campsites, confessionals and the cathedral in Altoona from the 1940s to 1980s.

No criminal charges will be filed because the statute of limitations on such crimes has expired, suspected priests have died, and some victims are reluctant to testify, Kane said.

On Wednesday, U.S. District Judge Kim R. Gibson of Johnstown sentenced the Rev. Joseph D. Maurizio Jr., 70, of Central City to prison for engaging or attempting to engage in illicit sexual conduct in foreign places; possession of child pornography; and money laundering.

Prosecutors, who sought 27 years' imprisonment, said the priest traveled to an orphanage in Honduras between 1999 and 2009 and promised cash and candy to boys who allowed him to watch them shower or have sexual contact with them.

Maurizio plans to appeal, his attorney said.

Zubik said he scheduled his apology Mass before the grand jury report and sentencing of Maurizio. It will be the second such Mass he has hosted in Pittsburgh, the other being in 2009. He first hosted a "Service of Apology" in 2006 while bishop in Green Bay, Wis.

The services address several ways people could have been victimized by the church, including sexual abuse. An apology from the church is healing for some but pulls off a scab for others, Zubik said.

"But forgiveness is that way. Saying you're sorry does that," he said. "It highlights that even though the church is divine, we are all certainly human."

Pope Francis apologized to five victims of sexual abuse — both those abused by clergy and by others, such as family members — during his visit to Philadelphia in September.

His predecessor, Pope Benedict XVI, publicly apologized for clergy sex abuse in 2008 and 2010. Pope John Paul II in 2000 said a special Mass in Rome to ask God's forgiveness for the sins of Catholics — though he did not specifically mention sexual abuse by priests.

Zubik said John Paul's public atonement inspired him to conduct similar services later. The one this month is in response to the church's Jubilee Year of Mercy, he said.

"It's a moment of grace," Zubik said.

Clohessy called apologies discouraging rather than hopeful signs of real change.

"This is just more shrewd PR," he said. "You apologize after a threatening harm is over. Church officials know full well this crisis is a continuing crisis."

Jason Cato is a Tribune-Review staff writer. Reach him at 412-320-7936 or [jcato@tribweb.com](mailto:jcato@tribweb.com) (<mailto:jcato@tribweb.com>).

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'From this day forward  
no one known to have sexually abused  
a child will work in the Catholic Church  
in the United States.'

— Bishop Wilton Gregory, conference president

# U.S. bishops get tough on sex abusers

## Policy removes priests for molesting minors

By Ann Rodgers-Molnick  
Pittsburgh Staff Writer

DALLAS — Reeling from the worst scandal to rock the Catholic Church in memory, the nation's bishops voted overwhelmingly to remove from ministry any priest who has ever sexually abused a minor.

"From this day forward no one known to have sexually abused a child will work in the Catholic Church in the United States," said Bishop Wilton Gregory, the conference president. He also apologized for "our tragically slow response in recognizing the horror" of sexual abuse.

Archbishop Harry Flynn, chairman of the bishops committee on sexual abuse, called it an effort "to root out a cancer in our church."

The prelates stood and applauded after they approved the policy on a 239-13 vote by secret ballot. It was the climactic moment of an extraordinary meeting that has been

filled with wrenching accounts of abuse from victims and solemn expressions of remorse from church leaders.

Bishop Donald Wuerl of Pittsburgh played a key role in the debate, calling for a broader definition of sexual abuse and insisting that all allegations of sexual abuse against those who are now minors be immediately given to the civil authorities.

"This document allows us to assure our people that we are not, to the best of our ability, placing any of our children at risk. It basically restores the basis of trust and begins the healing," Wuerl said.

The policy says that no priest who has abused a minor in the past, present or future will remain in ministry. Some victims groups were critical of a clause indicating that such priests who are aged, infirm, or who for some other reason cannot be effectively removed from the priesthood by the Vatican, must



For Gay Associated Press

Bishop Wilton Gregory of Belleville, Ill., president of the United States Conference of Catholic Bishops, addresses the group after passage of its clerical sex abuse policy at the U.S. Conference of Catholic Bishops' meeting yesterday in Dallas.

live a life of supervised penance and be forbidden to wear clerical garb, celebrate Mass publicly or call himself a priest.

The bishops also passed a policy allowing their own Committee on the Life and Ministry of Bishops to take action against bishops who fail to implement the policies, although those disciplinary measures were not spelled out. Bishops' compliance would be determined by a newly established Office for Child and Youth Protection and a blue ribbon national lay review board to

be chaired by Oklahoma Gov. Frank Keating.

The Charter for the Protection of Children and Young People takes effect immediately, but will be monitored for two years for possible revisions. Because of that, the bishops asked the Vatican to approve for only an initial two-year period a set of norms that give the standards the force of canon law with the idea that they may be revised later.

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# U.S. bishops vote to remove priests who molest minors

BISHOPS FROM PAGE A-1

Unless and until Rome approves the norms it may be difficult or impossible to achieve — effectively remove from the priesthood — some offending priests.

A day of prayer that the bishops had proposed to devote to this issue on Sept. 14 was changed to Aug. 14 because of potential conflict with national mourning over the first anniversary of Sept. 11.

Wuerl was wearing his anguish on his sleeve by the end of a day in which he had successfully fought to take far stronger measures than some of his fellow bishops wanted.

"This has been the most emotionally exhausting, psychologically draining meeting I have ever been involved in," he said.

The comment was telling because many bishops have long said that their most trying meeting was in 1987 and dealt with Wuerl's controversial appointment as an auxiliary bishop with unheard-of powers to oversee the then archbishop of Seattle on certain issues of concern to the Vatican. But that was just an institutional power struggle, Wuerl said.

"This involves the lives of human beings we know and faces that appear before us — victims who have been abused and priests who will never serve in ministry again. It is very hard to have to make decisions that so dramatically and unilaterally change people's lives," he said.

Yet he had argued for the necessity of these decisions against bishops who opposed the idea of "zero tolerance" and "one strike."

He led a successful fight to define sexual abuse as, "Contacts or interactions between a child and an adult when the child is being used as an object of sexual gratification for the adult. A child is abused whether or not this activity involves explicit force, whether or not it involves genital or physical contact, whether or not it is initiated by the child and whether or not there is discernible harmful outcome."

Some bishops believed that was far too vague. "Is this going to be a glance? Is this going to be a word?" Archbishop Justin Fligall of St. Louis asked of interactions that young parishioners might complain about. "Remember we are taking the priests out of ministry for this."

Bishop Joseph Galante of Dallas, however, argued that one of the most common scenarios is for offending priests to show pornography to minors. Harsh language is necessary to deal with such conduct, he said.

Wuerl's language, drawn from a statement by the Canadian bishops, passed overwhelmingly. The church must set a higher standard than civil law, he said later.

"Whatever the sexual abuse is has to be included in our definition of sexual abuse, whether or not it is covered by civil law. What we have been talking about all along is something that is immoral — and

**"To come today and hear that they are going to leave known molesters in the priesthood is devastating, just devastating."**

— Barbara Blaine, founder of the Survivors Network of those Abused by Priests

may also be a crime."

He was also a key player in a fight he considered even more important — to require bishops to immediately report all allegations involving victims who are still minors to the civil authorities. Some bishops only wanted to report allegations that they had first investigated and found credible.

Bishop Thomas Doran of Rockford, Ill., objected that unless the bishop first established the truth of the allegation "to a moral certainty" he would be violating the standards of canon law.

"If this means that any person who doesn't like a priest can be reported to civil authorities, and we do that, then we are fools," he said. "Further, when we do this, we rat out our priests. And I'm not in favor of it."

Wuerl framed that debate for many of the bishops by arguing that the bishop's investigation is only to determine whether the priest is suitable to continue in ministry. Only the civil authorities can determine if the allegation of a crime is credible, he said.

"I believe where we have erred in the past is appropriating to ourselves the decision of whether or not to report the allegation because we have decided it is not credible," he said.

Bishop Anthony Bosco of Greensburg said that in most cases the bishops are mandatory reporters under civil law. Catholic schools already do this with teachers accused of abuse, and there should not be a separate standard for priests, he said.

"My feeling is that we might be in danger of going to jail if we do not comply," he said.

But Cardinal Roger Mahony of Los Angeles may have carried the most weight when he spoke of twice being falsely accused and then cleared of suspicion of sexual abuse.

"I welcome the police investigation early because they got right onto it and dealt with it. I think it is very helpful to have the police deal with these things, especially the unfounded ones, and get it over with," he said.

There is a difference between caring for a priest and imposing consequences for misconduct, Wuerl said later of bishops who balked at reporting.

"Of course we forgive — but we all have to live with the consequences," he said.

According to the bishops' staff attorney, Mark Chopka, allegations involving victims who are no longer minors would be handled according to agreements that each diocese would negotiate with the local district attorney. Different district attorneys have different standards for whether they want to hear about cases that might be decades old, Chopka said.

Some bishops objected strenuously to the one-strike policy. They said cases in which a priest who had committed one offense long ago, underwent therapy and had an exemplary ministry ever since should be handled on a case-by-case basis.

Bishop Howard Hubbard of Albany, N.Y., compared it to the one-strike drug laws, which he said had failed to rehabilitate minor drug runners or to stop drug dealing and which the bishops had opposed as a matter of policy on criminal justice.

Cardinal Avery Dulles, a Jesuit theologian who is the only member of the conference never ordained as a bishop, objected to the broad definition of sexual abuse that Wuerl had inserted.

"It puts a very adversarial relationship between bishop and priest," he said. Instead of confiding his difficulties to his bishop a priest now "has to be very, very careful what he says to the bishop because the bishop can throw him out of ministry for life."

But Cardinal Anthony Bevilacqua of Philadelphia insisted that the bishops must pass the charter.

While bishops "must show Christ-like compassion" to their priests, "at the same time in our present crisis we must place the good of the church first," Bevilacqua said.

"We need strong support of this document to begin to restore the credibility of the church and its moral authority," he said. "We need strong support of this document so our faithful can once again lift up their heads and say, 'I'm proud to be Catholic.'"

When the document had passed overwhelmingly, auxiliary bishop David Zubik of Pittsburgh said it was the testimony of four sexual abuse survivors on Thursday that had galvanized the bishops to reach a near consensus during a long closed-door meeting Thursday night.

"After you heard them talk yesterday morning, you couldn't do anything else," he said of the decision to permanently remove all offenders from ministry.

But some victims gave mixed reviews, especially clauses that allowed offenders to resign voluntarily from ministry but remain on the diocesan payroll, without the right to call themselves a priest, celebrate public Mass or dress as a priest. Possible reasons for this that the bishops gave was if the offender was too old or ill to start over in life.

"To come today and hear that they are going to leave known molesters in the priesthood is devastating, just devastating," said Barbara Blaine, a founder of the Survivors Network of those Abused by Priests.



Cardinal Anthony Bevilacqua of Philadelphia reads a statement yesterday at the U.S. Conference of Catholic Bishops' meeting in Dallas. Bevilacqua insisted that the bishops had to pass the charter,

that was "devastating," said Barbara Blaine, a founder of the Survivors Network of those Abused by Priests.

But Paula Gonzalez Rolubacker of Juneau, Alaska, a survivor who addressed the bishops Thursday, was satisfied that the bishops were serious about removing all offenders from ministry, no matter how long ago their offense.

"It shows that what they heard yesterday morning had an impact," she said.

Jason Berry, the New Orleans journalist who first began to report on systematic sexual abuse by priests in 1985 and made it a national cause, said he believed that bishops had made a good faith effort to address a problem that was not entirely in their control.

"I think they are trying to walk a fine line between the passionate intensity of the survivors and the reactionary sentiments of the Vatican," he said, reflecting concerns that Rome may not approve their actions.

"The pope is very ill. Other Vatican voices on this are intemperate in the extreme. The bishops are caught in an historical bind."

Some bishops expressed similar concerns about whether Rome would give the bishops enough the force of canon law. The recent scandal occurred because some bishops ignored similar policies that they adopted in 1992.

But some Vatican officials have recently made statements that call into question Roman support for zero tolerance and mandatory reporting.

The Rev. Ciro Benedettini, a Vatican spokesman, had no comment on the policy but said officials there would review it — likely a lengthy process.

Asked in the language of basketball, whether the Vatican would quickly approve the policies, Bishop Gregory replied, "I would never presume, when going to the Holy See, that I had a slam dunk."

The Associated Press contributed to this report.

# PRIESTS AND PEDOPHELIA

## A greater

By Eleanor Bergholz  
Post-Gazette Staff Writer

The February conviction of the Rev. Roger Trott of the Greensburg Diocese for child sexual abuse contrasts sharply with the way the diocese and local law enforcement officials handled a similar case several years earlier.

Trott, former pastor of St. John the Baptist de la Salle parish in Delmont, admitted molesting 12 boys.

When parents reported Trott's fondling of their children to the Westmoreland County Children's Bureau, it investigated and referred the case to the district attorney for prosecution. Church officials relieved Trott of his pastoral duties.

Under a plea bargain discussed with the parents, Trott was charged with one count of corruption of minors involving a 15-year-old altar boy and sentenced to five years' probation.

The deal also required Trott, 42, to be treated for pedophilia, a sexual disorder in which the love object is a child, at St. Luke's Institute in Suitland, Md.

Trott's case was handled swiftly, openly and decisively. But that of the Rev. Dennis Dellamalba a few years earlier did not result in prosecution. Instead, there was a civil case that has remained secret for five years.

In May 1986, the Greensburg Diocese paid two families \$75,000 to settle a civil lawsuit brought in 1983 on behalf of three teenage boys molested by Dellamalba, a former associate pastor at Mother of Sorrows parish in Murrysville.

District Attorney John Driscoll said he would do it differently if Dellamalba's case came to him now. He said police, investigators, the Children's Bureau and the diocese all learned a great deal from the inaction that characterized the Dellamalba case.

"If that case happened today, it would have been reported much sooner and it would have been more fully investigated," he said. "The Children's Bureau would not have been involved."

"We prepared a criminal complaint, but the families decided they wished not to pursue it. [Today] we would have been able to convince the victims that [criminal prosecution] would not have hurt their interests."

Driscoll praised the way the Greensburg Diocese handled the Trott case. "The diocese has made a complete turnaround in the way they view this type of a case. One could not ask for a better response. They were very prompt, very decisive, no equivocation. They acted in a clear-cut manner from the outset."

Today's greater openness in handling such cases, in Greensburg and elsewhere, is the result of several factors: new laws that require more reporting of child sexual abuse, greater public awareness, cancellation of diocesan liability insurance for sexual misconduct and a developing understanding by diocesan officials about the addictive nature of pedophilia.

As a result of these factors, the four Catholic dioceses in Western Pennsylvania are beginning to develop policies to deal with such cases.

Several parishioners describe the Rev. Dennis Dellamalba as charismatic — a priest who brought new life to the parish when he arrived in 1977.

He enjoyed music and dancing and earned the nickname, "Disco Denny." The kids liked him and he was often invited to parishioners' homes. He ran the youth group at the parish and spent time hanging out with kids at Franklin Regional High School. He even traveled in the school bus with the team to high school football games.



The Rev. Roger Trott with his lawyer, Ross Bash, after a hearing in February.

The Rev. Roger Trott's case was handled openly and decisively. But that of the Rev. Dennis Dellamalba a few years earlier did not result in prosecution. Instead, there was a civil case that has remained secret for five years.

In the spring of 1982, without explanation to parishioners, Dellamalba was transferred to Holy Family in Latrobe.

A year later, two sets of parents from Mother of Sorrows told the district attorney that Dellamalba had molested their sons.

Driscoll said he learned about Dellamalba as the statute of limitations on his offenses was running out.

"We prepared a criminal complaint but we did not officially file charges," he said, adding that his office was guided by the feelings of the families and their attorney who wanted to protect the boys' privacy.

Parishioners say Dellamalba molested as many as a dozen boys.

In the civil suit filed in April 1983, parents retained Melvin Belli

of San Francisco to represent them.

The complaint states that Dellamalba "misused his position of special trust and confidence," and that numerous instances of molestation occurred in 1980 and 1981 while Dellamalba was "acting within the scope of his employment as a priest."

It says Dellamalba had "improper and illegal sexual contact by touching their genitals and fondling them" while a guest in one family's home, once on Christmas Day, in the sacristy, and in the confessional.

Dellamalba failed to stop his deviant behavior after being confronted by one family; the complaint states, and the now-retired Bishop William Connare "failed to discharge Dellamalba from his duties after having been confronted by the plaintiffs and others."

In February 1984, diocesan attorneys argued successfully to seal records in the civil suit despite parental opposition.

In March 1987, the Post-Gazette asked that the seal be lifted. After a series of hearings and legal arguments, Common Pleas Judge Donella Ambrosio opened the record but kept the depositions of Connare and Dellamalba secret, even though they had been filed in court. As a result, many details of what what happened and how long the diocese knew about Dellamalba's behavior remain secret today.

Dellamalba was sent to a psychiatric hospital in Hartford, Conn., called the Institute of Living, sources say. Diocesan officials won't say where Dellamalba, who opposed the unsealing of the court record, is now, and a family member refused comment. He is listed on leave in the 1986 Catholic Kennedy Directory, and a diocesan official has suggested that he is in the



A second priest, the Rev. John Murray, 64, of St. Matthew Parish, was accused of fondling a 12-year-old altar boy.



## openness



Tony Iyer/Post-Gazette

bruary.

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few years earlier did not result in prosecution.  
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process of being laicized, or removed from the priesthood.

Besides Trol, a brother has been prosecuted in Allegheny County and two priests in Erie County for sexual acts involving children.

In Cambria County, the Altoona-Johnstown Diocese and a Common Pleas judge have mutated four sets of parents who sued the diocese in May 1985. They seek damages on behalf of five children they say were molested by Msgr. Francis McCaa.

McCaa, 62, was pastor of Holy Name parish in Ebensburg and was once chancellor of the diocese.

In 1985, parents told the district attorney about the molestations after concluding that no action would be forthcoming from now-retired Bishop James J. Hogan.

Within a week of the meeting with the DA and after a television report about the charges, McCaa resigned. Altoona station WTJH-TV reported that McCaa had fondled the boys.

District Attorney Gerald Long did not file criminal charges. He has since been elected to Cambria County Common Pleas Court and has become the judge in the civil suit filed by the parents. Long also is a member of Holy Name parish. He did not answer repeated phone calls, nor would he be questioned in person about the case.

Long sealed the record as Ambrose had done, again, even though parents of the boys opposed the secrecy. The seal is so broad, the parents and their attorney say, that they are not permitted to discuss anything about the case.

The suit is still pending. McCaa now works as a chaplain in a hospital in another state, a diocesan official said. He is listed in the 1986 Catholic Directory as absent on sick leave.

In Erie County, Assistant District Attorney Tim Lucas said parents from St. Gregory parish in North East told him their 7-year-old daughter had been molested by the pastor, the Rev. Donald Bolton.

Lucas said the parents came to him because they felt Bolton's order, the Redemptorists, had reneged on a promise that he would not work with children again. The parents had discovered that Bolton was teaching at a school in New York.

An Erie diocesan official said the diocese was not responsible for Bolton because he was a member of a religious order.

Bolton, 60, was charged in November 1986 with one count each of indecent assault and corruption of minors. He pleaded guilty and received three years' probation in February 1987.

He was accused of fondling the girl many times during the previous two years. The police officer who arrested Bolton said there were other victims but that the statute of limitations had run out and Bolton could not be prosecuted. Bolton agreed to enter a program that treats sexual disorders.

A second Erie priest, the Rev. John Murray, 64, of St. Matthew parish, Erie County, was charged in May 1985 with one count each of indecent assault and corruption of minors. He was accused of fondling a 12-year-old altar boy on April 1, 1985, at the church. The boy's parents reported it to the police.

Murray pleaded no contest in August 1985. In the fall of 1986, he was sentenced to one year's probation. In the interim he went to two treatment facilities.

Gary Loncki, director of Information for the Erie Diocese, said Murray has been removed from active ministry.

In September 1986, Brother Ralph Mravintz, 60, pleaded no contest to a disorderly conduct charge after the original charge that he had molested a student at North Catholic High School in Pittsburgh was reduced.

Allegheny County Assistant District Attorney Joseph Ruddy said the plea bargain was arranged at the request of the victim and his family because the boy did not want to testify.

Mravintz taught mathematics at Memphis, Tenn., Catholic High School during the past school year.

The Rev. Bert Bubz, provincial of the Marianist Brothers in Dayton, Ohio, the order to which Mravintz belongs, said he is "absolutely certain" Brother Ralph is not a pedophile and feels he was falsely accused. He said the order plans to try to have the conviction expunged from Mravintz's record.

Ruddy said Mravintz accepted a plea of no contest, calling that a tacit admission that he did something wrong. He said he would oppose any effort to expunge Mravintz's record.

Ruddy said a friend of the student's reported a similar incident but recanted it to the principal the next day. Mravintz did give police a necktie with a naked torso of a woman on the back, which the boy said the teacher wore.

Memphis Catholic High School principal Edward Locks said Mravintz presents no danger to students.

"We and the order are behind him 100 percent. They [the order] said there was no incident. Eventually, it will be expunged from his record. He is doing a fine job at Memphis Catholic."

Mravintz could not be reached for comment. His attorney, John Doherty, refused to discuss his case.

A Pittsburgh Diocesan spokesman, the Rev. Ronald Longwin, said the diocese had no responsibility for Mravintz because the brother is a member of a religious order.

The four Western Pennsylvania dioceses are in varying stages of developing policies to deal with priests accused of child sexual abuse.

The policy of the Greensburg Diocese, adopted in January 1985, states that the diocese will investigate any reports of abuse. If the allegations are true, the priest is relieved of his duties and sent for a medical evaluation. The diocese will cooperate fully with civil authorities and will assure victims that they are of "primary concern."

The policy of the Pittsburgh Diocese, adopted in February, states that if bona fide reports are made regarding the misconduct of a priest, the secretary for clergy and pastoral life will "make whatever intervention seems appropriate."

The Erie Diocese is in the process of drafting a policy covering any diocesan employee involved in child sexual abuse. The policy will deal with the victims, the victims' families and the perpetrator.

In Altoona-Johnstown, the policy is to remove the priest from his position as soon as a problem emerges.

"You would try to find an assignment where the priest would not come into contact with children in the course of his duties," said Msgr. Philip Saylor.

He said diocesan officials went to a regional meeting last year at which civil and canon lawyers and a psychiatrist advised that such situations should be dealt with immediately.

But as it stands now, he said, a bishop has "infinite discretionary power in dealing with a situation."

"As far as I am concerned, the whole thing infuriates me," Saylor said. "When you get a bad priest, it reflects on all priests. But I am not surprised. We are all human beings."

## THE PEDOPHILES *A kind of Pied Piper*

Pedophiles come from all groups and professions in society: doctors, lawyers, policemen.

They often seek positions where they have access to children. And they are figures traditionally trusted by parents, such as teachers, schoolmasters, band leaders, choir directors and clergymen.

Catholic priests are no more prone to pedophilia than anyone else and the percentage of priests with the problem is very small, says Stephen Montana, a clinical psychologist at St. Luke Institute in Suitland, Md., a treatment center for priests and nuns with alcohol, drug or sexual disorders.

"Pedophiles are usually attracted to children," Montana says. "Those who are priests do very good work and have excellent reputations. But they have a sexual disorder they cannot control. Almost all of them feel terribly ashamed of it."

Pedophiles go into professions where they can do what they are best at and they can be darn good at working with children. Children are their love object, says Maggie Ryder, administrative coordinator of the Sexual Disorders Clinic at Johns Hopkins University.

Thomas J. Conklin, director of the Retreat at the Institute of Living in Hartford, Conn., a psychiatric center for people in church ministry, describes pedophiles as "kind of Pied Pipers" who find ways to keep themselves in contact with children and are usually socially inept with adults.

In addition, the experts say:

- Between 64 and 89 percent of pedophiles have been victims of child sexual abuse themselves and have never told anyone about it.

- Many show higher levels of biological abnormalities that bear on sexuality, such as higher blood hormone levels.

- The vast majority are men.

- Heterosexual pedophiles outnumber those who are

homosexual by 3 to 1, but most priests who are known pedophiles are homosexual.

- Neither celibacy nor homosexuality causes pedophilia.

A pedophile, if highly motivated, can learn to control his sexuality, but experts agree that his sexual orientation cannot be changed.

"Celibacy is the only cure," Ryder says. "There is no cure in the sense of changing one's sexual orientation."

Treatment facilities use a three-pronged program to help pedophiles: psychotherapy, attendance at a support group styled on the Alcoholics Anonymous model and use of Depo-Provera, a drug that reduces the sex drive by lowering production of testosterone, a male sex hormone.

But the patient must take the drug and be part of the support group for the rest of his life.

Ryder says Depo-Provera will not work for someone who does not want to stop. "A man who says there is nothing wrong with doing this — you'd better put him behind bars. He will not remain celibate."

At Johns Hopkins, 750 men have been treated and fewer than 20 percent have had relapses, she says.

Conklin says he tells pedophiles that they are never again to be around children on a regular basis. Montana says he would not recommend that a pedophile priest go back into a parish or to a job involving children — "just as it would not be advisable for an alcoholic to tend bar."

Montana says the church is now doing an outstanding job in trying to come to grips with pedophilia among priests.

"Ten years ago it was not so," he says. "People did not know what they were dealing with. While they were doing their best, they thought it might be a spiritual problem or something temporary."

## THE VICTIMS *Dispelling the little girl myth*

The stereotype is that strangers molest little girls wearing white dresses and patent leather shoes.

Molly Knox, executive director of Pittsburgh Action Against Rape, calls that image a myth.

Boys are molested as well as girls, she says. And in 85 percent of the cases, the offender is someone who knows, trusts and very possibly loves the child.

Knox, whose agency sees about 650 sexually abused children a year, says prosecuting an offender can be particularly difficult when the victim is a boy. "The conditioning in society is that boys are never supposed to be victims. If they are victimized, they are never to acknowledge it because it admits weakness," she says.

Family Resources, a social service agency, runs a program called Brother Storm which treats young male victims of sexual abuse and incest. It began last October and provides individual counseling and group therapy.

Program coordinator Bill Sorrells says one in five girls and one in seven boys are molested before the age of 18 and that a third of sexual abuse victims are male.

Sorrells outlined some of the other myths about sexual abuse.

- That it occurs only in lower socio-economic groups. On the contrary, he says, victims are not concentrated in any racial, ethnic or socio-economic group.

- That the victim is female and usually young, small and weak. A victim can be any one, Sorrells counters. Some are outstanding athletes. The perpetrator usually does not coerce a child to perform an act. Often the victim cooperates because he is praised or given special attention or gifts.

Telling a child that he is your favorite is a powerful tool, he says.

- All a child has to do is tell someone. Sorrells says strong emotions prevent a child from telling. The perpetrator may tell the child that his life will be ruined, that

he will go to jail or that he will kill himself if the child tells. The child feels responsible that the man will get in trouble. The man also tells the child that he is just a kid and that no one will believe him.

The male child also may fear that his friends, teachers or girlfriends will think he is homosexual and that he will be ostracized. He wonders if he is homosexual and if that is why he was victimized.

Some boys, Sorrells says, minimize the effect that being molested has had on them. They rationalize that it happened only once, that it is not a big deal and that they will get over it. But Sorrells believes it is important for a victim to get help to work through feelings of shame, confusion, fear and guilt.

Molestation, like rape, is seen as an act of power rather than a sexual act, he says. Yet it can have sexual implications for the young male.

It is an added confusion at a time that is already confusing, Sorrells says. "It disrupts the normal pattern of sexual development. It exacerbates fear of rejection and can cause confusion for one's own sexual orientation."

Victims fear they will become homosexual, but, Sorrells says, there is no evidence the victim will accept the sexual preference of the perpetrator. Most victims, Sorrells says, are clearly heterosexual.

Treatment can last from three months to two years, Sorrells says. Molestation can include a wide range of behavior from touching and fondling to oral or anal intercourse. "Regardless of how violent," Sorrells says, "all are emotionally traumatic."

"It is a very painful issue for the entire family to go through," Sorrells says. "We don't believe it is a good idea to keep it quiet. Talking about it helps the victim feel empowered to decide what to do."

Brother Storm's hotline number is 562-0440.



## Diocese revises policy for priest misconduct cases

By Ann Rodgers-Melnick  
Pittsburgh Staff Writer

The Catholic Diocese of Pittsburgh will soon hire someone — not a priest — to track complaints of sexual abuse and other misconduct by clergy and help victims through the church's bureaucratic process.

It has also established a pastoral team to help parishes devastated by charges of criminal sexual misconduct against priests.

These changes are revealed in a

10-page policy for responding to allegations of criminal sexual misconduct by clergy. Bishop Donald W. Wuerl gave copies to about 100 priests at a voluntary meeting Monday and sent copies to the remaining 400 active diocesan priests.

"We want it to be known that we are as concerned about the families [of victims] as we are about the priests," the Rev. Ronald Lengua, spokesman for the diocese, said of the decision to make the newly

revised policy public.

The church established a policy in 1986 but never made it public, though parts of it were revealed in 1988 when three priests were arrested and charged with molesting two former altar boys. The policy has been under review since 1988, Lengua said.

The policy drew mixed reactions from experts outside the church. A local advocate for rape victims praised it for increased sensitivity,

but the Allegheny County district attorney criticized it for allowing the church to investigate itself.

"The church has a real conflict of interest," said District Attorney Bob Colville.

Pittsburgh's distribution of its policy is not isolated.

"Many, if not the majority, of Catholic dioceses are moving now to try to get plans on paper," said Jason Berry, a New Orleans journalist who has written a book about

diocesan cover-ups of pedophilia scandals nationwide. "That is an important shift, given all of the scandals and the scandalous way these matters have been handled in the past."

Good priests "suffer when the priesthood is tarnished," Wuerl wrote in an opening letter to the diocese. "We too anguish for the child and the family injured. We are

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# Diocese revises its policy on misconduct by priests

POLICY FROM PAGE A-1

deeply pained by the media coverage that creates the impression that this problem is somehow more prevalent among priests than it is among other clergy, professional groups or the general population. This is simply not true.

Under the policy, when an allegation is made, three diocesan officials will immediately interview both the accuser and the priest. One of those officials will be the newly created "process manager" who is charged with guiding complainants through the process and making sure the diocese follows its own rules. This full-time employee will not be a priest, Lengwin said.

Molly Knox, executive director of Pittsburgh Action Against Rape, called the new position "wonderful."

"They are taking some leadership, and I feel they should be applauded," she said.

Although Knox said it should be up to adult victims whether to report a crime to the police, both she and Colville criticized the diocese for not automatically reporting charges of crimes against children.

The policy states that it "encourages and supports the complainants to report the matter" to police, and it says the diocese may decide to inform the police of credible allegations even if the victim has not done so.

Churches, like schools, are not included in the state's mandatory reporting law for child abuse, but Colville said they should be. The diocesan policy resembles school policies "with which I also disagree totally," he said.

"I don't think you can leave [investigation] to the people that will be liable or embarrassed by the situation," Colville said.

Lengwin responded, "I don't think there is a conflict of interest because we are taking a public position that we support and encourage families to go to the proper civil authorities."

"As a church, we always have to allow people to come to us and speak confidentially," he said.

If the mandatory reporting law is amended to include churches, the diocese will obey it, Lengwin said.

For now, "We recognize that we are not an investigative body and we believe that others who are trained to do that should follow up on information that may indicate we

## 3 cases in 1988 revealed policy on priest abuses

The Catholic Diocese of Pittsburgh policies for handling accusations of criminal sexual misconduct by priests were first made public in 1988 when three priests were charged with molesting the same two former altar boys:

• The Rev. Robert Walk, 52, former pastor of St. Thomas More Church in Bethel Park, is in prison. He is serving concurrent five-to-10-year sentences for involuntary deviate sexual intercourse after pleading guilty in both Allegheny and Washington counties.

• The Rev. Richard Zula, 52, former pastor of St. Mary & Ann Church in Marianna, Washington County, is out of prison and living with his mother, according to the Rev. Ronald Lengwin, diocese spokesman. In 1990, he received a 2½-to-five-year sentence in Washington County for assaulting two boys and a concurrent one-to-two-year sentence in Somerset County for molesting one of the boys at Seven Springs Resort in 1984. In a plea bargain, Washington County dropped 138 counts.

• The Rev. Francis Pucci, 62, former pastor of Our Lady of Lourdes Church in Burrellstown, went free after a Washington County judge ruled in 1991 that the statute of limitations had expired. Although 75 is the normal retirement age for priests, Pucci was allowed to retire for health reasons and lives in the diocese.

are dealing with a very serious problem that involved the common good of society and the church." Under the policy, if diocesan officials decide the allegation is not credible after interviewing both priest and accuser, they drop the matter.

If they can't decide whether the accusation is credible, they send the priest for psychological evaluation

and refer the matter to two special committees that make recommendations to the bishop. One of those committees includes lay people with expertise in such matters, and it will be expanded to include the parent of an abused child, Lengwin said.

If the complaint is judged credible, the priest will be placed on leave of absence, forbidden to dress or function as a priest and be sent to a psychiatric institution for assessment. The victims will be updated on the process.

If the complaint is proven true, the diocese may take many steps, including permanently removing the priest from ministry and offering him career retraining, ordering him into psychiatric treatment and helping him apply to the Vatican for laicization — commonly known as deprogramming.

"Ordinarily a cleric against whom a serious accusation of sexual misconduct has been substantiated will not be permitted to return to ministry," the policy said.

Because canon law leaves open the possibility that a convicted priest could win an appeal to the Vatican for reinstatement, Lengwin said, the policy says at least seven criteria must be met for such a priest to return to duty.

Among them is the requirement that, after extensive psychiatric treatment and approval from his psychiatrist, the repentant priest participate in continuing therapy and work in a place where everyone knows about his problem and where he can be monitored at all times.

A new facet of the diocesan plan is a Pastoral Support Team made up of diocesan representatives and mental health professionals that will "offer guidance and support to parishes or communities affected by the allegations," the policy said.

The diocese felt this was a weakness in response to the scandal in 1988, when priests from three parishes were arrested, Lengwin said.

An attorney for a man who has made abuse charges against a Pittsburgh priest whose civil trial is slated this month said a written policy was only half the story.

"It's certainly calculated to give the impression that there is a change in attitude. The proof in the pudding will be whether the enforcement of the policy is carried out," said Douglas Yauger. Yauger represents a man who accused the Rev. Anthony Cipolla of molesting him when he was a teen-ager.



## Family

Barbara Storer of Hays says there is a family feeling at Holy Angels parish and gives credit to its pastor, Father David Crowley.

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## Memories

Retired Bishop William G. Connor, native of Pittsburgh, shares early memories of Mother Katherine Drexel and calls her an "apostle for social justice." She will be beatified on Nov. 20 by Pope John Paul II.

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## Volunteer

Julie Wojtowicz of New Castle is in the habit of volunteering and belongs in numerous church and civic organizations. She also is thinking about going back to school to become a nurse.

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# PITTSBURGH Catholic

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Friday, October 28, 1988

## No cure for abusers

# Medical director explains pedophilia and treatment

By STEPHEN KARLINCHAK

SUITLAND, MD. — Recent allegations of sexual offenses committed by a priest against two boys have resulted in words like "pedophile", "pedophilia" and "ephebophilia" being used in many published news stories, often without an explanation of their meaning.

"Pedophilia is a bona fide psychiatric diagnosis," said Dr. Frank Valcour, M.D., medical director of the St. Luke Institute, an accredited and licensed psychiatric hospital. While not formally associated with any segment of the Catholic Church, the hospital accepts clergy and Religious of all denominations as clients.

"Pedophilia is a 'para-philia,'" Dr. Valcour explained. A para-philia is when a person has a sexual interest or an attraction to someone who is not of the opposite sex or of an appropriate age. In the case of a pedophile, it is a sexual interest or an attraction to children.

"Pedophilia also implies an interest in the pre-pubescent child, the doctor said. In legal terms, pedophilia can include minors beyond puberty but under the age

of consent."

"Ephebophilia," Dr. Valcour said, "is a sexual attraction or interest in adolescents." While not technically recognized by psychiatrists, the doctor said it was a convenient term to be used in specific cases.

### Hearing scheduled

A preliminary hearing for Father Robert Wolk, former pastor of St. Thomas More Parish, concerning alleged sexual offenses has been tentatively scheduled for 1:30 p.m. on Thursday, Nov. 3, before District Justice Russell L. Cumberland II of Bethel Park.

Nationally, Dr. Valcour said that heterosexual abuse of children is more common than homosexual abuse of children, especially in cases of incest. Most abusers are men. He said statistics showing sexual abuse of children caused by women are hard to get. However, Dr. Valcour added that he worked with some clients who had been sexually abused by women.

"In my opinion, priestly celibacy doesn't lead to it

(pedophilia). The actual establishment of sexual preference is unknown, although biological and physical factors are believed to be involved." One's sexual preference, the doctor noted, is established long before any priestly ordination.

Marriage, he added, isn't a prelude against pedophilia, noting a number of cases involving married individuals.

When asked, Dr. Valcour said that he hasn't seen any scientific data to indicate that Catholic clergy and Religious are more likely to be abusers. "It's my hunch that pedophilia is no more common in the clergy than in any of the other helping professions," he said, "such as social work or teaching."

Pedophilia isn't a concern just of Catholic church personnel, Dr. Valcour said. He said that the St. Luke Institute has done consultations with the Episcopal Church, which has indicated that sexual abuse by clergy is of concern to Protestant denominations.

Concerning statistics on cases of sexual abuse of children, Dr. Valcour said that the nature of the problem makes such figures difficult to obtain.

(Continued on page 2)



All Saints in Munhall

Dressed as their namesake or favorite saint are students of St. Therese School in Munhall. Front row: Bridget Kudus, St. Bridget and Margie Savolakis, St. Margaret. All Saints Day is Nov. 1 and is a Holy Day of Obligation.

Mrs. Marie Mulligan, teacher, St. Elizabeth Ann Seton, Bridgeville, is also in the photo. — Photo by Eric Hoffmann

# Bishop to form committee 'to heal' harm of allegations

PITTSBURGH — Bishop Donald W. Wuerl has announced that he will bring together a group of lay people and priests to discuss with him what concrete steps the diocese could take as it continues to work to heal whatever harm has been caused by the recent allegations of sexual offenses by priests.

"As a Church, we must be sensitive to the hurt that we know exists among the clergy, religious

and laity of the diocese at this time," Bishop Wuerl said. "I feel that this committee can help us with the kind of insight we need as a Church to direct, in specific ways, our pastoral care to all who need it."

"When we speak of the Church's pastoral care, we mean a way of thinking and acting as Christ did. As individuals and as a Church, we attempt to be Christ for our world and bring God's heal-

ing love to people, even though we are limited in our own human abilities."

Pastoral care has always been the response of the Church, the bishop said, and this latest consultative effort is an attempt to determine "how we can best apply what we know to the pain people are experiencing."

The bishop also commended the efforts of diocesan priests in recent weeks in addressing in their local parishes, the deep emotional feel-

ings brought about by the allegations.

Although the membership of the body has not yet been selected, the bishop said it would include both laity and clergy, both professional and non-professional.

"I see part of the advisory committee's role as bringing a broader perspective, through its members' talent and experience, to many of the concerns we have in this area," he added.

## 4 schools reorganize in diocese

PITTSBURGH — The Pittsburgh Catholic Schools Office has announced that it will reorganize four elementary schools in the southern area of Pittsburgh and Mount Oliver for the 1989-90 school year.

The four schools — St. Canice, St. George, St. Henry and St. Joseph — will join together in an educational institution with a new identity "committed to our traditional standards of excellence," according to Dr. Rosemarie Cibik, superintendent of Catholic schools. The new school will be in the complex now housing St. Joseph, Mount Oliver.

"Pastors and members of the respective parishes have cooperated in the process of planning for the future of Catholic education in this area," Dr. Cibik said.

The pastors recommended the plan for reorganization in Bishop Donald W. Wuerl following a year of study. The plan was approved last week.

Dr. Cibik added that pastors and study committee members from the parishes deserve credit for emphasizing the need to retain quality, cost-effective Catholic education for their parishes.

The focus now will be on reorganizing facilities, curricula and other necessary elements crucial to a successful educational program, in preparation for the new school, Dr. Cibik said.



Centennial

Bishop Donald W. Wuerl presided at a special liturgy marking the centennial of St. Joseph the Worker parish in New Castle. Greeting the bishop are, from left, Ray Rustick, president of church council; Mary G. Laughlin and Father Norbert J. Campbell, pastor. The celebration was held Oct. 18.

— Photo by John C. Keenan

## CHD grants announced in diocese

PITTSBURGH — Three Pittsburgh area groups have received funds from the national Campaign for Human Development (CHD). Bishop Donald W. Wuerl announced.

The Tri-State Conference on Steel and the Rainbow Kitchen each received \$50,000 grants. The Hill District Federal Credit Union received a \$50,000, three-year deposit from the CHD.

"As bishop of the Diocese of Pittsburgh, I am acutely aware of the

# Blaming celibacy 'unfair,' says child abuse counselor

By WILLIAM FODIAK

PITTSBURGH — Blaming celibacy of priests for sexual abuse of youngsters is "unfair," said a counselor who deals with the victims of abuse.

"This is not a religious issue," said James Hepburn, coordinator of Brotherhood, a counseling program operated by Family Resources for sexually abused boys. Such abuse occurs in all sectors of society and abusers include both men and women from all lifestyles, races and socioeconomic classes.

He said there is no such thing as a typical abuser and added there are "so many young men abused in homes."

The issue of celibacy had been raised by critics after charges were filed against a diocesan priest for alleged sexual offenses involving two boys.

Hepburn said that abuse victims who do not get counseling often face difficulties with intimacy and trust. "They want to be in control," he said, "because their trust has been violated."

The counselor said abuse victims, especially males, are reluctant to disclose such incidents because of shame and guilt.

"Victims fear they might be blamed," he said. "There is a lot of risk involved. They would have to tell the story to a lot of strangers and let's be embarrassing."

Hepburn counsels approx-

## Sexual abuse of boys

imately 50 victims each year in the Brotherhood program. Services are provided free.

"They learn to deal with the emotions and trauma," he said. In cases of small children, treatment would include play therapy.

Older boys and young men are involved in both individual and group therapy — which includes talking with others having the same experiences.

Abuse victims often will block out particular details and experiences, Hepburn said. Group therapy sessions allow them to recall these moments when they hear others talking about similar occurrences.

He noted that victims not receiving professional help often suffer difficulties with intimacy and trust.

He advised parents "to start at a very young age" in teaching a child the difference between "good touch and bad touch. They (children) need to learn that it's okay to say 'no' and I don't like that."

He also recommended that parents tell the child to immediately inform them whenever someone is touching (abusing) them.

"Parents need to know who is taking care of their child," he added. "Too many are not vigilant. Responsible caretakers get upset by parents who show no interest" in their child's development.

He advised parents to regularly stop in and visit day care centers, pre-

## Sexual abuse of boys

It is estimated that one in seven boys falls victim to sexual abuse.

Approximately 1/3 of all child sexual abuse victims are boys.

Sexual abuse of boys occurs in all socio-economic and racial groups.

It is estimated that several hundred thousand boys in the U.S. are sexually abused annually.

There has been no increase of 300 percent in reported cases of sexual abuse of boys since 1970.

Boys are most likely to be abused by male non-family members; the abuser is often a juvenile himself.

Boys victims of sexual abuse are four times as likely as girls to be threatened with physical harm and coerced.

Sexuality is repressed in very sexually abused males; the victims, boys, are often unwilling to discuss their victimization.

Source: Family Resources of Pittsburgh

(Continued on page 2)

Wednesday, April 17, 2002

ZAPPALA, WUERL DEFINE POLICIES, ROLES IN ABUSE CASES

Section: LOCAL

Edition: SOONER

Page: A-5

Source: BY ANN RODGERS-MELNICK, POST-GAZETTE STAFF WRITER

Allegheny County District Attorney Stephen A. Zappala Jr. met yesterday with Bishop Donald Wuerl of the Catholic Diocese of Pittsburgh to discuss how each of them handles allegations of child molestation.

According to Zappala's office, they did not discuss allegations against any specific priest.

"It was the district attorney and the bishop discussing what their roles are in a situation such as this," said Mike Manko, Zappala's spokesman.

Zappala called the hour-long meeting "positive and productive" and Wuerl called it "open and candid."

Wuerl announced last month that he had removed from ministry "several" priests against whom there had been allegations that sounded credible but could not be substantiated.

Wuerl said at the time that he was raising the bar of protection to err in favor of children. Previously, if an allegation came down to the word of one accuser against a priest with a clean history, the priest could remain in ministry.

Wuerl would not release the priests' names or say how many there were because he said they might be innocent. Those cases were not discussed yesterday, Manko said.

"The Diocese of Pittsburgh has always collaborated with my office when necessary and part of today's conversation focused on the mechanisms that my office has in place" to handle allegations, including molestation of minors, Zappala said after the meeting.

"I am confident that if a situation arises that would require involvement on the part of my office, the diocese will communicate that information to me. I assured the bishop that, depending upon the nature of the referral, a person being presented as a victim will be treated with sensitivity and their information will be handled in complete confidence."

They discussed the fears of some victims who are now adults, and of some parents of young victims, that they will be harshly interrogated or exposed to media scrutiny if they go to the authorities. Zappala stopped short of urging Wuerl to go to the police over the objections of adult accusers, Manko said.

Diocesan policy is to automatically report all complaints brought by a minor, said the Rev. Ronald Lengwin, spokesman for the diocese. Adult accusers are encouraged to go to the authorities, and the diocese reserves the right to go to the authorities over the objections of the accuser, but the diocese may choose to honor an adult accuser's request for privacy, he said.



Zappala "wanted to make sure the bishop knew how the office functions with respect to these types of circumstances. I think there is mutual concern about how victims in these circumstances are treated. That is a good deal of what the exchange was about today," Manko said.

Wuerl said that both men agreed that "there is a mechanism in place which enables the Diocese of Pittsburgh to bring an allegation of clergy sexual misconduct to the district attorney's office with full confidence that anyone making such an allegation will be treated with sensitivity."

Under Pennsylvania law, clergy must notify authorities if they have reasonable cause to suspect that a minor who they encounter in their professional capacity is being abused. There is an exception for "confidential communications made to an ordained member of the clergy," but Lengwin said he understood that to apply primarily to sacramental confession.

Complaints of victims who are now adults, or reports of adults that a minor may be being abused, are not required to be reported.

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Friday, April 26, 2002

#### DIOCESE EXPANDS MEETINGS WITH DISTRICT ATTORNEYS

Source: BY STEVE LEVIN, POST-GAZETTE STAFF WRITER

Attorneys for the Pittsburgh Catholic Diocese have met with district attorneys in half of the six southwestern Pennsylvania counties that make up the diocese to discuss how allegations of child sexual abuse by priests should be handled in the future.

Diocesan representatives met yesterday with Butler and Lawrence counties' DAs.

Bishop Donald Wuerl met earlier this month with Allegheny County District Attorney Stephen A. Zappala Jr.

"It is our intention to meet with other district attorneys because we found meeting with District Attorney Stephen Zappala to be beneficial," said the Rev. Ron Lengwin, spokesman for the diocese.

Among the issues discussed by Wuerl and Zappala at their April 16 meeting were the sensitive treatment of victims, and the policies of the diocese and the district attorney's office in cases involving sexual abuse.

The two met after Wuerl's announcement in March that he had removed from ministry "several" priests against whom there had been credible, but unsubstantiated, allegations of abuse. Wuerl has not named the priests or said how many there were.

U.S. Attorney Mary Beth Buchanan said yesterday she would be willing to host a meeting of the district attorneys and the diocese.

Lengwin said the diocese still plans to meet with district attorneys in Beaver, Greene and Washington counties.

Under Pennsylvania law, clergy must notify authorities if they have reasonable cause to suspect that a

minor who they encounter in their professional capacity is being abused. Complaints of victims who are now adults, or reports from adults that a minor may be being abused, are not required to be reported.

The church's role in mandatory reporting of child abuse will be discussed this weekend at the meeting of the executive board of the Pennsylvania District Attorneys Association.

"For whatever way any member of the church has hurt, offended, dismissed or ignored any one of you, I beg you — the church begs you — for forgiveness."

— Bishop David A. Zubik

## Bishop Zubik leads service of apology

Sins by clergy, others in church addressed

By Amy McConnell  
Schaarsmith  
Pittsburgh Post-Gazette

In an emotional "service of apology," Bishop David A. Zubik apologized last night for sins including sexual abuse by clergy and other representatives of the Catholic Church in Pittsburgh, and begged for his parishioners' forgiveness.

Many of them had come to the service with "hurts that you hold and perhaps painfully so," he said.

"For whatever way any member of the church has hurt, offended, dismissed or ignored any one of you, I beg you — the church begs you — for forgiveness," Bishop Zubik told several hundred people

inside St. Paul Cathedral in Oakland.

Out in the pews, former Catholic and onetime seminarian Tim Bendig took comfort from those words and from the rest of Bishop Zubik's service. Sexually abused by former priest Anthony Cipolla as a teenager in the 1980s, Mr. Bendig — now 40 — hadn't entered a Catholic church for 20 years.

He restrained himself from making the sign of the cross, reciting prayers and singing hymns. But he was looking for a chance to forgive the wrongs against him and to renew his life as a Catholic. Last night, he found it.

SEE **APOLOGY**, PAGE B-3

APRIL 8, 2009 WWW.POST-GAZETTE.COM

B-3

# Bishop Zubik leads service of apology

**APOLOGY, FROM PAGE B-1**

"I feel uplifted," Mr. Bendig, who settled a lawsuit against the diocese in 1993, said as he nervously prepared to shake Bishop Zubik's hand after the service. "I feel real light on my feet. I feel refreshed. What I hoped I would accomplish today, I accomplished."

The service began on a somber note. In place of the usual organ music and hymns of welcome, Bishop Zubik and his altar servers entered in silence, the only noises the sound of their footsteps and the rustling and muffled coughing of those in attendance.

Reaching the altar, Bishop Zubik prostrated himself before it, lying flat and motionless on the cool marble floor for a full two minutes. He stood up, and soon offered the opening prayer in a ringing voice that filled the huge, vaulted cathedral.

"Where sin has divided and

scattered, may your love make one again," he said, addressing God. "Where sin has brought weakness and hurt, may your power heal and strengthen. Where sin has brought death, may your spirit raise to life."

But even as he celebrated God's mercy, he acknowledged that the church is made up of men and women who are very human and at times, very sinful.

It was clear from the hundreds of people attending the service that their sins had caused harm, he said.

"Simply by being here, you call me, you charge me, to not only not forget the sins of the church in Pittsburgh, but you charge me to ensure, with our brothers and sisters in the church, that these hurts don't happen again," Bishop Zubik said.

He would do whatever he could, he told his listeners — many of whom were middle-aged men and elderly women

— to restore their trust in the church "so that as a church, we can live our best, love our best, do our best, give our best."

Bishop Zubik then lit six candles of remembrance and apology to the victims — children, teenagers and adults — of abuse by representatives of the church.

"We acknowledge their deep wounds," said a priest, after Bishop Zubik lit the third candle. "We acknowledge the betrayal of a most sacred trust. We acknowledge their courage in speaking the truth. We affirm their dignity as people who are seeking truth and accountability, compassion and redress for the wrong that has been done to them. We support their healing. We offer our prayer for their journey toward wholeness."

*Amy McConnell Schaar-smith can be reached at 412-263-1122 or [aschaarsmith@post-gazette.com](mailto:aschaarsmith@post-gazette.com).*



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## Nearly 100 Parishioners Gather For Bishop Zubik's "Service Of Apology"

By David Highfield    March 21, 2016 at 11:08 pm

 Filed Under: [Bishop David Zubik](#), [David Highfield](#), [Mass](#), [Pittsburgh Catholic Diocese](#), [Saint Paul Cathedral](#), [Service Of Apology](#)


PITTSBURGH (KDKA) — A "Service of Apology" was held Monday evening by Pittsburgh Catholic Diocese Bishop David Zubik.

It was for people hurt by the church in any way, including those sexually abused by clergy.

Cameras were not allowed inside the service at Saint Paul Cathedral in Oakland, but nearly 100 people gathered to hear what Bishop Zubik had to say.

"Some of the people said they're coming because they're angry that I closed a church building," said Bishop Zubik. "Other people are angry because a priest didn't treat them kindly in the sacrament of confession. Some people are coming because they've been abused by someone in the church."

In fact, it was three weeks ago that a grand jury report alleged two bishops from the Altoona-Johnstown Diocese helped cover up the sexual abuse of children by more than 50 priests over decades.

It did not involve the Pittsburgh Diocese, and the "Service of Apology" was planned well before the announcement.

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Bishop Zubik held his first "Service of Apology" when he was in Green Bay, after he was inspired by Pope John Paul II. Then, he held one in here in Pittsburgh in 2009.

"My staff in Green Bay, and when I came back to Pittsburgh for the first time, my staff said, 'I don't think that's such a good idea for you to do it,' but I felt it was," said Bishop Zubik. "It was an important risk to take."

He says both times his staff feared it could make the hurt worse, but he wants people to know his words are sincere.

"Just by my saying I'm sorry for the church, I'm not expecting that's going to make it easier for people," said Bishop Zubik. "But I hope at least it's going to the help there to be a new beginning for folks."

The bishop leaves for Washington D.C. Tuesday.

He's the lead petitioner in a case going before the U.S. Supreme Court this week that challenges part of the Affordable Care Act. Specifically, whether church-related organizations have to pay for contraception as part of healthcare.



**David Highfield**

Follow @DavidHighfield

David got his start at KDKA as a writer in 1991 before being promoted to a newscast producer. VITALS Joined KDKA:...

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Nearly 100 Parishioners Gather For Bishop Zubik's "Service Of Apology" « CBS Pittsburgh

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Good Shepherd

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JUN. 21 1993

Policy  
his is what he  
wants to  
do

Dear Bishop

6-21-93

I am interested in being given  
consideration for appointment to the Elizabeth -  
Versailles cluster. I know this area and the  
healing and growth it needs to experience.  
It is also somewhat close in distance to my  
mother who lives alone.

I am in recovery now over eight years.  
I celebrated my 8th anniversary in recovery on  
Apr 12th. 1993. I've kept in contact with both  
Fathers Zubic and Guay.

- Circles has  
secretary has  
to be broken -  
if you can't make  
an appointment  
if not work in  
our centers

Can't make an  
appointment for  
his recovery

Sincerely

Joseph D. Karalich

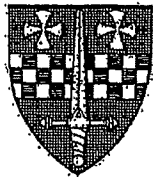
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DEPARTMENT OF CLERGY PERSONNEL

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PERSONAL AND CONFIDENTIAL  
MEMORANDUM

TO: Bishop Wuerl  
FROM: Father Zubik *DAZ*  
DATE: August 5, 1994  
RE: Reverend Ernest C. Paolè

On July 25, 1994, Father Lengwin, Mrs. Flaherty and Dr. William Kraft, as a Pastoral Support Team, visited with approximately 18 individuals at Saint Anthony Parish, Bessemer, to listen to their concerns regarding the recent publication of the arraignment of Edward G. Huff. I should like to update you on several facets of that meeting as I understand them to have taken place through Father Lengwin and Mrs. Flaherty.

Apparently, during the course of the evening, the parents of the young men who had some contacts with Ed Huff, indicated some anger with Bob Guay and myself. They felt that we should have substantiated the guilt of Ed Huff. During the course of the last several months, Father Guay, Father Lengwin, Mrs. Rita Flaherty, Bill Steidle and myself met several times with Father John Fitzgerald about arranging for a pastoral support team meeting with the people of Bessemer. Each time that this suggestion was brought up to Father Fitzgerald, he indicated that the timing was not good.

In addition, you should be aware that Mrs. Flaherty has been engaged in a number of conversations over the course of the last several months with Mrs. Ellen Bekoski, a spokesperson for the parents in Bessemer. Rita has attempted to respond each time to the concerns of Mrs. Bekoski. Those concerns were actually focused on the slow process of the CYS and District Attorney's Office in Lawrence County. These are areas which of course are not our responsibility. Rita attempted to help Mrs. Bekoski understand this fact. Rita also attempted to address the importance of such a Pastoral Support Team meeting in her conversations with Mrs. Bekoski who also indicated bad timing because of an auto accident which involved her son and a fatality for which her son is being charged.

It is my understanding that at the end of the pastoral support team meeting on July 25, the parents had calmed down and appreciated the time and energy expended by the team.

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As Father Lengwin has apprised you, one other issue which was raised at the meeting, without any advance notice, was a claim by [Victim Info Redacted by Diocese] that more than 30 years ago her brother was abused by Father Ernest Paone. Her accusation caught everyone off guard.

Since that meeting, Father Paone's file was reviewed with great care. There is a great deal of correspondence in his file during his seminary days in the early '50s which raised questions about his physical and emotional health. Each time reports were given to Bishop Dearden by the psychologists examining Father Paone, he was advanced to the next stage toward ordination. Father Paone was ordained a priest for the Diocese of Pittsburgh by Bishop Dearden on May 25, 1957.

Following ordination, Ernie was assigned to a number of different parishes. Those assignments are as follows:

Parochial Vicar, Saint Titus, Aliquippa (June 13, 1957-December 7, 1960)  
Parochial Vicar, Epiphany, Uptown (December 8, 1960-May 30, 1961)  
Parochial Vicar, Mother of Sorrows, McKees Rocks (May 31, 1961-October 24, 1961)  
Parochial Vicar, Saint Monica, Wampum/Saint Theresa, Koppel (October 25, 1961-May 29, 1962)  
Parochial Vicar, Madonna of Jerusalem, Sharpsburg (May 29, 1962-May 24, 1966)

During the course of his 9-years service within the diocese, the file shows that the requests were either made by his respective pastors asking for a transfer or Ernest himself requesting a transfer. The file also holds that in 1964, Bishop Wright presented a petition in Rome that Ernie be reduced to the lay state.

- On May 20, 1966, Bishop Wright granted Father Paone an indefinite leave of absence "for reasons bound up with your psychological and physical health as well as spiritual well-being." The file shows that following the beginning of his leave of absence, Father Paone did weekend work in the Archdiocese of Los Angeles. In 1967 he moved to the Diocese of San Diego. While in San Diego Ernie began a course of studies at the Catholic University of San Diego. During that time he lived in a private residence.
- In 1977, following some dispute with Bishop Leonard, medical coverage was stopped for Father Paone during which time he began personal coverage in California. It was in September 1977 that Bishop Leonard asked Father Paone to "either return and take an assignment or be incardinated in the diocese where you are living. I am writing to release you." There is no further correspondence on that particular issue.
- The next correspondence which the file contains follows your October 6, 1989 letter to Father Paone in which you asked him to provide you a brief description of his present ministry. This was a letter which you sent to all diocesan priests serving outside the diocese. In response to your letter you received a letter from

his physician and a letter from the pastor of Saint Denis Catholic Church, Diamond Bar, California, who indicated that Father Paone was supplying assistance on Sundays and Holy Days in that parish for 21 years. During this time, he continued to live in Oceanside, California.

- In September, 1991, Father Paone requested permission to exercise priestly ministry in the Diocese of Reno, Nevada. Father Paone was granted permission to pursue that possibility with Bishop Daniel Walsh of the Diocese of Reno-Las Vegas, Nevada who appointed him as Parochial Vicar (Pro-Tem) at Saint Ann Parish, Las Vegas, in January 1992. On March 12, 1992, Father Paone wrote to share with you that he was moving from Las Vegas back to his residence in California. There is a letter from his physician supporting the need for him to return to California for reasons of health.

In addition to this chronology, three documents were discovered in his file as follows:

1. A letter dated May 1, 1962 to Bishop Wright from Father Edmund J. Sheety, Pastor of Saint Monica Parish, Wampum. In the letter, Father Sheety wrote, "twice since his appointment I have found it necessary to report him to the Chancery for conduct degrading to the priesthood, scandalous to the parishioners and disobedient to me."

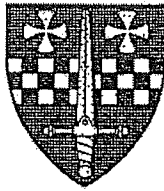
"I have interceded to prevent his being arrested; once for molesting young boys of the parish; again for the illegal use of guns with even younger parishioners." There is no response to Father Sheety from Bishop Wright.

2. A letter dated August 20, 1964 from Dr. Patrick J. McDonough, a psychiatrist, to Bishop Leonard. The report is of a psychological nature and makes reference to "homosexual acting out." There is no reference in the letter to any such behavior with young individuals.
3. An August 20, 1964 letter to Mr. Robert J. Masters, District Attorney of Beaver County from Bishop Leonard. The letter indicates that Father Paone was confined to Saint Francis Hospital but references for the reason for hospitalization are vague. Attached to Bishop Leonard's letter was an August 4, 1964 letter from District Attorney Masters with a transcript of interviews which were conducted in the Beaver County Courthouse with a woman and her son who testified regarding Father Paone's inappropriate behavior with her 16 year old son. The transcript shows that Father Paone offered alcohol to the young man and also tried to engage him in sexual activity. The young man did drink the alcohol but did not oblige in sexual activity. The mother and son did not wish to prosecute Father Paone.

You should know that these last three pieces of correspondence were placed in the confidential files.

Now that I have offered you this synopsis of Father Paone's file, I can also share with you that Mrs. Flaherty has been in contact with [REDACTED] with the invitation that her brother come to meet with us to discuss what happened between himself and Father Paone more than 30 years ago. [REDACTED] promised to discuss this with her brother but felt quite sure that he would not wish to pursue the matter any further. [REDACTED] was very pleased that the diocese was following up so quickly on her reference to Father Paone.





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DIOCESE OF PITTSBURGH

OFFICE OF THE BISHOP

111 BOULEVARD OF ALLIES  
PITTSBURGH, PENNSYLVANIA 15222-1698  
(412) 456-3010  
FAX: (412) 456-3185

August 26, 1994

Dear Bishop Walsh:

On August 16, 1991, the Reverend Ernest C. Paone, a priest of the Diocese of Pittsburgh who has been on an indefinite leave of absence since 1966 requested permission to accept a priestly assignment in the Diocese of Reno-Las Vegas. On November 4, 1991, I granted Father Paone's request and you assigned him as parochial vicar at Saint Anne Parish, Las Vegas.

Very recently, an allegation was made by a woman who claims that more than 30 years ago her brother was molested by Father Paone. Thus far, this allegation has not been substantiated. Since I have only become aware of this matter, I want to share it with you even though, I understand, he has returned to his private residence in Oceanside, California. I am not aware of any information which would suggest that Father Paone was involved in any improper behavior during his brief visit in the Diocese of Reno-Las Vegas, Nevada.

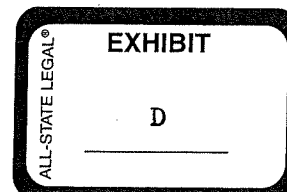
Had I been aware of this allegation in Father Paone's past I would not have supported his request for a priestly assignment in your diocese. Nor would I have written to you indicating that he was a priest in good standing. To address this situation, the Reverend David A. Zubik, Director of the Department of Clergy Personnel of the Diocese of Pittsburgh, has been in touch with Father Paone to invite him to meet and examine the entire situation.

With every personal good wish and prayer, I am

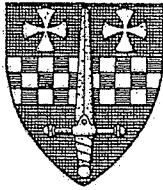
Fraternally in Christ,

Most Reverend Donald W. Wuerl  
Bishop of Pittsburgh

Most Reverend Daniel F. Walsh, D.D.  
Diocese of Reno-Las Vegas  
Office of the Bishop  
PO Box 18316  
Las Vegas, Nevada 89114



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SECRETARIAT FOR CLERGY AND RELIGIOUS

DIOCESE OF PITTSBURGH

111 BOULEVARD OF ALLIES  
PITTSBURGH, PENNSYLVANIA 15222  
(412) 456-3060

Confidential

January 30, 1996

Msgr. Dan Dillabough  
Pastoral Center  
P. O. Box 85728  
San Diego, CA 92186

Dear Msgr. Dillabough,

As a follow up to your phone conversation of January 25 with Mrs. Rita Flaherty, a staff member in the Clergy Personnel Office, I would wish to inform you that Father Ernest Paone does possess the faculties of the Diocese of Pittsburgh.

I would also like to inform you that we met with Father Paone in September 1994 to discuss the allegation made during a public meeting by a woman who claimed that her brother had been molested by Father Paone over 30 years ago. Despite the vague nature of the allegation and the lack of first hand information by the alleged victim, Father Paone was cooperative in complying with our recommendation that he undergo a comprehensive evaluation at St. Luke Institute. I should also add that Father Paone denied the truthfulness of this allegation during our meeting with him.

The result of the evaluation conducted in October 1994 was that no diagnosis of ephebophilia or pedophilia was given. Since there has not been any other information that might give cause for concern over the past 30 years, St. Luke Institute did not believe inpatient treatment was warranted.

If I can provide any additional information, do not hesitate to contact me or Mrs. Flaherty.

Wishing you my very best, I am

Sincerely in the Lord,

Reverend Robert F. Guay  
Secretary for Clergy and Religious

RFG:m

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**CERTIFICATE OF SERVICE**

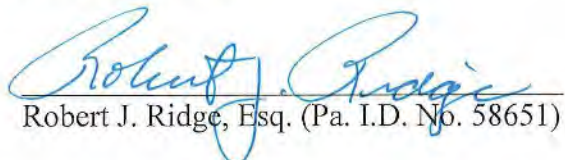
The undersigned hereby certifies that a true and correct copy of the foregoing  
**AMENDED RESPONSE OF THE CATHOLIC DIOCESE OF PITTSBURGH TO  
REPORT OF THE 40TH STATEWIDE INVESTIGATING GRAND JURY** has been  
served this 9<sup>th</sup> day of August, 2018, via FedEx and E-Mail upon the following:

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Jennifer Buck, Esq.  
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Harrisburg, PA 17120  
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[jbuck@attorneygeneral.gov](mailto:jbuck@attorneygeneral.gov)

Julie Horst  
Executive Secretary for the Grand Jury  
Pennsylvania Office of Attorney General  
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Harrisburg, PA 17120  
[jhorst@attorneygeneral.gov](mailto:jhorst@attorneygeneral.gov)

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Senior Judge/Special Master  
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The Honorable Norman A. Krumenacker, III  
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Robert J. Ridge, Esq. (Pa. I.D. No. 58651)