



**A Report on the Investigation Into the
History of Clergy Sexual Abuse of Minors
in the Roman Catholic Diocese of
Bridgeport and the Diocese's Response to
that Abuse, 1953 to the Present**

*Report to the Most Reverend Frank J. Caggiano, Bishop of
the Roman Catholic Diocese of Bridgeport and to the
Diocesan Community*

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PREFACE

We are providing this investigative report to the Most Reverend Frank J. Caggiano and the community of the Roman Catholic Diocese of Bridgeport. The report represents an almost one-year effort by attorneys and professionals of Pullman & Comley, LLC,¹ under my direction, to document and analyze the history of sexual abuse of minors by diocesan clergy, and the diocesan leadership's response to that abuse, from the founding of the diocese in 1953 to the present.

Among the challenges we have encountered in producing this report are the many gaps in the evidentiary record. My colleagues and I believe that we have had full access to all available records of the Diocese of Bridgeport that relate to the sexual abuse of children and youth, including records referred to by some as "secret." However, the records are in some instances cryptic or simply do not include all of the information that an accuser or accused might wish to have presented to someone evaluating an allegation of sexual abuse or the diocese's response to such an allegation. Furthermore, a considerable number of the people involved in the events investigated are dead or, particularly in the case of survivors of abuse, understandably have not wished to speak with my colleagues and me. Among those with whom we have been able to speak, memories of events that took place as much as a half century or more ago may well be imperfect.

Nonetheless, I am confident that the conclusions expressed here have been fairly reached based on the evidence available and on the inferences appropriate to the particular investigatory role that my colleagues and I have been asked to undertake. I have endeavored, without applying any specific evidentiary standard from the law, to weigh these matters with the detachment, care, and fairness that I would have when serving as a judge of the Superior Court.

I invite anyone who has additional information bearing on the findings of this report or the matters investigated to provide it to the diocese or to the investigative team at Pullman and Comley, LLC.

Respectfully,

Robert L. Holzberg
Judge, Connecticut Superior Court (Ret.)

¹ Pullman & Comley, LLC has not represented the Diocese of Bridgeport in the past, other than providing limited advice, completed some five years prior to this report and not given by any of the lawyers involved in this investigation, about the diocese's pension plan. No member of the Pullman & Comley investigative team is a parishioner of the diocese.

EXECUTIVE SUMMARY

We want to understand the difficulty in seeing child sexual abuse as a psychological disorder rather than a moral lapse, thus in grasping that, in some cases, prayer and forgiveness are not the issue. We want to understand the perplexity—and the pain.

—Journalists Elinor Burkett and Frank Bruni in their July 30, 1992 letter requesting an interview with Bishop Edward M. Egan.

Father Brett was relieved of his assignment as Chaplain at Sacred Heart University here because of an incident of improper conduct. . . . The small area of this diocese (633 square miles!) makes it very difficult for Bishop Curtis to plan on reassigning Father Brett here. Some other diocese where Father can resume priestly work is presently being sought. . . . I know that you will make very discreet use of the foregoing information, Monsignor Higgins, for the sake of Father Brett's reputation. As far as we can [as]ertain, the full story of his trouble is not widely known.

—Rt. Rev. Monsignor John J. Toomey, Chancellor to Bishop Walter Curtis in a February, 1966 letter to his counterpart in the Diocese of Sacramento

. . . it is obvious that there can be no canonical process either for the removal of a diocesan priest from his priestly duties or for the removal of a priest from his parish when there is serious reason to believe that the priest in question is guilty of the sexual violation of children, and especially when he has confessed such a violation to the bishop or a delegate of the bishop. For the bishop who would countenance such a process would be opening the way to the gravest of evils, among them the financial ruin of the diocese which he is to serve.

—Bishop Edward Egan's July 12, 1993 letter to diocesan counsel Renato Ottaviani, explaining his refusal to seek the involuntary laicization of serial abuser Father Raymond Pcolka

Many words have been said regarding the crime of sexual abuse of minors and the scandals that these crimes have produced, words that are needed to express our grief, anger, and confusion. However, words alone are insufficient. The time for further action has come. . . . The Diocese of Bridgeport can never fully make right the suffering of victims and the sins of the past, but we are committed to bringing healing and reconciliation to all those affected by the crisis and to rebuild trust. . . . I ask you not to lose heart and to join me in showing support for the dedicated priests and lay faithful who serve throughout our diocese. With your virtuous witness and continued prayers, we can work together to strengthen our protection of our children, work towards healing, and promote a culture of accountability and transparency within the Church.

—Most Rev. Frank J. Caggiano, 2018 Statement on diocesan website

The Charge

In October 2018 the Most Reverend Frank J. Caggiano, Bishop of the Roman Catholic Diocese of Bridgeport, retained Judge Robert L. Holzberg (Ret.) and the law firm of Pullman and Comley, LLC to conduct a comprehensive investigation into the history of clergy sexual abuse of minors and the diocese's response to that abuse from the founding of the diocese in 1953 to the present. This report presents the results of that investigation. Bishop Caggiano's charge was:

- ❖ To describe the incidence and nature of abuse, the diocese's knowledge of that abuse, its timing, and relevant victim and priest information;
- ❖ To evaluate the quality and completeness of the diocese's, and in particular each individual bishop's, responses to that abuse over time, assessing whether the responses
 - were effective and timely;
 - were compassionate to victims
 - contributed to or helped to prevent future abuse; and
 - complied with civil, criminal, and canon laws;
- ❖ To make any pertinent observations arising from the review about the effect that the diocese's responses to abuse have had on the wider diocesan community beyond the survivors themselves, including, for example, on the spiritual well-being of the laity as a whole, trust in and support for the diocese, or the effectiveness and morale of clergy not implicated in the misconduct; and
- ❖ To recommend preventive measures and make the diocese aware of unmet compliance obligations.

Historical Context

Our investigation covers the approximately 66 years from the establishment of the Roman Catholic Diocese of Bridgeport to the present. As we have reviewed the long arc of the diocese's response to abuse we have attempted to remind ourselves, as we hope our readers will, of the different era in which the majority of the abuse cases we have studied occurred. Over that period, society's understanding of the appropriate response to child sexual abuse has in part evolved. Criminal statutes, child protection laws, the psychological understanding of the dynamics of abuse, and treatment, education, prevention, and training techniques have advanced. What has not changed, however, is society's fundamental recognition that sexual abuse of children is morally wrong and deeply injurious. Thus, while we believe this historical and contextual perspective is important to consider, we conclude that in the final analysis it does not excuse Bishops Curtis and Egan for their profound failure to promptly identify and respond effectively and compassionately to an unfolding legal, moral, and religious crisis that, even without the benefit of hindsight, was, or should have been, obvious and apparent.

Principal Findings

Our investigation has been informed by the painful knowledge that clergy sexual abuse of minors has profound consequences for its victims. Survivor pain and suffering is real, and can be unrelenting and devastating to both the survivors and their families.

We are mindful that clergy sexual abuse of minors has caused injury and pain well beyond the survivors themselves. Parishioners have anguished over the injury caused by priest-predators, and the parishioners' perception, confirmed by this investigation, is that the values and teachings of the Church were betrayed by those who failed to act decisively in the face of documented predatory and criminal misconduct. Those failures have led to a generation of unrelenting negative publicity, settlements in civil suits of approximately \$56,000,000, and, most profoundly, for many of the faithful a loss of trust in the Church and its teachings.

We are also mindful that the overwhelming majority of hard-working and dedicated priests who have faithfully adhered to their vows have likewise been scarred by the misdeeds of their colleagues. For many there is a sense of shame, loss, and betrayal, and abiding uncertainty as to how to minister to the needs of parishioners in the face of constant scrutiny and suspicion arising out of the clergy sexual abuse scandal of the past 50+ years.

In brief, the findings of the investigation are these:

- ❖ The existence of sexual abuse by certain priests of this diocese, particularly abuse of children, was known to the diocesan leadership at least as early as 1953. 281 individuals have been identified as having been abused during the diocese's approximately 66-year history, nearly all when they were minors, by 71 priests. The 71 priests constitute 4.7% of the approximately 1,500 priests who have served the diocese since 1953.
- ❖ It is likely that there are more victims and clergy abusers than we have identified. Bishop Walter Curtis, acknowledged purging and destroying records concerning sexual abuse of minors. For the first forty years of the diocese, until the early 2000s, the record-keeping and archival system of the diocese was inadequate and antiquated, creating the possibility that even with our review of 250,000 paper and electronic records we have not identified all clergy sexual abusers and their victims.
- ❖ The abuse ranged from lewd behavior in front of victims to violent assaults. It had many profound effects on the victims over and above the sexual abuse itself, including long-term mental health problems, fear of retaliation after the fact, and estrangement from their families and from their religious faith.
- ❖ Until the early 2000s, the collective response of diocesan officials to the sexual abuse crisis was inadequate in nearly every way, but the single gravest moral and

legal lapse was the consistent practice of Bishops Lawrence Shehan, Walter Curtis, and Edward Egan—over four decades—of leaving abusive priests in service, and thereby making it possible for them to continue committing abusive acts.

- ❖ Until 1990, Bishops Curtis and Egan failed even to acknowledge, let alone comply with, their legal obligations arising from the 1971 state law mandating that priests report allegations of child sexual abuse to either law enforcement or the Department of Children and Families.
- ❖ Bishop Walter Curtis failed to discharge his duties as bishop and abdicated his responsibility to protect the safety of young parishioners when incidents of sexual abuse were brought to his attention. He reassigned a number of abusive priests to other sites, where they could perpetrate more abuse. He failed to disclose to pastors or the congregations the reasons for reassignments, and he refused to meet with victims. He recklessly accepted for transfer into the diocese at least one priest with a known history of psychiatric illness, alcoholism, and sexual misconduct, and another priest who had been dismissed from seminary; both were eventually removed from the priesthood because of their sexual misconduct. He failed to report allegations of abuse to law enforcement authorities and failed to comply with Connecticut’s mandated reporter law.² There is no evidence that he undertook any affirmative efforts to assist victims of abuse.
- ❖ Bishop Egan’s response was profoundly unsympathetic, inadequate, and inflammatory. He openly acknowledged to his staff, and signaled to the public through his behavior, that he believed his principal responsibility was to preserve the assets and reputation of the diocese rather than to work for the well-being of survivors and secure justice for them. His indifference, if not outright hostility, to the suffering of victims resulted in a host of operational failures, including, most gravely, the reassignment of known abusive priests to locations and duties in which their abusive behavior continued. He deliberately concealed the reasons for those reassignments, failed to take seriously “red flags” of abuse, placed undue reliance on psychological evaluations, rather than personnel action, to prevent abuse, and showed more interest in whether offending priests were homosexual than in their abusive behavior. He also followed a scorched-earth litigation policy that re-victimized survivor plaintiffs, dissipated valuable diocesan assets in bad-faith procedural maneuvers, and alienated large segments of the laity, the clergy, and the wider public.
- ❖ The diocese’s treatment of survivors during the Egan and Curtis administrations, coupled with its handling of accused priests, has deepened the wounds of the abused beyond the initial damage inflicted by the priests themselves.

² This law did not require reports by clergy until 1971.

- ❖ Bishop William Lori and present Bishop Caggiano have reversed the diocese’s approach to reporting abuse and disciplining abusers. They have adopted and enforced policies requiring that all credible abuse allegations be reported to civil authorities, as well as “up the chain” within the Church itself. They have adopted “zero-tolerance” policies for priests (and other diocesan personnel), committing to permanently and completely removing clergy from duty for any incident of sexual abuse. They have diligently used the procedures made available to them by the Holy See to dismiss the gravest offenders from the priesthood altogether.
- ❖ Bishops Lori and Caggiano have established a new approach of outreach to, conciliation with, and support of survivors and the faithful that has been positively received in much of the diocesan community. Nonetheless, many in the diocese remain extremely skeptical of healing efforts or have been permanently alienated from the Church, a reflection of the extreme and insidious damage wrought not just by the abusers but also by the diocese’s own earlier, ineffective response.
- ❖ Over the last decade and a half, new reports of abuse that occurred prior to 2002 have dwindled substantially, despite the more welcoming reporting environment. This trend suggests that the bulk of abuse in that era of the diocese, or at least the bulk of the abuse that can be reported by living survivors, has already come to light. The diocese continues to review existing allegations of historical abuse for credibility, to re-review cases for which new information has come to light, and to confirm the accuracy of its own internal list of credibly accused clergy. But, as noted in our recommendations, we urge it to expedite that review and to make information about it more easily accessible to the public.³
- ❖ While we cannot be certain that sexual abuse is not currently occurring in the diocese, we have not identified any report of abuse occurring since 2008, and this is likely attributable, in part, to the diligent new prevention and awareness programs instituted by Bishops Lori and Caggiano. The reader should also bear in mind, however, that reporting of sexual abuse is often long delayed, and the present quiet does not necessarily mean that abuse has not occurred since 2008.
- ❖ Continuing challenges include attending to the damage to survivors, to the morale and effectiveness of non-offending clergy, and to the fractured relationship between the diocese and its parishioners. In Part Eight we recommend additional reforms and new measures addressed to matters such as the procedures for investigating complaints against bishops themselves, reporting to law enforcement authorities, and refinements to the implementation of the Safe Environments program.

³ Those determinations are beyond the scope of this investigation, which is directed to the overall incidence of abuse and the response of each bishop to the abuse crisis, and not to the details of each credibility determination.

PART ONE

BACKGROUND AND METHODOLOGY OF THE INVESTIGATION

This report presents the results of an internal investigation, requested by Bishop Frank J. Caggiano, into the history of clerical sexual abuse of children in the Roman Catholic Diocese of Bridgeport. The bishop has asked Judge Robert L. Holzberg (Ret.) and the law firm of Pullman and Comley, LLC to review such abuse throughout the existence of the diocese, and to describe the scale and severity of the abuse, as well as to assess the responses of individual bishops to it.

While the report is initially addressed to Bishop Caggiano, we understand that the bishop's intent is ultimately to make the report public, and it is drafted with that in mind. For example, we have included certain historical information likely to be already familiar to diocesan leadership, as well as summaries of relevant internal Church canons that may not be familiar to the lay reader.

Evidentiary sources

Since actively beginning its investigation in November 2018, the investigative team, as outlined in detail below, has collected, processed, reviewed, and analyzed in excess of 250,000 paper and electronic records.⁴

In addition to our detailed review of documents, we have interviewed over fifty (50) witnesses, including survivors of clergy sexual abuse, current and former bishops, active and retired diocesan administrators, staff, and priests, and attorneys for both plaintiffs and the diocese. We have also consulted nationally recognized experts on child sexual abuse, forensic psychiatry, and diocesan Safe Environments programs, as well as attorneys who have conducted similar investigations.⁵ Details from these interviews have been incorporated into the report, and a list of the witnesses and experts with whom we have spoken appears as Appendix A.⁶

In an effort to reach individuals affected by clergy sexual abuse, or anyone with knowledge pertinent to this investigation, we created a survivor and witness hotline, as well as a website, on which survivors and witnesses could share their experiences anonymously. Announcements of the hotline and website were published in print and online in local newspapers—the *Connecticut Post*, *Shoreline Times*, and *Fairfield Citizen*—as well as in parish bulletins throughout the diocese and on the diocese's own website. In addition, we have reached out to survivor groups such as Survivors Network of those Abused by Priests, and BishopAccountability.org, Inc.

⁴ A "record" is any distinct document stored as such, in hard copy or electronically, and regardless of length—for example, an entire deposition transcript or police report is a single record, as is a legal memorandum accompanied by all of the attachments with which it was filed.

⁵ We extend our appreciation to Attorneys Gina Maisto Smith and Leslie Gomez for their advice and guidance.

⁶ Out of consideration for their privacy, survivor interviewees are not listed by name unless they have expressly consented to being listed.

On behalf of the diocese and our investigative team, Bishop Caggiano sent an email to all active and retired clergy, requesting their confidential comments on any matters relevant to our investigation. If contacted, we followed up by telephone or with in-person interviews.

Participation and cooperation of the diocese

In the course of this almost yearlong investigation, we have had the full and enthusiastic cooperation of the bishop, his cabinet, diocesan administrators, priests, and staff. At the outset of this investigation, Bishop Caggiano and Chief Legal and Real Estate Officer Anne McCrory, Esq., requested the full cooperation of all diocesan personnel. We have had unrestricted and unsupervised access to every room, office, filing cabinet, storage area, vault, and the so-called secret archive⁷ located at diocesan headquarters, known as the Catholic Center, on Jewett Avenue in Bridgeport, Connecticut. In addition, the investigative team acquired electronically stored information from multiple sources in the control of the diocese, such as internal network servers, personal computer hard drives, email accounts, cellular telephones, and cloud storage facilities.⁸ No request that we have made for access to paper or electronic records located at the Catholic Center, the former bishop's residence, and parish offices, or in remote storage has been denied. Appendix B is a layout of the diocese headquarters. Appendix C contains photographs of some of the archival and storage areas we inspected.

The investigative team

The Pullman & Comley investigative team comprises Judge Holzberg, partners Michael A. Kurs and Adam S. Mocciolo, associate Zachary D. Schurin, and paralegals Patricia Lebel-Lasse and Kristen F. Perkins. All of the team members have significant experience in conducting investigations. Their professional biographies can be found in Appendix D.

⁷ The term "secret archive" arises from the Code of Canon Law, specifically canons 489–90, which provide that in each diocese there is to be a "secret archive," or at least a separate, secure portion of the "ordinary archive," to which only the bishop is to have the key. These canons do not themselves enumerate what documents are required (or permitted) to be kept in the secret archive, however. Instead, other canons within the code sometimes provide that records of the matters governed by those other canons should be kept in the secret archive. As relevant here, canon 1719 provides that when a bishop investigates a reported offense against canon law, the record of the investigation is to be kept in the secret archive. This provision is not specific to sexual abuse allegations (nor even to offenses by clergy), but by definition it encompasses, among other things, all investigations into clergy sexual abuse.

It should be clarified that "secret" in this context does not mean that the *existence* of the archives is secret. The requirement that each diocese have such an archive is stated publicly in the canons. Rather, the term refers to the fact that contents of the archive are not to be accessed without the bishop's permission—in other words, that they are more confidential than the diocese's other records. There has been some academic discussion, for example, about whether the Latin phrase "archivum secretum" would be better translated in the English version of the code as "confidential archive." E.g., Cafardi, Nicholas P., "Discovering the Secret Archives: Evidentiary Privileges for Church Records," *Journal of Law and Religion*, vol. 10, no. 1. Whatever the meaning of the term, we are confident that we have had access in this investigation to all documents that constitute the "secret" archive of the diocese, whether stored in the current bishop's personal filing cabinets or the diocese's other vaults or files.

⁸ Prior to collecting that information, we advised the diocese to institute a "hold" instructing personnel not to delete documents, and suspending automatic disposition policies for its computer system. We also worked with the Diocese to identify personnel whose individual devices and records should be examined, in addition to the records in diocesan-wide files. Those personnel included, among others, the bishop, Safe Environments program personnel, the general counsel, and many members of the bishop's cabinet.

PART TWO

KEY FINDINGS

The findings set out here are developed more fully in the body of the report that follows, along with additional, more detailed conclusions. In particular, Parts Six and Seven of the report, and the accompanying exhibits and charts, identify details of the sexual abuse that took place in the diocese and the responses to it by the individual bishops.

The diocese has been in existence since 1953,⁹ and its territory is coextensive with Fairfield County. Since the diocese's inception, the following bishops have led it:

Years	Bishop
1953–1961	Lawrence J. Shehan
1961–1988	Walter W. Curtis
1988–2000	Edward M. Egan
2001–2012	William E. Lori
2013–Present	Frank J. Caggiano

This leadership history is important to the key findings in part because the approaches to sexual abuse taken during the tenures of the five bishops have differed starkly, so much so that the findings summarized below are ordered primarily according to the leadership chronology. If there were a subtitle to this report it might be “A Tale of Two Cities,” reflecting the incalculable damage and injury inflicted on the diocese during the tenures of Bishops Lawrence Shehan, Walter Curtis, and Edward Egan, and the persistent, meaningful efforts made by their successors, Bishops William Lori and Frank Caggiano, to restore stability, trust, and faith in the diocese.

While we have been unsparing in our criticism of the bishops, we recognize that our mandate is to analyze only their responses to clergy sexual abuse of minors, not the entirety of their work. Many have spoken highly to us of Bishop Curtis's kindness and Bishop Egan's prodigious fundraising efforts for the diocese's charitable endeavors, for example, and we are aware that Bishop Shehan was lauded by contemporaries for his civil rights activities.

⁹ For some time prior to 1953, the Catholic community in the present-day Diocese of Bridgeport was part of the Diocese of Hartford. We have not investigated the institutional response to sexual abuse in the territory prior to the official founding of the diocese, although certain records regarding pre-1953 conduct of priests in the area were made known to Bishop Shehan when he assumed his duties in the newly-created diocese, and we discuss these below where relevant. In addition, we are aware that Father Peter Werpechowski, whom the Archdiocese of Hartford lists as credibly accused, was determined to have assaulted a five-year-old in 1951 in Greenwich. This allegation was presented to the Diocese of Bridgeport in 2002 by the then-57-year-old victim. After the creation of the Diocese of Bridgeport in 1953, Father Werpechowski continued to serve in other assignments within the territory of the new diocese, including St. Paul Parish in Greenwich and Holy Name Parish in Stamford.

Key findings regarding the scope, character, and timing of the abuse

- Clergy sexual abuse of minors was already occurring in 1953 when the diocese was established. It peaked in the decades of the 1960s, the 1970s, and the 1980s.
- 281 minors¹⁰ have been identified as having suffered clergy sexual abuse. The vast majority, but not all of these claims, have been documented.
- The abuse was perpetrated by as many as 71 priests. Ten (10) priests are responsible for 61 percent of all reported incidents.
- The abuse ranged from kissing and fondling to violent sexual penetration, frequently accompanied by explicit or implied threats of retaliation if revealed by the victim. Each act of abuse constituted a crime under Connecticut law. Had the priests been referred to law enforcement authorities, many of them would have been subject to prosecution, conviction, incarceration and registration as sexual offenders.
- While the effects of sexual abuse vary and are individual in nature, in many cases, survivors have endured profound spiritual, psychic and/or physical injuries, and in some cases, a lifetime of debilitating problems affecting them, their spouses, siblings, children, and friends. These quotations from survivors' letters sent in the 1990s to Bishop Edward Egan or his Vicar for Clergy, Monsignor Laurence Bronkiewicz, are representative of many such wounds:

I was frightened . . . and could not tell my mother and father what was happening. I would lay in bed at night in a cold sweat just crying and praying to God . . . I did not realize that in one summer, Father [redacted]¹¹ would alter the direction of my life because of his heinous actions.

—Survivor relating the effects of alleged repeated molestation when he was a 12-year-old altar boy in a parish in the Diocese

Sir, I do not know what to do or how to handle this. I have carried this with me for many years . . . With the court case . . . coming to light, I went through the whole painful memories again and again . . . I have not been

¹⁰ For purposes of this count, we use “minor” to mean a person under the age of 18 at the time of the abuse. The reader should note, however, that this age threshold is not consistent in every context potentially relevant to this investigation. Some of Connecticut’s sexual assault statutes, for example, use different threshold ages for certain offenses, and the canon-law threshold, while currently 18 under a rule promulgated by the Holy See specifically for North America, was, during much of the investigation period, 16. Our investigation has revealed some incidents of sexual abuse of persons who were not minors at the time of the abuse, and these are occasionally discussed in this report when, for example, they are relevant to understanding why a diocesan official was, or should have been, on notice of an abusive priest’s behavior. But abuse of adults is not counted in numerical statistics provided herein.

¹¹ The name of the priest in question is redacted to preserve the anonymity of the survivor.

able to have sexual relations with my wife for almost a year now. I feel so dirty and ugly inside . . . Please help me. What should I do?

—Adult survivor practicing in another Christian denomination, relating how 35 years earlier, as an eighth-grader, he visited a Catholic parish in the diocese to explore Catholicism, only to be abused by the very priest from whom he sought an introduction to the faith

- Every act of abuse constituted a breach of the trust placed in the abusers by the victims and their families, and an abuse of the priest's power. Of equal importance, the acts violated canonical rules, the priest's sworn obligations to serve the community, and the criminal laws of the State of Connecticut.
- The majority of the abuse took place in the 1960s and 1970s during Bishop Curtis's tenure. Many specific incidents of abuse were known to diocesan officials at the time they occurred, or became known while the priests were still living and active. Others were not reported to the diocese until many years later, occasionally after the deaths of the priests in question. As was true of sexual abuse nationally, these delayed claims were largely presented in the 1990s and early 2000s, during the administrations of Bishops Egan and Lori. The timing of the victims' presentations of their complaints of abuse is documented in Appendix E.
- Apart from having contemporaneous knowledge of numerous specific incidents of abuse during the 1950s, 1960s, and 1970s, diocesan officials also clearly knew, by the mid 1980s at the latest, that clerical sexual abuse was an emerging national crisis, which should have further prompted them to a more diligent and alert response.

Key findings regarding the responses of Bishop Lawrence Shehan

- The diocese's practice of a bishop's reassigning a priest following an abuse accusation began during Bishop Shehan's tenure. He knew of multiple specific incidents of abuse by then-active priests in the diocese, and assigned the priests to new postings with no discipline, and no warnings to the communities to which the priests were reassigned.
- The evidentiary record is too sparse for us to analyze Bishop Shehan's reasoning for these decisions or his overall attitude to abuse, but that very absence suggests that the diocese had no consistent or written policies under Bishop Shehan, and in that way had already begun to underestimate the magnitude of the abuse crisis and the measures necessary to combat it.

Key findings regarding the responses of Bishop Walter Curtis

- Bishop Curtis was undisguisedly indifferent to clergy sexual abuse in the diocese, not understanding or acknowledging its scope, and abdicating virtually all responsibility to his subordinates for responding to it.

- Bishop Curtis did not remove abusive priests from service, and even allowed many to be reassigned to new parishes. By not removing them, he made possible continued abuse of additional victims.
- Bishop Curtis failed to implement reasonable policies to protect children from known risks, and he recklessly disregarded “red flags” about potentially abusive priests.
- Bishop Curtis refused to meet with most victims, and made no effort to understand their pain or their needs.
- Bishop Curtis prioritized the avoidance of scandal over the protection of people.

Key findings regarding the responses of Bishop Edward Egan

- Bishop Egan failed to deal effectively with the unfolding sexual abuse crisis in at least two ways:
 - He took a dismissive, uncaring, and at times threatening attitude toward survivors and survivors’ advocates; and
 - He was unable or unwilling to implement processes that responded decisively and compassionately to clergy sexual abuse of minors.

Each failure reinforced the other, compounding effects that continue to reverberate today.

- Bishop Egan freely acknowledged that he had two goals that overrode his concern for victims: to preserve the patrimony or assets of the Church and to avoid “scandalous” media coverage of abuse by priests. He refused to seek the laicization of priests who were known and repeated offenders because of his fear that the information developed or collected in the laicization proceedings would provide the basis for civil liability and/or “scandalous media reports.”
- Bishop Egan often failed to immediately remove priests from service despite credible allegations, instead acting only after a lawsuit had been filed against the priest and the diocese.
- When survivors sued the diocese, Bishop Egan adopted a scorched-earth litigation strategy that not only re-victimized survivors, subjecting them to protracted proceedings that forced them to relive the original trauma of the abuse, but also increased the financial cost of the suits, and created what continues through today to be an irreparable breach between the diocese and a significant segment of its laity, who are “discouraged, disgusted and dismayed” by Bishop Egan’s “defense of the indefensible.”
- Bishop Egan failed to view clerical sexual abuse as what it was and is: a deep moral offense, a legal crime, and a public safety issue. Instead, he viewed it as a lapse in priestly judgment, subject to correction by prayer and penance, or as a behavioral health issue, largely or at least potentially subject to correction by mental health professionals.
- Bishop Egan consistently ignored “red flags” and/or explicit warnings about sexually abusive priests, almost always choosing to credit a priest’s denials over a victim’s accusations. He engaged in a pattern and practice of transferring abusive priests to other parishes and/or granting these priests “leaves of absence.”

Key findings regarding the responses of Bishop William Lori

- Upon his appointment, Bishop Lori immediately undertook to remove from duty, and from the priesthood altogether, the most serious known abusers then still affiliated with the diocese. He petitioned the Holy See for their “laicization”—that is, their complete dismissal from the priesthood—and, to the extent not already done, he suspended their faculties pending their laicization, i.e., prohibited them from administering sacraments, celebrating Mass, and preaching.
- Bishop Lori inaugurated a new approach of outreach to survivors and to the faithful, including apologizing to sexual abuse victims and asking for forgiveness. These efforts have been positively received by many survivors, although certain parishioners and members of the advocacy group Voice of the Faithful remain “angry and disappointed” by his not allowing them access to a parish church for their meetings, a decision that Bishop Lori contends was based on “doctrinal disputes.”
- Bishop Lori reformed and strengthened the diocese’s response and compliance procedures, creating an emergency response team to provide counseling and pastoral care to victims, created the Sexual Misconduct Review Board, establishing diligent record-keeping standards, and requiring sexual abuse allegations to be reported to the Office of the State’s Attorney. These procedures and others are consistent with his leading role with the United States Conference of Catholic Bishops (“USCCB”) in drafting the *Charter for the Protection of Children and Young People*, and securing the Holy See’s approval of it.
- Bishop Lori also retained new counsel and successfully undertook in 2003 a global mediation that, building on an earlier mediation undertaken by Bishop Egan, resolved virtually all of the pending civil actions against the diocese and individual priests.
- Only 2 alleged acts of sexual abuse by clergy against minors are known to have taken place during Bishop Lori’s tenure in the diocese one in 2001 and another in 2008.
- Having settled the pending cases against the diocese, Bishop Lori engaged in a multi-year, unsuccessful, and, we conclude, unnecessary court fight with *The New York Times* and other media outlets over whether sealed information produced during discovery would be disclosed to the press.

Key findings regarding the responses of Bishop Frank Caggiano

- Bishop Caggiano’s priority during his tenure has been engagement with survivors, restoring trust and confidence in the diocese, reaching out to disaffected parishioners, and protecting the safety and security of children.
- Bishop Caggiano has made transparency a priority, sharing with the diocese, and with the wider public, information not previously disclosed to them, including this report and the October 2018 Financial Accountability Report, which discloses the costs of all settlements

entered into between the diocese and victims of clergy sexual abuse from 1953 to the present.

- Bishop Caggiano has instructed the Sexual Misconduct Review Board to expand its determinations as to which priests should be considered credibly accused of sexual abuse of minors. His mandate includes reviewing cases of deceased priests and reconsidering previous cases on which new information has been presented to the diocese. This process remains ongoing as information is discovered or survivors come forward.
- Although no sexual abuse by clergy of children or youth of the diocese is known to have taken place during Bishop Caggiano's tenure, he has relieved two priests of their responsibilities for breaking the diocese's code of conduct regarding boundary violations, pursued firm suspension and removal measures against active priests when old allegations against them have come to light, and added a number of priests, living and dead, to the diocese's credibly-accused list based on new information.
- Bishop Caggiano has required that all diocesan employees and contractors act as mandated reporters even if they do not fall within the definition of "mandated reporter" under Connecticut law. He has also required that sexual abuse of a person who was a minor at the time of the abuse be reported to the Department of Children and Families regardless of the age of the victim at the time the information comes to the attention of the reporter, how long ago the abuse occurred, or whether the suspected abuser is still living.

PART THREE

THE LEGAL CONTEXT OF CLERGY SEXUAL ABUSE OF MINORS AND DIOCESAN RESPONSES

The sexual abuse of children by clergy and the responses to that abuse by the bishops have not occurred in a void. It indisputably violates long-established civil and criminal prohibitions as well as centuries-old canonical prohibitions.¹² The obligation and authority of the bishops to respond to this type of clerical misconduct is equally unambiguous. To clarify the legal and canonical landscape against which the abuse occurred and delineate the bishops' responsibility and authority to respond, we offer a brief overview of the operative criminal, civil, and canonical provisions.

Canonical obligations of the clergy

In addition to violating the morals and laws of society generally, sexual abuse by a priest violates the Church's own rules. Indeed, it is contrary to the very purpose of the priesthood.

It is axiomatic to the Catholic faith that the priesthood exists to *serve* the community. The *Catechism of the Catholic Church* defines the priesthood in terms of service, providing that a priest "is at the service of" the laity,¹³ and that ordination to the priesthood "confers a sacred power for the service of the faithful."¹⁴ Furthermore, canon 276, section 2 makes "pastoral ministry"—that is, the "exercise [of] protecting care"¹⁵—the duty that a priest is to fulfill "first of all . . . faithfully and tirelessly."¹⁶ Plainly, sexual abuse of a person to whom one's ministry is dedicated is antithetical to service or protection; it is betrayal.

While more specific rules are hardly needed, more specific rules exist. Canon law recognizes a system of "delicts," or offenses, that violate the moral and organizational rules of the faith. Although phrased somewhat cryptically, canon 1395 makes every one of the acts that this investigation defines as sexual abuse punishable under the rubric of "offense[s] against the sixth commandment of Decalogue."¹⁷ The canon singles out acts "committed by force or threats" or

¹² St. Basil, who lived in the fourth century, wrote, "A cleric or monk who seduces youths or young boys . . . is to be publicly flogged . . . For six months he will languish in prison-like confinement, . . . and he shall never again associate with youths in private conversation nor in counseling them." Plante, Thomas and McChesney, K. L., eds., *Sexual Abuse in the Catholic Church: A Decade of Crisis, 2002–2012*. Praeger 2011.

¹³ Part Two, Sec. Two, Chap. 3, Art. Six, II, ¶ 1547: "The ministerial priesthood [i.e., the clergy] is at the service of the common priesthood [i.e., the collective community of the faithful]." The same is true of deacons, whose very title is derived from the Greek for "servant" (diakonos). See, e.g., id., III, ¶ 1570, noting that deacons act in the image of Christ, "who made himself the 'deacon' or servant of all."

¹⁴ Ibid., VII, § 1588.

¹⁵ *The Oxford English Dictionary*, 2nd ed., vol. XI, p. 323, defines "pastor" as "one who exercises protecting care or guidance over a number of people"; also see id., vol. IX, p. 817, defining "minister" as "[a] servant."

¹⁶ Section 1 of the same canon provides that "clerics are bound in a special way to pursue holiness," which, if it means anything, means not abusing others.

¹⁷ That is, the Ten Commandments, the sixth of which, in the numbering used by the Roman Catholic Church, is "you shall not commit adultery" (Exodus 20:14; Deuteronomy 5:18). The sixth commandment generally serves as the

“with a minor below the age of sixteen years.” The catechism is more specific, defining two particular “offenses against chastity”¹⁸ relevant to some or all of the abuse at issue here. Paragraph 2356 applies to rape, defined as “forcible violation of the sexual intimacy of another person,” and “an intrinsically evil act,” while paragraph 2389 applies to “any sexual abuse perpetrated by adults upon children or adolescents.”

In short, the acts of sexual abuse at issue are unambiguous and grave violations of priests’ moral and “legal” obligations even when viewed solely through the lens of the faith itself.

Connecticut criminal law regarding sexual abuse

The criminal-law implications of the sexual abuse considered in this investigation fall into two categories:

- sexual assaults, and related offenses of risk of injury to minors; and
- criminal failure to report abuse to authorities.

The diocese being located in the State of Connecticut, and the relevant abuse having all taken place here, the governing law is the Connecticut General Statutes.

Although definitions of the relevant offenses in statute have varied over the many years covered by this investigation, much of the abuse of underaged victims at issue here was “sexual assault” within the meaning of Connecticut criminal law.¹⁹ Even the least serious gradation of sexual assault under the penal code, sexual assault in the fourth degree, currently encompasses any “sexual contact” by adults with persons under the age of 15, or with persons under the age of 18 with respect to whom the adult “stands in a position of power, authority or supervision over such other person by virtue of the actor’s professional, legal, occupational or volunteer status.”²⁰

“Sexual contact” has for decades been defined to include (in addition to what otherwise would constitute “sexual intercourse”) “contact with the intimate parts of a person . . . for the purpose of

Church’s scriptural reference point for all teachings on matters of sexuality and sexual offenses, not just on adultery. See *Catechism of the Catholic Church*, paragraph 2336.

¹⁸ Given the Church’s taxonomic classification of sexual abuse as an offense “against chastity,” it bears noting that priests are “bound to celibacy” (canon 277, § 1) and hence would violate Church law even by engaging in these acts with willing adults.

¹⁹ The following table depicts the maximum sentences for certain categories of felonious sexual assault since 1978:

CRIME	MAXIMUM SENTENCE
Sexual Assault 3 (53a-72a)	10 Years (Victim Under 16)
Sexual Assault 2 (53a-71)	20 Years (Victim Under 16)
Risk of Injury (53-21(a)(1))	10 Years (Victim Under 16)
Aggravated sexual assault (53a-70a)	20 Years (Victim Under 16)

²⁰ Conn. Gen. Stat. § 53a-73a. The statute contains additional nuances beyond the scope of this discussion, but broadly satisfied by the incidents at issue here.

sexual gratification of the actor.”²¹ Thus, for example, the reported acts of fondling and the like, not necessarily accompanied by sexual “intercourse,” nonetheless were acts of sexual assault. Similarly, causing a victim to have sexual contact with the “intimate parts” of the *actor*—another common scenario presented here—has also been encompassed within the definition of “sexual contact” for much of the period covered by this investigation. Acts of penetration and other forms of sexual intercourse, as well as accompanying physical force—also scenarios presented multiple times in this investigation—constitute, and have constituted, serious felonies.²²

Second, throughout the entire period covered by our investigation, Connecticut General Statutes § 53-21 has provided for the criminal offense of risk of injury to a minor, which is a felony, and presently includes, among other things:

willfully or unlawfully caus[ing] or permit[ting] any child under the age of sixteen years to be placed in such a situation that the life or limb of such child is endangered, the health of such child is likely to be injured or the morals of such child are likely to be impaired, or [performing] any act likely to impair the health or morals of any such child.

This statute would probably apply even to a number of the incidents at issue here that did meet the definition of sexual assaults. Clergy masturbating in the presence of victims or directing the victims to do so in their presence, of which there are multiple complaints, would likely qualify as risk of injury.

In short, the majority of the acts of sexual abuse covered by this investigation were prosecutable as crimes at the time they took place.²³ That fact in itself should have significantly affected the bishops’ and their administrators’ assessments of the offending priests’ behavior and the wisdom of allowing those priests to continue working by reassigning them without revealing their behavior to their new parish colleagues or to potentially affected parish communities, to say

²¹ Conn. Gen. Stat. § 53a-65(3).

²² E.g., Conn. Gen. Stat. §§ 53a-65(2) and 53a-70

²³ It should also not be assumed that historical incidents of sexual abuse are no longer prosecutable simply because of the passage of time. Class A felonies—which include some aggravated sexual assaults under sections 53a-70, 53a-70a, and 53a-70c, including, potentially, some of the abuse reported in this diocese—are not subject to any limitation period. And since 2002, the offenses of sexual assault of a minor and risk of injury to a minor (when involving sexual abuse), regardless of degree, have been subject to an extended limitation period, found in Connecticut General Statutes section 54-193a, that makes them prosecutable “within thirty years from the date the victim attains the age of majority or within five years from the date the victim notifies any police officer or state’s attorney acting in such police officer’s or state’s attorney’s official capacity of the commission of the offense, whichever is earlier.” This means that even many “lesser” offenses taking place against minors in the 1980s, for example, might still be prosecutable today, depending on the ages of the victims at the times of the incidents. Moreover, in the last legislative session, the General Assembly has passed a further extension of this thirty-year period. Beginning on October 1, 2019, prosecution of both new offenses, and old offenses that as of that date are still within the thirty-year/five-year limitation period of current section 54-193a, will no longer be time-limited.

Moreover, in the interviews we conducted for this investigation, the Office of the Chief State’s Attorney has reminded us that the state’s attorney, not the diocese or any other mandated reporter, has the authority to determine whether the state should seek prosecution based on time limitations, and that the diocese should not refrain from making any otherwise required report because of the age of the incident.

nothing of reporting the behavior to the police. Yet in virtually all of the documents that we have reviewed from the inception of the diocese until early in the present millennium, the criminality of the abusive priests' appears to have gone all but unmentioned and unconsidered by any person in authority.

Since 2013, the failure of a mandated reporter to report child abuse counts as a crime—a misdemeanor in the case of a simple failure to report, and a felony when, among other things, the failure is repeated or willful.²⁴ This change reinforces the seriousness with which governmental authorities and their constituents regard diocese officials' past failures to report. Moreover, it sets a particularly stringent expectation regarding future compliance.

Mandatory reporting of abuse under state law

Apart from the moral imperative and organizational importance of acting on sexual abuse within the diocese, since 1971 every member of the diocesan clergy has also been under a statutory obligation to report suspected abuse to government authorities.²⁵

The scope and details of that obligation have varied over the relevant time period, but broadly speaking, the obligation can be summarized for purposes of this investigation as follows. When a “mandated reporter,” as defined by the statute, has reasonable cause to suspect or believe that a child has been abused or neglected, including sexually abused, the mandated reporter must report the suspected abuse, either to the Commissioner of Children and Families or to a law enforcement agency. Failure to make the report is a crime under the present version of the statute, and from 1973 to 2013 was punishable by a fine.

From the time of the amendment in 1971 making clergy mandated reporters until 1990, neither Bishop Curtis nor Bishop Egan provided training or substantial guidance to the clergy with respect to their obligations as mandated reporters. Indeed, so far as we can determine, during the Curtis and Egan administrations, neither the bishops, nor any other person in authority in the diocese, reported a single episode of sexual abuse to authorities. Unlike their predecessors, Bishops Lori and Caggiano have appropriately directed that all allegations of abuse, regardless of the victim's current age, be reported to the authorities.

While some have contended to us that this practice was the same throughout society in that time period, national statistics show that the number of mandatory reports of child abuse and neglect grew significantly between 1963 and 1983. Douglas J. Besharov, the first director of the U.S. National Center on Child Abuse and Neglect, has noted that such reports rose from 150,000 in 1963 to 610,000 in 1972, and to 1.5 million in 1984.²⁶ These figures reflect more than a response to compliance obligations; they also suggest that the public's recognition of the importance of reporting child abuse grew substantially during the decades covered by this report—a growing recognition that the diocese did not share. In particular, Professor Besharov identifies 1973 as a

²⁴ Conn. Gen. Stat. § 17a-101a(b).

²⁵ Conn. Gen. Stat. § 17a-101, et seq.

²⁶ Besharov, Douglas J. “Unfounded Allegations—A New Child Abuse Problem,” *The Public Interest*, Spring 1986 No. 83.

time when the importance of reporting took center stage as a result of hearings held by Senator Walter Mondale. The following year Congress passed the Child Abuse Prevention and Treatment Act of 1974.

Currently, the mandated reporter obligation

- continues to apply to all clergy;
- continues to apply to a number of lay employees of the diocese, particularly in the schools, according to their specific job functions;
- applies not only to a reasonable belief or suspicion that abuse has already occurred, but also to instances in which the mandated reporter reasonably believes or suspects that a child is at imminent risk of serious harm;
- requires an oral report to the DCF commissioner/law enforcement within 12 hours of a mandated reporter's obtaining the information that prompts the report;
- requires a written report within 48 hours of the oral report; and
- is a criminal-law obligation, violation of which is either a class A misdemeanor or a class E felony when repeated, intentional, or involving actual knowledge of abuse, as opposed to reasonable suspicion.

Notably, the statute is ambiguous as to whether a mandated reporter is obliged to report an incident of abuse in which the victim was a minor at the time of the abuse but is already an adult when the incident comes to the attention of the mandated reporter. Current diocesan policy is to report every otherwise covered incident of which it becomes aware, no matter how much time has elapsed. We believe this prudent practice should continue. Among other reasons, such reports would facilitate the statutory objective of preventing future abuse by, for example, augmenting the registry of the commissioner's findings on allegations of abuse. And even if the known victim is no longer in danger of further abuse, the offender may still be liable to prosecution.

Bishops' canonical authority to discipline or discharge offending priests

In evaluating the actions taken by bishops of the diocese toward sexually abusive priests, we have considered the internal rules that delineate the bishops' authority over priests. The Church applies the same Code of Canon Law that governs "doctrinal" matters in the faith to what are essentially "personnel actions" involving priests. Therefore, when seeking to "suspend" or "fire" a priest, a bishop must follow the code's procedural rules—including its reservation of certain decisions to particular "judicial" bodies within the Church rather than to the discretion of bishops, and its internal "statute of limitations" system—although we conclude that none of these limitations should have prevented any of the bishops from acting quickly and decisively to limit the access of offending clergymen to diocesan activities involving children.

For purposes of this discussion, there are two relevant measures that a bishop or an enforcement body of the Church might take toward a sexually abusive priest or deacon:²⁷

²⁷ At least in theory, bishops have a degree of control over priests' non-work lives that business executives do not have over their subordinates' lives, and this authority can be used to impose an additional category of sanctions that do not relate directly to removal from the workplace. For example, a bishop may restrict where a priest can or cannot live, or require him to undertake a penance such as a life of prayer. See, e.g., United States Conference of Catholic

1. “Suspension of faculties”: This is akin to a “suspension” as it is understood in the wider workforce. A priest whose faculties are suspended remains a priest (including sometimes continuing to receive financial support from the diocese), but he can be relieved of all or some of his duties and powers, either temporarily or permanently. This arrangement is sometimes referred to as administrative leave, although the canonical bases for administrative leave and suspension of faculties are not necessarily the same.
2. Permanent dismissal from the clerical state, commonly called “laicization”: This is the closest functional equivalent of “firing” a priest, as that term is understood in other occupations.^{28, 29}

The degree of bishops’ autonomy to undertake these measures has varied significantly over the time period covered by this investigation. Prior to Pope John Paul II’s issuance of the Apostolic Letter *Sacramentorum Sanctitatis Tutela* in 2001, a bishop’s authority to do so by personal decree was fairly broad, and even where a “trial” was required, the trial could be conducted locally within the diocese. Since issuance of the apostolic letter, however, the Congregation for the Doctrine of the Faith, a centralized church tribunal located in Rome, has exclusive initial “jurisdiction” under canon law over allegations of sexual abuse of minors—either to decide whether a priest should be suspended from ministry or dismissed from the clerical state, etc., or to relinquish the case to the diocese for decision;³⁰ and bishops are required to report to the Congregation any allegation of sexual abuse of a minor “which has at least a semblance of truth.”³¹ This said, we note that when Bishop Lori returned from his visit to the Congregation for the Doctrine of the Faith in 2003 he mentioned a suggestion made to him, that he could, for instance, use his executive powers of governance in cases where a canonical statute of limitations had expired.

Suspension of faculties

A priest’s (or other cleric’s) faculties may be suspended on at least three canonically distinct grounds:

Bishops. “Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State”. 1995, pp. 12 & 19 (hereinafter “*Canonical Delicts*”). These measures are not treated in detail here, however, because whatever their perceived spiritually redemptive value, their effectiveness as part of preventing further abuse is nebulous. Unlike “personnel”-type measures, which the diocese can largely enforce effectively because of its control of the institutions in which the priest would otherwise work, absent suspension or dismissal, compliance with this third category of sanctions is essentially voluntary on the part of the priest. Apart from his possible dependence on financial support from the diocese, no practical coercive mechanism exists to enforce them.

²⁸ But see canons regarding the “indelible” character of ordination, and a priest’s continuing ability, if not permission, to perform sacraments, including a duty to do so in certain situations. E.g., canon 976, canon 1335, canon 1338 § 2.

²⁹ Dismissal also largely (but not conclusively) ends the diocese’s obligation to support a priest financially. See canon 1350, and the “truly in need” qualification in § 2.

³⁰ Pope John Paul II, Apostolic Letter Issued Motu Proprio: *Sacramentorum Sanctitatis Tutela*, April 30, 2001, art. 4, § 1 (renumbered to article 6, § 1 in Pope Benedict XVI’s 2010 amendment to the *motu proprio*).

³¹ Id, art. 13 (renumbered to article 16 in the 2010 amendment).

1. as a temporary administrative measure during a trial over misconduct, in order to ensure a fair process, protect witnesses, etc. (canon 1722);³²
2. as a punishment—termed a “censure” or an “expiatory penalty”;^{33, 34} and
3. because the priest is incapable of exercising the ministry properly due to mental illness.³⁵

When his faculties are suspended, a priest can be prohibited either partially or entirely from carrying out priestly functions, and even from presenting himself as a priest or as an agent of the Diocese, even wearing clerical garb.

Although the default assumption of the code is that any disciplinary action in the form of a censure or penalty will be pursued through a trial, canon 1342 permits a bishop (and, since 2001, the Congregation for the Doctrine of the Faith) to dispense with this requirement for “just reasons,” and in general, the instances of sexual abuse that have occurred in this Diocese would qualify as such, at least where substantiated through investigation.³⁶ Moreover, no judicial process must take place before administrative suspension pending a trial, or before suspension due to inability to exercise the ministry properly. A bishop can order the former unilaterally,³⁷ and, in considering the latter, need only give the priest an opportunity to be heard by the bishop directly and represented by canonical counsel.^{38, 39}

It bears noting, however, that in the era before *Sacramentorum Sanctitatis Tutela*, any expiatory penalty of suspension imposed by a bishop administratively, without a judicial process, had to be

³² Canon 1722.

³³ Canons 1312, 1333, and 1336, §1, 2^o & 3^o.

³⁴ Canon law makes a distinction between censures—which are considered “medicinal” penalties intended to move a cleric to repent of his behavior—and “expiatory” penalties—which are explicitly intended as a punishment for an offense (canon 1311). Although there is little to distinguish these measures functionally once imposed, the characterization matters to the procedural requirements, in at least one way that is potentially significant in sexual abuse matters. At least prior to the issuance of *Sacramentorum Sanctitatis Tutela* in 2001, a perpetual expiatory penalty could not be issued by decree, meaning that an indefinite suspension of faculties framed as an expiatory penalty required a trial. Conversely, there were at least some situations in which USCCB guidance suggested that a bishop could by personal decree impose an indefinite suspension of faculties framed as a censure. See canon 1342, § 2; *Canonical Delicts*, p. 20.

³⁵ Canon 1044, §2(2). Note that it may not be advisable to use this form of suspension as a first resort, because the finding of mental illness entailed in it could interfere with a subsequent procedure to impose a punitive sanction such as dismissal from the clerical state. See canons 1323, 6^o & 1324, § 1, 1^o.

³⁶ See, e.g., *Canonical Delicts*, pp. 12–13.

³⁷ *Id.*, p. 29. Since 2001, bishops remain authorized to do this locally when referring a matter to the Congregation for the Doctrine of the Faith, per original article 15 (now article 19) of *Sacramentorum Sanctitatis Tutela*.

³⁸ *Id.*, p. 15.

³⁹ Both measures are subject to appeal to the Church’s internal judicial system, however. *Canonical Delicts*, pp. 12–13.

temporary. Perpetual penalties required a trial.⁴⁰ In contrast, a suspension imposed by a bishop as a censure, could be indefinite even without a judicial process.⁴¹

Dismissal from the clerical state

Even in the pre-2001 system, bishops were not able to act as autonomously or quickly in dismissing a priest from the clerical state as they were in imposing suspension. By definition, dismissal is a perpetual expiatory penalty, and therefore ordinarily must result from a trial.⁴² Since the promulgation of *Sacramentorum Sanctitatis Tutela* in 2001, however, the Congregation for the Doctrine of the Faith has had the ability, in cases of sexual abuse, to impose dismissal by decree, without a trial, and bishops have been authorized to recommend such action when referring a matter to the Congregation.⁴³ The 2001 change in procedure does not alter one of the essential criteria for evaluating the adequacy of a bishop's response to a particular allegation of sexual abuse: even if a trial may have been required to accomplish dismissal, did the bishop do everything he could to seek dismissal if dismissal was appropriate? One of the more notable shortcomings in the diocese's historical response to sexual abuse cases up through the decade of the 1990s was the persistent failure—out of reluctance to carry out the required trials—to seek dismissal when it was warranted.

The canonical statute of limitations

A complicating factor during the entire period covered by this investigation is the canonical statute of limitations (referred to as “prescription”) on seeking dismissal from the clerical state. As discussed in more detail elsewhere in this report, some cases of abuse in the diocese may have come to light too late for a bishop to pursue dismissal under Church rules.

Furthermore, the limitation period has varied over time. Prior to 1994, it was five years from the commission of the abuse, regardless of the age of the victim.⁴⁴ In 1994, Pope John Paul II issued an “indult” that made the limitation period for sexual abuse of a minor within the United States run until 10 years from the 18th birthday of the victim and redefining the offense from sexual abuse of a person under the age of 16 to that of one under the age of 18.⁴⁵ *Sacramentorum Sanctitatis Tutela* adopted this same limitation period for the entire Church.⁴⁶ In 2010, Pope Benedict XVI amended *Sacramentorum Sanctitatis Tutela*, extending the limitation period to 20

⁴⁰ Canon 1342, § 2; *Canonical Delicts*, p. 20.

⁴¹ *Canonical Delicts*, p. 20

⁴² Id, p. 20; canons 1336, §1, 5^o & 1342, § 2.

⁴³ Article 17 of the original apostolic letter; article 21 of 2010 version.

⁴⁴ Canon 1362, § 1, 2^o

⁴⁵ *Canonical Delicts*, p. 38. The new limitation period was not retroactive, and applied only to abuse committed on or after April 25, 1994. The new provision was also “experimental,” set to expire after five years unless extended, although this was made moot by the later promulgation of an equivalent limitation provision in *Sacramentorum Sanctitatis Tutela*.

⁴⁶ Article 5 of 2001 version.

years from the victim's 18th birthday and giving the Congregation for the Doctrine of the Faith the authority to extend the limitation period in individual cases.⁴⁷

⁴⁷ Article 7 of 2010 version.

PART FOUR

THE IMPACT ON VICTIMS AND SURVIVORS OF CLERGY SEXUAL ABUSE

As described more fully below, we have identified 281 victims of clergy sexual abuse since the founding of the diocese in 1953. Not only is the sheer number of people abused arresting, but impacts on many of them and their families have been devastating. Recitation of the facts and figures concerning the incidence of abuse tells only part of the story. Essential to a full understanding of the events of abuse in the diocese, we believe, are accounts of the individual experiences of the people who have lived through it.

In addition to appreciating those experiences at a personal level, this means acknowledging the many variations in them. In evaluating the diocese's historical response to survivors and their needs, and assessing what else it might do (including in response to other incidents that may not yet have been reported or have happened), the diocese must continue to take care to understand each person's individual case—not shying away from the profound effects the abuse has had on the most traumatized, not failing to acknowledge the perspectives or needs of those who may have been more “moderately” affected, and not taking any case as representative, by itself, of the others.

Understanding the history of the abuse also entails appreciating the agency of the people who have undergone it—acknowledging their capacity to decide for themselves what the abusive experiences mean in their lives, and recognizing those persons in their positions at the center of the events, not as objects of the abusers who have targeted them. It is in this spirit that we refer in this report largely to “survivors,” rather than “victims.”

To try to facilitate such an understanding, we attempt to go beyond enumerations of the names of abusers, statistics about the incidents of abuse, and comments on who is responsible, to describe what may be the most important “takeaway” of the investigation: that each of those instances is a highly individualized experience of a human being—in most cases, someone who was a child when he or she suffered the abuse in question, and in every case someone whose trust in or esteem for the abuser was not honored. Lest those individual impacts be lost in the necessary but impersonal administrative detail of the rest of the report, we provide below selected accounts of the experiences of specific survivors to illustrate the many different ways in which this abuse has affected them and others. While it is not possible to include the experience of every survivor in a report of this scale, we urge the reader to focus on the human detail of these individual accounts (as well as other accounts available outside of this report) to obtain a fuller sense of what the abuse crisis has meant to the survivors and to the wider Church community.

First, some summary and background on current professional understandings of the impact of sexual abuse of minors. In this diocese, as elsewhere:

- The impact on survivors varies widely from case to case, both in character and degree. Some may have come through the events seemingly relatively unscathed, while others have suffered deep psychological injuries that have damaged their long-term well-being, family lives, and careers.

- The losses are spiritual as well as “conventionally” psychological. Many survivors have become alienated from the Church as a community and even from their faith itself, and feel that this is a specific and additional injury apart from the emotional and physical ones that they have suffered.
- These psychological and spiritual injuries have had attendant material consequences for the quality of life of many survivors, as well as for their work ambitions and ability to develop their talents.
- The diocese’s historical management of abusive priests and handling of complaints of abuse has itself caused injuries to affected people, separately from the injuries caused by the abusers themselves.

Psychological effects in general

The psychological effects of sexual abuse have been extensively studied academically and clinically, including the effects of abuse on children specifically. While a full discussion of that research is beyond the scope of this report, several of the consensus findings bear mentioning here, as context for the abuse suffered by specific individuals in the diocese. Consensus exists in international academic research that childhood sexual abuse can result in, among other things:

- Depression
- Substance abuse
- Anxiety disorders
- Re-victimization
- Suicide.⁴⁸

One of the most arresting findings on which numerous researchers agree is that those who suffer childhood sexual abuse are significantly more likely to engage in suicidal behavior relative to their non-abused peers, with some studies finding even 10- or 15-fold increases in the incidence of suicide.⁴⁹

Similarly, researchers have consistently found that those who experience childhood sexual abuse are markedly more likely to display drug and alcohol disorders throughout their lives—at as much as double the rate of the broader population.⁵⁰ They have also found that the anxiety and depression that fuels drug and alcohol abuse also lead to risky sexual behaviors, increased incidence of criminal offenses by the victims themselves, and even physical consequences like heart disease.⁵¹

⁴⁸ Cashmore, Judith and Shackel, Rita, “The long-term effects of child sexual abuse” (CFCA paper no. 11). Melbourne: Australian Institute of Family Studies, January 2013. This white paper analyzes numerous other studies, cited therein.

⁴⁹ Id., pp. 8-9 & 11-12.

⁵⁰ Id., p. 13.

⁵¹ Id., pp. 13-18.

And it is probably not surprising, given the nature of those other effects, that researchers find that those who suffer sexual abuse in childhood are also significantly more prone to “re-victimization” in the form of, for example, intimate partner violence, sexual assault as an adult, and the like.⁵²

These are statistical generalizations. Some individuals may come through abuse with relatively few lasting scars, or at least scars that are not apparent to other people. Some display the effects plainly and painfully. It is, however, impossible to ignore or deny a strong professional consensus about the potential gravity of the consequences for survivors. This consensus on common effects provides a valuable frame of reference for understanding the impact of abuse on particular survivors.

Spiritual effects of abuse by clerics

The injuries inflicted by abusive clergy have a religious element distinct from the effects commonly associated with sexual abuse by non-clerics. Some survivors have explained to us that they have become alienated from the Church because of their experiences, or have lost their religious faith altogether. It is clear that for many of the survivors, their faith, their identities as Catholics, and the fellowship of their parishes are or were of immense value, and that they feel these losses keenly. Indeed, in some cases the very fact that they or their families are or were particularly devout or particularly active in church life played a part in exposing them to the abuse in the first place. Attending Catholic schools or volunteering as altar servers, for example, brought many into contact with their abusers.

Furthermore, survivors who have lost their faith or refrained from participating in church life as a result of the abuse they have suffered have sometimes found themselves alienated from their families. Explaining to devout family members their absence from services or loss of previous faith without revealing the underlying events has subjected them to further emotional distress.

The Rev. Thomas P. Doyle, among others, has examined these spiritual injuries, noting particularly the loss of “security and a source of meaning for the more profound and deeply influential moments in life” that comes with a loss of faith or with an aversion to participating in the religious rituals that the survivor might previously have turned to in such times.⁵³ These losses, he plausibly reasons, further increase the anxiety and despondence caused by the sexual abuse itself.

Many commentators have observed that the reaction of the Church throughout the United States to abuse by priests has often failed to take account of or to try to repair this religious injury,⁵⁴ despite the fact that the Church occupies a unique position for doing so, and, indeed, despite the fact that the Church’s declared primary mission is providing for the spiritual good of its adherents in all contexts.

⁵² Id. pp. 15-16.

⁵³ Doyle, Thomas P. “Sexual Abuse by Catholic Clergy: The Spiritual Damage,” in Plante and McChesney, p. 177.

⁵⁴ Id., pp. 178-80.

Effects of the diocese's reaction to the abuse

The diocese's reactions to survivors who have come forward to discuss their experiences, and its handling of accused priests, have been identified by many as independently deepening the wounds of the abused. This is in no small part because, even apart from the fact that the diocese frequently has not treated the abuse with sufficient seriousness, the character of its response has sometimes echoed the behavior of the perpetrators themselves: objectifying those who were abused, and attempting to address the problem to the benefit of the Church or the abusing priests.

Many have described the official response to survivors who have come forward to report abuse as open disdain. Bishops Curtis and Egan, in particular, failed even to meet with most survivors or their families, which not only sent a clear message of unconcern, but rendered the bishops less likely to be able to understand the personal experiences of those people and therefore to properly respond. The consequences and the affront of this refusal to communicate are well treated in the 2004 Report on the Crisis in the Catholic Church in the United States prepared for the U.S. Conference of Catholic Bishops by the National Review Board for the Protection of Children and Young People.⁵⁵

The scope and persistence of that disdain has also made it harder for subsequent efforts to provide assistance to survivors, and for attempts at reconciliation with them, to succeed. The skepticism that many people with whom we spoke or sought to speak expressed about the completeness or independence of this investigation captures the persistent mistrust that has been engendered by the diocese's past response, and the difficulty that still exists in bridging that trust gap. For example, one survivor wrote, in declining our invitation to be interviewed as part of the investigation, that it would be

a waste of my time to meet with the Judge. Behind the scenes they are still up to their same old tricks . . . Self-preservation is their only agenda . . . this deep dive the Judge is doing into the diocese handling of past cases is much more about gathering intel to more successfully defend themselves against future claims than it is to treat future victims more humanly.

Experiences of specific survivors in the diocese

One abuser, many lifelong impacts: the Assumption Parish youth group

The accounts of members of the youth group at Our Lady of Assumption Parish in Westport, Connecticut in the 1970s illustrate several of the most common and most troubling impacts of abuse on survivors: the trauma of the abuse itself, but also the shock or despair created by betrayal of trust, the isolation imposed on the victims by their having to keep the abuse secret, the fear engendered by an abuser's intimidation, and the estrangement from their faith created by the whole experience. The accounts also illustrate how more people were later impacted not just by the conduct of an abuser himself, but by the diocese's inaction in the face of his initial misconduct.

⁵⁵ See pp. 96–100 of that document.

The youth group was founded by Father Joseph Moore when he came to the parish as an associate pastor in 1973. It attracted a large following, with participants reporting that they found Father Moore, then in his late 20s, approachable and “non-dogmatic.” One member of the group, who until then had had what he describes as a “fire and brimstone” upbringing in the faith and was not very involved with the parish, relates that he began to feel close to the Church for the first time through his interactions with Father Moore, to the point that the two became friends and Father Moore heard his confessions “face-to-face.”

The group met one night a week, celebrated a regular Saturday “teen” Mass together, and made overnight camping and skiing trips. It was these overnight trips that Father Moore took as opportunities for abuse of vulnerable members.

“I was afraid to return to the tent.”

One survivor credibly alleges that he was repeatedly molested by Father Moore, whom he had considered a friend and confidant, in multiple episodes during youth group outings. He relates having had to hide from Father Moore in a friend’s tent during one trip and in a closet during another, and being “terrified” that Father Moore would find him. This survivor’s account reflects some of the starkest possible effects of sexual abuse. He has endured decades of suicidal thoughts, sleeplessness, and anxiety, all of which he largely suffered alone, not even telling his wife about the abuse until he was nearly fifty years old. Moreover, he reports that he no longer belongs to the Church or has any faith, despite at one time having considered becoming a priest himself.

“Father Moore threatened to kill me, and I believed him.”

Some members of the youth group whose encounters with Father Moore were briefer, or with whom he was not able to carry out abuse as fully as he may have intended, have also suffered serious and lasting effects, as the accounts of participants in a single overnight skiing trip in early 1975 reveal. During the night of that trip, Father Moore woke two young men in the bunk room where they were staying, groping them and making sexual advances to them. When they refused and fled the room, a violent confrontation ensued, in which Father Moore wandered through the hotel in search of them, even breaking down the door to the girls’ bunk room. Members of the group finally barricaded Father Moore into a closet and called the police, at which point Father Moore said to two of those who had confronted him, “If any of this gets out, I’m going to kill you both.”

The pair’s immediate reaction to this episode was shock and a sense of betrayal. One said he felt as though he had had to turn in a “best friend.” Their second reaction, however, coming swift upon the first, was fear. Father Moore’s abrupt shift in manner was so menacing that one of the young men who witnessed it, believing that “Father Moore was capable of killing me,” moved across the country not long after, to “get away from the looming death threat.” He has never moved back, losing contact with many family members and friends. Even 30 years later, when the two together reported the event directly to a representative of the diocese, one of them wept when relating it, and neither would even discuss the matter without assurances that Father Moore would not be told their names or which states they lived in.

This fear was compounded by the diocese's reaction at the time of the incident. Within a week of the skiing trip, both of the young men received telephone calls from a priest of the parish or the diocese, telling them vaguely that the matter was being handled "within the Church," and admonishing them to the effect that "it would be better for you and the Church if you forgot about it." They took that message as an echo of Father Moore's threat, and it contributed to their decisions to stay away from home, or not to confide in people who might otherwise have helped them.

"We literally jumped out of a bedroom window to escape."

That the 1975 ski trip did not end Father Moore's career of abuse shows how the diocese's reaction has had long-term impacts on other victims, including some who might have been spared altogether by stronger action.⁵⁶

Instead of being removed from service after the ski trip incident, Father Moore received a transfer, after a few months in an alcohol rehabilitation program, to another parish in the diocese. He stayed in contact with children he had met at Assumption Parish. In 1979, he traveled to Block Island for a vacation of several days with two boys from Westport who were approximately 15 years old, and one of whom had trained as an altar boy with Father Moore some years before at Assumption. The trip was cut short on the first night, when, in the words of one survivor's sworn affidavit, the boys had to "literally jump[] out of a bedroom window to escape Father Moore's sexual advances."

Accompanied by their parents, the two met shortly thereafter with the Vicar for Clergy, the late Monsignor Andrew Cusack, to whom they related the events of the trip in detail, including specifically informing him that Father Moore had sexually assaulted one of them before their leap from the window. Consistent with Monsignor Cusack's practice, no record of this meeting appears to have been kept by the diocese. But the credible account of one of the participants epitomizes the disdain with which many survivors say the diocese has reacted to their experiences. Despite acknowledging in that conversation that Father Moore had "previously been evaluated,"⁵⁷ the diocese apparently closed this second matter, too, with no offer of assistance to those involved, and no discipline imposed on Father Moore. Indeed, according to his assignment history, Father Moore continued to serve in parishes for years afterward, with no restrictions.

⁵⁶ The diocese unquestionably knew about the skiing trip incident at the time that it happened, although the available evidence does not reveal how much detail the diocese had at that point. In addition to the ensuing telephone calls to the boys from priests, this knowledge is established by the involvement of the local police in Westport, and the fact that immediately after the trip, the diocese sent Father Moore to alcohol rehabilitation, as recorded in his official assignment history.

⁵⁷ A participant in the meeting reports that Monsignor Cusack's full response was that when Father Moore was evaluated, it was "determined that he was not homosexual." The purported relevance of this remark is not well explained in the record, but it appears to have been offered to invalidate the victims' story, and to suggest that the abuse could not, in fact, have happened. This response reflects a longstanding view held by the diocese leadership (and apparently shared by much of the wider Church) that sexual abuse by clergy is related to or caused by the abusers' sexual orientation. As discussed in Part Six, that view is unfounded, and has caused the diocese to mishandle many instances of abuse by priests.

Survivors who could not tell their own families

Many survivors in the diocese have suffered variations on one of sexual abuse's less headline-catching but particularly insidious impacts: factors that have caused them to withhold their experiences from those who might have been best positioned to support and assist them—their own families. In some cases, this painful situation derives from the fact that the abusers, as clergy, enjoyed the unquestioning trust of the victims' families, and in other cases from the fact that the institutional Church was intertwined with “secular” parts of the families' lives such as their employment and schooling.

“God is going to hold you accountable if you say no.”

One survivor, for example, credibly alleges that she was repeatedly sexually assaulted by her local parish priest⁵⁸ when she was a high school student in the late 1960s. She was raised in a very devout household, and her mother “put priests on a pedestal.” The priest visited her home often at her parents' invitation, and would use those visits to arrange to get her alone, asking her parents to let her assist him in parish business like answering telephones at the rectory. Finding it impossible to tell her mother what was really going on the young woman tried to avoid these encounters by pleading that she had to study, to which her mother, ignorant of the real reason, would respond “God is going to hold you accountable if you say no.”

“Well, I'm having a bad life.”

A now-deceased survivor revealed to his parents not long before he died that he had endured prolonged abuse by a priest at the parish school where he was a student in the late 1990s. Again, the reason for his silence was simple: his mother was employed by the diocese, and he feared for her job if he told anyone. After a decade and a half of intense personal and family struggles, which his parents now attribute, along with his death, to the pain of the abuse, the revelation came abruptly and starkly in an argument with his mother. She recalls how in response to her remark that she was having a bad day, he retorted, “Well, I'm having a bad life. Father [redacted] molested me.” The family's opportunity to share and help relieve this man's pain was short-lived; only a year later he died.

Differing relationships with the Church

One of the dimensions on which the impacts on survivors have varied widely is the survivors' relationships with the Church and with their own religious faith. As might be expected, the varying reactions by the Diocese to their experiences have played a considerable role in those varying impacts.

⁵⁸ This priest, and certain others involved in the stories related in this section, are not identified in order to better protect the survivors' anonymity. In every instance, the priest in question is listed on the roster of credibly accused persons.

“I never went back to church . . . I . . . raised [my] children as Protestants.”

Before the evening when Father Stubbs gave a then-high school student and CYO member enough whiskey to make him pass out, and then sexually assaulted him, the young man regarded his local parish as a “safe haven,” and he “looked up to priests as role models.” The student came from a large and financially struggling family, and he was grateful that the Church had helped the family in hard times. After that evening, however, abruptly disillusioned and convinced that no one would believe a “poor, vulnerable kid” if he complained, the young man walked away from Catholicism permanently. He “never went back to church” again, and when he reported the incident to the diocese decades later, he had raised his own children in a different faith.

“I was violated by a man, not by God. God never let me down.”

A survivor who was repeatedly abused by a priest in her local parish while a teenager has over time received many differing reactions from the diocese to her experience, from almost naked disdain and further manipulation, to what she feels are more genuine recent attempts at reconciliation. When she first reported the abuse to another local priest in the years just after it happened, the priest with whom she discussed it told her that she needed to confess her involvement in the abuse and seek absolution.⁵⁹ When she attempted to follow that instruction, and sought out yet another priest, one who would not know her, to hear the confession, that priest ejected her from the confessional and told her that she did not belong there. She describes her feeling about the experience in the ensuing decades as a “wound” that became increasingly “inflamed,” to the point of being “sometimes unbearable,” impelling her to send handwritten letters to Church officials, including the Pope, that went unanswered.

In recent years, however, this survivor has begun to work with the diocese as part of her involvement in survivor advocacy groups, and believes it now has a “positive drive” to improve things, exemplified in the listening sessions for victims arranged with Bishop Caggiano.

Throughout that shifting relationship with the diocese, this survivor has maintained a steady faith in God, which she differentiates from “the Church and its manmade rules.” She believes that “God has never let [her] down,” giving her a thriving family and the strength to help others come forward and talk about their experiences of abuse.

“The church owes me.”

Despite experiencing abuse from Father Charles Stubbs during a school retreat, and witnessing the abuse of friends of his by Father Stubbs, one survivor has remained for decades a practicing Catholic and a weekly churchgoer in his childhood parish. He has sent his own children to the

⁵⁹ Although the survivor apparently did not know this at the time, this second priest has himself been credibly accused of serial abuse against multiple survivors. Suggesting that an abused person has sinned and must confess her or his “part in” the abuse in confession has been documented as a manipulation technique used by some sexually abusive priests. See, e.g., Notice 1, *In re the Fortieth Statewide Investigating Grand Jury*, Supreme Court of Pennsylvania, docket no. 2 W.D. Misc. Docket 2016, Allegheny County Common Pleas, docket no. CP-02-MD-571-2016, at 4.

parish school. While his faith remains intact, however, he has found it hard to reconcile the diocese's apathetic reaction to Stubbs's and other perpetrators' behavior with the inflexibility with which it has applied the Church's rules to him, a victim. For example, when he and his wife-to-be contacted their pastor about getting married, the pastor, who had been informed of Stubbs's abuse of the survivor,⁶⁰ would not permit the couple to be married in the church, ostensibly because the woman was pregnant at the time. This survivor believes the diocese has dealt hypocritically and unfairly with him and his family, and has said "the church owes me. . . . I firmly believe they owe me."

⁶⁰ The survivor's account of reporting this abuse to the pastor appears credible, as do his assertions that Father Stubbs was offered no assistance at the time, and that his report prompted no investigation or response from the diocese. Father Stubbs remained in service and went on to abuse multiple other children in the years after this man's report.

PART FIVE

IMPACTS OF THE SEXUAL ABUSE CRISIS ON NON-OFFENDING CLERGY

Another legitimate and important concern in repairing the damage wrought by the sexual abuse crisis involves the operational effectiveness and morale of the non-offending priests who make up by far the majority of the presbyterate. During our investigation, we have heard from both clergy and lay people (including some survivors and their family members), that because of the mistrust, confusion, and isolation sown by sexual abuse and by the diocese's response, they worry about the ability of the many good and able priests to continue to carry out their work effectively and to provide for the faithful in the way that both the Catholic community and the Church hierarchy expect.

Recommendations about specific ways to support these priests in large part exceed the scope of our investigation and our expertise. But we nonetheless mention this effect on the clergy because recognizing that these impacts exist, and articulating them, forms part of providing a full picture of the consequences of the sexual abuse crisis.

In this regard, we have available to us both the direct feedback of people with whom we spoke in our investigatory interviews, and the results of a 2017 survey of the Bridgeport presbyterate undertaken for the diocese by Father Michael J. Callaghan, C.O., of the Brooklyn Oratory.

As one would expect, given the magnitude of the crisis and the fact that the diocese is a relatively small organization, virtually every priest in the diocese has come into contact with the effects of the crisis in some way, if not with the abusers themselves. For example, in Father Callaghan's survey, a large number of respondents said that they were personally familiar with a credibly accused colleague, living or dead. And approximately 2 out of 3 (64.95%) said that they currently minister, or have ministered, in a parish or school that has experienced clergy sexual abuse.

The reactions to and concerns about the diocese's response to the crisis are as varied and nuanced among clergy as they are among lay people, but without purporting to capture the views of every member of the presbyterate, we can say that the following themes appear frequently:

- Priests feel that they have just as important a stake in responding to clergy sexual abuse as the leadership of the diocese, because they want to meet their responsibilities to minister to affected parishioners, and because they want the credibility of the priesthood and the Church protected so that they can be effective in their work and feel confident in their vocation. Accordingly, they ask to be included in decision-making about preventive measures, support for survivors, and the like. Many feel that the diocese's approach on this point, in particular, has improved under Bishop Caggiano and Ms. Erin Neil, who heads the Safe Environments Office. They report that in the past few years they have been asked for their input into these matters for the first time.
- Some priests feel both impeded in their work and personally demoralized by what they perceive as suspicion of all priests, or "guilt by association." They attribute this suspicion not just to the abuse itself, but also to the diocese's historical reaction to it. Even among the majority of priests who feel that the diocese's approach to survivors has changed

significantly for the better in the past two administrations, little consensus exists on specific measures that could be taken in the near term to restore the trust of the lay community in priests, a trust that in the priests' view has been squandered by the diocese's previous failings.

- Specifically, many parish priests indicate that because of this trust gap families remain reluctant to allow their children to participate in church life, and youth ministries have become neglected because of priests' uncertainty about how to conduct them confidently.
- Priests who work in parishes that have experienced abuse often report that they receive little to no guidance from the diocese on how to address the abuse or attend to the particular needs it has created in the parish.
- As the *Dallas Charter* and other more robust enforcement and compliance mechanisms have come into effect, some priests see a lack of adequate procedural protections for innocent clergy who are incorrectly accused. Many also object to a perceived double standard in which the charter's policy for responding to an allegation of sexual abuse of a minor does not apply to allegations against bishops.⁶¹
- The effects of all of the above, compounded by the simultaneous decline over the past few decades in the size of the priesthood and the congregations that it serves, have left many priests feeling isolated. More than one has described parish life with words like "lonely" and "sad."
- As discussed in our assessments of the responses of individual bishops to the crisis, many clergy do not feel that the diocese's actions since 2001 to weed out abusive priests and to create a more child-protective culture have been accompanied by equally meaningful efforts to involve rank-and-file priests in that initiative or to provide them with the operational support they need to meet the diocese's expectations.

Overall, we conclude that the sexual abuse crisis has had a significantly negative effect on the morale of non-offending clergy and diminished opportunities for them to do effectively the work to which they have been called. It seems likely that this impact will persist for some time. Moreover, while some of the actions or circumstances responsible for this impact can potentially be addressed by different or more diligent measures than the diocese took in the past, others may be in more pointed tension with competing diocese priorities. As an example of the former, it should be possible to increase outreach to and involvement of line clergy in carrying out the diocese's future responses to sexual abuse issues. As an example of the latter, however, it may be that priests' understandable desire to see increased procedural protections for innocent colleagues ultimately cannot be completely squared with the diocese's need to vigorously enforce zero-tolerance policies and to err on the side of protecting children in ambiguous cases. Nonetheless, the impact of the crisis on good and able priests who are not implicated in sexual abuse is real,

⁶¹ This point relates to our recommendation in Part Eight that future bishops continue the practice begun by Bishop Caggiano of voluntarily adopting the same investigatory standards for accusations against a bishop as apply to allegations against the presbyterate, regardless of whether the USCCB or the Holy See mandate the same.

and will have real consequences for the operational effectiveness of the diocese for the foreseeable future. The diocese can only benefit from more explicit discussion of the priests' concerns and candor about which of them it can and cannot meet, as well as from continued measures to restore the public's faith in the diocesan priests, the priests' own morale, and priests' confidence in the diocesan leadership.

PART SIX

CLERGY SEXUAL ABUSE OF MINORS FROM 1953 TO THE PRESENT: THE STATISTICAL RECORD

In this part we review and summarize the incidence of abuse over the past 66 years. The information we present here is largely statistical.

- 281 individuals were sexually abused as children.
- In most cases the evidence of abuse is overwhelming and conclusive. In others, the evidence is more ambiguous. In a small number of matters the evidence is very limited such as a single anonymous complaint.
- 71 priests are alleged to have sexually abused minors.
- Approximately 1,500 priests have served in the diocese since 1953. The alleged abusers represent 4.7% of that total.
- Due to the destruction of records by Bishop Curtis, and inadequate record-keeping for much of the diocese's history, it is possible that there have been more victims and abusive priests than we have identified in this report.

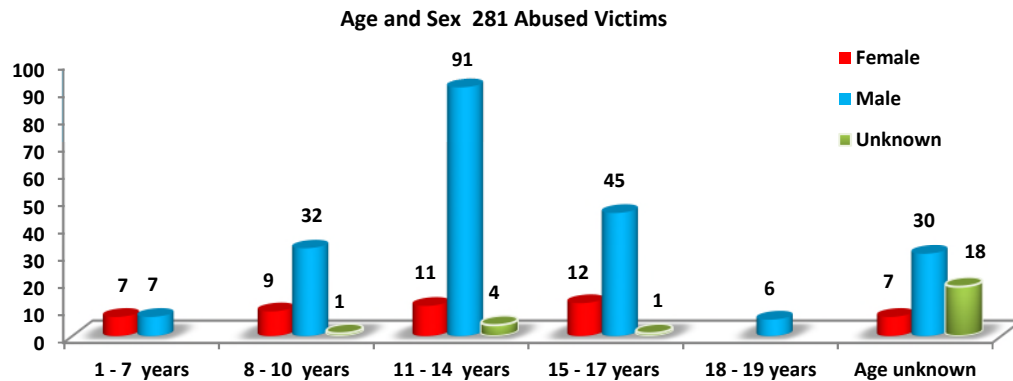
281 persons were sexually abused as children by clergy

We have identified approximately 281 individuals who were abused or allegedly abused as minors on at least one occasion, some on multiple occasions, by 71 priests of the Roman Catholic Diocese of Bridgeport. The chart in Appendix F breaks out the incidents of abuse in each individual year since the founding of the diocese.⁶² For purposes of our analysis, we have assumed that each has been a victim of sexual abuse, although in some instances there is insufficient information to confirm the allegation. Of the cases identified by us during the course of this investigation, 75 percent of the victims are male, 16 percent of the victims are female, and the sex of the remaining 9 percent cannot be ascertained from the record.⁶³ The ages of the

⁶² Note that the cumulative total does not add to the 281-person figure, because the latter figure also includes several individuals who were abused before 1953 by priests whose tenures in the territory continued after the founding of the diocese.

⁶³ There has been extensive discussion in scholarly journals and national surveys of clergy sexual abuse about the relationship, if any, between the preponderance of male victims and the sexual identity of the perpetrators. The research demonstrates that there is no relationship between homosexuality in the general population or among priests and the incidence of sexual abuse of young males. For a more detailed treatment of this topic, see chapter four of Terry, K. J., Smith, M. L., Schuth, K., Kelly, J. R., Vollman, B., Massey, C., *The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010: A Report Presented to the United States Conference of Catholic Bishops by the John Jay College Research Team* (2011).

victims range from 5 to 18.⁶⁴ Age and sex of the victims are depicted in the chart below, as well as in the additional chart that accompanies it in Appendix G.



The nature of the abuse ranged from exhibitionism to fondling to oral, vaginal, and anal rape. The consequences of the abuse for individual victims are described in Part Four. While the timing of the abuse is distributed unevenly across the 66 years since the Diocese was founded, the first reports of abuse by priests of the diocese date to 1953.⁶⁵ We have identified only 2 reports of abuse in the 21st century, the first in 2001 and the second in 2008.⁶⁶

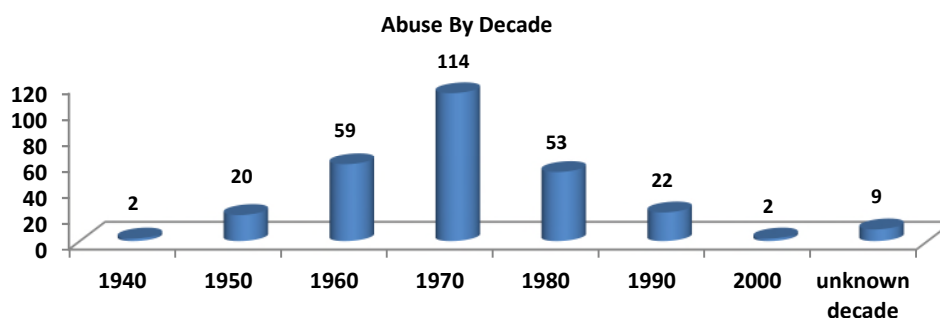
At least 21 different incidents of abuse are alleged to have occurred during Bishop Shehan's administration (1953–1961); 217 during Bishop Curtis's administration (1961-1988); 27 during Bishop Egan's administration (1988-2000), and 2 during Bishop Lori's administration (2001-2012). In addition we have identified 5 incidents that took place in the present-day territory of the Diocese of Bridgeport between 1945 and 1951, before the diocese was founded, and a further 9 incidents for which the year of the abuse is unknown. No incidents of sexual abuse of minors are

⁶⁴ As many of the actors in the events investigated have quibbled, in deposition testimony or elsewhere, about the ages of certain victims of abuse and whether some of the acts in question therefore met the definition of "pedophilia" or similar terms, a word about terminology is necessary. For statistical purposes, the age of a victim is pertinent to the determination as to whether abuse is described as pedophilia or ephebophilia. The former is defined as sexual interest of an adult focused only on pre-pubescent children, while the latter is defined as sexual interest focused on post-pubescent minors. Sexual abuse of a minor in either category is unambiguously illegal.

⁶⁵ We have identified five reported incidents of abuse that occurred prior to the formation of the diocese. The first took place in 1945 and involved Father Vincent Cleary (see footnote 137 herein distinguishing between this Father Cleary and another priest of the diocese who shared the same name and is not implicated in sexual abuse). Three minors were reportedly abused by Father Felix Werpechowski between 1946 and 1951, while he was working at a parish in Stamford. He is on the Archdiocese of Hartford's credibly accused list, we have included him in the "credibly accused" statistics in this report as well as in the appendix containing a listing of credibly accused clergy, and we recommend that the Diocese of Bridgeport add him to its credibly accused list, as his service continued after the establishment of the diocese. The fifth incident, which involved Francis McKenna, a priest incardinated in Bridgeport who is already included on the the Diocese of Bridgeport's credibly accused list, reportedly took place in 1950.

⁶⁶ The 2008 incident was perpetrated by Father Jean Marie DeGraff, a visiting priest from another diocese. Prior to 2008 the last reported incidents of abuse occurred in 2001. In short, we have identified 2 incidents of reported abuse in the 21st century compared to approximately 267 alleged to have occurred between 1953 and 2000.

alleged to have occurred during Bishop Caggiano’s administration. The chart below, also Appendix H, displays the distribution of abuse by decade.



The charts comprising Appendix I further break that information out by individual bishop’s administration.

71 priests are alleged to have sexually abused minors

The Diocese has identified 71 priests as having allegedly abused minors sexually. Our review confirms that number. For clarity of description we have grouped the 71 priests into three separate categories:

- 41 priests who have been determined by the diocesan Review Board⁶⁷ to be credibly accused of abusing minors, and have had their faculties revoked. We concur with these determinations.

These priests are identified by name in Appendix J, which provided an individual priest-victim profile for each of the 42 priests in this category. The profile includes a description and date(s) of the abuse, each victim’s age and sex, if known, the priest’s assignment history, his current clerical status, whether he was incardinated in the Diocese of Bridgeport, and whether he is deceased.

- 10 priests who have been determined by the Review Board to be *not credibly accused* but who were the subject of settlement payments by the diocese.

Based on our review of their files, and in light of the diocese’s having settled claims against them, we recommend to the bishop that their cases be reconsidered by the Review Board. These priests are listed by name in Appendix K, with individual priest-victim profiles.

⁶⁷ The role and function of the Sexual Misconduct Review Board is described in Section 4 of the Diocese of Bridgeport’s Safe Environments Handbook, rev’d. 2015. Section 4.1 provides that, “The Diocese will maintain a Sexual Misconduct Review Board (“Review Board”), which will function as a confidential consultative body to the Bishop of Bridgeport in discharging his responsibilities. The functions of this Board may include: a. advising the Bishop in his assessment of allegations of sexual abuse of minors and in his determination of suitability for ministry or dismissal from employment or service to the Diocese as a lay person; b. reviewing Diocesan policies for dealing with sexual abuse of minors; and c. offering advice on all aspects of these cases, whether retrospectively or prospectively.”

- 19 priests, many of whom are deceased, either (i) whom the Review Board determined to be ***not credibly accused*** based on the absence of adequate supporting information, for example, an anonymous complaint, or (ii) whose cases are currently pending before the Review Board due to new information or new investigative activity.

Our review indicates that the files of these 19 priests sometimes contain little or no information concerning the allegations and/or that the allegations are anonymous and therefore not subject to verification. Because, at present, we believe that there is insufficient evidence to determine whether these priests sexually abused a minor, their names are redacted in their respective profiles in Appendix L. We encourage the bishop to consider limited follow-up investigations of these cases in order to reach more definitive determinations as to the validity, or not, of the allegations.

Of critical interest to us, and we believe to our readers, is an understanding of not only when the abuse occurred, but also when the Diocese first became aware of it. Diocesan officials did not always have contemporaneous notice of the abuse alleged to have been perpetrated by each of the 71 priests counted above. This “delayed reporting” phenomenon is understood by mental health professionals and advocates to be one of the ways that fear, shame, or confusion compounds the injury of abuse, by keeping a victim from seeking timely help.

The chart in Appendix E which contrasts the number of incidents of abuse in each decade of the diocese against the number of reports of abuse received in the decade, demonstrates that in the Diocese of Bridgeport, reports were often delayed by 20 to 30 years after the occurrence of abuse.

It is crucial to understand, however, that while reporting of abuse was delayed *on average*, the diocese unquestionably had contemporaneous notice of a significant number of specific abusive acts in each of the administrations of Bishops Shehan, Curtis, and Egan. As set forth in greater detail in Part Seven, we conclude that in many cases that information—whether it took the form of a straightforward accusation from a victim or a concern raised by a parent or teacher—was such that a reasonably prudent bishop or administrator should have acted decisively to remove the priest from service, as opposed to either reassigning him to a different parish or simply ignoring his actions.

Also of interest to readers, we believe, is a heavy concentration of abuse among the ten most frequent and severe offenders, as depicted in the chart in Appendix M. Of the known incidents of abuse, 61 percent were perpetrated by 10 frequent-offender priests. In the quarter century of litigation that has resulted from the abuse crisis, those 10 priests’ predatory conduct also accounts for 81% of the approximately \$56,000,000 in the settlements paid by the diocese in the many lawsuits brought by survivors, as set out in the following table, and in the separate chart in Appendix N.

LAST NAME	SETTLEMENTS	% OF TOTAL SETTLEMENTS
Pcolka	\$11,944,654	21%
Coleman	\$5,762,700	10%
Gorecki	\$5,366,700	10%
Federici	\$5,095,680	9%
Bietighofer	\$5,065,000	9%
Stubbs	\$3,627,000	6%
Brett	\$2,765,666	5%
Gildea	\$2,161,666	4%
O'Connor	\$2,000,000	4%
Bonaszek	\$1,635,000	3%
TOP TEN	\$45,424,066	81%
TOTAL SETTLEMENTS	\$55,935,165	

We include as Appendix O a complete list of all the clergy on the basis of whose conduct or alleged conduct the diocese has paid settlements, and the amount of those settlements. In October 2018 Bishop Caggiano ordered the production of a Financial Accountability Report that disclosed to the public for the first time the amounts and sources of monies paid to claimants. We disclose in this report the total amount of payments attributable to the individual priests.

We have found that the data we have assembled concerning the portion of the presbyterate who were offenders, and the delay in reporting of abuse, are largely consistent with the experience of other United States dioceses, as recorded and analyzed in the John Jay Study.⁶⁸

There is, however, no “comfort in numbers.” The portrait painted by these data reflects a diocese that between 1953 and 2002 failed to protect its children.

⁶⁸ Terry, Smith, et al., p. 38.

PART SEVEN

THE RESPONSE OF THE BISHOPS TO ALLEGATIONS OF CLERGY SEXUAL ABUSE OF MINORS

As described in our Key Findings, the responses of Bishops Shehan, Curtis, and Egan, on the one hand, and Bishops Lori and Caggiano, on the other, to the allegations of sexual abuse stand in stark contrast.

Unfortunately, many of the failings of attitude and action that first appeared in the Shehan years multiplied many-fold in the Curtis years, and were amplified further by the adversarial character of the Egan years. For nearly a half century, under all three of these bishops, there was a debilitating failure to respond effectively and sensitively to clergy sexual abuse of minors, in large part animated by Bishop Curtis's sheer failure of attention to the problem and Bishop Egan's belief that his principal obligation was to protect the assets of the Diocese and to safeguard against what he described as "scandalous" media reports. The bishops' combined failure to appreciate the magnitude and seriousness of the problem and to respond thoughtfully to the unfolding scandal has left their successors, Bishops William Lori and Frank Caggiano, with enduring problems that, despite these two bishops' energetic efforts, continue to fester today.

In our interviews we repeatedly asked administrators who had served under Bishops Curtis and Egan, "How could this happen?" Almost to a person the response was, "If only we had known then what we know now we would have acted differently." Unfortunately, our investigation confirms that those bishops and/or their principal aides did "know." They knew abuse was occurring, they knew who was committing the abuse, and they knew, or should have known its devastating impact on the victims. Ultimately, the abuse that occurred over the first 50 years of the diocese was as obviously immoral, illegal, and a violation of priestly vows and canonical obligations, in 1953 as it is in 2019. And throughout that period it was the Church's self-professed responsibility, to take the lead in condemning and preventing that immorality—not to enable or excuse it.

Moreover, whatever the bishops and their staffs knew about sexual abuse occurring in the diocese, or committed by any particular priest in the diocese, by the mid-1980s the diocese leadership in Bridgeport also knew, or should have known, of the rapidly accelerating national wave of abuse that would engulf many dioceses. The information available to bishops throughout the nation is succinctly summarized by Thomas J. Plante and Kathleen L. McChesney in their work on the national crisis:

Many laypeople and priests were well aware of the problem of clergy sexual abuse well before 2002. The news media had reported on this topic many years earlier (e.g., reports published in the 1980s regarding Fr. James Porter in New England, Fr. Gilbert Gauthe in Louisiana, and the Santa Barbara Seminary School of the Franciscans), and the USCCB had published several well-known documents about the issue. Some of these reports, articles, and even books stated that between 2 and 6 percent of Catholic priests in the United States had sexually abused a minor

(typically a teenage boy), citing estimates derived from clinicians who evaluated and treated these men in hospital and outpatient settings.⁶⁹

Beyond the public warning signs provided by the Gauthé and Porter cases, the diocese received specific warnings from both the USCCB and the Connecticut Catholic Conference of the need to be vigilant and responsive to the unfolding crisis. In 1986 the psychiatrist (Rev.) Dr. Michael Peterson, President of St. Luke's Institute, Inc., which had significant experience in evaluating and treating priests accused of sexual abuse of minors, circulated to the National Conference of Catholic Bishops,⁷⁰ of which Bishop Curtis was a member, a prescient article identifying the emerging problem of clergy sexual abuse and summarizing his understanding of the critical issues facing bishops. These are some excerpts from Dr. Peterson's analysis:

- “Recidivism (relapse) rate for pedophilia is second only to exhibitionism, particularly for homosexual pedophilia. This is whether the person has received ‘traditional psychiatric treatment’ or not.”
- “. . . the adage that ‘where there is smoke there is fire’ is almost always true. I am not saying that it is impossible for a false accusation to be made; I am saying that in general ‘the tip of the iceberg’ is being exposed with a single accusation . . .”
- “. . . the Ordinary. . . if convinced. . . that the allegation has any possible merit or truth, should suspend immediately the cleric. This may be done without a trial and by means of an extra-judicial decree (Canon 1342).”
- “. . .the cleric be moved IMMEDIATELY from the parish rectory into a retreat house, monastery, Bishop's residence and not allowed to function in any priestly capacity in that domicile until the next steps of the investigation. . .”
- “. . . reporting laws concerning . . . sexual abuse of children are changing rapidly. . . and . . . clerics are NEVER an exception to the reporting laws. Our dependence in the past on Roman Catholic judges and attorneys protecting the Dioceses and clerics is **GONE**.” (emphasis in original)
- “Failure to report child abuse suspicion by a cleric by the Diocese is probably the most common error and greatest vulnerability in the long term . . .”

In 1989, William J. Wholean, director of the Connecticut Catholic Conference, circulated the above article to legal counsel for the Dioceses of Hartford, Norwich and Bridgeport with the following equally prescient admonition:

I think it imperative that all concerned abide by the law on this, both in justice and in charity. Father Peterson made some excellent

⁶⁹ Plante & McChesney, p 11.

⁷⁰ This body subsequently became known as the United States Conference of Catholic Bishops.

recommendations. It will take courage and money to follow them, but a lot more money (plus a lot of suffering, disgrace, and loss of credibility and Church membership) if we do not.

Finally, there can be no uncertainty about Bishop Egan's awareness of the nature and scope of the clergy sexual abuse scandal. He served, together with four other bishops, on a special committee convened by the National Council of Bishops assigned to answer the following question: "How can a bishop insulate his diocese from the enormous risks of liability being exploited in U.S. courts, arising from the pederasty of clerics? How can this be done while respecting the rights of the cleric involved?" Bishop Egan was personally assigned the following topic: "pedophilia as a mental illness, and consequent canonical implications in pursuing judicial or administrative action."⁷¹

A note on the relationship between the diocese and mental health providers

While the responses of the five bishops of the Bridgeport diocese to allegations of clergy sexual abuse have varied, one constant has been their reliance on the opinions of psychiatrists, psychologists, or social workers as a critical factor in decisions whether to reassign a priest, and whether and how to discipline him. Because of the outsized role that mental health opinions and recommendations have played in this process, we begin our review with a brief summary of the often problematic relationship between the diocese and mental health professionals.

Whether part of the unwritten approach of the Curtis administration, or enshrined in the written sexual abuse policies promulgated by Bishops Egan, Lori, and Caggiano, referral of an accused priest for a psychiatric evaluation has been a standard practice. Our review of both living and deceased priests' personnel files reflects that virtually every priest accused of sexual abuse of minors was referred, if the abuse was discovered during his lifetime, to one of a number of psychiatric facilities used by the Diocese, or to mental health professionals claiming to have special knowledge of or insight into clergy sexual abuse. The institutions include, most prominently, the Institute of Living in Hartford, Connecticut, St. Luke's Institute in Maryland, and Southdown Institute in Ontario, Canada. Father Lawrence Brett was treated at the now-discredited facility Via Coeli in New Mexico, a retreat managed by the Servants of the Paraclete that ceased operations after multiple reports that priests under its care sexually abused minors. In other cases the diocese used mental health professionals with whom it typically had longstanding relationships, including a psychiatrist formally affiliated with, and resident in, the Archdiocese of New York.

Mental health professionals and scholars regard a comprehensive mental health exam as an appropriate and reasonable component of diocese's overall response to an allegation of clergy sexual abuse. They themselves, warn, however, against relying on psychiatric evaluations as the basis for assessing whether a priest is likely to commit further acts of sexual abuse.⁷² Although it

⁷¹ November 22, 1988 Memorandum from Bishop Keating to Bishops John F. Donoghue, Edward M. Egan, John F. Kinney, Adam J. Maida, and John J. Myers.

⁷² Applegate, Monica and Macke, Paul "The Response of Religious Institutes of Men to the Crisis of Sexual Abuse in the Roman Catholic Church in the United States," in Plante and McChesney, Chapter 17.

exceeds the scope of this report to provide a detailed assessment of the complicated and at times overly cozy relationship between the diocese and some of the facilities it regularly used, we feel comfortable making the following observations. First, the diocese frequently ascribed excessive importance to the psychiatric evaluations, failing to heed the caveat that a psychiatrist cannot predict future conduct. Second, the diocese often failed to consider, let alone acknowledge, that any priest credibly accused of child sexual abuse should be removed from the ministry and prohibited from having contact with minors, regardless of his mental status or an evaluation recommending otherwise. Third, a prominent former mental health professional and administrator at the Institute of Living told us that he and his colleagues had become concerned that the diocese under Bishop Egan's administration was withholding important information from them. So serious was that concern that they refused to accept any further priests for evaluation after Bishop Egan denied their request that he certify in writing that a priest's complete file had been provided to the Institute. Fourth, and perhaps most important, referral for a second psychiatric evaluation often appears to be the default response when "all else fails." For example, as detailed in Part Seven, below, Father John Castaldo was the subject of at least three serious accusations of misconduct, the last of which involved attempts to communicate secretly via email with a thirteen-year-old boy. When confronted by the boy's mother, the Director of Clergy Personnel referred Father Castaldo to a New York hospital with the following background: "Father John Castaldo will be contacting you for an appointment to get a 'psychological check up.'"

At the same time, some of the facilities and mental health professionals used by the diocese also overstepped psychiatry's self-acknowledged limits on its ability to predict future misconduct, instead rendering opinions on the priest's likelihood of recidivism. For example, one psychologist, either unaware of or unmoved by the fact that serial offender Father Laurence Brett⁷³ had sexually abused 23 boys, opined, "I believe that barring [sic] any significant change in his circumstances, there is little likelihood that he will become involved in sexual misconduct with his functioning as a priest."⁷⁴ In other instances the treatment recommendations—almost always adopted by the diocese—that were designed to return the priest to service raise serious and disturbing questions. In one case, a diocesan priest was referred for psychiatric evaluation after the discovery in his rectory of "pornographic material depicting young men engaging in sexual acts." Although the facility felt obligated to warn the diocese of the priest's "almost uncontrollable sex addiction," and suggested that his "addictive behavior could result in serious public scandal and/or legal action in the form of arrest, lawsuit, etc.," upon his discharge, the facility nonetheless recommended, and Bishop Egan approved, the priest's return to ministry, on the condition that he comply with the facility's treatment recommendations, including "taking his monthly shot" of Lupron, a hormone prescribed to reduce sexual drive and used as a form of chemical castration. Parishioners were informed only that this priest was away on a "leave of absence for reasons of health."

⁷³ The very disturbing history of Father Brett's abuse, the diocese's knowledge of it, and its failure to respond effectively to it, is detailed in the August 4, 1993 letter from diocesan counsel to its insurer The Travelers, in Appendix R.

⁷⁴ April 8, 1991 letter to Bishop Edward Egan from Gregory Lehne, Ph.D., Department of Psychiatry, Johns Hopkins University School of Medicine.

Unfortunately, psychiatric opinions often provided the rationale for a bishop to ignore conduct that was arguably criminal and a violation of a priest's vows. For example, in a March 2002 memo to the diocesan legal file, Father Gregory Smith is described as "admitting to sexual involvement with the plaintiff . . . but did not think she was a minor at the time. He states that plaintiff was 'aggressive' and pursued him. Smith admitted to another sexual relationship" with a woman he also claimed was over 18. Following the filing of a lawsuit, he was referred in 1998 to the Institute of Living, which offered the following evaluation:

There is no indication that Father is sociopathic or malignantly narcissistic and exploitive. He is not an individual who plans to defiantly assault and manipulate a woman. It is likely that his sexual involvement with women occurred spontaneously and serendipitously. While no one can be absolutely be [sic] certain that Father is telling the truth and that he has been celibate since 1969, there is no reason to disbelieve him either. Overall, I do not believe that there is sufficient evidence that Father is likely to act on sexual feelings or to victimize a young person. I believe that it is highly likely that he has acted appropriately as a priest for many years, that he will continue to do so and that he his [sic] fit to return to ministry.

Following receipt of this evaluation Father Smith was "released to the ministry" as Director of Religious Education and Pastoral Studies at Sacred Heart University.

The failings of the diocesan response to sexual abuse were already evident in the administration of its first bishop, Lawrence Shehan

Lawrence J. Shehan became the first Bishop of Bridgeport upon the creation of the diocese in 1953. Before that he had been Auxiliary Bishop of Baltimore from 1945 to 1953, including, for part of that time, the Vicar General in Baltimore. He served in Bridgeport from 1953 until 1961, after which he returned to Baltimore as Archbishop. Pope Paul VI appointed him a cardinal in 1965.

The record of child sexual abuse by clergy during Bishop Shehan's administration is sparse. While sexual abuse certainly occurred during that time and some of the abuse was known to diocesan leadership, little detail about individual abuse cases appears in diocesan records, and many of the persons involved died not only before this investigation, but in many cases long before the first wave of litigation against abusers in the 1990s. Bishop Shehan himself died in 1984. Accordingly, we also have little deposition testimony on this period. And the diocese had no written policy for combatting sexual abuse, a lack that not only complicates our ability to report on the actions of the Shehan administration but itself is a substantive failing.

The record as we know it, however, confirms this much: the ad-hoc practice of a bishop's reassigning a priest after an abuse accusation and meting out no more than a warning dates back to the earliest years of the diocese's existence.

Indeed, the practice predates the establishment of the Diocese of Bridgeport. In 1952, while the area was still part of the Diocese of Hartford, Father James McCormick⁷⁵, then assigned as a pastor in South Norwalk, received correspondence from the Bishop of Hartford stating: “I find it necessary to hereby formally and canonically to warn you that if any further charges of the nature mentioned in our interview are brought to my attention, I shall find it necessary to ask for your resignation from your Parish.”

Within two years after the creation of the Bridgeport diocese in 1953, Bishop Shehan was advised of an accusation that Father McCormick had sought to seduce young men. McCormick subsequently resigned as pastor of the Church of Saint Joseph “for reasons known to his Excellency . . .” He was then appointed Chaplain of the Notre Dame Convalescent Home.⁷⁶ Bishop Shehan advised Father McCormick,

⁷⁵ One of the things that Father McCormick’s history also illustrates is the “conspiracy of silence” throughout our society about child abuse of all types during the early decades of the diocese’s existence. Professor Besharov has observed that abuse only “moved from the shadows. . . into the limelight” following 1973 Congressional hearings on the issue led by Senator Walter Mondale. Besharov, *supra*, p 19-21. The diocese’s disregard of this issue was enabled by other powerful societal agents, not the least of whom were law enforcement authorities. Our review of diocesan records revealed multiple instances of local police departments disregarding priests’ engaging or attempting to engage in sexual acts with minors, *in flagrante delicto*. The following excerpt from a 1953 letter from the Stamford Chief of Police, John Brennan, to Monsignor John Hayes of St. Mary’s Church is illustrative

The first week of November 1952 we had an unpleasant incident take place on Thursday night, one of our Policeman spotted [sic] a man of the cloth and he did not know if he was a Priest or a Minister at the time. He was in front of the Dixie Grill on Pacific street, at about 1030 P.M. On the same night our Officer saw the same person walking along the street with a colored man. The colored man had his arms around the neck of the white man, our Officer immediately [sic] broke it up. He then found out the man, was the Rev. James J. McCormick who has a Parish in South Norwalk. The Officer brought the Rev. James McCormick to Police Headquarters in the Safety building and contacted Captain Harold Herbert and Chief John B. Brennan. The Chief after talking to the Rev. James McCormick, made provisions for two of our men to take the Rev. James McCormick to his Parish House in South Norwalk, as far as we were concerned it was-the end of the incident. We were grateful to God that nothing happened to the Rev. James McCormick.

At 5 p.m. May 29, 1953 a car with Conn., plates TZ-822 pulled up to curb at West Main Street and Greenwich Ave., he called three colored boys, who were standing on the sidewalk over to his car, they went over to find out what the man wanted, he wanted one of the boys to get into the car with him for sex purposes, they refused but took the registration number of his car. The boys names are [redacted] age 19 [redacted] age 19 of [redacted], and [redacted] age 17 of [redacted]. . . [redacted] reported to Officer Forman what took place and Officer Forman got a listing on TZ-822, the car belongs to the Rev. James J. McCormick of 85 South Main Street, South Norwalk, a black 1953 Buick Sedan.

⁷⁶ Reassigning abusive priests to nursing homes for the elderly or to other locations with little exposure to children was not uncommon, presumably on the theory that child abusers would not pose a threat to the elderly. In July 1979 Bishop Egan assigned Charles Carr, a known child abuser, to provide priestly services to two Danbury nursing homes. Bishop Egan’s awareness of the potential risk is clearly manifested in his question to Msgr. Bronkiewicz, “Is this safe?” Msgr. Bronkiewicz responded, “Yes, I believe it is. He is serving the elderly at Pope John Paul II and doing a great job . . .” July 1, 1999 Memo from Bishop Egan to and response by Monsignor Bronkiewicz. Indeed, the operative assumption during the Curtis and Egan years was that as long as sexual predators remained away from children their work as priests with adults could continue. For example, Bishop Curtis continued to authorize Father Gavin O’Connor to serve as a priest at federal correctional institutes in Illinois, Arizona, and California despite O’Connor’s admitted abuse of three brothers in the diocese. In another example, Father Charles Stubbs, a multiple abuser of minors, was granted a “sabbatical” to live “in a lay-religious community in Canada”, where according to

[I]t is with great difficulty that I have arranged for your appointment . . . If you fail to give satisfaction in this appointment I have no alternative left but to send you to the members of your own family for such hospitality as they can give, or leave you to make for yourself what arrangements you can.

Likewise, an unsigned handwritten note to Bishop Shehan concerning Father Boleslaus Rarus documents the practice of transferring abusive priests to other parishes. The note reads, “He has from 1959 a serious charge—molestation,” and it is followed by another handwritten note to the bishop on the stationery of Stamford’s Holy Name Rectory suggesting that it would be wise to send Father Rarus to a parish far from Stamford “so that there will be no contact with our people here.” The author commented that he had never seen as serious a case in “my 49 years as a priest.” Sworn statements by fathers of two boys describing molestation of their sons by Father Rarus on multiple occasions exist in diocesan records. Father Rarus was subsequently assigned to St. Joseph’s in Brookfield from 1959 to 1967.

In all, reports exist of at least 21 victims who were abused by 13 priests during Bishop Shehan’s administration, and of 5 victims prior to the creation of the diocese in 1953. Reports as to 20 of these victims arose after Bishop Shehan had left the diocese.

Bishop Walter Curtis failed to exercise responsibility for sexual abuse

Walter William Curtis served as the Bishop of Bridgeport from 1961 until he reached the mandatory retirement age of 75 in 1988. Prior to his appointment in Bridgeport, he had served for four years as Auxiliary Bishop of Newark.

Bishop Curtis’s tenure saw the majority of all the sexual abuse committed by clergy in the existence of the diocese,⁷⁷ yet inexplicably he did the least to combat it. While survivors did not come forward to report many of the incidents to the diocese until the 1990s or early 2000s, Bishop Curtis and his staff knew contemporaneously of enough of the episodes to realize that there was a systemic problem with sexual abuse. A diligent administrator would have not only have responded to the particular cases he knew about, but also taken the initiative to identify and prevent others. Bishop Curtis did neither. He willfully ignored the many cases brought to the attention of his office, and made no effort to uncover the many more that could have been brought to light and curtailed by a diligent response. In so doing, he allowed sexual abuse to proliferate in the diocese for years, with grave consequences for several generations of parishioners.

Bishop Curtis’s failed response to the sexual abuse crisis under his watch had at least five distinct components:

Bishop Egan, “there are persons who are legally minors,” prompting him to seek a legal opinion based on the following concern. “Might Monsignor leave the community for a free day or vacation, go to a town or city in Canada or even in the United States, and perhaps become improperly involved; and if he did, would the Diocese be held responsible for any inappropriate activity?”

⁷⁷ See Appendix P.

- He never really responded at all. He passively abandoned the matter to subordinates, in particular his Episcopal Vicar for Clergy and Religious,⁷⁸ Monsignor Andrew Cusack, Vicar General⁷⁹ Monsignor John Toomey, and Chancellor Monsignor William Genuario.⁸⁰ That abdication not only breached a common-sense understanding of the bishop's moral duty as head of the cadre of priests and leader of the Catholic faithful in the diocese; it also breached a specific canonical obligation imposed on him as the Ordinary.
- Neither Bishop Curtis nor his vicars acted meaningfully to remove known abusers from service and to keep them away from further opportunities for abuse. In the few instances where events forced Bishop Curtis and the others to take any action at all, the bishop and the vicars made the problem worse, reassigning the abusers to new parishes, where fresh opportunities for abuse presented themselves. In the diocese's multi-decade litany of failed responses to sexual abuse, this repeated pattern of reassignment, including similar actions by Bishops Shehan and Egan and their subordinates, constitutes the single gravest moral, managerial, and legal lapse.
- Bishop Curtis ignored both red flags of specific abusers whose behavior should have been addressed before it worsened, and signs of a wider crisis that should have prompted him to take systemic action to identify and prevent abuse.
- Bishop Curtis and his staff ignored the pain of survivors and their families, and made no effort to assist them.
- Many of the above failures happened in part because Bishop Curtis prioritized the avoidance of scandal over the protection of people, and because he placed the vicars between himself and the information he needed in order to understand and act on the needs of the diocesan community.

Bishop Curtis's substantive failures to address clergy sexual abuse in the diocese originated in his undisguised indifference to the issue. His records and sworn testimony reveal at best gross naïveté about the crisis, if not cultivated ignorance of it. Questioned in a deposition in the 1990s, after his retirement, he admitted that in the first place, he simply did not believe or understand that such abuse existed:

⁷⁸ This position is essentially a human resources director for priests, responsible for, among other things, recommending priests for job assignments, assessing the effectiveness of their work, arranging training, and overseeing support programs for priests. The vicar reports directly to the bishop.

⁷⁹ The vicar general is second in command of the diocese, and "has the executive power over the whole diocese which belongs to the diocesan bishop by law." Canon 479, § 1.

⁸⁰ On September 8, 2019 Bishop Caggiano, acting on the recommendation of the Review Board, placed Monsignor Genuario, who is deceased, on the diocesan list of priests credibly accused of sexual abuse of minors.

Q. What steps did you take as bishop to see to it that children were not abused in your parishes or rectories by priests? Would you take any kind of steps in that regard?

A. I would not have thought to take any steps; as this was going on, we presumed it was not going on.⁸¹

He went so far as to claim that he became aware of the dangers of clergy sexual abuse of minors only from press reports, and not until 1986 at the earliest.⁸² While that claim is an exaggeration at best, it appears true that Bishop Curtis sorely misperceived the scope and frequency of the abuse taking place around him. For example, he admitted that when acts of abuse were brought to his attention, he regarded them as at most “occasional” and “incidental”:

Q. All right. Again, I’m going to ask you, Bishop, what do you understand pedophilia to be?

A. It would be sexual misconduct with a minor —

Q. All right.

A. —I think under the age of puberty.

Q. Did you understand that to be a temporary condition or a disease, or what was your understanding of it when you were bishop of Bridgeport?

A. I don’t think—I don’t think I saw this as a permanent condition, it was a—more incidental.

Q. More incidental. And what do you mean by “incidental,” if I may ask? Incidental to what?

A. Well, it would happen on occasion. It wasn’t a sort of—it wasn’t—I’m not sure how to state it.

Q. In other words, it wasn’t a continual thing; it was an occasional thing?

A. Yes. Yes.⁸³

One of the reasons why Bishop Curtis was blind to the scope and frequency of the abuse is that throughout his administration he ceded to subordinates all responsibility for handling complaints of abuse. When the bishop’s office received a complaint, his secretary simply referred it to one of the vicars, apparently so consistently that Bishop Curtis could not recall if he ever personally received a complaint of a priest abusing a child.⁸⁴

⁸¹ Deposition of Bishop Walter Curtis, taken by Attorney Paul Tremont on July 31, 1995, August 8, 1996 and October 30, 1996 in the matters of *Rosado et al. v. Bridgeport Roman Catholic Diocesan Corporation et al.*, Connecticut Superior Court, docket number CV-93-0302072-S, and *Friebott v. Bridgeport Roman Catholic Diocesan Corporation*, docket number CV-94-0316574-S, (“Curtis Depo.,”) pp. 28–29; lines 25–6.

⁸² Id., p. 81; lines 4–22.

⁸³ Id., p. 63; lines 2—24.

⁸⁴ Id., p. 118; lines 6—10 and p. 133; lines 15—24.

While Bishop Curtis characterized that process as delegation—in his words “g[iving] it to Msgr. Cusack to take care of”⁸⁵—in fact, it was abdication. He set no tasks for Monsignor Cusack or others who preceded Monsignor Cusack to carry out, articulated no expectations or standards for how the work was to be done, sought no reports on progress or resolution, and did not hold his subordinates accountable for results. Bishop Curtis simply washed his hands of the matter.⁸⁶ Monsignor Cusack, for example, determined for himself whether he would update Bishop Curtis on an investigation into an allegation of abuse.⁸⁷

Bishop Curtis was unabashed about this in his testimony:

- Q. . . . if you and Monsignor Cusack spoke, regarding a charge as serious as sexually abusing children . . . wouldn't that be something that you would talk about and something you would be interested in?
- A. If I gave it to Monsignor Cusack to take care of, then I would be content that I had done all that was needed for my part.
- Q. At that point would you continue to be involved in that inquiry yourself?
- A. No.
- Q. Would you interview the priest yourself?
- A. No.
- Q. Would you interview the victim?
- A. No.⁸⁸

Bishop Curtis's reliance on Monsignor Cusack, in particular, was purportedly based on Cusack's background and training in educational psychology, and what Bishop Curtis claimed to believe was Cusack's expertise in child sexual abuse issues.⁸⁹ While such expertise would not, in any event, have made Bishop Curtis's abandonment of the matter to Monsignor Cusack proper, in fact, Cusack had no such expertise. In his own deposition, Cusack admitted that when he was ordained in 1960 he was unaware that there were priests who had sex with children; and he had

⁸⁵ Id., p. 172; lines 5—7 and 23—35.

⁸⁶ In a version of managerial Three-Card Monte, Msgr. Cusack strenuously insisted in his deposition that it was Bishop Curtis, not he, who was responsible for responding to allegations of clergy sexual abuse, while Bishop Curtis insisted equally vigorously that it was Monsignor Cusack who was responsible. Curtis Depo., pp. 10—11; lines 13—10 and p. 23; lines 5—12 and p. 24; lines 17—23. As a matter of rule and principle, Cusack was right. Curtis was in charge and should have lived up to his responsibility to direct these matters personally. As a matter of fact, however, Cusack was wrong. The man in charge was absent, and his absence, however unjustifiable, does not excuse Cusack's own failure, as vicar, to act vigorously when the responsibility fell to him.

⁸⁷ This procedure was itself contrary to canon law, which provides that “an episcopal vicar must report to the diocesan bishop concerning the more important affairs which are to be handled or have been handled.” Canon 480 (emphasis added).

⁸⁸ Curtis Depo., pp. 171—172; lines 24—7 and p. 173; lines 1—8.

⁸⁹ Id., p. 23; lines 19—22.

no knowledge that priests might sexually abuse children.⁹⁰ Indeed, he, too, claimed that it was not until the 1986 meeting of the USCCB that he became aware of pedophilia in the priesthood.⁹¹ While the latter claim is almost certainly a lie, given the records of multiple incidents of sexual abuse with which, as our investigation has shown, Cusack was confronted during his earlier time in office⁹², it is clear that Cusack was no more prompt than Curtis to recognize the scale of the abuse crisis. That, in turn, further confirms that Curtis's purported confidence in Cusack's expertise was misplaced.

Relinquishing the sexual abuse cases to a subordinate was a lapse of leadership at its most basic level, on a matter of colossal importance to the faith, and to the diocese as both a community and an organization. As one scholar of organizational management has written, "Real leadership is the willingness to be responsible."⁹³ Bishop Curtis was not willing to be responsible for addressing the sexual abuse crisis, despite the fact that sexual abuse ran directly counter to the teachings of the Roman Catholic faith that he was charged with professing, directly injured the community of believers that he led (or, in this way, declined to lead), and presented a direct threat to the moral credibility of his diocese and its officials.

Not only that, but relinquishing the cases to a subordinate was an express breach of canon law. Canon 1717, section 1, dictates that

Whenever an ordinary [i.e., a bishop] has knowledge, which at least seems true, of a delict,⁹⁴ he is carefully to inquire personally or through another suitable person about the facts, circumstances, and imputability, unless such an inquiry seems entirely superfluous.

In no sense did Bishop Curtis undertake such an investigation of the many sexual abuse complaints that were made to him during his tenure. Even if one takes the phrase "through another suitable person" to mean that a subordinate may be given wide latitude as to how to carry out the task, the canon does not say that someone else may ultimately make the inquiry; it says that the *bishop* must inquire, "through" that other person. Bishop Curtis did not do so. He did not even direct his vicars to conduct investigations, but merely to take the matters out of his hands and off his mind.

Moreover, a bishop's responsibility to deal with information about an apparent delict does not end with an investigation. Canon 1718, section 1 stipulates that

⁹⁰ Id., p. 141, lines 17—20.

⁹¹ Id., p. 142, lines 10—18.

⁹² For instance, in the late 1970s, two 15-year-old victims of Father Joseph Moore informed Father Cusack directly, in a personal meeting, that Father Moore had sexually assaulted one of them and attempted to assault the other—allegations about which Father Cusack appears to have done nothing. See p. 23, above. And at least two years before the 1986 USCCB meeting, Father Cusack had arranged for Father Charles Carr to be reassigned to another parish after Father Cusack learned that Father Carr had fondled a 14-year-old boy.

⁹³ Williams, Dean. *Real Leadership: Helping People and Organizations Face Their Toughest Challenges*. Berrett-Koehler Publishers, Inc, 2005, p. 10.

⁹⁴ See discussion in Part Three, *infra*, regarding canonical treatment of sexual abuse as a delict.

When it seems that sufficient evidence has been collected, *the ordinary* is to decide . . . whether a process to inflict or declare a penalty can be initiated. [emphasis added]

Even more than the investigation, this step is delineated as the personal responsibility of the ordinary, and the ordinary alone. Bishop Curtis flatly ignored that responsibility, however.

Bishop Curtis did not remove abusive priests from service, and even allowed many to be reassigned to new parishes

Bishop Curtis's lack of the most rudimentary interest in addressing sexual abuse allegations had many consequences for the diocese's response to the crisis, the most important of which was the one exactly to be most expected: a lack of firm action against known abusers. Put simply, because the bishop little cared whether anything was done about abuse, little was done. In particular, not a single one of the abusers who served during his tenure was permanently removed from service while Bishop Curtis was still in office, only one was even briefly suspended, and many were reassigned, after known episodes of abuse, to other positions in the diocese.

The bishop himself openly acknowledged the reassignments in his deposition testimony:

Q: Were there any priests during the time that you were bishop that were transferred to a different diocese because they were found to be guilty, if you will, of pedophilic conduct in the Diocese of Bridgeport?

A: Yes.⁹⁵

These reassignments came about in several ways. Most commonly, if a priest completed a treatment program after an allegation of abuse, he would be assigned to a different parish to "have a fresh start."⁹⁶ This decision, too, the bishop abdicated to others. Whether a priest received a new assignment following a psychiatric evaluation depended entirely on the recommendation of the evaluating psychiatrist, with the bishop exercising no independent judgment, as illustrated in the following deposition exchange:

Q. Now, when these persons came back, that you told us about, from the Institute of the (sic) Living or from St. Luke's in Maryland—from Maryland—you didn't know the name of the place—you said that they would be reassigned to another parish, correct?

A. Yes.

Q. All right. And would they be reassigned to the duties of a priest?

A. Yes.

⁹⁵ Curtis Depo., p. 47; lines 19–25.

⁹⁶ Id., p. 47; lines 3–7.

- Q. All right. And you were aware, were you not, at that point, that being—continuing to be a parish priest, that they would, for example, come in contact with altar boys?
- A. Yes.
- Q. All right. Did you not consider that that was a danger?
- A. No. No.
- Q. Why not?
- A. Well, after—if they have gone through treatment, you know, and the treatment house in question would have indicated that it was safe for them to return to priestly duties.
- Q. So you're saying then that you relied upon the fact that the Institute of the Living or the place in Maryland would indicate that they would be safe for priestly duties?
- A. Yes.⁹⁷

Neither Bishop Curtis nor his vicars had policies regarding priests who were alleged to have engaged in still more abuse after their referral for psychiatric evaluation.⁹⁸ The absence of such a policy is reflected starkly in the case of Father Martin Federici, who was accused of child sexual abuse in an early assignment, referred to treatment, diagnosed as a paranoid schizophrenic, returned to ministry in Shelton, and then reassigned again from that parish after a distraught father came to the rectory with a gun, complaining that Father Federici had abused his son.

Getting abusers away from the attention of distraught families of victims was a recurring feature of these reassignments. For example, in 1984, Monsignor Cusack arranged to transfer the serial abuser Father Charles Carr out of St. Mary's Parish in Bethel in response to parents' complaint that Father Carr had fondled their son at a cinema, assuring them that "[h]e will be leaving you as soon as possible."⁹⁹ That the priests "left" for the diocese's and their own benefit, however, and not because of any concern for victims and their families, was clear from the fact that the abusers were not removed from duty, but simply sent elsewhere.

⁹⁷ Id., pp. 75–76; lines 10–12

⁹⁸ In many cases the so-called "psychiatric examination" was nothing more than a perfunctory interview with a non-credentialed "therapist." In the case of Father Charles Carr, Monsignor Cusack referred Father Carr to a William Larkin, who held a degree in theology. Purportedly relying on Larkin's recommendation, of which there is no written record, Msgr. Cusack transferred Father Carr to a new assignment. And in those cases in which a more thorough and comprehensive evaluation recommended caution, that recommendation was often ignored. After yet another complaint against Father Carr and referral to the Institute of Living, the evaluating psychiatrist recommended that the diocese undertake "administrative action to protect both Fr. Carr and the public." That suggestion was ignored. April 9, 1990 letter from Howard G. Iger, M.D., Director, The Retreat at The Institute of Living, to The Reverend Laurence R. Bronkiewicz, S.T.D.

⁹⁹ Hamilton, Elizabeth and Rich, Eric. "Documents Reveal Former Connecticut Bishop Allowed Priests Facing Sex Abuse Allegations to Continue Working." *The Hartford Courant*. March 17, 2002.

Not only did Bishop Curtis and his staff place the offenders in new environments where they were free to pursue new victims, but the bishop and the vicars also took no precautions against more predation. The reassignments were never accompanied by any restrictions governing the priests' contact with vulnerable youth such as altar boys, or by orders for ongoing supervision of the priests. Furthermore, Bishop Curtis and his vicars never informed those who would be interacting with a reassigned priest about his history. When asked, "When [an abusive priest] was assigned to a different parish . . . would anyone be advised of the problem he had previously had?" Bishop Curtis tersely replied, "No."¹⁰⁰ At most, Bishop Curtis would state that the priest was involved in a "therapeutic process." They failed to give such notice despite the fact that priests would sometimes be assigned to places hardly to be conceived of by a person reasonably intent on preventing future abuse. For example, when Father Carr himself sought to be transferred from his assignment at St. Thomas the Apostle in Norwalk (where he had fondled yet another boy), Bishop Curtis, at the behest of Monsignor Cusack, granted Father Carr's request to be transferred to the faculty of Notre Dame Catholic High School in Fairfield, a decision one victim's lawyer later likened to "sending Dracula to guard the blood bank."^{101, 102}

While it profits little to distinguish these reassignments of known abusers in terms of their severity, Bishop Curtis's handling of the case of Father Gavin O'Connor is perhaps the most bizarre. O'Connor had sexually abused three brothers, one of whom committed suicide. Upon learning of this tragedy, Bishop Curtis first suspended Father O'Connor's faculties, and then, bafflingly, revoked the suspension three months later, allowing O'Connor to continue working as a priest in another diocese. The unfortunate history of O'Connor's profound misconduct and of Bishop Curtis's failure to respond to it is captured in Bishop Egan's later petition to Pope John Paul II for the voluntary laicization of Father O'Connor.¹⁰³

In November of 1985 one of the sons of the [redacted] family mentioned above committed suicide. The young man's parents claim to have learned

¹⁰⁰ Curtis Depo, p. 47; lines 8–12.

¹⁰¹ Cusack Depo., p. 333; lines 15–17. When confronted on this point, Cusack echoed his boss's abdication of responsibility to others. He claimed to have found the reassignment untroubling because it was approved by a therapist who was counseling Father Carr.

¹⁰² Father Carr is perhaps the most glaring example of the practice during both the Curtis and Egan administrations of repeatedly reassigning abusive priests. After the reassignments from St. Mary's to St. Thomas, and St. Thomas to Notre Dame, in 1989 Bishop Egan appointed Father Carr Spiritual Director for Boys at Central Catholic High School in Norwalk. Despite learning in 1989 of sexual abuse allegations dating back to 1982, Bishop Egan allowed Father Carr to remain at Central Catholic after an evaluation at the Institute of Living. Even after another parent came forward in 1990 with an accusation that Father Carr had abused his son in the 1980s, Bishop Egan (once again following an Institute of Living evaluation), appointed Father Carr parochial vicar of St. Andrew's Parish in Bridgeport, with no restrictions on his interaction with minors.

¹⁰³ February 10, 1989 letter from Bishop Edward Egan to Pope John Paul II seeking voluntary laicization of Father Gavin O'Connor. While Bishop Egan generally did not seek laicization of offending priests for fear of creating a documentary trail that would expose the Diocese to civil damages—a failing discussed below—he apparently supported this petition for voluntary laicization because he knew that if this case were ever heard in court, the Diocese would unquestionably be found liable for serious negligence, given that O'Connor had been allowed—with written approval from Bishop Curtis—to continue acting as a priest after serious, prolonged sexual abuse of minors; and that Bishop Curtis could not recall why he had acted as he did in the matter.

for the first time shortly after the suicide that Gavin O'Connor had been engaging in oral sexual relations with three of their sons on an average of once every two weeks from 1981 until 1985.

Gavin O'Connor was interrogated by the Reverend Monsignor Andrew T. Cusack, Vicar for Clergy of the Diocese of Bridgeport, and confessed that the allegations of the [redacted] family were true. In addition, he informed the Vicar that he was seeing a psychiatrist in Saint Louis, Missouri, in order to bring his sexual life under control. From one of the five letters which the psychiatrist in question sent the Vicar, it is clear that Gavin O'Connor confessed also to the psychiatrist that he had indeed been guilty of the offenses of which the [redacted] family had accused him.

In June of 1988 it came to the attention of the Bishop of Bridgeport, the Most Reverend Walter W. Curtis, that the [redacted] family were suing the Diocese of Bridgeport, two parishes of the Diocese, and a retreat house owned by the Diocese for one million seven hundred fifty thousand dollars (\$1,750,000.00) for damages done to two of their sons and for distress visited upon the entire family, the statute of limitations prevented including damages done to a third son. Bishop Curtis responded by suspending Gavin O'Connor from priestly functions on July 20, 1988, and lifting the suspension on August 22, 1988, for reasons which the Bishop, a man of advanced years, cannot now recall. In addition, Bishop Curtis informed the Ordinary of the Diocese of Tucson, Arizona, where Gavin O'Connor was working as a chaplain at the time, of both the suspension and the lifting of the suspension.

Bishop Curtis failed to implement reasonable policies to protect children from known risks, and he recklessly disregarded “red flags” about potentially abusive priests

Bishop Curtis's inexplicable laxity in matters of abuse extended to the entire arc of priestly careers. Bishop Curtis not only reassigned existing priests who were proven offenders, he also set no meaningful standards of conduct before abuse occurred, and he ignored red flags for new candidates for the priesthood. He accepted for ordination, or for transfer into the diocese, candidates whom their own colleagues had already found morally or psychologically unfit to the work, and who presented risks specifically for sexual offenses.

Bishop Curtis's hands-off approach to priestly personnel matters started with his failure to set clear behavioral expectations that could have forestalled many of the specific acts of abuse that took place. For example, he did not prohibit minors from visiting or staying overnight in a priest's bedroom. When challenged by counsel on this point, Bishop Curtis brushed off even any retrospective concern:

I have difficulty answering because, you know, it seems to presume that I'm supposed to have rules on everything that a priest could or couldn't do. It's not that way—that's not the way we operate. A priest is independent, and has his own

responsibilities and knows what's right and wrong. So I don't have to make a rule for everything he does.¹⁰⁴

Nor did Bishop Curtis require that priests or other diocese personnel report to him misconduct involving abuse of a minor, despite the state's adoption of the mandatory reporter statute in 1971. Indeed, we have not found any evidence that Bishop Curtis or Monsignor Cusack were aware of, or endeavored to become informed about, the obligation imposed on priests to report to the Department of Children and Families any information they received concerning child abuse. In fact the clergy received no training until 1990, after Bishop Curtis had retired and 19 years after the law had gone into effect.

Bishop Curtis also seems to have lacked any coherent approach to screening candidates for the priesthood,¹⁰⁵ as perhaps best evidenced by the case of the seminarian (and later serial abuser) John Castaldo. In 1985, the Director of Christ the King Seminary wrote an urgent and impassioned letter to Monsignor Cusack, stating that Father Castaldo had been dismissed from the seminary, and urging Bishop Curtis not to ordain Father Castaldo. After a lengthy description of Father Castaldo's misconduct (not involving sexual abuse), the president of the seminary concludes:

John's abuse of the Word of God and the pulpit . . . his subsequent defiance of Seminary policy and his disobedience. . . and his unsatisfactory performance in a parish setting have led the Faculty and myself to conclude that John dissembled and is, in fact, not fit to be promoted to Orders. . . . I respectfully request Bishop Curtis to reconsider his call to John since those of us charged with John's Priestly Formation can no longer testify, as the Rite of Ordination requires, that he is worthy . . . Because of the gravity of this matter, I am quite ready to come to Bridgeport to meet with Bishop Curtis about this sad and distressing matter.

Bishop Curtis did not heed this warning, instead allowing Father Castaldo to attend another seminary, and ultimately to become a priest in this diocese. Father Castaldo, who was ordained in 1987, abused 14 victims. He was not removed from ministry until 2002. The diocese paid \$1,373,000 million in settlement of claims against him.

Just as Bishop Curtis was willing to allow a problem priest like Father Brett to move on to new victims in other states, he was willing to accept into his diocese, and expose his flock to, a problem priest transferred from elsewhere. In 1987 Bishop Curtis accepted for incardination into Bridgeport Father Dennis O'Connell, who was transferred out of the Diocese of Charleston specifically because of his well-documented history of sexual misconduct, mental illness, and alcoholism.¹⁰⁶ In his February 14, 1992 letter to the Congregation for Divine Worship and the Discipline of the Sacraments outlining Father O'Connell's history and the reason for his transfer, Bishop Egan wrote:

¹⁰⁴ Curtis Depo., p. 33; lines 6—13.

¹⁰⁵ A diocesan priest is generally ordained at the personal decision of the bishop in whose diocese the priest will serve, not by the central administration of the Church. See canons 1015-7.

¹⁰⁶ O'Connell's subsequent adult misconduct in Bridgeport is reviewed in detail in Footnote 121.

On December 18, 1976, Father O'Connell was ordained a priest for the service of the Diocese of Charleston in the State of South Carolina. In that Diocese he served in two pastoral assignments: first, as a deacon at Saint Joseph Parish in Charleston from June of 1975 until shortly after his ordination, and second, at Nativity Parish in Charleston, from January of 1976 until April of that year.

During this period he was in an open and ongoing sexual relationship with a homosexual prostitute and continued to drink heavily. His first attempt at suicide took place at this time. The scandal occasioned by his immoral conduct necessitated Father O'Connell's formal removal from his assignment at Nativity Parish and resulted in his being sent by His Excellency, Bishop Unterkoefler, to Southdown, a psychiatric facility in Ontario, Canada, and eventually to Saint Vincent Hospital and Medical Center in New York City for appropriate psychiatric treatment. Southdown's initial Impression of Father O'Connell, who decided to leave before the completion of their diagnostic evaluation, reveals "a young man in considerable need of help and demonstrating a complex psychopathological picture." During the summer Father O'Connell clearly admitted his immoral conduct in letters to the Bishop of Charleston. For example, in a letter dated August 15, 1978, he asks his Bishop's forgiveness for grievously sinning against God, the Church, and the Bishop.

All of this moved the Bishop of Charleston to contact the Reverend Monsignor Andrew T. Cusack, Vicar for Clergy of the Diocese of Bridgeport, in order to enlist his help in providing proper care for Father O'Connell. Letters between Bishop Unterkoefler and Monsignor Cusack as well as letters of Father O'Connell to the Bishop and of Monsignor Cusack to Father O'Connell demonstrate that Father O'Connell had been offered every possible opportunity for rehabilitation in the forms of psychiatric treatment, psychotherapy, and spiritual direction.

Since the scandal resulting from Father O'Connell's activities made it virtually impossible, in the judgement of his Bishop, for him to return to priestly service in his own Diocese, the Bishop of Charleston approached His Excellency, the Most Reverend Walter W. Curtis, Bishop of Bridgeport and my immediate predecessor, to allow Father O'Connell to live and work in the Diocese of Bridgeport. In fact, in December of 1978 it was agreed that Father O'Connell would take up residence at Saint Thomas the Apostle Parish in Fairfield, Connecticut, in the Diocese of Bridgeport. Letters between Monsignor Cusack and Bishop Unterkoefler during this time indicate that Father O'Connell was in continuing need of professional help. [internal citations omitted]

In short, 10 years after Bishop Curtis improvidently accepted his transfer from the Charleston Diocese the Bridgeport Diocese was required to seek Father O'Connell's removal from ministry after a decade of alcohol abuse, psychiatric issues, and sexual misconduct.

Bishop Curtis failed to appreciate or acknowledge the pain of victims and their families.

While not as publicly remarked on or as overtly inflammatory as the later approach of Bishop Egan in this regard, Bishop Curtis's reaction to abuse showed no appreciation for or acknowledgement of the pain of victims and their families. He usually refused to meet with them at all, instead vesting Monsignor Cusack with discretion—but not an expectation—to do so.

On the one known occasion when Bishop Curtis did meet with a victim's family, it was at the request of The Most Rev. Egidio Vagnozzi, D.D., the Apostolic Delegate to the United States, who had received a written plea from parents seeking financial assistance from the diocese after their son reported being propositioned by Father Brett. Having been informed by the family that the Bridgeport diocese had ignored the family's request for financial assistance, the Apostolic Delegate wrote to Bishop Curtis. Bishop Curtis's uncaring, defensive, and willfully obtuse response summarized his reasons for rejecting their plea after meeting with the parents:

When informed by our Right Reverend Chancellor with whom the [redacted] chose to deal of the claims made by them upon the Diocese, I judged that I could not agree with these claims.

In the first place there is no evidence that the incident is actually the cause of their son's emotional illness. In fact I have no direct proof that Father Brett is guilty in this incident relating to the [redacted] boy. In any case I have not been informed of any medical diagnosis which says that the boy's emotional state was caused by this claimed misconduct. On the contrary there are indications that the boy's fundamental trouble lies elsewhere. A competent observer of the case confidentially noted two things for the Chancellor. First, the family has moved several times during [redacted]'s lifetime. Thus the boy has been subjected to the difficulty of adjusting to many different schools, many sets of friends. This could very likely have interfered with his emotional development, leaving him with a sense of insecurity. Secondly, the boy seems not to relate well to his father, and in fact to bear a positive hostility toward him, indicating, perhaps, a deficiency of male influence in his emotional development and a consequent latent tendency toward homosexuality which he is violently resisting. What the current diagnosis is I do not know. It therefore seems to me that the incident with Father Brett, if it actually took place and serious though it could be, can at most have been the occasion of the emotional breakdown. The trouble itself is surely more deeply seated.

Secondly, I disagree with the claim of the [redacted] that the pastor where Father Brett resided was negligent in not informing the parents immediately of the incident reported to him by their son. The pastor had no clear duty to consult the parents on a problem which he thought would be solved otherwise.

Nor was the Diocese of Bridgeport negligent, as the parents hint, since it was unaware of the incident.

The Diocese has given no information to the [redacted] on the reason for Father Brett's absence. They claim however to know of the priest's psychiatric problem, but no admission of this has ever been made to them.¹⁰⁷

Even those who sought only reassurance that other children would be protected from an abusive priest, or just a simple acknowledgement of their pain, fared no better. In 1983, Bishop Curtis received a letter from a victim of the serial offender Father Raymond Pcolka, who had abused both the writer and her brother. She asked two simple questions:

The first is: did the priest in question admit to molesting me when I was younger?
The second, and more important is: can you assure me he will not be in a position to do this again to another young person?

Bishop Curtis did not respond to her letter. Instead, he instructed Monsignor Cusack to tell her that she should direct any questions to the diocese's lawyer.

Like Bishop Curtis, Monsignor Cusack dealt with victims and their families in a manner that was often openly dismissive and contemptuous. In one particularly striking incident in 1983, another young woman, accompanied by her social worker, met with Monsignor Cusack to complain that Father Pcolka had sexually assaulted her. Monsignor Cusack based his refusal to investigate the claim solely on his perception that the victim's social worker was too young and inexperienced and had "coached" the victim.

- Q. Now, you indicated that you had a call from this young girl regarding a problem with one of the priests in the Diocese and you agreed to see her. Did you see her?
- A. Yes, I did.
- Q. All right. Do you recall if anybody was with her?
- A. Yes. She came in with a young woman who was studying for her social science—social work degree. She was in training, and she was the counselor of this girl.
- Q. All right. Tell me, as far as the recollection that you have, tell me about this conference between yourself and the young lady and the social student, social worker that was studying as a student?
- A. The conversation indicated to me clearly that, as she said, and certainly the competency of the conversation indicated to me, that indeed she was in training. She had more to say than the alleged victim. She was excessive in her coaching, and because this was my perception and my professional judgment, I asked both would they return with their supervisor. That was my initial answer.

¹⁰⁷ May 12, 1967 letters from Bishop Walter Curtis to the Most Reverend Egalio Vagnozzi, Apostolic Delegate to the United States.

- A. I called the girl, the alleged victim, and the first time she wasn't available. She called me back, I wasn't available, and I called her back; and in my conversation I asked her to be in the care of someone with greater credentials, someone who had a Ph.D. and/or MD.
- Q. What do you mean by that, Monsignor, be in the case of a person with greater credentials?
- A. I heavily questioned the competency of the counselor that was with her during the interview.
- Q. You questioned the competency for what purpose, incompetent for what purpose. If you will?
- A. Many areas, but there was too much coaching. She had more to say than the alleged victim.¹⁰⁸

Tragically, allegations that Father Pcolka had sexually assaulted 16 minors, including the same woman who had the courage to come forward to Cusack with the assistance of the student social worker, were later found credible.¹⁰⁹

Bishop Curtis prioritized the avoidance of scandal over the protection of people

The failings just discussed can be attributed in no small part to what Bishop Curtis repeatedly described as his main priority—to protect the Church and the diocese, even at the expense of protecting individuals. He often observed that publicizing abuse allegations would undermine the strength of the diocese, as the following deposition excerpt illustrates:

- Q. When you were faced with the situation where a priest was accused of sexual misconduct, and either you or the Monsignor Cusack believed such charges to be true, would you do everything you could to avoid the scandal of the publicity of those charges?
- A. Yes.
- Q. And would he [Cusack] impress upon the family the fact that any publicity in regard to these charges might hurt—could hurt the Church?
- A. I suppose so.
- Q. Yeah, well that is what you believed, did you not, that such publicity could hurt the church?
- A. Yes.¹¹⁰

¹⁰⁸ Cusack Depo., p. 159; lines 2—12 and 23—25, p. 160; lines 1—11, p. 161; lines 18—25, and p. 162; lines 1—10.

¹⁰⁹ Monsignor Cusack's response some five years earlier to the complaints of the boys who leapt from a window to escape the advances of Father Moore, discussed on page 23 ("we literally jumped out of a bedroom window . . ."), above, reflected this same dismissiveness and contempt.

¹¹⁰ Curtis Depo., p. 79; lines 12-18 and p. 80; lines 11—18. Bishop Curtis's reflex of protecting the Diocese was not confined to sexual abuse allegations. In 1970 the Bridgeport police union complained about a Diocese official's remarks to the press concerning the police department. The bishop's response provides an unusually succinct but

This concern with scandal motivated Bishop Curtis to relinquish to his assistants the responsibility for addressing sexual abuse, and led him to place the vicars between himself and the information he needed to understand and meet the needs of his diocese. For example, when Bishop Curtis left it to Monsignor Cusack to decide whether to update him about the sexual abuse incidents that Cusack was investigating, the two jointly decided that such updates would be delivered in oral form only; Monsignor Cusack would file no written reports.¹¹¹ The resulting lack of records obviously would have hampered Bishop Curtis in supervising both Monsignor Cusack himself and the priests implicated in the incidents, had Bishop Curtis shown any inclination to do either.

In fact, Bishop Curtis was so motivated to avoid scandal that, by his own admission, he purged files of potentially incriminating information.

- Q. And while you were Bishop did you ever authorize that the files be culled or things be taken out of those personnel files in regard to claims or investigations regarding sexual charges against priests?
- A. I have, myself, removed something from that file as antiquated . . .
- Q. And when you removed something as antiquated, were you not required to keep a record of what was removed?
- A. No.
- Q. All right. You had mentioned before that there were times that you would take a complaint in regard to a priest and take it out of the file. I think you said because it was old, or—
- A. Out of the secret file.
- Q. Out of the secret file, okay, and where would you put that when you took it out?
- A. I would destroy it.
- Q. You'd destroy it.
- A. Yeah.
- Q. And what was—give me an example of what would be the reason you would do that.
- A. Well, it would be—it would be an antiquated issue, happened so long before, there was no point in preserving it any longer.

telling instance of his do-little-and-say-less approach. When the union requested a meeting to discuss the matter, Bishop Curtis replied, “From time to time incidents arise which are magnified by the press and thus given a far greater importance than the situation warrants. In such cases it has been my experience that *the wisest policy is to bury the incident in silence thus reducing its impact.*” [emphasis added]

¹¹¹ Id., pp. 15—16; lines 23—2 and p. 23; lines 5—12.

- Q. In other words, you would have a complaint against the priest, for instance, is that what we're talking about? Is it a complaint or would it be the result of an investigation?
- A. If I had occasion to go into that file, I might then see things there that I wasn't really looking for, but they were there, and if it seemed to me to be too antiquated to bother keeping, I'll just take them out and destroy them.¹¹²

While we cannot draw any specific conclusions without knowing what documents the bishop destroyed, such conduct might well have constituted sanctionable spoliation of evidence in later trials on those matters, to say nothing of potential obstruction of justice.¹¹³

Equally important, Bishop Curtis's and Monsignor Cusack's failure to create proper records of abuse incidents and investigations in the first place, and Bishop Curtis's later destruction of some of the records that did exist, put their own successors at a serious disadvantage in addressing subsequent claims of misconduct. For example, the 1983 meeting of Monsignor Cusack with a survivor of Father Pcolka's abuse and the survivor's social worker had been prompted by a previous letter from the survivor to Cusack describing the abuse and asking to discuss it. According to Bishop Egan, however, the letter was not saved in any file, and consequently he was not aware of the incident when weighing the credibility of an allegation that he received against Father Pcolka in 1989. While we have no way to evaluate the truth of Bishop Egan's assertion, such erasure of the institutional memory needed by subsequent decision-makers epitomizes the problem created by Bishop Curtis's and Monsignor Cusack's irresponsible failure to create records of these extremely important events.

Bishop Edward Egan failed to decisively eliminate abusers from the clergy, and exacerbated the breach between the diocese and the community with a confrontational and inflammatory response to the sexual abuse crisis

Edward Michael Egan served as Bishop of the Diocese of Bridgeport from 1988 to 2000, when he was appointed Archbishop of New York and soon after elevated to cardinal. He succeeded Bishop Walter Curtis at the time when the clerical sexual abuse scandal was beginning to explode, both in Bridgeport and in dioceses across America. Although the vast majority of reported clergy sexual abuse of minors was perpetrated in Bridgeport between 1964 and 1994, the reporting of that abuse and the related civil litigation occurred principally during the administrations of Bishops Egan and Lori.

¹¹² Curtis Depo., p. 13; lines 11—17 and 20-23, and p. 54; lines 1—825, and p. 55; lines 1—19.

¹¹³ Canon 489, section 2 contains a provision—not specific to sexual abuse matters—requiring certain documents in the diocese's "secret archive" to be periodically destroyed upon the death of an accused person or the lapse of ten years from any canon-law "sentence" imposed. Bishop Curtis did not purport to be following that provision when he destroyed documents, nor have we seen any evidence that the diocese followed it on other occasions. But we note it here because relying on it would not generally relieve one of liability for what would otherwise constitute spoliation or obstruction, a point that the diocese may want to bear particularly in mind, given the new, extended limitation periods for claims arising from sexual assault.

Upon assuming office in 1988, Bishop Egan inherited an organization that had no written policies concerning sexual abuse, provided little or no training on prevention of sexual abuse and compliance with state-mandated reporting laws, and had little recognition of, or insight into, the underlying dynamics of clergy sexual abuse and the profound impact abuse had on victims, their families, and the laity as a whole.

Bishop Egan did formulate the diocese's first written policy on sexual abuse, direct that training programs be implemented, and eventually take measures—on the eve of his appointment to the Archdiocese of New York—to resolve the protracted civil litigation he had previously escalated. Nonetheless his failure to move decisively to root out offending priests and to offer a full and public accounting of the scope and incidence of clergy sexual abuse by diocesan priests, and the his inability or unwillingness to provide emotional support and validation to survivors constitutes the unfortunate and enduring legacy of his management of the sexual abuse crisis that came to a head during his administration. Ironically, his insistence on preserving the reputation and assets of the diocese had the precise opposite effect. His scorched-earth litigation strategy and concealment of clergy abuse needlessly dissipated precious Church assets. It also did irreparable damage to the trust of survivors, parishioners, and his own clergy.

Our review of Bishop Egan's public and private communications reveals that his tenure was marked by failures of attitude that ineluctably resulted in failures of policy and practice. Several broad patterns of these failures can be seen.

Bishop Egan failed to acknowledge and empathize with the claims of victims and concerns of the laity

Bishop Egan demonstrated a remarkable lack of empathy for the suffering of victims. He repeatedly revealed himself to be either unable or unwilling to consider that the claims of victims might be credible. His attitude, often bordering on the dismissive and contemptuous, understandably infuriated victims, the laity, fellow priests, and the public. He expressed this attitude privately to his most senior administrators and often revealed it in his correspondence with victims and members of the public. Bishop Egan's most senior and trusted aides consistently reported to us that Bishop Egan simply did not believe the victims and was incapable of believing that priests engaged in sexual misconduct.¹¹⁴

This refusal to consider the validity of victims' allegations, and to appreciate their pain and suffering, surfaces repeatedly in the bishop's correspondence. In a 1992 letter to Bishop Egan, one parishioner, a psychologist experienced in treating child abuse, comments on reporting in a local newspaper concerning Father Raymond Pcolka, the serial predator accused of assaulting sixteen children. The writer concludes, "This leads me to wonder where the priorities of the Catholic Church lie. It reminds me of the behavior pattern of a dysfunctional family, where secrets are kept, where children are left to fend for themselves, and where feelings are invalidated." Bishop Egan tersely responds, "We have been following the newspaper you cite and

¹¹⁴ E.g., Pullman & Comley investigative team interview of Monsignor Laurence Bronkiewicz conducted June 6, 2019.

have not seen in it the allegations you bring forward. There was but one complaint, and it was attended to professionally, properly and immediately.”

In yet another example of his apparent indifference to the victims and the safety of other parishioners, Bishop Egan insisted in his deposition that he would not reveal to a family whose three sons had been victimized by the same priest whether that priest had previously assaulted any other children. “I would say that this is something about which I don’t intend to discuss, something I do not intend to discuss . . .” Later, Bishop Egan clarified, “If someone says, ‘Msgr. Bronkiewicz, was there anything else?,’ his answer ought to be . . . this is not where we are going to discuss other people.”¹¹⁵

Tellingly, in 1993 one of Bishop Egan’s senior aides felt the need to advise him that “it’s absolutely essential in these cases that we are not perceived as being *solely concerned with liability damage control, as dictated by some insurance company lawyer*. Pastoral concern and compassion will never harm us, not even legally . . .” (italics in original)¹¹⁶

Bishop Egan’s dismissive attitude and concurrent failure to appreciate the magnitude and significance of the crisis was repeatedly revealed and reinforced by his penchant for “canonical hairsplitting.”¹¹⁷ In the same deposition, when asked to acknowledge the scope of the clergy sexual abuse problem, Egan insisted

These things happen in such small numbers. It’s marvelous when you think of the hundreds and hundreds of priests and how very few have even been accused, and how very few have even come close to having anyone prove anything, so it is not a commonplace . . . It’s a unique and unexpected occurrence.

In a similar vein Bishop Egan was asked whether it was improper for the Diocese to respond to inquiries about Father Brett’s reassignment by stating “he has hepatitis”:

- Q. So they would hide the complaint of sexual abuse and tell persons that he had hepatitis and that is why he was not around?
- A. I wouldn’t read it that way.
- Q. You wouldn’t?
- A. No, I would read it that this man is going away, and if anyone asks, say he’s not well, he has hepatitis. That’s quite a bit different than saying that you are going to hide it.¹¹⁸

¹¹⁵ Depositions of Bishop Edward Egan, taken by Attorney. Paul Tremont on October 7, 1997 and September 23, 1999, in the matters of *Rosado et al. v. Bridgeport Roman Catholic Diocesan Corporation et al.*, Connecticut Superior Court, docket number CV-93-0302072-S, and *Friebott v. Bridgeport Roman Catholic Diocesan Corporation*, docket number CV-94-0316574-S, (“Egan Depo.”) p. 225; lines 12-17-6.

¹¹⁶ August 3, 1993 Memorandum from Father Walsh to Bishop Egan regarding “Communications Response to Misconduct Cases.”

¹¹⁷ Bishop Egan was a highly regarded canon lawyer, trained in Rome at the Pontifical Gregorian University.

¹¹⁸ Egan Depo., p. 98; lines 14—22.

Later in the same deposition he was asked about Father Brett's admission of sexual abuse:

- Q. He says, look it, he admits apparently that he had oral sex with this young boy and that he actually bit his penis and advised the boy to go to confession elsewhere?
- A. Well, I think you're not exactly right. I don't think it was a young boy . . . it seemed to me that the gentleman in question was an 18-year-old student.
- Q. Are you aware of the fact that in December of 1964 that an individual under 21 years of age was a minor in the State of Connecticut?
- A. My problem, my clarification, had to do with the expression "a young boy" about an 18-year-old.¹¹⁹

Bishop Egan seemed incapable of conceding the obvious. When asked whether the Diocese maintains statistics on claims brought against it, he insisted, "Claims are one thing. One does not take every claim against every human being as a proved misdeed. I'm interested in proved misdeeds." Given the opportunity to communicate concern and empathy for victims, Bishop Egan almost always chose to minimize the nature and extent of abusive behavior by priests. When asked about the claims of 16 plaintiffs brought against Father Pcolka, he denied they were "significant" when compared to the estimated 360,000 Catholic parishioners in the Bridgeport Diocese.

It is equally clear that Bishop Egan's attitude, and the actions he took in furtherance of his world view, were not lost on parishioners, who also became angry and frustrated at his failure to publicly and decisively confront the exploding crisis of clergy sexual abuse of minors.

For example, one parishioner wrote to Bishop Egan in 1993:

Dear Bishop Egan,

I want you to know that I find the behavior of the hierarchy of the Catholic church reprehensible. As a practicing Catholic and a forty-six year old Registered Nurse, I hold you, Bishop Egan, just as responsible for the sexual attack of Father Pcolka as he is. The years and years of sheltering the bad apples in your clergy by shifting them from one unsuspecting parish to another is a crime against God and all of your parishioners. How could you allow this? Where is your conscience? Do you feel that you are above the law?

It's about time that you exposed and disposed of the many other priests whom you know about. Get them the help that they need and remove them from the positions which so many unsuspecting children fall prey to.

¹¹⁹ Id., pp. 99—100; lines 15—5.

My faith in God remains strong, but in his representatives on earth, I have a long way to go.

Sincerely,
[redacted]

Another parishioner wrote to him in 1997:

When Father Pcolka was arrested last December and charged in 14 cases, it was a serious blow to this parish. It is our fond hope that you are being accountable in assisting the families of these young people as well as being concerned about Father. How have you reached out to us?

We believe you need to meet with us and explain your behavior towards us. If you knowingly assigned him as a pastor to us and covered up his behavior, you owe us an apology. We fear that your behavior might even be civilly reprehensible.

Our Faith teaches us to regard you as a representative of Christ. We wish assurance that your behavior represents what he would wish. Otherwise, to give to the diocese would be a betrayal of our stewardship responsibilities. You are not simply accountable to the lord and to the Pope. You owe your people an explanation for *your behavior*. [emphasis in original]

Sincerely in Christ,
[redacted]

Finally, in yet another powerful example of the anger generated by Bishop Egan's failure to convey empathy for the victims of abuse, a third parishioner wrote:

Dear Bishop Egan:

Myself and many others have written to you about your handling of the Msgr. Stubbs affair.

To my shock, I have yet to find anyone who has received a thoughtful reply or a "Thank you for your interest" type of response. (Even the President of the United States replies to his letters.)

You should be aware that this lack of response makes things worse. It communicates that you don't care what people think. As a result, many stay angry longer and only come to the conclusion that this is all about Church politics. If you don't want to write about it, myself and others would be only too happy to come to Bridgeport and talk about it.

I respectfully have to point out to you that while you may feel that you own the Clergy, you do not own the Church. It's our church and many of us care deeply what is going on in it.

Sincerely,
[redacted]

Because Bishop Egan believed his first priority was to preserve the assets of the diocese and avoid scandalous news reports, he refused to remove abusers from the priesthood

Bishop Egan clearly viewed it as his primary role to be the guardian of the diocese's assets and its reputation. Considerations of victim support and protection of the young received, at best, a passing acknowledgment from him. Given the choice—false as it was—between protecting the institution and laying bare the details of the horrific conduct of diocesan predators, he almost always opted for secrecy and misdirection, subordinating the interests of the victims, their families, and the congregation to the perceived interests of the diocese. This imbalance is painfully reflected in detailed correspondence between Bishop Egan and an Italian solicitor, Renato Ottaviani, who was retained by the diocese as civil and clerical counsel in connection with attempts to secretly remove from the priesthood Father Raymond Pcolka, an abuser of at least 16 young persons. As revealed in his memo to Monsignor Bronkiewicz outlining his strategy in the case, Bishop Egan's goal was to preserve the confidentiality of the sordid details of Pcolka's abuse in order to insulate the diocese from disclosure of information that would bolster the victims' claim for damages.

To Msgr. Bronkiewicz:
For Avvocato Renato Ottaviani:

Compose draft of whole story, including the money he requested.
Indicate that he cannot put any of it in writing to the Congregation and that he must tell them not to keep any written record of it.
Include copies of all pertinent documents

Get statement from Attorney Sweeney explaining attorney-client privilege explaining that no notes can be kept,
because of possible harm to Pcolka in civil court
because it could cost DOB to lose millions of dollars in legal damages [emphasis added]

The Bishop's attitude resulted in one of the signal failures of his administration: the failure to use the full scope of a bishop's canonical and inherent authority to, as Archbishop Lori described it, "take out" abusive priests. A review of Bishop Egan's decision-making reveals an unyielding resistance to exercising his full authority in a timely and decisive manner. His delaying tactics or outright refusal to discipline and/or remove priests who had shown themselves to be a threat to the safety and well-being of young people is a pervasive theme of his administration. This failure is all the more noteworthy given Bishop Egan's expertise in canon law. Before becoming bishop, he served as an auditor (judge) of the Roman Rota, the Church's highest appellate tribunal, and

worked as a professor of canon law in Rome. He was well known among his episcopal colleagues for this expertise, and his failure to act with all of the authority that canon law permitted and indeed demanded surely set a tacit example for inaction by others.

As discussed above, Bishop Egan, had the authority not only to remove a priest's faculties, but also to seek the priest's removal from the clerical state, colloquially called laicization.¹²⁰ Only the latter process, if successful, results in the complete termination of the individual's status as a priest. Under Canon law a priest can request to be laicized, or the bishop can initiate a "judicial" process to obtain an order of laicization, generally referred to as forced or involuntary laicization.

While the laicization process could be difficult, Bishop Egan's writings reveal his deep aversion to utilizing it except when a priest agreed to voluntary removal. If a priest objected, Bishop Egan refused to seek involuntary laicization for fear that survivors' civil claims could be bolstered by information offered in support of the canonical proceeding. Bishop Egan was explicit and unyielding in his belief that to proceed over the objection of a priest would subject the Church to significant financial exposure and adverse publicity. As a consequence, he refused to seek the involuntary laicization of both Father Raymond Pcolka, who had abused 16 children, and Father Dennis O'Connell, a psychiatrically impaired alcoholic who had repeatedly violated his priestly vows. Bishop Egan's refusal to proceed with Pcolka's laicization is explained in this chilling statement he sent to the Vatican:

As everyone knows, Canon Law requires a process-judicial or administrative—in order that a priest be removed from his priestly duties. This process generally includes a declaration by the priest himself, testimonies of witnesses, and documents of various kinds—all of which are to be recorded in written acts. . . . However, all of these acts can be demanded in the United States by a civil tribunal, and are always demanded when there is question of a priest who has been accused of the sexual violation of children . . .

With all of this in mind, it is obvious that there can be no canonical process either for the removal of a diocesan priest from his priestly duties or for the removal of a priest from his parish when there is serious reason to believe that the priest in question is guilty of the sexual violation of children, and especially when he has confessed such a violation to the bishop or a delegate of the bishop. For the bishop who would countenance such a process would be opening the way to the gravest of evils, among them the financial ruin of the diocese which he is to serve. [emphasis added]

Bishop Egan's desire to conceal from public view the details of the misconduct of the worst offending priests formed a consistent theme of his administration, and was not limited to cases of child abusers. In his February 1992 letter to the Congregation for Divine Worship and Discipline, in which he urged the Congregation to approve the voluntary laicization of Father Dennis J. O'Connell, Bishop Egan sets forth his rationale unambiguously:

¹²⁰ See the detailed discussion of bishops' authority in Part Three.

Father O’Connell is a very sick human being.¹²¹ He is seriously addicted to alcohol. He has been an active homosexual since his seminary days. He has made at least two attempts at suicide. And there is strong reason to believe that he has of late shown improper interest in young boys.¹²²

With all of this in mind, I have avoided a formal treatment of Father O’Connell’s case for fear of his losing control during interrogations and perhaps, as a result deciding to reveal the shameful details of his priestly life to the laity and even to the media of communications. . . .

Thus it is that we have put together the enclosed file, having waited months for some of the documentation and wishing in this way to avoid the extreme scandal which could well result from a formal investigation. [emphasis added]

Because of the importance he placed on obtaining a priest’s consent to laicization, Bishop Egan engaged in unseemly and inappropriate negotiations with priests to induce their consent. For example, in the case of Gavin O’Connor, who admitted to abusing three brothers, one of whom committed suicide, Bishop Egan lobbied the Apostolic Nuncio for a favorable vote in support of O’Connor’s voluntary petition. In a 1989 letter seeking that support, Egan commented on O’Connor’s request that the diocese assume his mortgage payments and provide additional support: “As yet, I have made no decision regarding his financial requests. My inclination is to give him an outright gift, perhaps of ten thousand dollars. A loan would only continue a relationship which needs to be terminated with all possible speed.”

Likewise, in an attempt to persuade Father Pcolka to agree to voluntary laicization, he authorized Monsignor Bronkiewicz and diocesan counsel to enter into negotiations with Pcolka. Monsignor Bronkiewicz’s May 1993 memo to Bishop Egan summarizes those discussions:

As you will recall, when Raymond S. Pcolka left the Institute of Living against your explicit directive, we took appropriate action to protect the Diocese and society at large. Subsequently, our attorney and I met with Pcolka and his attorney, offering to continue Pcolka on the salary he had

¹²¹ In addition to illustrating the lengths to which Bishop Egan would go to avoid simply exercising his ordinary disciplinary powers out of preoccupation with scandal, the O’Connell case is an illustration of diocesan leaders’ incardination into the diocese of men flatly unfit for the work even apart from any sexual interest in children. While the letter indicates that the diocese had only observed O’Connell’s interest in young boys “of late,” it acknowledges that he had been sexually active from his seminary days and had extremely serious prior mental health and alcohol problems. Another portion of the letter indicates that a housekeeper had previously discovered, in O’Connell’s living quarters, over a hundred items of “pornographic material of the most unspeakable kind,” many of which depicted “young” males or were “periodicals to which Father O’Connell was subscribing,” as well as numerous sexual devices. One need neither accept the diocesan leadership’s unfortunate homophobia, nor fail in sympathy for his mental health problems, to conclude that the diocese should have known, and did know, based on his well-documented problems in the Diocese of Charleston, that he would be unable to live up to the organization’s own standards for priestly life and very likely would have become a disciplinary problem for reasons to do with sexual misconduct.

¹²² Our review of Father O’Connell’s file does not confirm he sexually abused minors.

been receiving and offering as well an additional ten thousand dollars (\$10,000) for the current year.

We were shocked and, frankly disgusted when the reply of Pcolka and his attorney was a list of demands which came to more than \$460,000. In exchange for this figure Pcolka was willing to sign a letter to the Holy Father petitioning reduction to the lay state.

When I reported all of this to you it was determined that we simply continue Pcolka's health and automobile insurance. Now Pcolka's attorney is asking for the salary he had been receiving. It would be my suggestion that we begin his salary once again.

Unfortunately, Bishop Egan's almost reflexive instinct to conceal rather than reveal forms the root of many of the issues that the diocese still confronts today, including the lack of confidence by survivors, the laity, and the public that the diocese will respond decisively and openly to issues of clergy sexual abuse.

Given Bishop Egan's preference—to laicize only if the details remained confidential—it is no surprise that the only two laicization petitions Bishop Egan initiated were those to which the priest did not object. It was left to Bishop Lori in his early days as bishop to initiate formal proceedings against 9 priests whose conduct unquestionably warranted their removal from the clerical state.¹²³

Even if laicization was not feasible, Bishop Egan could have, but failed to, suspend the abusive priests

When confronted with allegations of clergy sexual abuse, Bishop Egan, like his predecessors, had the power to immediately remove the faculties of the accused priest pending further investigation and evaluation. He frequently failed to exercise even that power, however. Rather, priests were reassigned to other parishes, granted “leaves of absences” or “sabbaticals,” or otherwise permitted to retain and exercise their clerical authority. Suspension of a priest's faculties too often occurred only after a lawsuit had been filed, even when the diocese had been well aware, prior to the litigation, of the abusive conduct.

Bishop Egan's typical response to the filing of a lawsuit is documented in the standard form letter sent by Monsignor Bronkiewicz on behalf of Bishop Egan to priests named as defendants in a civil action alleging sexual abuse of a minor:

Dear Father Carr:

Pursuant to our conversation of this morning I write in the name of Most Reverend Edward M. Egan, Bishop of Bridgeport, to inform you that in response to the

¹²³ It was in part at Bishop Lori's initiative that the laicization process changed at the other end of the internal bureaucracy. He went to Rome to lobby for the adoption of the *Dallas Charter's* zero-tolerance approach, as well as to personally present laicization petitions from this diocese.

allegation contained in the civil suit served on you today, you have been granted an indefinite leave of absence effective March 30, 1995. At the same time your assignment as Parochial Vicar of Saint Andrew Parish ceases, and your priestly faculties are withdrawn.

Trusting that you understand the reasons for these actions, I join Bishop Egan in praying that the Lord will bless you with graces you need at this time of your life.

All of the priests identified in the table below received identical or substantially similar letters, all on the day of or the day following the service of a civil complaint, even when the diocese had prior knowledge and notice of the priest's misconduct.

Name of Priest	1st Notice of Abuse	Lawsuit Served/ Faculties Suspended
Charles Carr	1982	March 30, 1995
Walter Coleman	1993	November 28, 1995
Martin Federici	1978	July 16, 1996
Joseph Moore	1979	January 17, 1997
Gregory Smith	1997	March 7, 1997
Charles Stubbs	1981	September 4, 1997

In the aggregate the priests identified in the table above sexually abused 67 victims and were the subject of civil settlements totaling \$16,260,313.00.

Bishop Egan repeatedly failed to disclose the nature of clergy misconduct

A repeated hallmark of Bishop Egan's tenure is his refusal to accurately and honestly disclose to pastors and the parish congregations the reasons for the removal or reassignment of an abusive priest. Instead of dealing forthrightly with clergy misconduct, Bishop Egan often made announcements packed in circumlocutions. For example, when advising the pastor of St. Philip Rectory that one of his own parish staff, the serial offender Father Charles Carr, would be absent from duty, he told the pastor that Father Carr "has been granted an indefinite leave of absence for personal reasons."

In another matter, a pastor was informed by a memo from Monsignor Bronkiewicz that

effective today Reverend Martin J. Federici begins a sabbatical of indefinite length for the purpose of personal growth. Should you receive any inquiries from parishioners of Saint Matthews Parish or others concerning Father Federici please confirm what was announced at the weekend Masses, that Father Federici requested and was granted a sabbatical by the Diocese.¹²⁴

In fact, prior to his “leave of absence” the diocese was aware of Father Federici’s propensity to sexually abuse minors. Father Federici had admitted to multiple instances of abuse—a reality that not only would have been of significant and legitimate concern to the pastor and the parishioners, but, if made explicitly known to them, might have facilitated giving assistance to survivors in need, and certainly could have signaled the diocese’s openness to receiving reports of additional incidents involving the priest in question, or others.

Bishop Egan repeatedly ignored warnings and red flags

The records of the Bridgeport Diocese provide compelling evidence that Bishop Egan either knowingly disregarded warnings/red flags about clergy misconduct, minimized the behavior, and/or sought to conceal it. At times, Bishop Egan and his advisors simply accepted as true the priest’s denial of the accusations. On other occasions, they ignored the evidence and warning signs of misconduct, or concealed its true nature in their administrative decisions to remove or transfer the abusive priests.

The case of Father John Castaldo is especially revealing. In 1994, a first-grade teacher in one of the diocesan schools wrote to Bishop Egan to complain about inappropriate behavior by Father Castaldo, who was assigned to the school to provide religious education. The teacher reported that Father Castaldo had been showering inappropriate attention on two students, giving one tickets to a professional hockey game and the other tickets to a professional basketball game. After Father Castaldo continued to maintain contact with these students despite the teacher’s move to ban him from her classroom, she wrote to Bishop Egan:

I have been involved with Catholic education in the Diocese of Bridgeport for thirty-two years as the wife of a Catholic educator, parent of children educated in the system and as a teacher myself. I care very much about Catholic education, St. Mark’s and the children entrusted to me. I feel the reputations of all of these trusts as well as my own reputation are at risk.

I do not want Fr. John to enter my classroom again. If a more serious problem ever develops, I don’t want it said that it began in my first grade class and nothing was said or done about it. Fr. John has not listened to the directive of our Principal. So I am going to a higher authority for help. Thank you for listening to my concerns.

¹²⁴ May 31, 1994 memorandum from Msgr. Laurence Bronkiewicz to Bishop Egan and Msgrs. Scheyd, Driscoll, Wallin and Galla.

Upon receipt of this letter Monsignor Bronkiewicz was instructed to meet with Father Castaldo. Father Castaldo denied any inappropriate behavior, and remained assigned to the school.

Later that year, in a memorandum to Bishop Egan, Monsignor. Bronkiewicz described equally concerning allegations reported to him by one of Father Castaldo's parishioners:

The second major issue which she raised with me is the way that Father Castaldo relates to young people. When he was assigned to Saint Theresa Parish, she told me that he would frequently take three or four 8th graders on trips to Florida at his own expense. He once took two 5th graders to California for a wedding; apparently he took them with him so that they could serve the Nuptial Mass. He has been seen at the Trumbull Mall with a 13/14 year old girl "hanging all over him", as [redacted] described it. He does not seem to have many adult male friends, according to [her]. She also pointed out an occasion when he wanted to take three 13 year old girls to Florida with him, which she felt was totally inappropriate.

Despite these explicit and detailed warnings, Father Castaldo was allowed to keep the assignment that gave him daily contact with children.

Then, in 1996, two years after the teacher's complaint about Father Castaldo, Bishop Egan received another complaint about the same priest, this time directly from a parent. Explaining that the family was devoted to the diocese and their local parish, the letter stated:

. . . Father John Castaldo has personally driven my family away from St. Edwards. . . . I bring this all to your attention because he has threatened my son on the altar and I personally witnessed this. He has threatened me on the phone and he has targeted and harassed my family. We have tried to resolve this situation, to no avail, with Msgr. Ryan at the Parish level and with Msgr. Bronkiewicz at the Diocesan level. Our concern is that situation has gone on for too long, and there appears to be no accountability for his actions . . .

In 1999, Bishop Egan learned of yet another complaint of misconduct by Father Castaldo. The parents of a 13-year-old complained that Father Castaldo was improperly trying to communicate via email with their son. Despite the gravity of what was at least the third allegation of misconduct in eight years, Bishop Egan was advised that Monsignor Bronkiewicz did not "seem to be too concerned that Father Castaldo might be showing the sort of latent signs of sexual imbalance that would be cause for removing Father Castaldo from Trinity."

Between 1987 and 2001, Father Castaldo sexually abused at least eleven minors. He was finally removed from ministry in 2002, appears on the diocese list of credibly accused priests, and has cost the diocese over \$600,000 in settlements.

Equally revealing and disturbing was the apparent disregard by Bishop Egan and his chief administrators of the misconduct of a teacher, Father Martin Federici, who, in 1994, was accused of masturbating in front of 12-year-old student in the principal's office. In response to this

allegation and the child's mother's demand that Father Federici no longer have contact with her son, she was given assurances that Father Federici would not be allowed to return to that school. But Father Federici was not removed from service as a priest, merely referred for a psychiatric evaluation.

After the student and his parents filed a lawsuit in 1999, diocesan counsel acknowledged in a memo to the file, "The evidence at trial will show that the Diocese was aware of Father Federici's propensity to commit sexual abuses against children since at least 1968."¹²⁵

Bishop Egan promoted and advanced priests subsequently revealed to be abusers

One of the most disturbing aspects of Bishop Egan's administration is his advancement of some of the most destructive abusers through the ranks of parish and diocesan administration. This pattern provides evidence of Bishop Egan's faulty judgment and the ability of the abusers to insinuate themselves into positions of power and authority that shielded their misconduct and created significant obstacles to victims' efforts to report, and have taken seriously, their allegations of abuse. The following table reflects this disturbing pattern.¹²⁶

Name of Priest	Year and Appointment	Credibly Accused?
Fr. Charles Carr	1989: Spiritual Director, Central Catholic High	Yes
Fr. Walter Coleman	1989: Faculty, Central Catholic High School	Yes
Fr. Robert Morrissey	1990: Presbyteral Council	Yes

¹²⁵ A heated debate occurred in the course of the litigation about whether, and to what extent, the allegation against Federici was actually investigated by diocesan administrators. In their affidavits the mother and stepfather of the child asserted that neither "the Diocese or any official of the Diocese ever had any complaint or reason to believe that Father Federici was engaging in sexually inappropriate behavior with children." The mother also swore that "Monsignor Bronkiewicz advised me that he refused to believe my complaints, that Father Federici did nothing improper with my son, and that there would be no further investigation of the claim." She also claimed that Monsignor Bronkiewicz advised her that should she send him a letter documenting her son's claim "he would refuse to accept it from me," and that such "complaint would not be kept by the Diocese and would rather be destroyed". For his part Monsignor Bronkiewicz insisted in his counter-affidavit that the mother's allegations "were untrue".

¹²⁶ Father Raymond Pcolka was one of the diocese's most dangerous and destructive predators. He abused at least 16 minors, some of whom were siblings, some of whom suffered forcible oral and anal rape. His victims ultimately received payments from the diocese of almost \$12 million dollars. Despite the diocese's having received notice in the 1970s and 1980s of his predatory behavior, he was not removed from ministry until 2002. Pope John Paul II unwittingly held an audience in 1990 with this serial predator at the urging of Bishop Egan. In an August 27, 1990 letter of thanks to Bishop Egan, Pcolka wrote to express "... my deepest appreciation for all you did setting up my visit with His Holiness, Pope John Paul II. The crowning point of my 25th anniversary in the priesthood. My sincere thanks!" In an ironic foreshadowing of the \$12 million dollars in settlement obligations he would ultimately impose on the diocese, Pcolka wrote "... in appreciation of 25 years as a priest, please accept the enclosed pledge in the amount of \$1,000."

Fr. John Castaldo	1992: Vocation Co-Worker; 1994: Parochial Vicar, St. Edward, New Fairfield 1999 :Spiritual Director, Trinity Catholic High School, Stamford	Yes
Msgr. Gregory Smith	1988-93: College of Consultors	Yes
Fr. Alfred Bietighofer	President of Board of Directors, Region III Catholic School System	Yes
Msgr. Charles Stubbs	Parochial Vicar St. Rose of Lima, Newtown	Yes

Bishop Egan used a scorched earth litigation strategy that re-victimized survivors and dissipated Diocese assets

From the outset of the wave of litigation alleging clergy and diocesan misconduct in the early 1990s, until 2000, when the diocese agreed to mediate pending matters, Bishop Egan engaged in a litigation strategy that was destined for failure. It wrongly and uncaringly re-victimized the survivors of clergy abuse, relied, in part, on a defense that did not and does not “pass the straight face test,” escalated the expense of subsequent settlements, and created an irreparable breach between the diocese and a significant segment of its laity, who were “discouraged, disgusted and dismayed” by Bishop Egan’s “defense of the indefensible,” and fostered a public relations debacle from which the diocese is still trying to recover 25 years later.

In response to the plaintiffs’ claims that as employer and supervisor of the abusive priests the diocese was liable for their actions, the diocese used, as the centerpiece of its defense, the assertion that the priests were actually not employees of the diocese, but rather of the local parishes (which were not named as defendants in the lawsuits), or were not employees at all, but rather independent contractors. Although this defense was resoundingly rejected by a federal court jury in 1997, the defense continued to be advanced in successive cases at Bishop Egan’s behest, despite the absence of any factual or legal basis to support it.

The defense that priests operated outside the control of the bishop and the diocese was plainly contradicted by Bishop Egan’s own affidavits in support of his motions for summary judgment. In these motions, he sought to be removed as a defendant in various cases brought by survivors by shifting responsibility for the supervision of the abusive priests to his predecessor, Bishop Curtis. Despite claiming on the one hand that priests are independent contractors, he argued, on the other, that Bishop Curtis had had operational control over abusive priests, asserting in his sworn affidavit, “That in accordance with the laws and regulations of the Roman Catholic Church, the Bishop of the Diocese of Bridgeport has always held and exercised ultimate responsibility over the priest-personnel policies and practices of the Diocese.”¹²⁷

¹²⁷ November 28, 1995 affidavit of Bishop Edward M. Egan, Jon Fleetwood v. BRCD, et al., Connecticut Superior court, docket no. CV-95-0322639-S.

Egan's claim that priests were not employees of the diocese was also plainly contradicted by the advice he received from his own counsel, who specifically informed the diocese that priests could not be considered independent contractors. In an April 24, 1990 legal memorandum, diocesan counsel responded to Monsignor Bronkiewicz's inquiry as to whether the diocese's insurance policy created an agency relationship¹²⁸ between the diocese and its priests:

You asked me specifically to comment upon the Tribunal's suggestion to disclaim in the policy that persons to whom the policy is distributed are "agents" of the Diocese. It is more than likely that the persons to whom the policy is to be distributed would be considered agents of the Diocese, insofar as they perform the work of the Diocese, despite the various subdivisions within the Diocese that exist.

Moreover, it was a defense that even Bishop Egan himself realized invited ridicule. In a July 5, 1994 letter to his counsel, Bishop Egan, referring to a diocese legal memorandum in support of the claim that priests are not employees to the diocese, observed, "Again, I would express the hope that the media not 'run with' Part E, alleging that we consider ourselves totally outside or above the law even when such matters as child abuse are at issue."

More tellingly, in a September, 1997 letter to the faithful following the jury verdict in the Martinelli case, Bishop Egan directly confronted and refuted the defense that he himself had advanced:

To clear up any misunderstanding, I need to add that, for personal income tax purposes only, priests, like rabbis and ministers of all faiths and communions, are considered by the Federal and State governments to be self-employed independent contractors. This, however, does not in any sense mean that a priest is a so-called "independent contractor" for any other purpose. On a day-by-day basis any priest employed in any parish answers to the pastor, any priest employed in any school answers to the principal, and any priest employed at the Diocesan Catholic Center answers to the Bishop. Moreover, the Bishop is responsible for the over-all administration and spiritual care of the Diocese as a whole.

The rejection of the defense by the jury, and Bishop Egan's own efforts to disavow the defense, did not, however, prevent the diocese from continuing to deploy it, repeatedly, in subsequent cases.

Bishop Egan's litigation strategy was not merely predicated on a transparently frivolous defense; it was executed without consideration of its impact on victims or the long-term implications for resolution of the cases. Plaintiff survivors were subjected to protracted, unnecessary, and painful depositions in which they were required to relate the most intimate details of their abuse, and were even accused of fabrication and money-grabbing. Information obtained in depositions was subjected to pointless objections, which were predictably and inevitably overruled by trial judges.

¹²⁸ With certain exceptions not relevant here, a principal, in this case the diocese, is generally considered responsible for the acts of its agents.

In one case, for example, defense counsel refused to allow the witness to state the last known address of the defendant, and Egan himself objected repeatedly and without good cause to being deposed. His objections were ultimately overruled.

Bishop Egan's single-minded, almost obsessive focus on "winning each battle" seemingly blinded him to the long-term consequences of his hyper-aggressive litigation strategy. Despite repeated requests from plaintiffs' counsel, he refused to enter into settlement negotiations. Finally, at the urging of his newly retained defense counsel, Steven Fogerty, and in-house counsel Michael Dolan,¹²⁹ Bishop Egan, on the eve of being appointed Archbishop of New York, agreed to participate in a successful mediation before United States Magistrate Judge William Garfinkel. The delay in entering mediation served only to exacerbate the plaintiffs' anger and likely increased the final cost of the settlements.

Bishop Egan was not beyond using threats and intimidation to gain a litigation advantage. He threatened to sue plaintiff's counsel, Attorney Paul Tremont, and his firm of Tremont and Sheldon for \$100 million dollars if Tremont persisted in bringing "false allegations" against the diocese. In a letter to diocesan counsel, Bishop Egan directed them to search for information concerning the Tremont attorneys' service on boards and other public entities—in a thinly veiled suggestion that he was open to blackmailing or publicly embarrassing Attorney Tremont:

If it emerges that Mr. Tremont and his associates cannot prove the assertion I will be demanding damages from them in court; and I will be satisfied with nothing less than one hundred million dollars (\$100,000,000) just for damages to date. As regards the legal cost of seeking these damages, I will see to obtaining the money personally. It is, in my estimate, essential that Mr. Tremont and his associates be definitively prevented from repeating what they are doing now.

If there be in your offices books that provide biographical material about Mr. Tremont and his associates, I would be happy to have xerox copies of that material. Indications of assets, boards on which they sit, and such, will all be helpful.

Bishop Lori reversed the diocese's approach to clergy sexual abuse of minors

Bishop William E. Lori was installed as Bishop of Bridgeport in March 2001. He served in that position until 2012, when he was named to his present position as Archbishop of Baltimore. There were several distinct aspects of the sexual abuse crisis that required his attention when he came to Bridgeport, and that provide a context in which his subsequent actions can be assessed:

- unresolved or unpursued disciplinary action against known offending priests;
- needs of survivors;

¹²⁹ Attorneys Fogerty and Dolan played a pivotal role in persuading Bishop Egan to abandon his defend-at-all-costs strategy in favor of resolving cases that were clearly indefensible. They successfully resolved all pending cases in the first global mediation in 2000. Soon after being appointed, Bishop Lori retained new counsel, Attorney James Stapleton, who played an instrumental role in the second successful global mediation in 2003 and in resolving subsequent claims.

- the justified anger of the congregation and the wider public over the abuse and the diocese's response to the abuse;
- pending lawsuits by survivors, and the complications created by Bishop Egan's dilatory litigation tactics;
- the lack of organizational procedures in the diocese for preventing and responding to abuse; and
- damage to the morale of non-offending clergy.

As discussed in more detail below, Bishop Lori took immediate and strong steps on the most pressing of these issues. He removed known abusive priests, instituted organizational procedures for preventing and responding to abuse, and began meaningful outreach efforts to survivors for the first time in the diocese's history. While he also engaged in a prolonged and, in our view, improvident battle with the *New York Times* over access to documents, and possibly missed opportunities to involve rank-and-file clergy in responding to sexual abuse and reestablishing trust between the diocese and disaffected members of its congregation, neither of these things changes our conclusion that Bishop Lori's actions brought a decisive and forceful turning point in the diocese's approach to sexual abuse, and put it on a responsible and proactive path, on which it continues today.

Bishop Lori quickly acted to implement policies to protect children and youth and remove abusive priests

Bishop Lori acted immediately to implement long-overdue reforms that would both protect vulnerable youth and comfort survivors. Based on his expressed belief that clergy who abuse children are predators and should not be allowed to serve as priests, he moved decisively to suspend priests accused of sexual abuse of minors and petition for their removal from the clerical state. In doing so, he could rely on streamlined procedures that he himself had helped the USCCB to write, and that he, along with a handful of other United States bishops, successfully encouraged the Holy See to adopt. In 2002 Bishop Lori removed from ministry 13 priests credibly accused of sexual abuse of minors prior to his own administration, and/or initiated their removal from the clerical state. He also implemented the Safe Environments program, instituted outreach to survivors, and entered into the successful mediation of pending civil actions against the diocese.

We conclude that Bishop Lori's efforts were effective and timely. Our review indicates that only 2 reported incidents of abuse occurred during his tenure, that he helped bring some measure of comfort to survivors, and that the procedures and policies he implemented, as updated and modified by Bishop Caggiano, continue to serve the diocese well. Specifically, in 2002 Bishop Lori created the diocesan Sexual Misconduct Review Board, which continues to function today, focusing primarily on determining whether a priest accused of sexual abuse of a minor should be deemed "credibly accused."¹³⁰ The establishment of the board not only served to involve the lay

¹³⁰ In our more detailed review of the Safe Environment programs and our recommendations to the bishop we note that there is no definition of "credibly accused." Rather there is a definition of "credible accusation." In fairness to survivors, clergy, and the members of the Review Board, who are charged with making that determination, we urge that a definition be adopted as follows: **A person is credibly accused if there is substantial evidence in support of the claim.** "Substantial evidence is less than a preponderance but enough that a reasonable mind would find it adequate to support the conclusion. *Moore v. Calvin*, 769 F.3d 987 (8th Cir. 2014).

community in the process of evaluating sexual abuse allegations, but also introduced relevant expertise not previously present in the diocese administration. Among its initial members were a former state's attorney for the Fairfield Judicial District, a retired pediatrician who then served as an associate clinical professor in the Department of Pediatrics at the Yale School of Medicine, a clinical psychologist with expertise in childhood disorders, a psychiatrist, and a retired detective who had spent a majority of her work investigating sexual assault and molestation of children. Moreover, the appointment of a number of women both to the review board and for the first time to senior positions in the diocesan administration—such as chancellor and superintendent of schools—has given the diocese needed perspective on cases of sexual abuse against girls, and enhanced its credibility with the community when responding to those cases.

Bishop Lori's efforts in Bridgeport borrowed from his efforts, as a member of the United States Conference of Catholic Bishops, to influence the emerging national campaign by Catholic bishops to address sexual abuse of minors, and vice versa. He participated in drafting the *Charter for the Protection of Children and Young People*, which United States bishops adopted in 2002 along with *Essential Norms for Diocesan Policies and Sexual Abuse*. His efforts included successfully advocating for and obtaining the USCCB's approval of a zero-tolerance policy that applied to abuse that occurred both before and after the *Dallas Charter's* adoption. Bishop Lori was one of four bishops who personally presented the *Dallas Charter* to the Holy See and successfully advocated for its approval.

During his 2003 visit to Rome, Bishop Lori took the opportunity to encourage the Congregation for the Doctrine of the Faith, the body charged with acting on allegations of ecclesiastical crimes by Pope John Paul II, to act promptly on petitions brought by the Bridgeport diocese against its abusing priests.

Bishop Lori also took advantage of judicially assisted mediation as a means to resolve the lawsuits still pending after Bishop Egan turned to global settlements mediated by federal Magistrate Judge William Garfinkel. In October, 2003, the diocese agreed to a \$21 million settlement of pending claims.

Bishop Lori generally undertook to disclose information about abuse in the diocese

Our review of Bishop Lori's administration indicates that he placed a much higher value on transparency and reporting suspected abuse than did his predecessors. In 2002, in response to a federal grand jury subpoena seeking records of inappropriate sexual contact involving employees, priests, or clergy with minors in connection with interstate travel, use of the mails, and child pornography, the diocese, without objection, supplied details of "all claims of sexual abuse of minors" alleged to have occurred subsequent to January 1, 1985. Under Bishop Lori, the diocese also pledged to notify the Fairfield state's attorney (the chief criminal prosecutor in the region where the diocesan headquarters are located) whenever the diocese reported allegations of "contemporary abuse" to the Connecticut Department of Children and Families. Initially, according to the Associated Press, Bishop Lori agreed to notify the department only of credible allegations of sexual abuse by priests. But by May 2002, the diocese agreed to release all allegations, without a threshold determination of credibility by the diocese, including those dating back many years.

The diocese's progress on transparency under Bishop Lori was somewhat undercut, however, by its prolonged legal battle with news outlets, including the *New York Times*, over journalists' access to discovery materials from survivors' suits in the matter of *Rosado v. Bridgeport Roman Catholic Diocesan Corp.* That dispute lasted almost eight years, as the diocese pressed its position all the way to the United States Supreme Court, with funding provided in part by the Archdiocese of New York, then headed by Cardinal Egan.

Bishop Lori has asserted that the continued litigation was necessary to vindicate his view that (i) confidential information concerning clergy and survivors should not be revealed, and (ii) judicial orders should not be retroactively reversed after full compliance by the parties. He did acknowledge that, in retrospect, it was improvident of him to pursue this matter as far as he did. We do not question the sincerity of the bishop's commitment to the principles he espouses, nor do we take a position ourselves on those legal questions, but we observe that in the context of his positive efforts to improve the protection of young people, to root out abusive priests, and especially to rebuild public confidence in the diocese, pressing the case as far and as long as he did undercut the diocese's credibility on those very important goals.

Bishop Lori implemented policies, programs and procedures designed to protect young persons

Bishop Lori established the diocesan Safe Environments Office in 2003, following the USCCB's 2002 adoption of the *Charter for the Protection of Children and Young People*. His announcement stated:

The goal of this office is to help bring healing upon the Church by taking a lead in creating safe environments at the diocesan level. Parents are most interested in a positive environment for their children, and the Diocese needs to provide a positive environment for children.

In brief, the responsibilities of the Safe Environments Office are to help formulate and maintain the various diocesan codes of conduct on matters relating to child protection and prevention of abuse (including of adults), to conduct training for diocese personnel those same matters, to carry out screening, background checks, and audits, to help administer the diocesan Sexual Misconduct Review Board, and to provide outreach and support to survivors.¹³¹

Bishop Lori communicated a clear position against abuse, and began the diocese's first affirmative outreach efforts to the community on sexual abuse matters

After arriving in Bridgeport, Bishop Lori issued public apologies for the Church's failure in responding to sexual abuse that occurred in the diocese, and had them broadly circulated. He considered it important to change the diocesan culture by speaking to the press about abuse. Among his quoted comments is: "As we move forward, we acknowledge the failings of the past,

¹³¹ The development and responsibilities of the Safe Environments Office are discussed in more detail in Appendix Q. Since 2003, that office has been led by Erin Neil, L.C.S.W. She is esteemed for her passion, commitment, and empathy in the many different communities with which she interacts, and deserves much of the credit for guiding the Safe Environments program to a position of national prominence.

will learn from them, and pledge to respond to future allegations of abuse with compassion and to the letter of the law.” He also saw to it that the priests in parishes throughout the diocese spoke about healing, recognition, and moving forward during Masses in October, 2003.

These were the diocese’s first clear, public statements accepting responsibility for past lapses and committing to improving its response to sexual abuse, and they set the stage for the diocese’s first affirmative outreach efforts to the community on sexual abuse matters. Bishop Lori recently recalled holding 18 listening sessions within the diocese to discuss matters with lay leadership as part of his outreach efforts. He is credited with establishing an “Ask the Bishop” radio program, beginning in 2006. Diocesan records also include some personal letters from Bishop Lori explaining the actions taken by the diocese when his review board did not recommend removal of a priest from ministry.

Reaction to these outreach efforts was largely positive, but not without significant critics. The criticism has tended to focus on the fact that Bishop Lori tended to reach out to the congregation as a whole and even to the public outside of the church, rather than making a point of contacting and conversing with survivors of priest sexual abuse or their families. Members of the survivors’ advocacy organization Voice of the Faithful, in particular, have raised this point, with one saying: “He didn’t listen enough to the concerns of the congregation when it came to that issue. He also didn’t encourage those in the pews to listen and give respect to those who were abused.” The reception by Voice of the Faithful, in particular, of the bishop’s efforts has also been influenced by a dispute over access to church facilities. The organization’s members remain angry to this day that Bishop Lori declined to let them hold their meetings in parish buildings. They note that it was a Congregational church in Norwalk that opened its doors to them. Archbishop Lori insists that his refusal to allow them to meet on Church property was based on “doctrinal differences” unrelated to their advocacy for survivors.

A missed opportunity to engage the presbyterate

As discussed in Part Five above, many of the diocese’s well-intended rank-and-file clergy have long felt left out of the effort to reform the diocese’s approach to sexual abuse and to reconciling with the faithful, to the detriment of morale and organizational effectiveness. We cannot say that we have found any evidence that this issue received particular attention in the Lori administration, beyond the example-setting effect of the bishop’s adoption of a new approach. Bishop Lori’s reforms, effective and important as they were, were entirely management-driven. While the bishop may have felt that other aspects of his response had to take precedence in a time of crisis, the need to more thoroughly engage the presbyterate remains, and we mention it here in part because that unmet need affects the Bishop Caggiano administration, as discussed below.

Bishop Caggiano has extended the policy reforms of the Lori administration while breaking new ground on survivor outreach and reconciliation

Frank J. Caggiano is the present and fifth Bishop of Bridgeport. He was appointed by Pope Francis in 2013, following a period of over a year during which the bishop’s chair was vacant after Bishop Lori’s appointment as archbishop of Baltimore. Before coming to Bridgeport, Bishop Caggiano served for approximately 7 years as an auxiliary bishop in Brooklyn. His

responsibilities in Brooklyn did not include formulating or implementing the Church's response to child sexual abuse by priests.

By the time of his arrival in Bridgeport, sexual abuse in the diocese had subsided,¹³² and most past abusers had already been identified and removed from service, if they were not deceased. Therefore the actions that Bishop Caggiano needed to take to address the abuse crisis differed from those to be expected of previous bishops, as do the criteria for evaluating the quality and sufficiency of his actions. First, while the immediate need to identify and remove abusive clergy had diminished, the need for healing and outreach, and strong assurances to the community about future behavior, had if anything increased. Second, several years' experience with the Safe Environments program under the diocese's belt offered both an opportunity and a need to refine the program. Third, the diocese had to be vigilant in preventing new abuse.

In assessing Bishop Caggiano's actions with respect to clergy sexual abuse, these needs can also be usefully paired with the characteristics that the bishop himself has named, since his installation, as touchstones for his actions: accountability, transparency, and protection of children. An aspect of accountability, for example, is proactive outreach to survivors and others affected by the crisis. One way in which the diocese can take responsibility for the damage caused by its priests is to ask what needs those affected have and what the diocese can do to assist them. Similarly, the diocese can take the initiative on reconciliation by sincerely showing contrition for its failings, without waiting for others to demand it.

Transparency can consist in giving the community confidence in the diocese's stated commitments by announcing the practical measures behind those commitments, rather than simply asking survivors and their loved ones to take it on faith that attitudes or behaviors have changed.

And one indispensable aspect of protecting children entails continuously refining the preventive practices, response procedures, and diocesan culture concerning sexual abuse, based on experience, examples from elsewhere, and feedback from the community.

Our review of Bishop Caggiano's actions on sexual abuse leads us to conclude that during his six years as Bishop of Bridgeport he has made excellent progress on meeting the needs identified above, and continues to make progress. He has undertaken proactive and vigorous efforts to reach out to survivors and their families in ways that, in our observation, have largely been judged by the community itself to be genuine and helpful. He has extended and improved upon the procedural reforms begun by Bishop Lori, and has inaugurated several helpful new practices that we believe should be continued. Notably, no sexual abuse of children or youth has been alleged to have taken place in the diocese since Bishop Caggiano's installation. Reflecting his commitment to a zero-tolerance policy, he has nonetheless relieved two priests of their responsibilities for violations of the diocese code of conduct regarding boundary violations. And he has removed from ministry three living priests about whom credible allegations of abuse that occurred prior to his tenure have recently emerged, as well as making public declarations of new findings against deceased priests, in some instances as recently as a month before completion of this report.

¹³² That is, no *known* instances of sexual abuse were taking place around that time, and none have come to light since.

We do not mean to suggest that no room for further improvement exists. As noted above, skepticism toward the diocese's new commitment runs understandably deep, given the prolonged and serious failings in the past.¹³³ We urge the diocese to take every reasonable measure and expend every reasonable resource to deepen commitment to the new approach of survivor outreach and community healing, and to achieve healing and renewed trust. Furthermore, a complete and transparent accounting of all incidents of past abuse, essential to the reconciliation process to which Bishop Caggiano has committed himself and the diocese, will require future improvements to the diocese's internal review board process, details of which are discussed below.

Bishop Caggiano's expressed policies and priorities

As with Bishop Lori's administration, a crucial element of Bishop Caggiano's ability to succeed both in repairing the wounds of past sexual abuse and preventing future abuse will be continuing to set clear, firm, public standards for the conduct of the diocese and its clergy, and making the sexual abuse crisis as a whole, and particularly efforts to assist and reconcile with survivors, one of the diocese's unequivocally highest priorities. Given that part of the diocese's previous failure to respond appropriately to the sexual abuse crisis involved the failure to so much as acknowledge that the diocese as an institution bore the responsibility for repairing the damage caused by its clergy, the current administration must do more than simply change its policies from those of the past. It must explicitly communicate to the community a new approach, with the sincerity and persistence required to make survivors and disaffected congregants willing to engage with the diocese again. It must leave no ambiguity about expectations for clergy. And it must convince constructively-minded clergy that the diocese will support and include them in the campaign to repair and deter abuse.

Bishop Caggiano has endeavored repeatedly in public statements to articulate how horrifying and evil he considers abuse perpetrated against children. And crucially, he has extended this judgment to the institutional actions of the diocese, not just the abusers. He has characterized the failure of some bishops to report "this evil" as "equally stunning and sinful." He has made it known that he believes the "strengthening of faith requires that bishops of the Church acknowledge past failings among their brother bishops and hold everyone guilty accountable for their failures and crimes, whomever [sic] they may be." One way in which he has demonstrated this commitment is by voluntarily subjecting himself to the same prohibition against sexual misconduct as apply to the priests of his diocese.

Outreach and transparency

From the beginning of his administration, Bishop Caggiano has taken steps to reach out to survivors of sexual abuse and other affected members of the community to learn what they need

¹³³ Examples of this skepticism include the doubts expressed by some survivors about this very investigation, discussed in Part Four, as well as a public remark from a St. Louis-based director of a survivors' organization at the time of Bishop Caggiano's appointment to Bridgeport: "Many will be inclined to give Bishop Caggiano the benefit of the doubt. That's reckless. He's been a priest for decades, during a crucial time in the church. But he seems to have done little or nothing to distinguish himself from a largely callous, timid and deceptive church hierarchy."

and want, as well as to express the diocese's own intentions with respect to repairing the damage of sexual abuse and preventing future abuse. He has held a number of listening sessions with survivors and their families. He has met specifically with local Voice of the Faithful members at a session attended by approximately 120 survivors and parishioners, including a number of priests. He has led a Holy Hour and a Mass of Reparation for clergy, and has encouraged all pastors to celebrate local Masses of Reparation. He has also instructed the presbyterate to recite a specific public prayer at the end of every Mass celebrated in the diocese, as a reminder specifically that "the Church is facing a moment of crisis that demands honesty and repentance from the bishops and decisive action to ensure that these failures will never happen again."

Other of Bishop Caggiano's outreach initiatives overlap with those to increase transparency and accountability in the diocese's approach to sexual abuse. For example, in his November, 2014 statement about the publication of the diocese's list of "credibly accused clergy,"¹³⁴ he explained that the list was being published in order to "ensure the ongoing protection of our children, youth and vulnerable adults and to assist the healing of victims of clergy sexual abuse."¹³⁵

In a public statement of apology issued with the report, Bishop Caggiano wrote:

The sexual abuse of minors has created a great wound in the Church that must be healed through the Church's credible and sustained efforts to ensure that all children, youth and vulnerable adults entrusted to its care are always kept safe and given the opportunity to grow in faith and love. To those victims who seek healing from the pain they have suffered, I offer my most sincere apology. I pray that with the Lord's grace, you will feel the healing power of God and find peace and consolation in His Love. I also hope that the publication of this list will in some way help you and all the members of our Diocesan Church to find peace and assurance that we can move forward with confidence.

Similarly, the bishop directed the completion and publication in October of 2018 of a Financial Accountability Report of all settlement amounts paid by the diocese to resolve claims of clergy sexual abuse of minors. The report includes the identification of sources from which the money was obtained. It also addresses the effort made to reduce or eliminate diocesan financial support of some of the priests who have been deemed "credibly accused," noting that modifications to the priest pension plan "as it applies to credibly accused priests are currently being considered." Bishop Caggiano has expressed his hope that the publication of the financial report "will begin to heal the wounds that we feel, address the legitimate desire for real change and restore . . . confidence in every level of leadership so that we can fully realize the divine mission of the Church."

¹³⁴ This list has been updated since its first publication, most recently in September, 2019, and currently includes 41 people in total: 36 clergy incardinated in the diocese (15 living and 21 dead), 4 members of religious orders who resided or were assigned within the diocese, and 1 priest visiting from another diocese.

¹³⁵ The statement also explained: ". . . I have not included in this list the names of those clerics who were both accused of sexual abuse and the allegation was found not to be credible."

Additionally, in 2015 the bishop formed a planning committee charged specifically with reaching out to victims of abuse, in addition to other responsibilities bearing on protection of children in the diocese. Its members include male and female survivors of sexual abuse by priests, family members of survivors, Bishop Caggiano, and several members of his administration, including the Director of Safe Environments and Victim Assistance Coordinator, the Victim Assistance Counselor, and the Director of Pastoral Planning. The committee meets quarterly, including in open sessions held in sites such as libraries, campus ministry centers, diocesan headquarters, parishes, and a soup kitchen. Committee members who are survivors often meet or speak with other survivors who are searching for a way to reconnect with their faith and to bring their reports forward to the Church. Outreach and healing opportunities facilitated by the committee include retreats, the open meetings for survivors, and speaking engagements.

While opinion about Bishop Caggiano's outreach initiatives is not unanimous, and we would not expect it to be, our interviews with survivors, clergy, and observers of the diocese lead us to believe that the initiatives have largely been recognized as both sincere efforts to attend to the well-being of those affected by the sexual abuse crisis, and corroboration that the diocese's substantive policy reforms will be pursued and enforced vigorously.

Procedural reforms and enforcement

In addition to his outreach efforts, Bishop Caggiano has refined the procedural reforms instituted by Bishop Lori and taken enforcement actions against several clergy.

During the interregnum between the Lori and Caggiano administrations, the diocese was named as a defendant in a number of new lawsuits alleging priests' sexual abuse of minors during the Curtis and Egan administrations. In 2016, in the course of complying with court-ordered discovery, diocese personnel and counsel conducted reviews of priests' files from the inception of the diocese through 1985. In light of that review, Bishop Caggiano directed the Review Board to reconsider previous findings that certain priests had not been credibly accused, and furthermore to examine the histories of 32 priests not previously reviewed, in order to determine whether they should be considered credibly accused. Some priests of the diocese have criticized Bishop Caggiano for subjecting deceased priests to consideration by the Review Board. Despite the objection that the "dead cannot defend themselves," Bishop Caggiano has continued with the review.

As part of his ongoing efforts to rid the diocese of priests credibly accused of sexual misconduct, Bishop Caggiano has placed Father Stephen Gleeson and Father John Stronkowski on administrative leave and removed their faculties, and he has initiated a canonical trial to laicize Father Stronkowski. Father Gleeson is credibly accused of sexually assaulting a minor 35 years ago. His faculties were removed on August 24, 2019. Father Stronkowski is accused both of molesting a minor child, and violating his obligation to celibacy by dating adult women.¹³⁶

¹³⁶ Stronkowski's case illustrates a point raised to us by several interviewees about a sometimes overlooked effect of tolerating sexual misconduct by clergy with adults. Without suggesting that there is anything wrong with consensual adult sexual relationships in themselves, and certainly not that they lead to sexual misconduct against children or that misconduct committed with adults is as serious as that committed against children, in the case of Catholic clergy expected to maintain celibacy, adult relationships violate a clear and professedly important organizational rule. And

Bishop Caggiano has convened a canonical trial to determine whether Father Stronkowski should be permanently removed as a priest. That proceeding is currently pending.

Bishop Caggiano has also recently made public two new findings arising from Review Board inquiries into pre-existing cases. In September 2019, the Review Board found that allegations were credible against two deceased priests: Monsignor William Genuario, accused of groping or exposing himself to a half dozen boys between the 1960s and 1980s, and Father Vincent Cleary,¹³⁷ accused of fondling a girl in the 1950s.

Further actions needed

Having undertaken important initiatives so far, this administration still has much to do. The bishop and his review board have begun but not finished the evaluation of the information the diocese has had and has developed since its 2016 review of diocesan files. We consider it important, particularly to underscore the firmness of the diocese's public commitment to a full accounting, that the bishop set a specific schedule for completion of the reviews, despite the likelihood that the time necessary to accomplish these reviews may make adhering to the schedule difficult. In our estimation, reviews of additional information should assess credibility without regard to whether any earlier review process ended favorably for the priest. The board should also not credit priests' denials of allegations any more than victims' accusations. The opposite presumptions seem to have informed much of past administrations' reactions to abuse allegations, the result being the reassignments, lax disciplinary responses, and other egregious failures discussed above.

Above all, the diocese must continuously and energetically maintain outreach to survivors, their families, and other disheartened parishioners, keeping in mind, as Kathleen McChesney, a prominent commentator on the crisis has remarked, that one size does not fit all, and that each affected individual, family, and parish must be approached (or that the distance that a survivor or family may wish must be respected), on a "case by case, person by person" basis.

perceived tolerance of such violations, especially when juxtaposed against the Church's moral admonitions to congregants about their own sexual behavior, can feed skepticism about the sincerity of the Church's intention to deal seriously with sexual abuse against minors. In Stronkowski's case (where addressing it might also have led to an earlier discovery of the child molestation allegation), his conduct was apparently tolerated for twenty years. In June 1999, the diocese received a complaint from a parishioner about "John Stronkowski who has been dating and carrying on with a woman who live[s] in my neighborhood. He is there several nights a week . . . and I find it very upsetting. What this man is doing is unacceptable. He is listening to our confessions and absolving our sins?" No action was taken in response to this complaint. Ten years later, in 2009, according to a file memo, another "complaint was made against him from someone who recognized his picture on Match.com."

¹³⁷ The reader should note that two unrelated priests named Vincent Paul Cleary have served in the Diocese of Bridgeport. The Father Cleary deemed to have been credibly accused was born in 1918, in New Haven, Connecticut, and served from the 1940s to the 1980s in St. Augustine Parish in Bridgeport, St. John Parish in Stamford, St. Joseph Parish in South Norwalk, and Our Lady of Peace Parish in Stratford. We know of *absolutely no* allegations against the Father Vincent Paul Cleary who was born in 1915 in Bridgeport, Connecticut, served in St. Mary's Parish in New Britain, St. Mary's Parish in Stamford and Notre Dame Parish in Easton from the 1940s to the 1960s, and should not be confused with his colleague of the same name.

Last, the review board process inherited by the bishop comes burdened with a diocesan understanding of “credible accusation that is internally inconsistent, permitting a finding based on a “significant possibility that an incident occurred or has been perceived as having occurred.” At a minimum, the bishop must resolve any ambiguity in the definition, in order to give future reviewers clearer guidance.

PART EIGHT

RECOMMENDATIONS

In addition to our findings regarding the diocese's historical responses to abuse, the investigation has brought to our attention several additional actions or policies that we recommend for the future. These fall into five broad categories:

- a) Continued outreach to survivors.
- b) Further review of certain previous credibility determinations about past allegations of abuse;
- c) Standard procedures for investigating sexual abuse allegations against bishops;
- d) Mandated reporting procedures;
- e) Changes to the Safe Environments program mechanics. These have been developed primarily by Ms. Thorp, our consultant, on the basis of best practices elsewhere with which she is familiar;
- f) Better engagement and inclusion of the presbyterate in the effort to combat abuse, and further response to the morale damage among priests caused by abuse by their colleagues and the diocese's past response to abuse.

A. Survivor outreach and support

Bishop Caggiano has repeatedly expressed his commitment to survivor outreach and has undertaken important initiatives. We believe that this must continue to remain one of his highest priorities.

B. Further review of certain past credibility determinations

As we previously noted in Part VI the Review Board has determined that 10 priests should not be designated as *credibly accused* even though settlements have been paid on behalf of those priests. Because the diocese has made such payments, and based on our review of the files of those priests, we recommend that the Review Board undertake an additional review of these matters.

We have also identified 19 priests whose matters are either currently pending before the Review Board or who have been determined by the Review Board *not to be credibly accused* because the information presented to the board was insufficient to determine the allegations are credible. Typically these matters involve allegations based on an anonymous or deceased complainant. We recommend that as to those determinations of non-credibility based on inadequate or incomplete information the diocese undertake a limited second review to assure that there is no additional information available in connection with those matters.

C. Standard procedures for investigating allegations against bishops

The diocese's standard procedures for investigating sexual abuse allegations against priests do not apply to allegations against the diocese's foremost representative, the bishop. We understand from our discussion with Bishop Lori, who was involved in the drafting of the *Dallas Charter* and

Essential Norms, the basis of the local standards, that this limitation may stem from questions about the authority of the USCCB to regulate bishops (as opposed to their being regulated by the Holy See). Nonetheless, we see this discrepancy as creating both a practical gap in policy and compliance, and doubt, among the public and line clergy, about their bishops' willingness to match words to action. Bishop Caggiano's decision to voluntarily apply to himself the same standards that apply to his presbyterate has set a clear example and given a signal of solidarity to those working under him and to the diocesan community. We recommend that future bishops adopt this same practice.

In the same spirit we specifically recommend appointment of a neutral third party to investigate allegations of misconduct by a bishop. While we understand that Pope Francis's directives in his recent Apostolic Letter *Vos Estis Lux Mundi* require a different procedure,¹³⁸ we believe that the diocese may, and should, go even further than the Holy See requires. The process for reviewing any allegation of bishop misconduct must command the confidence of the laity and the line clergy, and we doubt that an inter-diocesan review board or metropolitan commission can satisfy this requirement, because of the perception that bishops would have difficulty remaining impartial when judging one of their own. We recommend that the diocese establish a process for referring allegations of misconduct by its bishop for investigation to a third party outside of the church hierarchy, in addition to any process established in accordance with the Pope's directives.

D. Mandated reporting procedures

While Connecticut's mandated reporter statute allows a reporter to submit his or her reported to either the Department of Children and Families or an appropriate law enforcement agency, we believe, for reasons discussed above, that a better practice for the diocese is to ensure that all allegations are consistently communicated to law enforcement authorities. While this has been official diocesan policy since Bishop Lori's administration at least as to contemporary instances of abuse, our recommendation is that the diocese take care to follow this procedure consistently in two distinct ways:

1. The diocese should refer all historical accusations determined to be credible to the Office of the State's Attorney, even if the accusations were previously reported to the Department of Children and Families ; and
2. Any future accusation of abuse received by the diocese should be reported to the Office of the State's Attorney or an appropriate police department, in addition to any mandated report to the Department of Children and Families.

E. Changes to Safe Environments mechanics

1. Anonymous Third-Party Reporting Service

¹³⁸ On June 13, 2019 the USCCB voted, as a measure to implement a portion of *Vos Estis Lux Mundi*, 's directives, to establish a nationwide toll-free hotline to accept reports of abuse committed specifically by bishops. The administrators of the hotline would then be responsible for sending allegations to the appropriate metropolitan, or archbishop, responsible for each diocese in a province, as well as to the papal nunciature in Washington. There are 32 metropolitans in the United States.

Consistent with a recommendation we made earlier in the year, already adopted on a temporary basis by the diocese, we suggest maintaining an anonymous-option third-party reporting service for complaints of sexual abuse, in parallel with, not in place of, internal reporting avenues. This service should be available by telephone and online, including via the diocesan website.

2. Based on our expert consultant Barbara Thorp's review and analysis of the diocese's Safe Environments programs, we offer the following recommendations.

Handbook Recommendations

- Include all misconduct policies in the handbook, including any policies pertaining to mandatory reporting policies in cases of vulnerable persons, whether minors or not.
- Mandatory reporting obligations should be stated clearly and comprehensively at the beginning of the handbook and include reference to the duty to report "as soon as practicable," to report "non-accidental physical injury which is at variance from the history given of the injury sustained" and the duty to report suspicions of "imminent risk of harm."
- Specify that "grooming" behavior and disregard of boundaries could qualify as "imminent risk of harm."
- Refer to the criminal and civil penalties that might apply for failing to make mandatory reports required by law.
- Review and update the handbook whenever necessary, including when laws cited in handbook change.
- Maintain a current copy of the handbook and "executive summaries" online and, to the extent possible, include executive summaries in each language in which Mass is celebrated in the Diocese.

Policy Revisions

- Continue and enforce compliance with Bishop Caggiano's policy requiring all adults who perform services for the diocese, whether employees or independent contractors, to act as mandated reporters, explicitly extending the policy to volunteers to the extent this is not already clear.
- Background checks: use commercially available products to periodically conduct background checks between the more extensive background checks scheduled for Diocese personnel.
- Explicitly require reporting of "grooming behavior" to the diocese.
- Modernize and fully integrate the diocesan record management system.

Review Board

- Recruit a member with a strong mental health background who is familiar with the assessment/testing protocols and knowledgeable about the psychological reports considered by the Review Board when determining an individual's fitness for ministry.
- Add women to the Review Board.
- Add a survivor or family member of a survivor to the Review Board.

- Consider including non-Catholic members.
- Use a simple form to track claims against clergy brought to the Board, the extent to which investigations have occurred, and the Board's recommendation to the Bishop.
- Maintain Review Board records in a manner sufficient to allow re-review of recommendations.
- Refrain from requesting psychological records from the person abused.
- Maintain a readily accessible list of Review Board members, their credentials, and an explanation of the Board's mission on the diocese's website.
- Consider publishing an annual report of the Board's activities.
- Give more urgency to uncompleted Review Board matters, and clear pending cases from the Board's docket as quickly as possible.
- Establish a new definition of "credibly accused," so that the Review Board standard is known and applied consistently.

Training

- Consider augmenting training with periodic bulletins highlighting activities of the Safe Environments program that include reminders of mandatory reporting obligations.

F. Clergy engagement and morale

While Father Callaghan's survey of the prebyterate and Bishop Caggiano's participation in the presentation of the results of that survey appear to have been generally received as a positive first step in repairing the damage to clergy morale from the sexual abuse crisis and in better engaging parish priests in ongoing efforts to combat future abuse and minister to affected parishes, to be successful, that outreach must be iterative. The diocese must continue and expand the discussion begun with Father Callaghan's survey, give serious consideration to the concerns and suggestions raised, and provide thorough and candid responses to the whole body of priests about which of those concerns and suggestions it can accommodate or adopt, and where it cannot do so, why it cannot.

Beyond this, our investigation and our expertise do not allow us to opine. But it is clear both that further measures are needed to restore morale and raise engagement, and that best practices for doing so are available from organizational leadership experts, and possibly even from other dioceses. We believe attention to the morale crisis in the priesthood itself is an indispensable component to overcoming the sexual abuse crisis, and encourage the Diocese of Bridgeport to seek out best practices and experienced advice, including from outside the Church, on this point.

PART NINE

CONCLUSION

We conclude this report by repeating the words of Bishop Caggiano:

The Diocese of Bridgeport can never fully make right the suffering of victims and the sins of the past, but we are committed to bringing healing and reconciliation to all those affected by the crisis and to rebuild trust

Our investigation has borne out that statement. Not only abusive priests themselves, but also the diocese as an institution, and a large number of individuals who led and managed it, including, specifically, Bishops Curtis and Egan and some of their senior staff, betrayed members of its congregation, allowing them to suffer lifelong wounds from childhood sexual abuse. The severity, the scope, and the sinfulness of that abuse were clear from the very beginning of the crisis, whatever retrospective justifications those who failed to respond to the abuse may seek to offer. The righteous anger of survivors and their families, the faithful, the judicial system, the wider society, and members of the diocese's own clerical ranks, at those responsible for permitting this tragedy is richly deserved, and while we hope reconciliation may be possible for all affected, the memory should not be erased or discounted. In examining the evidence yielded by this independent investigation, however, we have found that in the past two administrations, the diocese—represented not just by Bishops Lori and Caggiano, but equally by dedicated and upstanding administrators, priests, and staff who cannot all be enumerated here—has made meaningful, well-considered, and effective strides to prevent such abuse in the future, and to begin to atone for past abuse to the extent possible. Those efforts demand continuous improvement and sustained energy to further succeed, and in that respect, our investigation has confirmed what readers likely already knew: that the Diocese of Bridgeport's failures to deal properly with sexual abuse in the past unmistakably arose from the carelessness and moral confusion of the people who led and staffed it. Sustaining its new approach, and preventing another such tragedy, into the future will turn equally on continued diligence and moral clarity in those who come after them.

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- S. Bibliography

APPENDIX A

Interview List

1. Elizabeth Auda, Executive Assistant to the Vicar General, Diocese of Bridgeport
2. Name Redacted, Mother of Survivor
3. Deacon William Bissenden, Archivist, Diocese of Bridgeport
4. Michael Boccaccio, Director, Pontifical Mission Societies Office, Diocese Of Bridgeport
5. Laurence Bronkiewicz, Former Vicar for Clergy and Religious, Diocese of Bridgeport, Bishops Curtis, Egan, Lori and Caggiano
6. Most Rev. Frank J. Caggiano, Current Bishop of the Diocese of Bridgeport
7. Debra Charles, Executive Administrative Assistant to the Bishop, Diocese of Bridgeport
8. Attorney Richard Colbert, Day Pitney LLP, Outside Counsel for Diocese of Bridgeport
9. Monsignor Peter Cullen, Vicar General, Diocese of Bridgeport, Bishop Lori's Cabinet
10. Name Redacted, Survivor
11. Monsignor Alan Detscher, Priest Secretary, Diocese of Bridgeport, Bishop Curtis' Cabinet
12. Name Redacted, Survivor
13. Fr. Michael Dogali, Pastor
14. Attorney Michael Dolan, Former in-house Counsel for Diocese of Bridgeport
15. Monsignor Jerald Doyle, Former Judicial Vicar, Diocese of Bridgeport, Bishop Lori's Cabinet
16. Attorney Stephen Fogerty, Halloran & Sage LLP, Former Outside Counsel to Diocese of Bridgeport
17. Name Redacted, Survivor
18. Christopher Gillespie, Senior Director Technology Services, Diocese of Bridgeport
19. Thomas Glynn, Retired Attorney, Concerned Parishioner
20. Gail Howard, Co-leader of CT Branch of the Survivors Network of those Abused by Priests (SNAP)

21. Attorney Kevin Kane, Chief State's Attorney
22. Fr. Robert Kinnally, Chancellor, Diocese of Bridgeport, Bishop Caggiano's Cabinet
23. Fr. Redacted, Priest, Diocese of Bridgeport
24. Deacon F. Paul Kurmay, Retired Attorney
25. James Larkin, Former Diocese Review Board Member
26. Attorney Kevin Lawlor, Deputy Chief State's Attorney
27. John Marshall Lee, Prior Chairman of Voice of the Faithful (VOTF)
28. William Lori, Archbishop of Baltimore, Bishop of the Diocese of Bridgeport
29. Dr. Leslie Lothstein, Retired Chief Psychologist, Institute of Living
30. Attorney Douglas Mahoney, Tremont Sheldon Robinson Mahoney, P.C., Counsel for Victims
31. Nancy Matthews, Former Chancellor, Diocese of Bridgeport, Bishop Lori's Cabinet
32. Anne McCrory, Current Chief Legal and Real Estate Officer, Diocese of Bridgeport
33. Erin Neil, LCSW, Director Safe Environments, Diocese of Bridgeport
34. Patricia Novajosky, Clergy Personnel, Diocese of Bridgeport
35. Joseph O'Callaghan, Voice of the Faithful (VOTF)
36. Attorney Thomas O'Neill, Day Pitney, LLP, Outside Counsel for Diocese of Bridgeport
37. Kerry Perille, Clergy and Religious Personnel, Diocese of Bridgeport
38. Name Redacted, Survivor
39. Monsignor Thomas W. Powers, Vicar General, Diocese of Bridgeport, Bishop Caggiano's Cabinet
40. Father William Quinlan, Vicar of Canonical Affairs, Diocese of Bridgeport, Bishop Caggiano's Cabinet
41. Fr. Name Redacted, Priest Diocese of Bridgeport
42. Attorney Cindy Robinson, Tremont Sheldon Robinson Mahoney, P.C., Counsel for Victims

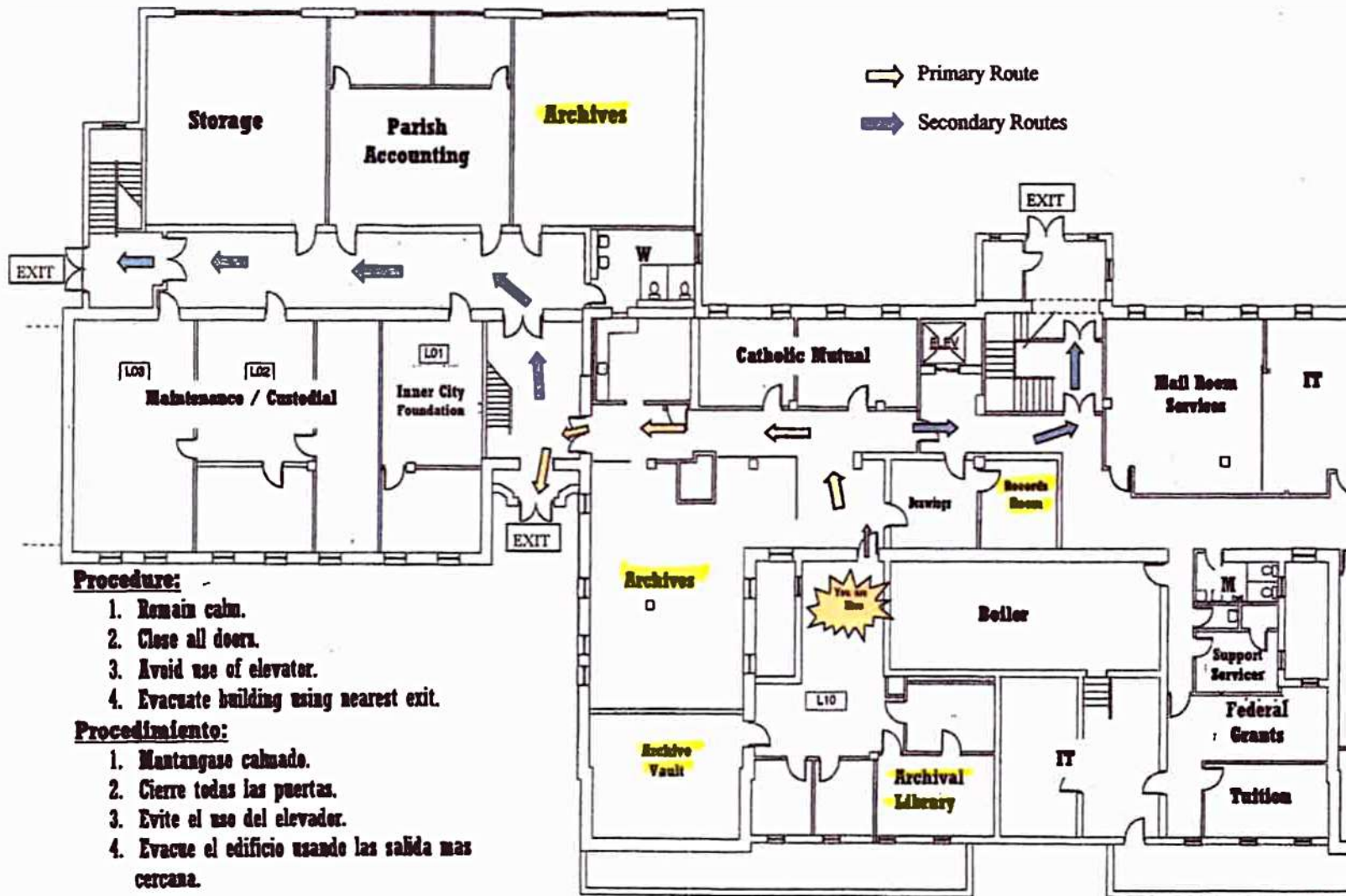
43. Msgr. Name Redacted, Priest, Diocese of Bridgeport
44. Monsignor William Scheyd, Vicar General, Diocese of Bridgeport, Bishops Egan and Lori's Cabinets
45. Raffaele Scotti, Information Technology, Diocese of Bridgeport
46. Attorney Paul Slager, Silver Golub & Teitell LLP, Counsel for Victims
47. Attorney Jonathan E. Spodnick, Law Offices of Jonathan E. Spodnick , Counsel for Victims
48. Beatrice Tien, Archives, Diocese of Bridgeport
49. Debbie Tietjen, Executive Assistant to the Chief Legal and Real Estate Officer, Diocese of Bridgeport
50. Michael Tintrup, COO, Catholic Charities
51. Deacon Patrick Toole, Episcopal Delegate for Administration, Diocese of Bridgeport
52. Attorney Jason Tremont, Tremont Sheldon Robinson Mahoney, P.C., Counsel for Victims
53. Patrick Turner, Former Director of Strategic and Pastoral Planning, Diocese of Bridgeport
54. Monsignor Darius Zielonka, Former Tribunal - Judicial Vicar, Diocese of Bridgeport, Bishop Lori's Cabinet

Experts Consulted

1. Michael D'Angelo, Partner, Althean Group, Inc.
2. Patrick J. Hayes, Ph.D., Archivist for the Baltimore Province of the Redemptorists,
3. John Leventhal, MD, Professor of Pediatrics (General Pediatrics) and Clinical Professor of Nursing; Medical Director, Yale-New Haven Children's Hospital Child Abuse Program
4. Thomas Plante, Ph.D, Augustin Cardinal Bea, S.J. University Professor, Santa Clara University
5. Michael Quartararo, ePDM Advisory Services
6. Sandra Serkes, President, Valora Technologies, Inc.
7. Barbara Thorp, Former Director of the Office of Pastoral Support and Outreach, Archdiocese of Boston
8. Krishna Winston, Professor (Ret.), Wesleyan University, Editorial Support

APPENDIX B

Evacuation Plan Lower Level—West Wing



APPENDIX C

















APPENDIX D



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Robert L. Holzberg, Connecticut Superior Court Judge (Ret.), leads the Alternative Dispute Resolution (ADR) practice at Pullman & Comley, which is comprised of four retired judges and six AAA certified attorney arbitrators. He possesses extensive experience serving as a mediator and arbitrator in complex civil matters in state and federal court including personal injury, employment, construction, environmental, probate, insurance, intellectual property and commercial disputes. He retired from the bench in September 2012 after more than 22 years of service as a Superior Court judge.

Retired Judge Holzberg was appointed to the Superior Court in 1990 by Governor William O'Neill. While on the bench he served as the presiding judge for civil matters in the Middlesex, New Britain and Waterbury judicial districts. During his career, he earned a reputation for his skill in crafting settlements in some of Connecticut's highest profile and most complex cases and became one of the state's most sought-after mediators.

He has received several awards, including the 2011 Connecticut Bar Association's Henry J. Naruk Award, given to a member of the judiciary who epitomizes long-term, dedicated and conscientious service to the community, possesses the highest integrity, and has made substantial contributions to the administration of justice in Connecticut. In 2005 he received the Hon. Robert F. Zampano Award for Excellence in Mediation and in 1998 received the Connecticut Trial Lawyers Association Judicial Award.

Before his appointment to the bench, he was on the faculty of the University of Connecticut School of Law and also served as an Assistant Public Defender in the Office of the Chief Public Defender.

Retired Judge Holzberg is a frequent speaker and author on the topic of mediation and arbitration. He has been an invited speaker on ADR strategies for the Practicing Law Institute, the Connecticut Trial Lawyers Association, the Connecticut Defense Lawyers Association and the Hartford County Bar Association.

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It's 5 O'Clock and the Whistle Blows
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Connecticut Law Tribune

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In addition to conducting investigations and counseling clients on compliance matters, Adam frequently provides training to client personnel and other lawyers on investigative techniques and ethical issues in internal investigations.

Adam serves in leadership capacities in national, state, and local bar associations, has been named a New England “*Super Lawyer*,” has received the *Connecticut Law Tribune*’s “New Leader in the Law” award, and holds the highest peer-review rating – “AV Preeminent” – from Martindale Hubbell.

Prior to entering the practice of law, Adam served on the professional staff of a United States senator.

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World Affairs Forum, Inc. – Director

Honors & Recognitions

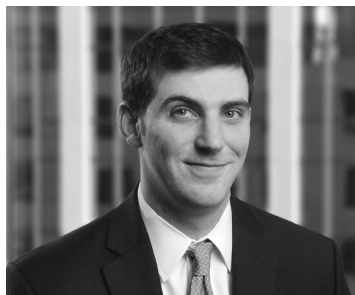
Rated AV Preeminent by Martindale-Hubbell

Named a New England “*Super Lawyer*” since 2017 (previously named a “*Rising Star*” from 2013-16)

Recipient of the 2013 *Connecticut Law Tribune's* "New Leaders in the Law" award

*For more about the standards for inclusion in Best Lawyers in America, please see www.bestlawyers.com/news/news.aspx?event_id=47.

**For more about the standards for inclusion in Connecticut Super Lawyers, please see www.superlawyers.com/connecticut/selection_details.html.



Zachary D. Schurin

Associate

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T: 860.424.4389 • F: 860.424.4370 • E: ZSchurin@pullcom.com

Zachary D. Schurin uses a "big picture" approach and creative problem solving skills to help counsel boards of education, municipalities, businesses, non-profit organizations, and individuals through complex labor, employment, litigation and education law matters.

Zach's practice includes the negotiation of certified and non-certified collective bargaining agreements, representation at grievance and interest arbitration hearings, advocacy before state and federal courts, representation at student expulsion and residency hearings and the development of board of education and municipal policies and regulations. Zach regularly represents clients before a wide-variety of administrative agencies including the Connecticut Commission on Human Rights and Opportunities ("CHRO"), the Connecticut Freedom of Information Commission ("FOIC"), the Connecticut State Board of Labor Relations, the Connecticut State Department of Education and the Connecticut State Elections Enforcement Commission ("SEEC") among others.

Zach has frequently written and spoken on education, labor and employment and education law issues. His written work has been published in *The Connecticut Law Tribune*, *The Connecticut Public Interest Law Journal*, the Connecticut Bar Association's *Labor and Employment Law Quarterly*, *The CABA Journal* and Pullman & Comley's *Education Law Notes* and *Working Together* blogs. He is a past-president of the Connecticut Council of School Attorneys, is Treasurer of the Connecticut Bar Association Labor and Employment Law Section and is a member of the steering committee of Connecticut Valley Chapter of the Labor and Employment Relations Association ("LERA").

Attorney Schurin is a graduate of the University of Connecticut School of Law and Hamilton College. Upon graduation from the University of Connecticut School of Law, Zach was awarded the Fleming James Jr. Award for excellence in labor law studies and the Connecticut Bar Association's Labor and Employment Law Section's annual scholarship award. While in law school Zach served as a legislative fellow in the Connecticut General Assembly's Office of Legislative Research. Since 2016 Zach has been continuously selected as a "Rising Star" in the field of schools and education by *Super Lawyers* magazine.

Zachary D. Schurin

Practice Areas

School Law; Labor, Employment Law and Employee Benefits; Litigation; Internal Investigations

Experience

- Obtained Superior Court declaratory judgment on behalf of board of education declaring that board rather than town council holds legal authority under town charter to fill mid-term vacancies for first thirty days after board seat becomes vacant.
- Second-chaired fifteen day Superior Court trial involving First Amendment retaliation claims brought by former Connecticut State Trooper pursuant to Connecticut General Statutes § 31-51q.
- Drafted substantial revisions to municipal code of ethics.
- Won dismissal of State Elections Enforcement Commission complaint brought against superintendent of schools for alleged improper referendum advocacy.
- Successfully recovered delinquent tuition payments following board-level student residency hearing and appeal to State Board of Education.
- Won dismissal of Freedom of Information Commission complaint pursuant to FERPA student records exemption.
- Drafted board of education transgender student accommodations policy.

Bar and Court Admissions

Connecticut

U.S. District Court, District of Connecticut

U.S. Court of Appeals for the Second Circuit

Education

University of Connecticut School of Law, J.D., 2008

Hamilton College, B.A., 2003

Publications

Janus v/ AFSCME, Co. # 31 – A Brave New World for Connecticut’s Public-Sector Labor Unions?
CABE Journal, 05.2018

Board Members’ Homework Assignment: Making Sure Your District’s Website Is Legally Compliant

Zachary D. Schurin

Employment And Immigration Law: School Paraprofessionals May Soon Qualify For FMLA

Connecticut Law Tribune, 01.23.2014

What Is Employee “Discipline” For The Purposes Of Conn. Gen. Stat. § 31-51q?

Connecticut Bar Association Labor & Employment Law Quarterly, Winter 2011

Monkey-Business: Connecticut's Six Billion Dollar Gorilla and the Insufficiency of the Emergence of the ADA as Justification for the Elimination of Second Injury Funds

Connecticut Public Interest Law Journal, Fall 2007

Alerts and Newsletters

August 2019 – Inclusion Insights

08.09.2019

Developments from the 2019 Session of the Connecticut General Assembly: New Laws Affecting the Schools (and Public Employers)

08.05.2019

February 2019: Inclusion Insights

02.22.2019

Professional Affiliations

Labor and Employment Relations Association - Steering Committee, Connecticut Valley Chapter

Connecticut Council of School Attorneys - past president

Connecticut Bar Association - Executive Committee, Labor and Employment Section

Oliver Ellsworth Inn of Court

Manchester Bar Association

Community Involvement

The Open Hearth - corporator

Leadership Greater Hartford - Quest Class of 2017

Chicken Cutlets' Invitational Golf Tournament - chairman, 2015-present

Nutmeg Big Brothers Big Sisters - former mentor

Honors & Recognitions

Selected by *Super Lawyers* as a Rising Star in the field of schools & education - 2016, 2017, 2018

Zachary D. Schurin

Connecticut Bar Association's Labor and Employment Section 2008 Scholarship Award
Fleming James Jr. Award for Excellence in labor law studies



Patricia LeBel-Lasse

Paralegal

850 Main Street • P.O. Box 7006 • Bridgeport, CT 06601-7006
T: 203.330.2208 • F: 203.576.8888 • E: plebel-lasse@pullcom.com

Patricia LeBel-Lasse is a paralegal in the firm's Litigation Department with more than thirty years of legal and business experience. She assists counsel with complex commercial and business disputes in a variety of areas in both federal and state courts. She has extensive trial and litigation support experience. In addition, as a member of the firm's Internal Investigations practice, she conducts fact gathering interviews with clients and relevant parties and helps to manage the fact gathering process. In her role, Patricia implements new business processes in the areas of electronic data discovery, litigation support and trial technology.

Patricia served as a public member of the State of Connecticut's Judicial Review Council for a term of four years (2013-2017). She currently serves as a member of the firm's Technology Committee and is a Certified E-Discovery Specialist (CEDS).

Practice Areas

Litigation, Internal Investigations

Education

University of Bridgeport, B.S.
Sacred Heart University, A.S., *cum laude*

Professional Affiliations

Women in eDiscovery
International Legal Technology Association
Association of Certified E-Discovery Specialists
National Federation of Paralegals Associations, Inc.
The Central Connecticut Paralegal Association, Inc. - treasurer
Organization of Legal Professionals

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Patricia LeBel-Lasse

The Greater Bridgeport Bar Association (GBBA) - Food Drive coordinator
Connecticut Bar Association



Kristen F. Perkins

Paralegal

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Kristen F. Perkins is a paralegal in the firm's Litigation Department, working with attorneys who represent clients in both state and federal courts. She has extensive experience in litigation support, e-discovery, as well as both jury and court trials.

Kristen has nearly 20 years of experience in litigation. She provides assistance with drafting pleadings, motions, discovery requests and responses, appellate briefs, witness and exhibit preparation, and overall case management.

In her role of implementing e-discovery practices and procedures within the firm, Kristen consults with attorneys and clients on the development and implementation of preservation and discovery plans, document collection, review and production, and overall discovery strategies. She conducts and manages document review and productions.

In addition, Kristen is a member of the firm's Internal Investigations practice. She routinely conducts fact gathering interviews with clients and helps to manage the fact gathering process.

Practice Areas

Litigation, Employment Law, Internal Investigations

Education

Eastern Connecticut State University, B.A.

Alerts and Newsletters

February 2019: Inclusion Insights
02.22.2019

Kristen F. Perkins

Professional Affiliations

Central Connecticut Paralegal Association, Inc. – Membership Director (2018-Present)

Women in eDiscovery

International Legal Technology Association

Association of Certified E-Discovery Specialists

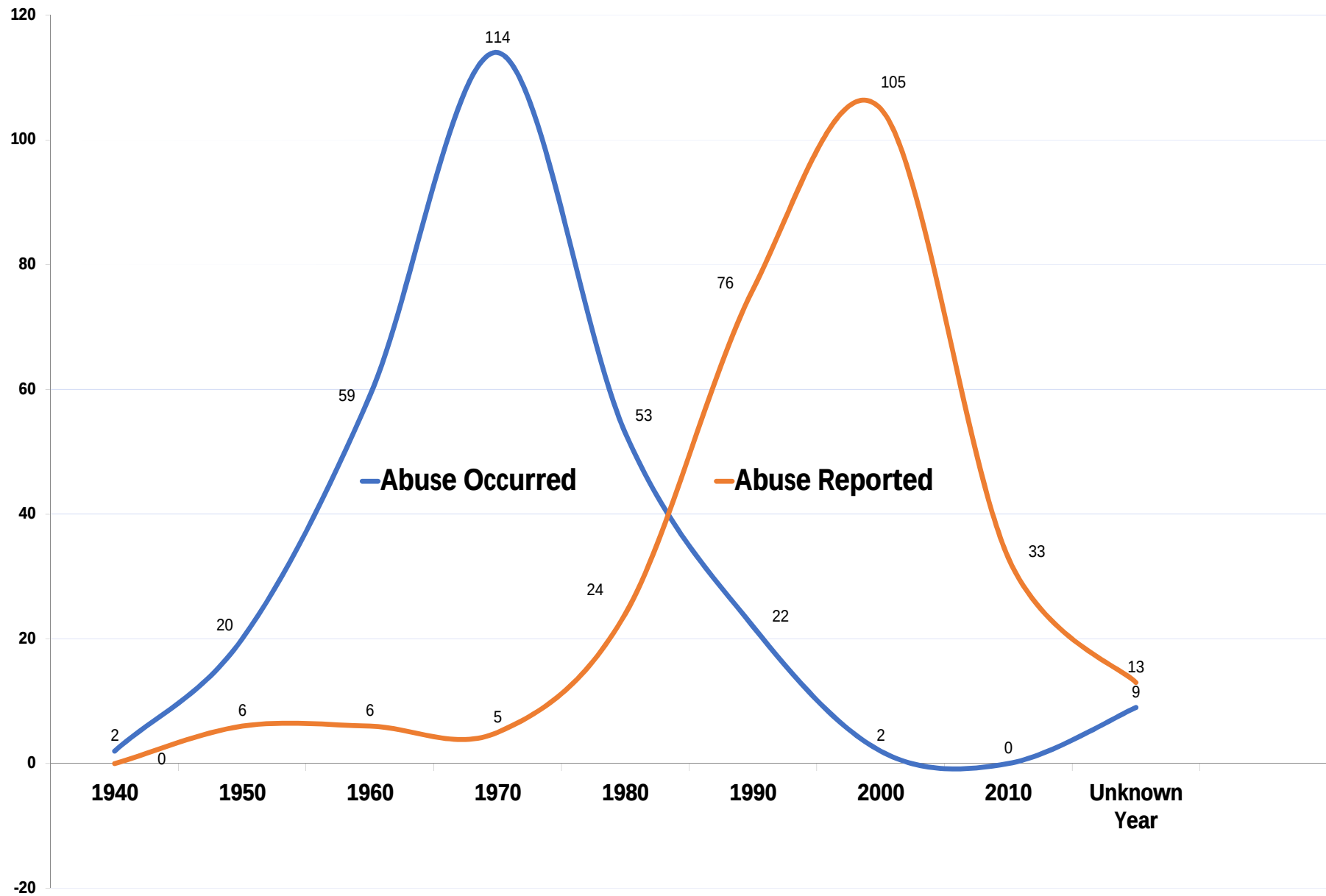
Connecticut Bar Association

Organization of Legal Professionals

National Federation of Paralegal Associations, Inc.

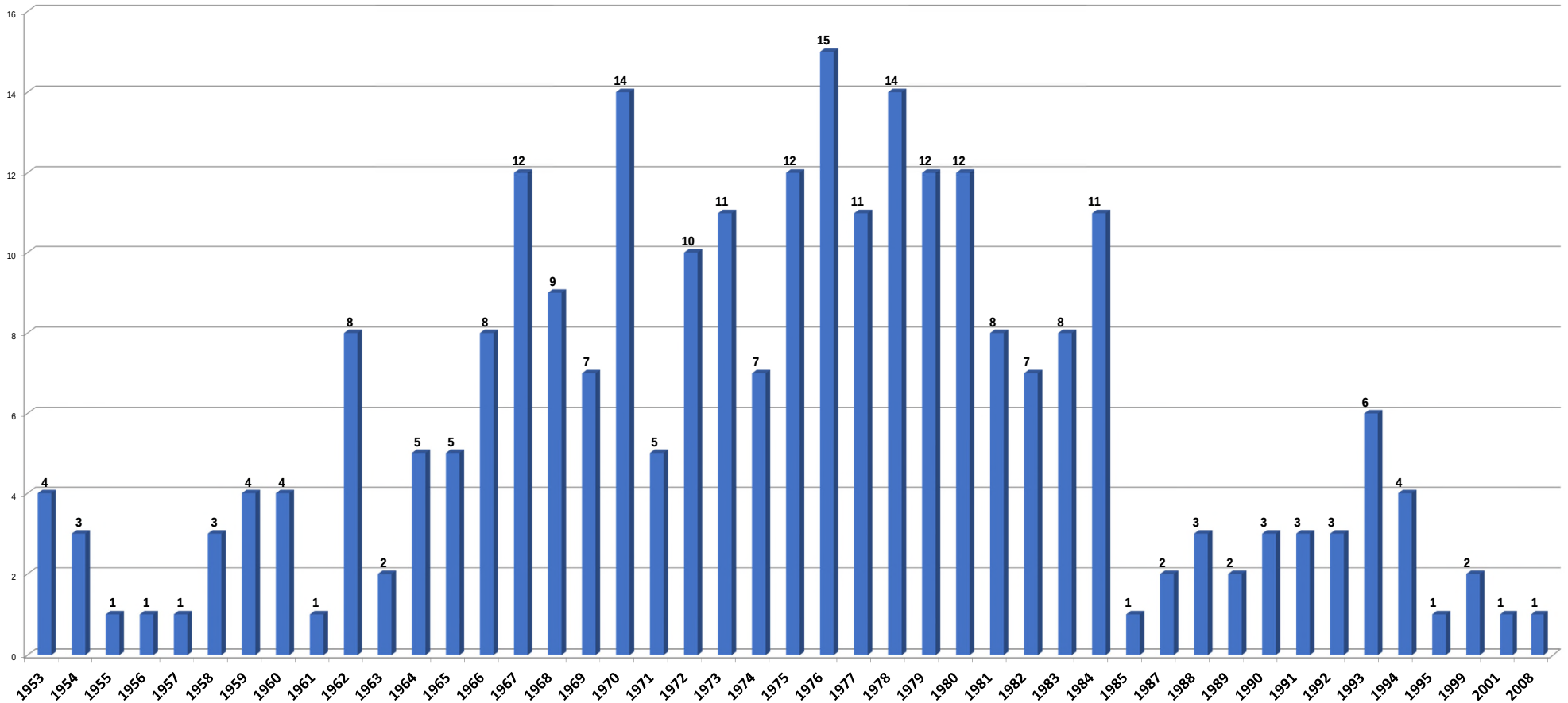
APPENDIX E

WHEN ABUSE OCCURED vs. WHEN REPORTED



APPENDIX F

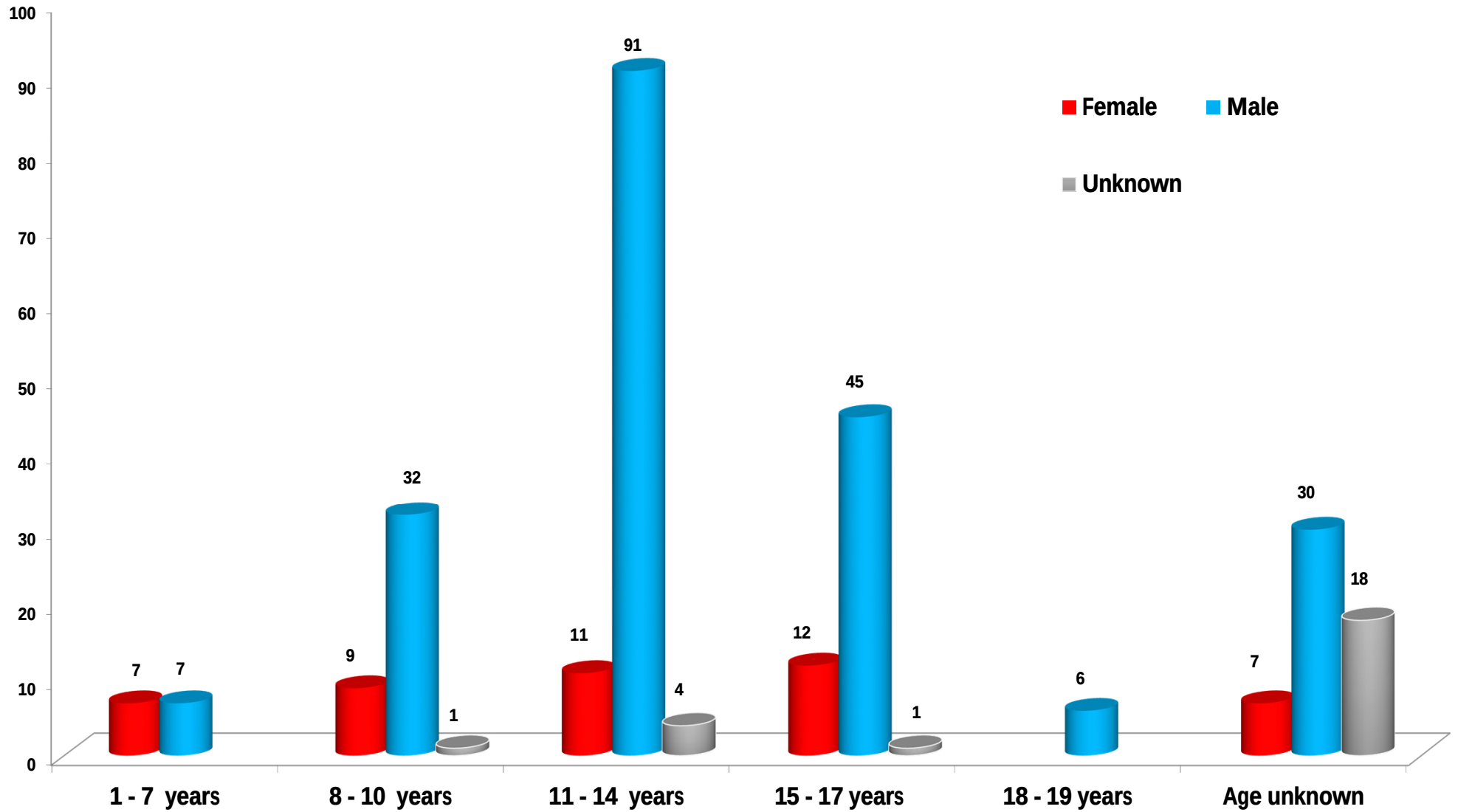
Diocese of Bridgeport (1953-Present) Victims of Abuse by Year



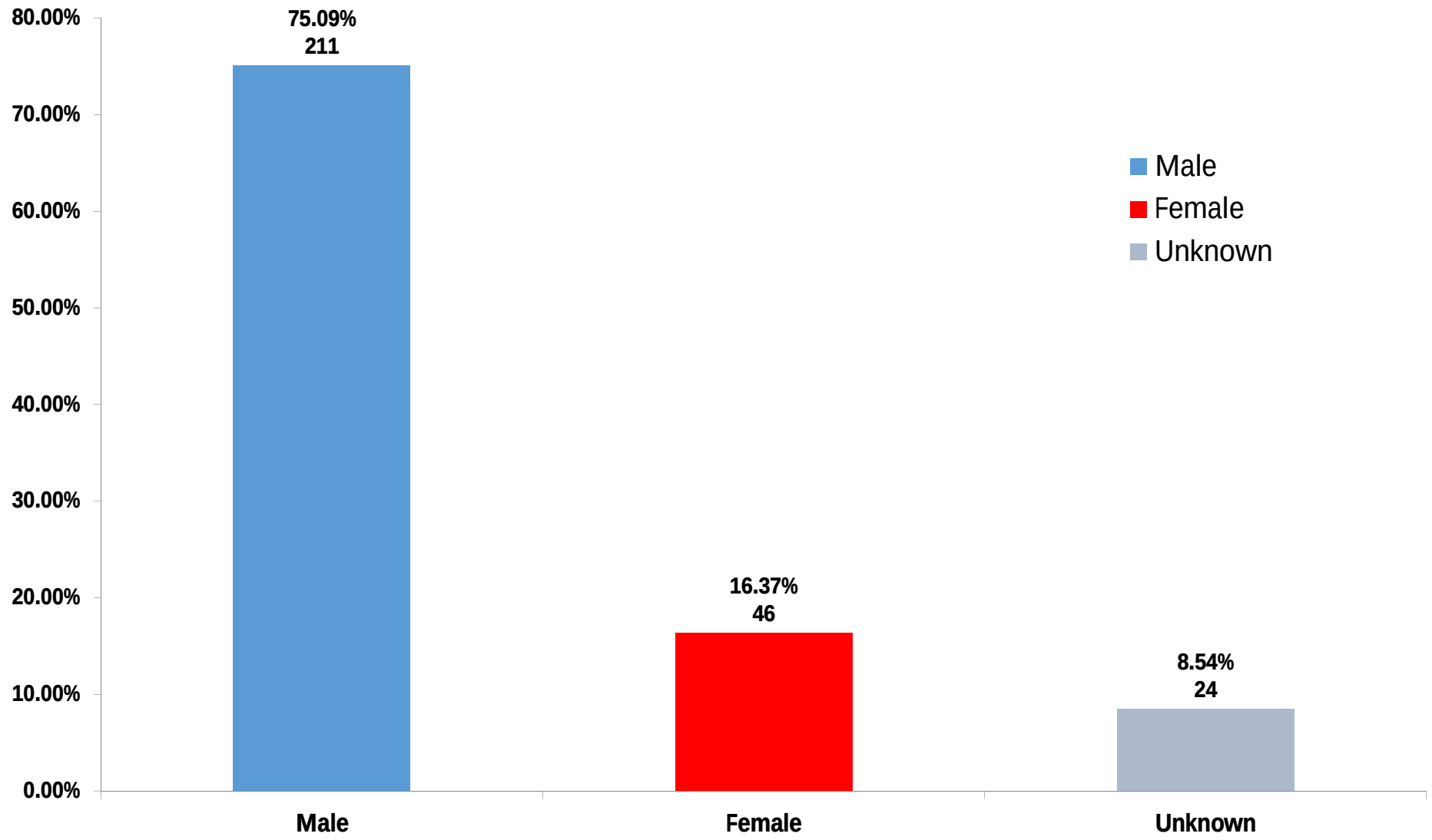
***While the majority of the claims of abuse depicted in this chart occurred during Bishop Curtis' administration (1961-1988) most were reported after Bishop Curtis left office. See Appendix E showing the relationship between the time the abuse occurred and the time it was reported.**

APPENDIX G

Age and Sex 281 Abused Victims

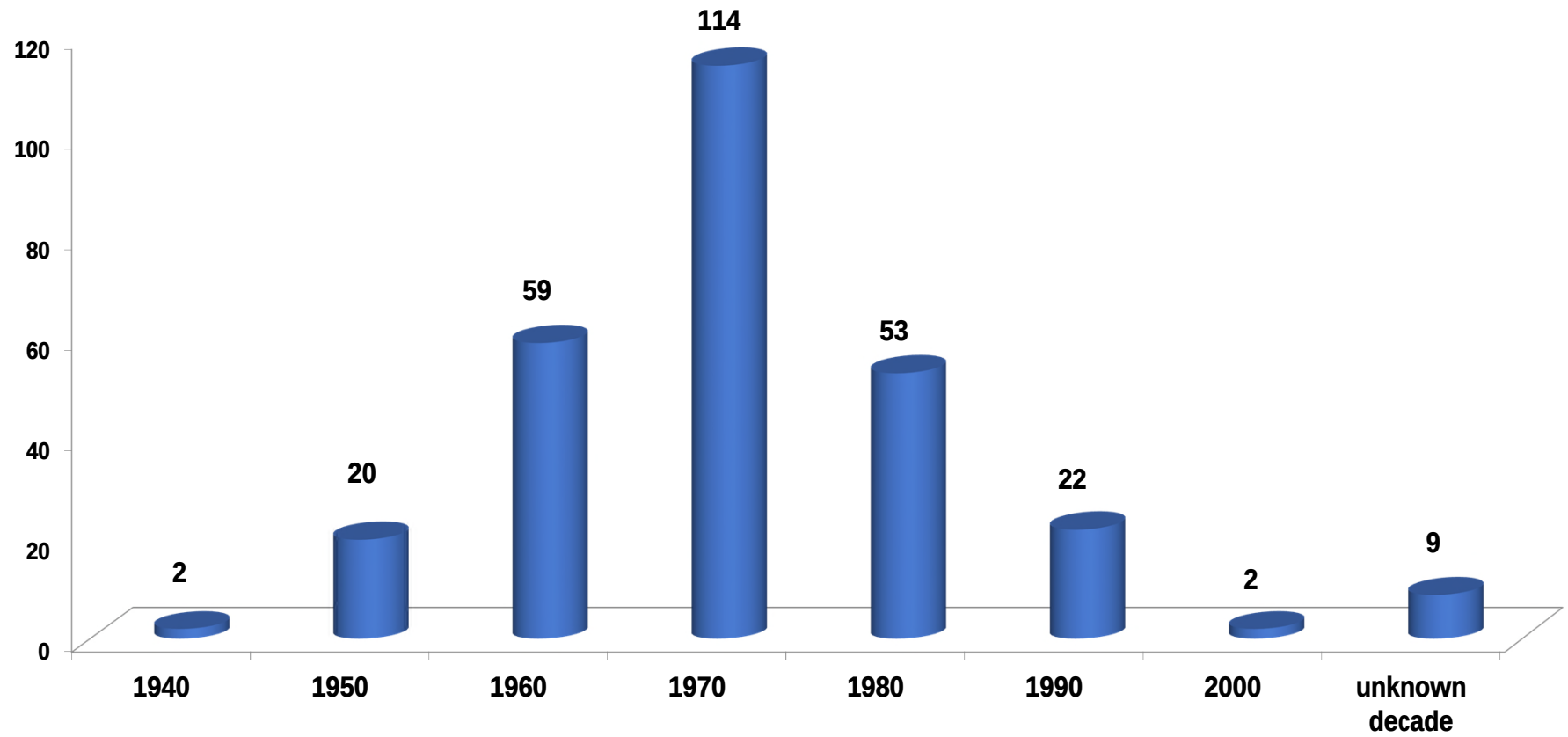


**Sex of 281
Victims by Percentage and Number**



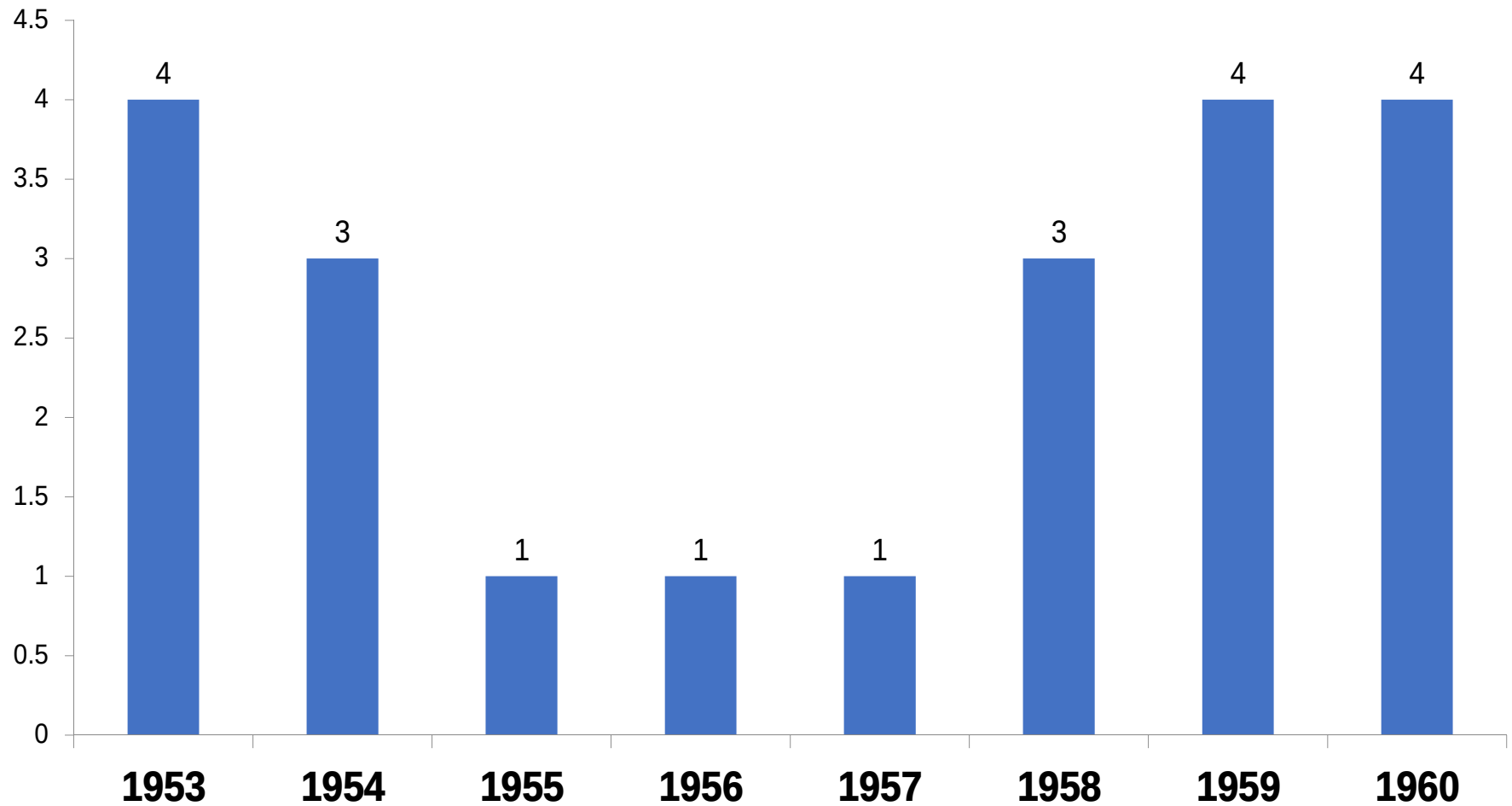
APPENDIX H

Abuse By Decade

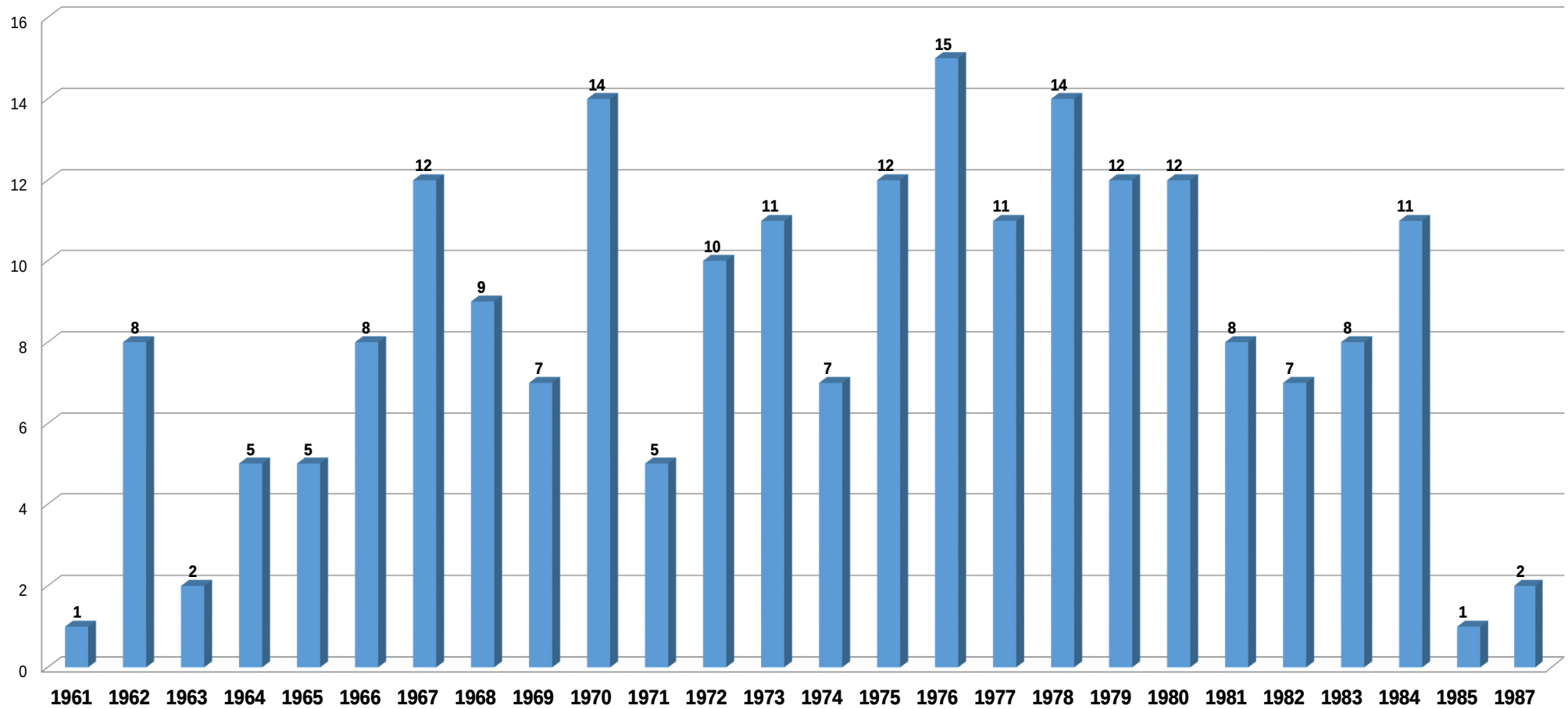


APPENDIX I

**BISHOP SHEEHAN ADMINISTRATION
(1953 - 1961)
VICTIMS OF ABUSE BY YEAR**



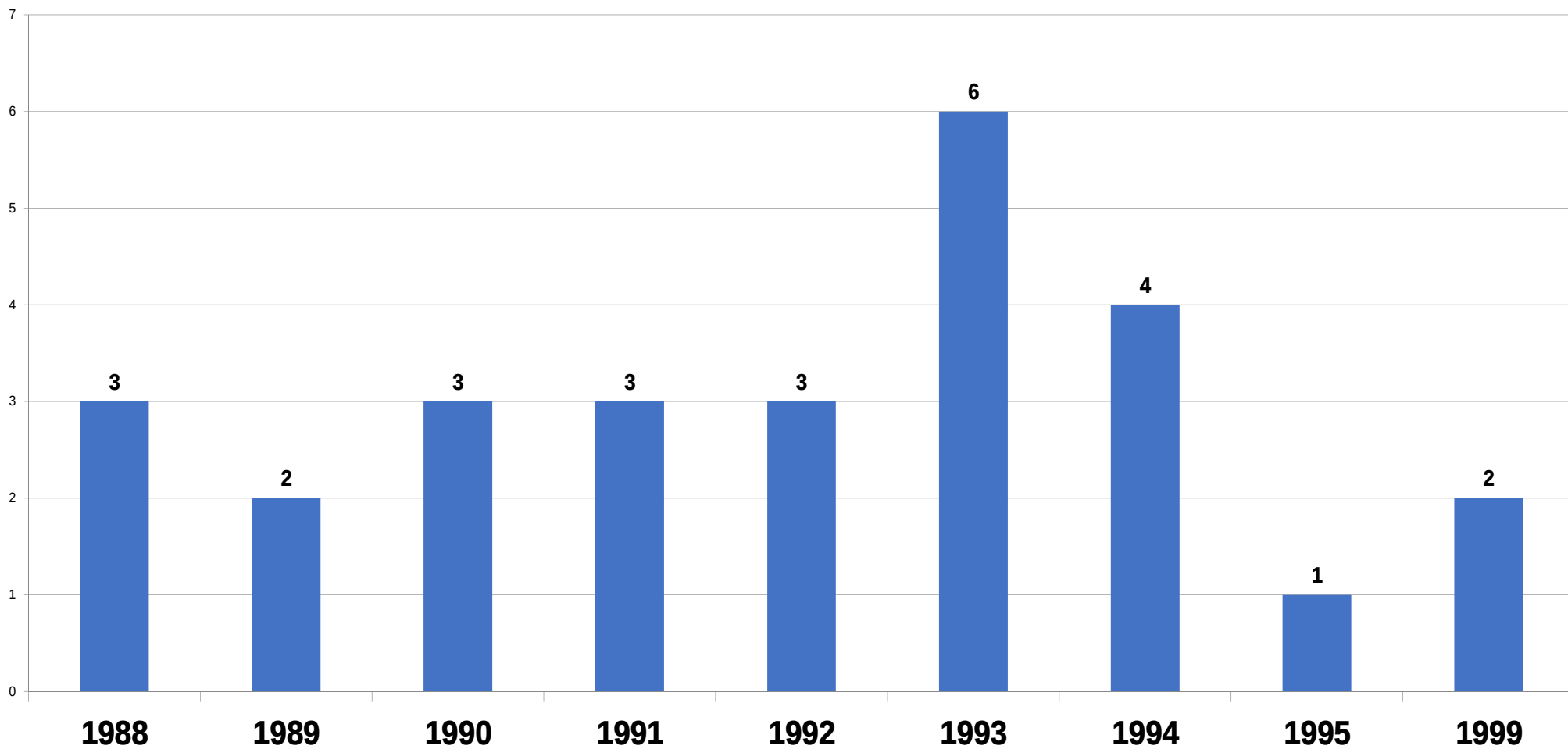
Bishop Curtis Administration (1961-1987) Victims By Year



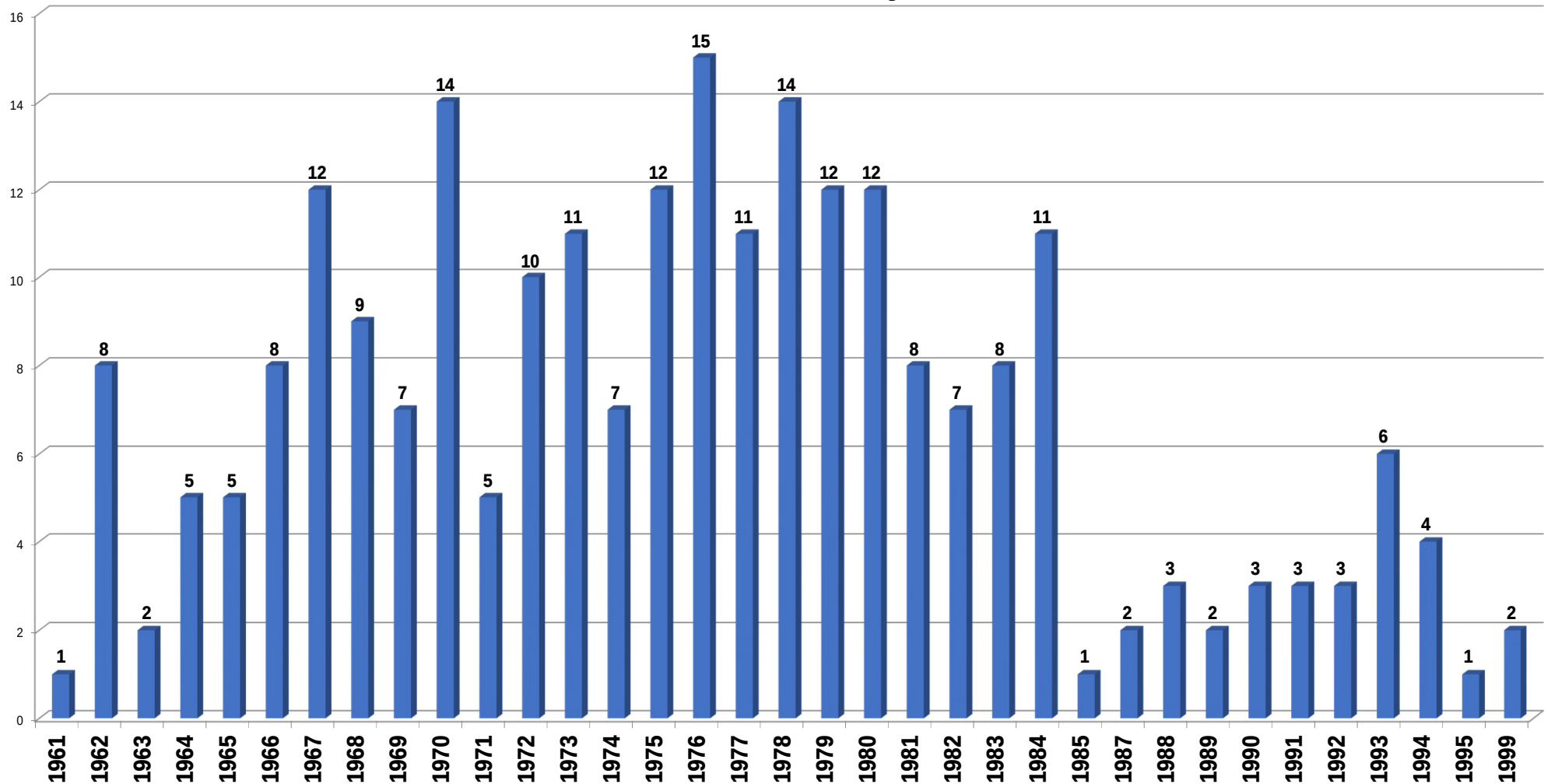
***While the claims of abuse depicted in this chart occurred during Bishop Curtis' administration (1961-1988) most were reported after Bishop Curtis left office. See Appendix E showing the relationship between the time the abuse occurred and the time it was reported.**

Bishop Egan Administration (1988 - 2000)

Victims of Abuse by Year



Bishop Curtis Administration (1961-1987) and Bishop Egan Administration (1988-2000) Victims of Abuse by Year



***While the majority of the claims of abuse depicted in this chart occurred during Bishop Curtis' administration (1961-1988) most were reported after Bishop Curtis left office. See Appendix E showing the relationship between the time the abuse occurred and the time it was reported.**

APPENDIX J

CREDIBLY ACCUSED

AHEARN, Kiernan

Assignments:

Credibly Accused:	Yes	Our Lady of Sorrows Church, NY, Parochial Assistant (1964-65)
Incardinated in		St. Anthony Friary, Hudson, NH, Vocation Promoter (1965-69)
Diocese of Bridgeport:	Yes	St. Lawrence Friary Milton, MA, Vocation Promoter (1969-71)
Deceased:	Yes	St. Anne Friary, Smithtown, NY, Hospital Chaplain (1971-81)
ClericalStatus:	Removed from ministry and criminally convicted in 1993	St. Anne Friary, Smithtown, NY, Guardian (1978-81)
Number of Victims:	1	St. Pius X Church, Middletown, CT, Pastor & Guardian (1981-84)
Victim Age Range:	16	St. Luke, Parochial Vicar, Westport, CT (1986- 1990)
Date(s) of Abuse:	1993	St. Mary, Bethel, CT, Parochial Vicar, (1991-1993)
		Leave of absence (effective 1/20/1993)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	16	1993	Supplying of alcohol and sexual fondling in car and motel room.

ALBEKE, Henry

Assignments:

Credibly Accused:	Yes	St. Charles, Bridgeport, CT (1973-1976)
Incardinated in		St. Jude, Newtown, CT (1977-1979)
Diocese of Bridgeport:	Yes	St. Joseph, Brookfield, CT (1979)
Deceased:	No	St. John, Darian, CT (1979-1987)
ClericalStatus:	Removed from ministry in 1994; Laicized in 2007	St. Thomas the Apostle, East Norwalk, CT (1987-1989)
Number of Victims:	3	St. Francis of Assisi, Weston, CT (1992-1993)
Victim Age Range:	12-16	Notre Dame Catholic High School, Fairfield, CT, Faculty (1990-92)
Date(s) of Abuse:	1976-1978	Leave of absence (effective 8/29/1993)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	14	1976	Kissing, hugging and mutual masturbation
Male	12	1976-1977	Stripped several times and fondled once
Male	16	1978	Wrapped arms around alleged victim and climbed into bed with him in rectory

ALBERRAN, Jose

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: No
Deceased: Yes
ClericalStatus: Unknown visiting priest for
one summer only
Number of Victims: 1
Victim Age Range: 14
Date(s) of Abuse: 1991

St. Peter Roman Catholic Church, Bridgeport, CT (1991) (visiting
priest from Diocese of Barcelona, Venezuela)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	14	1991	Kissing and touching one time and notes containing romantic and sexual overtones exchanged

BIETIGHOFER, Alfred

Assignments:

Credibly Accused: Yes
 Incardinated in
 Diocese of Bridgeport: Yes
 Deceased: Yes
 ClericalStatus: Removed from ministry in 2002
 Number of Victims: 17
 Victim Age Range: 12-15
 Date(s) of Abuse: 1959-1989

Our Lady of Providence Chapel, Bridgeport, CT, Parochial Vicar (1966-1967)
 Santa Cruz Parish, Peru, Diocese of Chiclayo, Parochial Vicar (1967-1968)
 St. Anthony, Bridgeport, CT, Residence (1968)
 St. Anthony, Bridgeport, CT, Administrator (1968-1969)
 Our Lady of Providence & St. Anthony, Bridgeport, CT, Administator (1969-1974)
 St. Patrick, Bridgeport, CT, Parochial Vicar (1975-1976)
 Blessed Sacrament, Bridgeport, CT, Pastor (1976-1982)
 St. Joseph, S. Norwalk, CT, Pastor (1984-1986)
 St. John Vianney, Chiclayo, Peru, Parochial Vicar (1986-1987)
 Sacred Heart, Stamford, CT, Parochial Vicar (1987-1988)
 St. Mary, Norwalk, CT, Pastor (1988-1998)
 St. Charles, Bridgeport, CT, Pastor (1998-1999)
 St. Francis, Weston, CT, Parochial Vicar (1999-2001)
 St. Andrew, Bridgeport, CT, Parochial Vicar (2001-2002)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	Unknown	Unknown	Touching and kissing at movie, removing clothes on overnight trip and sexual overtures
Male	13	1959-1960	Asked to drop pants and to feel genitals through clothing
Male	15	1969-1971	Fondling, kissing in rectory numerous times
Male	12	1975-1976	Mutual sodomy of boy in priest's bedroom and confessional
Male	13	1975-1976	Fondling and masturbation multiple times
Unknown	13	1976	Hugging and grinding multiple times
Male	14	1976	Attempted fondling and grinding multiple times
Male	Unknown	1976-1977	Oral sex and fondling
Male	12	1976-1979	Anal and oral sex 10+ times
Male	12	1976-1980	Oral sex one time, fondling and masturbation multiple times
Male	14	1976-1983	Fondling multiple times
Male	13	1977-1978	Fondling and oral sex
Male	14	1978-1979	Unspecified sexual abuse
Male	14	1979	Unspecified sexual abuse
Male	14	1979	Fondling one time
Male	14	1979-1980	Fondling two times
Male	Unknown	1988-1989	Unspecified sexual abuse

BONASZEK, Stanley

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: No
Deceased: Yes
ClericalStatus: Left Diocese of Bridgeport in
1987; Deceased in
Richmond, VA in 2007
Number of Victims: 2
Victim Age Range: 15
Date(s) of Abuse: 1977-1987

St. Anthony Parish, Bridgeport, CT
Urban Retreat House, Bridgeport, CT (visiting priest from
Maryknoll Fathers)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	Unknown	1977-1985	Kissing and oral sex for several years at rectory and priests' room
Male	15	1984-1987	Anal and oral sex

BRETT, Lawrence

Assignments:

Credibly Accused: Yes
 Incardinated in
 Diocese of Bridgeport: Yes
 Deceased: Yes
 ClericalStatus: Removed from ministry in 1994; Laicized in 2006
 Number of Victims: 23
 Victim Age Range: 10-18
 Date(s) of Abuse: 1960-1973

St. Cecelia, Stamford, CT, Parochial Vicar (1962-1964)
 Most Precious Blood, Trumbull, CT, In Residence (1964)
 Leave of absence (1965-1972)
 Outside of Diocese (1973-1995)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	Unknown	Unknown	Unspecified sexual abuse
Female	14	1960	Sexual phone call
Male	14	1960	Repeatedly sexually molested and seduced
Male	10	1962-1963	Oral sex
Male	15	1962-1963	Oral sex and fondling
Male	15	1962-1963	Fondling and oral sex
Male	Unknown	1962-1964	Oral sex
Male	Unknown	1963	Unspecified sexual abuse
Male	16	1963	Oral sex one time on parish grounds
Female	Unknown	1964	Unspecified sexual abuse
Male	15	1965-1967	Masturbation and oral sex
Male	14	1966	Fondling and oral sex while traveling with priest on family vacation
Male	13	1966-1967	Forceful attempt at sexual favor
Male	13	1966-1967	Oral sex one time
Male	16	1966-1968	Sex and sodomy multiple times
Male	Unknown	1967-1968	Unspecified sexual abuse
Male	18	1970	Mutual oral sex one time in priest's bedroom
Male	13	1970	Oral sex and anal sex multiple times
Male	16	1970	Oral sex one time
Male	16	1972-1973	Oral sex
Male	16	1973	Oral sex one time in priest's bedroom
Male	17	1973	Masturbation
Male	16	1973	Oral sex, one time in office and bedroom

CARR, Charles

Assignments:

Credibly Accused: Yes
 Incardinated in
 Diocese of Bridgeport: Yes
 Deceased: No
 ClericalStatus: Removed from ministry in 2002; Laicized in 2005
 Number of Victims: 12
 Victim Age Range: 9-15
 Date(s) of Abuse: 1979-1990

Our Lady of Fatima, Wilton, CT (1981-1984)
 St. Thomas the Apostle, Norwalk, CT (1985-1986)
 St. Catherine of Siena, Trumbull, CT (1987-1988)
 Central Catholic High School, Norwalk, CT (1990)
 St. Philip, Norwalk, CT (1990-1991)
 St. Andrew, Bridgeport, CT (1992-1995)
 Leave of Absence, CT (1996)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	9	1979-1985	Slept in same bed and fondled in the middle of the night; separate incident of rubbing leg
Unknown	Unknown	1980	Unspecified sexual abuse
Male	11	1980	Fondling on several occasions while watching movies and in car
Male	Unknown	1981-1982	Tickling and touching in rectory
Male	15	1981-1982	Tickling and touching in rectory
Male	11	1982	Tickling in car in a sexual way
Male	14	1984	Rubbing of leg in movies
Male	14	1984	Rubbing of leg in movies
Male	14	1984	Fondling in movie and in car to and from movie
Male	13	1984-1985	Fondling and tickling genitals, and masturbation in rectory and a car
Female	14	1984-1986	Unspecified sexual abuse
Male	10	1990	Rubbed hand up and down leg in movies

CASTALDO, John

Assignments:

Credibly Accused: Yes
 Incardinated in
 Diocese of Bridgeport: Yes
 Deceased: No
 ClericalStatus: Convicted in 2001; Removed from ministry in 2002; Laicized in 2007
 Number of Victims: 14
 Victim Age Range: 6-14
 Date(s) of Abuse: 1987-2001

St. Theresa, Trumbull, CT (1987-1992)
 St. Mark, Stratford, CT (1992-1994)
 Our Lady of Grace, Stratford, CT (1994)
 St. Edward the Confessor, New Fairfield, CT (1994-1998)
 St. Rose of Lima, Newtown, CT (1998-1999)
 Trinity Catholic High School, Stamford, CT (1999-2001)
 St. Maurice, Stamford, CT (1999-2001)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	Unknown	Unknown	Kissed and rubbed groin over clothing one time
Male	Unknown	1987-1988	Fondling and oral sex multiple times
Male	Unknown	1988-1989	French kissing in sacristy, fondling and exposure of genitals
Male	Unknown	1989	Hugging and kissing while traveling with priest.
Male	14	1991	Kissing and touching one time while on trip
Unknown	Unknown	1993	Homosexual incident at Central Catholic High School
Male	Unknown	1993	Fondling one time in school
Male	6	1993	Use of sexually foul language and/or inappropriate behavior
Female	13	1993	Use of sexually foul language in presence of 8th grade students and/or inappropriate behavior
Unknown	Unknown	1994	Unspecified sexual abuse in priest vehicle
Male	12	1994	Hugging student in car after driving home
Male	12	1994	French kissing and exposure of genitals during travel with priest
Male	13	1999-2001	Sexual emails and conversations multiple times
Unknown	Unknown	2001	Fondling

CLEARY, Vincent P.

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: No
Deceased: Yes
ClericalStatus: Found credibly accused in
2019
Number of Victims: 2
Victim Age Range: 8-10
Date(s) of Abuse: 1945-1954

St. Augustine Parish, Bridgeport, CT (1944-1959)
St. John's Parish, Stamford, CT (1959-1962)
St. Joseph's Parish, South Norwalk, CT (1962-1963)
Our Lady of Peace Parish, Stratford, CT (1963-1989)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	8	1945	Fondled while on priest's lap
Female	10	1954	Fondled multiple times while sitting on priest's lap

COLEMAN, Walter

Assignments:

Credibly Accused:	Yes	St. Theresa, Trumbull, CT (1960- 1966)
Incardinated in		St. Maurice, Stamford, CT (1967-1968)
Diocese of Bridgeport:	Yes	St. Joseph, Danbury, CT (1969)
Deceased:	Yes	St. Aloysius, New Canaan, CT (1970-1972)
ClericalStatus:	Faculties withdrawn in 1995; Retired in 1996; removed from ministry in 2002	St. Thomas, Fairfield, CT (1973- 1975)
Number of Victims:	12	St. Patrick, Bridgeport, CT (1976-1982)
Victim Age Range:	6-14	St. Joseph, Brookfield, CT (1983-1987)
Date(s) of Abuse:	1969-1982	Immaculate High School, Danbury, CT (1988)
		Central Catholic High School, Norwalk, CT (1990)
		Sacred Heart, Georgetown, CT (1988-1990)
		St. Joseph Manor, Trumbull, CT (1991-1993)
		St. Margaret-Mary, Shelton, CT (1993-1995)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	Unknown	1969-1972	Unspecified sexual abuse
Male	10	1971-1976	Fondling, oral sex multiple times
Male	10	1972-1973	Mutual masturbation, oral and anal sex
Male	11	1976-1978	Fondling and oral sex multiple times
Male	14	1977-1978	Fondled genitals
Male	14	1978-1981	Held erection against victim once
Male	9	1978-1982	Tickling,touching and fondling of genitals and oral sex multiple times
Male	6	1978-1982	Fondling and oral sex multiple times
Male	9	1978-1982	Tickling, groping, oral sex multiple times
Male	12	1979-1980	Instances of touching genitals under and over clothing
Male	11	1979-1981	Fondling multiple times
Male	9	1982	Touching and fondling while youth was changing clothes for church event

DEGRAFF, Jean-Marie

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: No
Deceased: No
ClericalStatus: Visiting clergy in
administrative role; Not
permitted to exercise
ministry in Diocese of
Bridgeport as of 2012
Number of Victims: 1
Victim Age Range: 8
Date(s) of Abuse: 2008

Church of Holy Family, St. Thomas, Virgin Islands (2001-2004)
St. James Clerical Society, Port-au-Prince, Haiti (2004)
St. Mary Church, Greenwich, CT (never incardinated in Diocese
of Bridgeport) (Religious Order - Society of St. Jacques)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	8	2008	Touched breast and genital area over clothing more than one time

DELUCA, Stephen

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: No
ClericalStatus: Removed from ministry in 2014
Number of Victims: 1
Victim Age Range: 10
Date(s) of Abuse: 1980

St. Augustine, Bridgeport, CT (1965-1967)
St. Catherine of Siena, Riverside, CT (1967-1969)
Notre Dame High School, Fairfield, CT (1969-1973)
St. Mary's High School, Greenwich, CT (1973-1977)
Stamford Catholic High School, Stamford, CT (1977-1979)
St. Ann, Bridgeport, CT (1979-1984)
St. Agnes, Greenwich, CT (1984)
Hospital and Nathaniel Witterall Nursing Home (2006)
Residences: Holy Rosary, Stratford, CT
St. Thomas, Fairfield, CT
St. Charles, Bridgeport, CT
St. Bridget, Stamford, CT
Villa Maria Retreat House, Stamford, CT

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	10	1980	Touching bare shoulder and put hand in bathing suit during sailing trip

DESHAN, Joseph

Assignments:

Credibly Accused:	Yes	St. Augustine Cathedral, Bridgeport, CT, Parochial Vicar (1987-1989) Leave of absence (1989)
Incardinated in		
Diocese of Bridgeport:	Yes	
Deceased:	No	
ClericalStatus:	Leave of absence in 1989; Removed from ministry in 1989; Laicized in 1999	
Number of Victims:	1	
Victim Age Range:	15	
Date(s) of Abuse:	1988-1989	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	15	1988-1989	Sexual relationship with underage female who in 1990 had his child

DONOVAN, William

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: Yes
ClericalStatus: Removed from ministry in 2002; Retired without Faculties in 2003
Number of Victims: 8
Victim Age Range: 15-17
Date(s) of Abuse: 1967-1993

St. John, Darien, CT (1961-1966)
Convent of the Sacred Heart, Greenwich, CT (1966-1973)
St. Thomas, Darien, CT (1973-1982)
St. Rose of Lima, Newtown, CT (1982-1983)
St. Leo, Stamford, CT (1983-1989)
Holy Family, Fairfield, CT (1989-2002)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Unknown	Unknown	Unknown	Multiple wrestling matches with touching of genitals
Male	16	1967-1969	Unspecified sexual abuse at school (several times)
Male	15	1975	Fondling on weekend retreat
Unknown	Unknown	1981	Cuddling, hugging and inappropriate talk
Male	17	1982	Proposition of high school boy in bathroom
Male	15	1991-1992	Attempted oral sex and self-masturbation while watching pornographic movies
Female	16	1992	Had gotten young couple drunk in rectory and encouraged them to have sex while priest watched and masturbated
Unknown	Unknown	1993	Rubbing of genitals over clothes one time in rectory

DRAPER, John

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: Yes
ClericalStatus: Deceased before allegation investigated; Found credibly accused in 2019

Number of Victims: 1
Victim Age Range: Unknown
Date(s) of Abuse: 1958

St. Theresa, Trumbull, CT (1953- 1959)
St. Mary, Greenwich, CT (1959-1960)
St. Joseph Hospital, Stamford, CT (1960- 1962)
St. Thomas, Fairfield, CT (1962)
St. Mary, Ridgefield, CT (1962-1964)
St. Joseph, Shelton, CT (1964-1966)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Unknown	Unknown	1958	Spanking one time and unspecified sexual abuse

FEDERICI, Martin

Assignments:

Credibly Accused: Yes
 Incardinated in
 Diocese of Bridgeport: Yes
 Deceased: Yes
 ClericalStatus: Removed from ministry in 1996; Laicized in 2003
 Number of Victims: 19
 Victim Age Range: 8-17
 Date(s) of Abuse: 1967-1994

St. Theresa, Trumbull, CT (1967)
 Assumption, Westport, CT (1968-1970)
 St. Ambrose, Bridgeport, CT (1971)
 Assumption, Fairfield, CT (1972-1977)
 St. Thomas the Apostle, Norwalk, CT (1978-1981)
 St. Joseph, Shelton, CT (1982-1983)
 St. Edward the Confessor, New Fairfield, CT (1984)
 St. Matthew, Norwalk, CT (1984-1995)
 St. Augustine Cathedral, Bridgeport, CT (1996)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	14	1967	Inappropriate touching in swimming pool
Unknown	Unknown	1968	Unspecified sexual abuse
Male	13	1968-1969	Groping two times
Female	Unknown	1970	Hugging and flirting
Female	16	1970-1972	Sexual advances and inappropriate touching towards a female student
Female	16	1971-1972	Kissing and groping in priest's office at church
Male	9	1973-1977	Fondling multiple times
Male	17	1976	Oral sex in rectory and car
Male	13	1977-1978	Fondling multiple times
Male	13	1977-1981	Masturbation in front of victim multiple times
Male	Unknown	1978	Placed hand on boys knee in car
Male	14	1980	Priest masturbated twice, exposing penis once
Male	8	1980-1981	Sexual assault and abuse at school
Male	15	1982-1988	Multiple instances of abuse, including oral sex, masturbation and anal sex
Male	15	1983	Masturbation behind desk one time
Male	16	1983	Mutual masturbation and oral sex two times
Male	13	1983	Masturbation behind desk in front of victim one time
Male	Unknown	1983	Oral sex
Male	13	1994	Masturbation in front of victim

FLETCHER, William

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: No
Deceased: Yes
ClericalStatus: Allegation came forward
after deceased
Number of Victims: 1
Victim Age Range: 7
Date(s) of Abuse: 1964

Sacred Heart, Bridgeport, CT (1953-1955)
St. Joseph, Danbury, CT (1955-1958)
St. Thomas, Fairfield, CT (1958- 1963)
St. Margaret Mary, Shelton, CT (1963-1968)
Sacred Heart University, Fairfield, CT (1964-1988)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	7	1964	Digital penetration under dress at school

GAY, James

Assignments:

Credibly Accused:	Yes	St. Peter, Bridgeport, CT (1959-1964)
Incardinated in		Immaculate High School, Danbury, CT (1964-1969)
Diocese of Bridgeport:	Yes	St. Mary, Bethel, CT (1964-1969)
Deceased:	No	St. Mary Boys High School, CT (1969-1984)
ClericalStatus:	Left diocesan service in 1984; Faculties removed in 2006; Administrative leave reaffirmed 2019	United States Navy, CT (1984-2004)
Number of Victims:	1	Residences: St. Peter Parish, Bridgeport, Parochial Vicar, CT (1959-1964)
Victim Age Range:	15	St. Michael Parish, Greenwich, CT (1969-1971)
Date(s) of Abuse:	1976	St. Agnes Parish, Greenwich, CT (1971)
		St. Michael Parish, Greenwich, CT (1971-1984)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	15	1976	Rubbing and touching of genitals

GENUARIO, William

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: Yes
ClericalStatus: Retired from parish ministry
in 2004
Number of Victims: 6
Victim Age Range: 10-14
Date(s) of Abuse: 1967-1987

Sacred Heart Parish, Stamford, CT, Parochial Vicar (1956-58)
St. Peter Parish, Bridgeport, CT, In Residence (1958-1963)
St. Theresa Rectory, Trumbull, CT, In Residence (1964-68)
Blessed Sacrament Parish, Bridgeport, CT, Pastor (1968-1972)
St. Anthony of Padua Parish, Bridgeport, CT, Pastor (1974-78)
St. Catherine of Siena Parish, Riverside, CT, Pastor (1987-2004)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	Unknown	1967	Stepped into shower with minor while on trip
Male	14	1967	Groping several times
Male	10	1968-1972	Multiple occasions of fondling in sacristy
Male	11	1974-1980	Nudity and fondling multiple times
Male	13	1974-1981	Nudity and fondling multiple times
Male	11	1987	Multiple instances of fondling

GILDEA, James

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: No
Deceased: Yes
ClericalStatus: Removed from ministry in 2002
Number of Victims: 9
Victim Age Range: 14-15
Date(s) of Abuse: 1965-1982

Notre Dame Catholic High School, Fairfield, CT (1965-1986)
(visiting priest from Religious Order Congregation of Holy Cross Fathers)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	Unknown	Unknown	Wrestling
Male	15	1965-1966	Pinching, tickling and wrestling 20+ times with genital rubbing and once pulled down bathing suit
Male	14	1976-1978	Wrestling with genital rubbing over clothing during several trips.
Male	14	1978-1981	Alleged oral sex during one trip
Male	14	1979-1980	Wrestling and genital rubbing over clothes during several trips
Male	Unknown	1980	Unspecified sexual abuse
Male	15	1980	Wrestling, touching and rubbing during trips
Male	15	1980-1981	Grabbed thigh in swimming pool and wrestling with genital rubbing over clothing
Male	14	1981-1982	Wrestling, groping and oral sex during trip

GLEESON, Stephen

Assignments:

Credibly Accused:	Yes	St. John the Evangelist Parish, Stamford, CT, Parochial Vicar (1963)
Incardinated in		St. Ann Parish, Bridgeport, CT, Parochial Vicar (1963-1968)
Diocese of Bridgeport:	Yes	St. Mary Parish, Stamford, CT, Parochial Vicar (1968-1973)
Deceased:	No	St. Theresa Parish, Trumbull, CT Parochial Vicar (1973-1977)
ClericalStatus:	Retired in 2013; Placed on administrative leave in February 2019; Permanently removed from ministry in August 2019	St Stephen Parish, Trumbull, CT, Pastor (1977-2013)
Number of Victims:	1	
Victim Age Range:	16	
Date(s) of Abuse:	1977	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	16	1977	2-3 incidents of mutal masturbation

GORECKI, Joseph

Assignments:

Credibly Accused: Yes
 Incardinated in
 Diocese of Bridgeport: Yes
 Deceased: Yes
 ClericalStatus: Leave of absence from
 Diocese after joining the
 Orthodox Roman Catholic
 Movement, Inc. in 1978;
 never returned to Diocese
 Number of Victims: 20
 Victim Age Range: 7-17
 Date(s) of Abuse: 1960-1978

St. Cyril & Methodius, Bridgeport, CT (1960-1964)
 Outside of Diocese (1965- 1966)
 St. Joseph, Shelton, CT (1967-1970)
 St. Theresa, Trumbull, CT (1971)
 Holy Name, Stamford, CT (1972-1973)
 Assumption, Westport, CT (1974)
 St. Vincent's Hospital, Bridgeport, CT (1975)
 St. Mary, Norwalk, CT (1976-1978)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	Unknown	Unknown	Fondling and kissing multiple times
Male	7	1960-1963	Fondling, masturbation and oral sex multiple times
Male	13	1960-1965	Fondling, masturbation, kissing and oral sex multiple times
Male	12	1962-1964	Fondling, masturbation, kissing and oral sex multiple times
Male	10	1966-1967	Fondling, masturbation and oral sex multiple times
Male	11	1970-1975	Fondling, oral sex and masturbation
Male	Unknown	1970-1975	Fondling, masturbation, oral, sex
Male	Unknown	1971	Fondling
Male	10	1973	Fondling inside and outside clothing multiple times
Male	9	1973	Fondling inside and outside clothing
Male	17	1973	Unspecified sexual abuse
Male	12	1974	Fondling multiple times
Male	12	1974-1975	Fondling multiple times
Male	Unknown	1975-1978	Fondling multiple times
Male	Unknown	1975-1978	Fondling and kissing multiple times
Male	Unknown	1975-1978	Fondling and kissing multiple times
Male	11	1975-1978	Fondling and kissing multiple times
Male	Unknown	1975-1978	Fondling and kissing multiple times
Male	16	1977-1978	Oral sex and fondling multiple times
Male	9	1978	Put arm over shoulder, patted stomach and touched neck

GRADY, Richard

Assignments:

Credibly Accused: Yes

Incardinated in

Diocese of Bridgeport: No

Deceased: Yes

ClericalStatus: Retired in 1989

Number of Victims: 1

Victim Age Range: 10

Date(s) of Abuse: 1972-1973

St. Leo, Stamford, CT (1973-1979)

Our Lady of Good Counsel, Bridgeport, CT (1980-1988)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	10	1972-1973	Oral sex multiple times

GRAY, Sherman

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: No
ClericalStatus: Removed from ministry in 2002
Number of Victims: 1
Victim Age Range: 16
Date(s) of Abuse: 1981-1982

St. Mary, Greenwich, CT (1971-1973)
Rome, Italy, CT (1974-1975)
St. Maurice, Stamford, CT (1976-1981)
Outside of Diocese (1982-1986)
Holy Name of Jesus, Stamford, CT (1987-2002)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	16	1981-1982	Unspecified alleged abuse

HITCHCOCK, Martin

Assignments:

Credibly Accused:	Yes	St. James, Stratford, CT (1951-1953)
Incardinated in		St. Peter, Danbury, CT (1953-1959)
Diocese of Bridgeport:	Yes	St. Mary, Bethel, CT (1959-1962)
Deceased:	Yes	St. Joseph, Danbury, CT (1962-1964)
ClericalStatus:	Retired in 1991; Second allegation came forward in 2018	St. Lawrence, Huntington, CT (1964-1967)
		Superintendent (1967- 1971)
		St. Mary, Greenwich, CT (1971-1991)
Number of Victims:	2	
Victim Age Range:	13	
Date(s) of Abuse:	1954-1955	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	Unknown	1954	Fondling during car trip and one other unspecified time
Male	13	1955	Masturbation

KOZIOL, Stanley

Assignments:

Credibly Accused:	Yes	St. Edward the Confessor, New Fairfield, CT (1958)
Incardinated in		Holy Family, Fairfield, CT (1958-1962)
Diocese of Bridgeport:	Yes	St. Rose, Newtown, CT (1962-1965)
Deceased:	Yes	St. Clement, Stamford, CT (1965-1966)
ClericalStatus:	Removed from ministry in 2002	St. Joseph, South Norwalk, CT (1966-1974)
Number of Victims:	2	St. Leo, Stamford, CT (1974-1976)
Victim Age Range:	13	Our Lady of Grace, Stratford, CT (1976-1979)
Date(s) of Abuse:	1962-1965	Holy Name of Jesus, Stamford, CT (1979-1987)
		St. Aloysius, New Canaan, CT (1987-1992)
		St. Philip, Norwalk, CT (1992-1994)
		St. Mark, Stratford, CT (1994-1996)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	13	1962-1965	Oral sex and mutual masturbation
Male	13	1965	Touching of boy's genitals in car three times

LAURELLO, Bartholomew

Assignments:

Credibly Accused:	Yes	Holy Rosary, Bridgeport, CT (1946-1948)
Incardinated in		St. Anthony, Hartford, CT (1948-1951)
Diocese of Bridgeport:	Yes	Holy Rosary, Bridgeport, CT (1951-1954)
Deceased:	Yes	St. Catherine, Riverside, CT (1954)
ClericalStatus:	Retired in 1995; Allegation came forward after deceased	St. Raphael's, Bridgeport, CT (1954-1958)
Number of Victims:	1	Notre Dame Catholic High School for Boys, CT (1958-1962)
Victim Age Range:	13	St. Joseph High School, Trumbull, CT (1962-1963)
Date(s) of Abuse:	1965	St. Joseph Manor, Trumbull, CT (1963-1964)
		St. Roch, Greenwich, CT (1964-1969)
		St. Mary, Stamford, CT (1969-1970)
		Christ the King, Trumbull, CT (1970-1976)
		Graduate Studies, CT (1976-1980)
		Our Lady of Grace, Stratford, CT (1980-1995)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	13	1965	Unspecified sexual abuse

MCCORMICK, James

Assignments:

Credibly Accused:	Yes	St. Michael's, Hartford, CT (1916-1926)
Incardinated in		Sick leave (1926)
Diocese of Bridgeport:	Yes	St. Agnes Home, Hartford, CT (1927)
Deceased:	Yes	St. Mary's, Norwalk, CT (1927-1928)
ClericalStatus:	Resigned as pastor of St. Joseph, South Norwalk, CT in 1953; ministry restricted in 1954; retired	Sacred Heart, New Haven, CT (1928-1932)
		St. Bernard's, Tariffville, CT (1932-1935)
		St. Augustine's, Seymour, CT (1935-1936)
		Leave of Absense (7/1936-10/1936)
Number of Victims:	2	St. Vincent's, East Haven and Camp Palmer, Oxford (Summer 1937 & 1938)
Victim Age Range:	17	Our Lady of Mt. Carmel, Mt. Carmel, CT (1938-1944)
Date(s) of Abuse:	1953-1954	St. Michael's, Waterville, CT (1944-1949)
		Sacred Heart, Waterbury, CT (1949-1951)
		St. Joseph's, South Norwalk, CT (1951-1954)
		Notre Dame Convalescent Home (1954)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	17	1953	Proposition of boy walking on street
Male	Unknown	1954	Improper advances towards bus boy at restaurant

MCGOLDRICK, Albert

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: No
ClericalStatus: Removed from ministry in
December 2002; Laicized in
2005
Number of Victims: 1
Victim Age Range: 16
Date(s) of Abuse: 1978-1982

St. Mary, Stamford, CT (1979-1980)
Diocesan Tribunal, Instructor (1980)
Diocesan Tribunal, Auditor (1981-1984)
Outside of Diocese (1985-1986)
Our Lady of Peace, Stratford, CT (1987)
Assumption, Westport, CT (1988)
Diocesan Tribunal, Judge (1995-2002)
Notre Dame of Easton, CT (1988)
St. James, Stratford, CT (1999)
St. Paul, Greenwich, CT (2000-2002)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	16	1978-1982	During ski trip priest allegedly laid on top of victim to say good night and never moved. Several incidents of alleged oral sex thereafter during ski trip

MCKENNA, Francis

Assignments:

Credibly Accused:	Yes	St. Ann, Bridgeport, CT (1946-1955)
Incardinated in		St. Mary, Norwalk, CT (1955-1958)
Diocese of Bridgeport:	Yes	St. Catherine, Riverside, CT (1958-1959)
Deceased:	Yes	St. Patrick, Bridgeport, CT (1959-1962)
ClericalStatus:	Allegations came forward after clergy deceased	St. Joseph High School, Trumbull, CT (1962-1963)
Number of Victims:	6	St. Joseph Manor, Trumbull, CT (1962-1963)
Victim Age Range:	7-10	St. Gabriel, Stamford, CT (1963-1968)
Date(s) of Abuse:	1950-1966	St. Jerome, Norwalk, CT (1968- 1970)
		St. Charles, Bridgeport, CT (1970-1972)
		St. Joseph, Shelton, CT (1972-1989)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	7	1950	Multiple incidents of masturbation and oral sex in home, rectory and car
Female	7	1953	Multiple incidents of masturbation and oral sex in home, rectory and car
Female	9	1953	Fondled over clothing
Female	10	1953-1956	Multiple incidents of masturbation in principal's office at school, at home and in car
Female	9	1966	Touching of breasts repeatedly; also alleged touching and fondling while sitting on priest's lap
Female	9	1966	Inappropriate touching and fondling while sitting on priest's lap

MOORE, Joseph

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: No
ClericalStatus: Removed from ministry in 1997; Laicized in 2004
Number of Victims: 5
Victim Age Range: 8-18
Date(s) of Abuse: 1972-1979

St. Theresa, Trumbull, CT (1972-1973)
Assumption, Westport, CT (1974-1975)
St. Joseph, Danbury, CT (1976-1981)
St. Mary, Bethel, CT (1982-1983)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	18	1972	Fondling and rubbing genitals
Male	8	1973-1975	Fondling and oral sex one time
Male	18	1973-1975	Fondling and rubbing genitals while on bike trip and fondling during ski trip.
Male	18	1975	Fondling during ski trip
Male	15	1979	Sexual advances and forced sex

MORRISSEY, Robert

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: Yes
ClericalStatus: Removed from ministry in 2002
Number of Victims: 3
Victim Age Range: 12-17
Date(s) of Abuse: 1981-1998

St. Lawrence, Huntington, CT (1976-1977)
St. Mary, Greenwich, CT (1977-1982)
St. Mary High School (1982)
St. Clement, Stamford, CT (1982-1984)
St. Joseph, Danbury, CT (1985-1986)
Outside of Diocese – US Navy (1986-1989)
St. Joseph, Danbury, CT (1984-1986, 1989-1992)
St. Mary, Ridgefield, CT (1992-2002)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	16	1981	Oral and anal sex multiple times
Male	17	1982-1983	Inappropriate touching, hugging and kissing
Male	12	1992-1998	Forceful tackling and dry humping, anal penetration and nonconsensual mutual masturbation 15-20 times

NAGLE, William

Assignments:

Credibly Accused:	Yes	St. Clement, Stamford, CT (1955-1962)
Incardinated in		St. Vincent's Hospital (1962-1965)
Diocese of Bridgeport:	Yes	Leave of Absence for Clinical Pastoral Training Program (1965-1966)
Deceased:	Yes	St. Vincent Hospital (1966-1969)
ClericalStatus:	Allegation came forward after deceased	Fairfield Hills Hospital (1969-1971)
Number of Victims:	1	Residence St. Clement, Stamford, CT
Victim Age Range:	13	Tribunal, Judge (1971-1979)
Date(s) of Abuse:	1973-1976	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	13	1973-1976	Oral sex and mutual masturbation

O'CONNOR, Gavin

Assignments:

Credibly Accused:	Yes	Franciscan Brothers of Brooklyn, NY (1962-1975)
Incardinated in		St. Joseph, Shelton, CT (1978-1979)
Diocese of Bridgeport:	Yes	St. Edward the Confessor, New Fairfield, CT (1980-1981)
Deceased:	No	St. Maurice Parish, Stamford, CT (1981)
ClericalStatus:	Left active ministry in 1984; removed from ministry in 1989; Laicized in 1989	St. Peter, Danbury, CT (1982-1984)
Number of Victims:	5	
Victim Age Range:	13-19	
Date(s) of Abuse:	1977-1985	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	13	1977-1981	Sexual abuse of four teenage brothers
Male	13	1978-1983	Oral sex multiple times
Male	13	1981-1985	Sexual abuse of four teenage brothers
Male	15	1982-1985	Sexual abuse of four teenage brothers
Male	19	1984-1985	Sexual abuse of four teenage brothers

PCOLKA, Raymond

Assignments:

Credibly Accused: Yes
 Incardinated in
 Diocese of Bridgeport: Yes
 Deceased: Yes
 ClericalStatus: Faculties removed in 2002;
 Laicized in 2004
 Number of Victims: 28
 Victim Age Range: 5-14
 Date(s) of Abuse: 1965-1990

St. Benedict, Stamford, CT (1966-1967)
 St. John Nepomucene, Bridgeport, CT (1968-1973)
 St. Mary, Greenwich, CT (1974)
 St. James, Stratford, CT (1975)
 Holy Name of Jesus, Stratford, CT (1976-1986)
 St. Mary, Bethel, CT (1987-1988)
 Sacred Heart, Greenwich, CT (1990-1993)
 Leave of Absence (1994-1995)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	10	1965-1966	Masturbation one time
Male	11	1966-1968	Attempt to molest but she climbed out window
Male	12	1967-1970	Sodomy (abuse in rectory, classroom, traveling with priest, and parent's home)
Female	6	1967-1974	Spank with belt in rectory
Male	8	1968-1973	Unspecified sexual abuse
Male	12	1968-1974	One-time spanking
Male	9	1969-1971	Sexual abuse and beatings
Male	5	1969-1973	Spanking multiple times
Female	12	1970	Intercourse and oral sex
Male	11	1970-1971	Fondling of genitals and oral sex
Female	8	1970-1974	Beatings and anal and oral sex
Male	7	1970-1975	Fondling, oral and anal sex
Male	Unknown	1972	Fondling, oral sex and attempted sodomy; fondling and possible intercourse; spanking and simulated intercourse
Male	10	1972-1973	Fondling, oral sex and attempted sodomy; fondling and possible intercourse; spanking and simulated intercourse
Male	13	1972-1973	Fondling three times
Male	9	1972-1973	Fondling, oral sex and attempted sodomy and possible intercourse; spanking and simulated intercourse
Male	6	1972-1975	One-time mutual oral sex
Female	7	1972-1975	Spanking and oral sex
Female	12	1973-1974	Unspecified sexual abuse
Male	12	1974-1975	Fondling and oral sex
Male	10	1974-1976	Fondling, oral sex and attempted sodomy
Male	13	1974-1976	Fondling of genitals, masturbation, and oral sex (rectory, car, and traveling with priest)
Female	12	1975	Fondling
Male	8	1977	Fondling, oral sex and intercourse
Male	13	1977-1979	Oral sex and simulated intercourse
Female	14	1978-1982	Oral sex one time
Male	10	1981-1982	Unspecified sexual abuse
Male	12	1984-1990	Fondling and oral sex

RARUS, Boleslaus

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: Yes
ClericalStatus: Retired in 1987; Deceased
before allegations
investigated
Number of Victims: 3
Victim Age Range: 11-14
Date(s) of Abuse: 1959

St. Bernard's, Sharon, CT (1940)
St. Patrick's, Waterbury, CT (1940)
Sacred Heart, New Britain, CT (1940-1942)
Holy Name, Stamford, CT (1942-1945)
St. Mary's, Jewett City, CT (1945-1947)
Holy Name, Stamford, CT (1947-1959)
St. Joseph's, Brookfield, CT (1959-1967)
St. Paul's, Greenwich, CT (1967-1987)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	14	1959	Kissing, touching and exposure
Male	11	1959	Kissing, touching and exposure
Male	Unknown	1959	Kissing and putting hands on fly

SMITH, Gregory

Assignments:

Credibly Accused:	Yes	St. Theresa, Trumbull, CT (1967-1969)
Incardinated in		St. Joseph, Danbury, CT (1969-1973)
Diocese of Bridgeport:	Yes	Our Lady of Good Counsel, Bridgeport, CT (1974-1976)
Deceased:	No	Chancellor (1983-1985)
ClericalStatus:	Leave of absence and faculties withdrawn in 1997; removed from ministry in 2002	Chaplain of His Holiness Pope John Paul II (1986)
Number of Victims:	1	Diocesan Consultor (1988-1993)
Victim Age Range:	17	Chancellor (1989-1992)
Date(s) of Abuse:	1967-1968	Sacred Heart University, CT (1990-2002)
		Leave of absence (1997-1998)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	17	1967-1968	Kissing, petting multiple times

SPODNICK, Paul

Assignments:

Credibly Accused:	Yes	Assumption Church, Ansonia , CT (1928-1929)
Incardinated in		St. John Nepomucene Church, Bridgeport, CT (1929-1933)
Diocese of Bridgeport:	No	All Saint's Church, New Britain, CT (1933-1937)
Deceased:	Yes	Leave of Absence (1937-1938)
ClericalStatus:	Retired in 1968; deceased before allegations investigated	Immaculate Conception, Waterbury, CT (1938-1944)
		Sacred Heart Church, Southbury, CT (1944-1950)
		St. Mary's Church, Bethel, CT (1950-1955)
Number of Victims:	1	Blessed Sacrament Church, Bridgeport, CT (1955-1961)
Victim Age Range:	Unknown	St. Benedict's, Stamford, CT (1961-1965)
Date(s) of Abuse:	1958	St. Joseph Manor, Trumbull, CT (1965-1968)
		Catherine Dennis Keefe Queen of the Clergy Retired Priests' Residence (1968-1976)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	Unknown	1958	Unspecified Sexual abuse

STRONKOWSKI, John

Assignments:

Credibly Accused: Yes
Incardinated in
Diocese of Bridgeport: Yes
Deceased: No
ClericalStatus: Removed from ministry in
2016
Number of Victims: 1
Victim Age Range: 11
Date(s) of Abuse: 1999

St. Patrick, Bridgeport, CT (1986- 1990)
Our Lady of the Assumption, Fairfield, CT (1990-1994)
St. Gregory the Great, Danbury, CT (1994-2003)
St. Ambrose, Bridgeport, CT (2003- 2012)
St. Margaret-Mary, Shelton, CT (2012-2014)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	11	1999	Masturbation and mutual masturbation several times

STUBBS, Charles

Assignments:

Credibly Accused: Yes
 Incardinated in
 Diocese of Bridgeport: Yes
 Deceased: No
 ClericalStatus: Removed from ministry in 1997; Laicized in 2004
 Number of Victims: 18
 Victim Age Range: 9-17
 Date(s) of Abuse: 1964-1993

St. Edward the Confessor, New Fairfield, CT (1963)
 St. Mary, Stamford, CT (1963-1964)
 Assumption, Westport, CT (1964-1967)
 St. Ann, Bridgeport, CT (1967-1969)
 St. Catherine, Riverside, CT (1969-1976)
 St. Mary, Ridgefield, CT (1976-1991)
 St. Mary, Greenwich, CT (1991-1996)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	17	1964	Unspecified sexual abuse
Male	9	1964	Inappropriate touching
Male	Unknown	1967	Fondling
Male	13	1967	Fondling
Male	13	1967-1968	Fondling, rubbing and anal sex
Male	13	1968	Oral sex
Male	15	1968	Oral sex
Male	14	1968-1969	Hugging, caressing, and groping
Male	15	1968-1969	Masturbation
Male	15	1970	Fondling
Male	12	1976-1978	Oral and anal sex
Male	14	1977	Hand on crotch and fondling (ski trip)
Male	15	1978	Inappropriate touching, fondling, and kissing (alcohol involved)
Male	14	1979-1993	Attempted dissemination of indecent material to a minor (investigator posing as 14 year old boy);
Male	14	1980	Inappropriate touching, fondling, masturbation, oral sex
Male	11	1980	Caressing, kissing and rubbing
Male	10	1983-1984	Fondling and masturbation
Male	14	1984	Inappropriate touching and fondling

VEICH, Vincent

Assignments:

Credibly Accused:	Yes	Assumption, Fairfield, CT (1972)
Incardinated in		St. Catherine, Riverside, CT (1973-1977)
Diocese of Bridgeport:	Yes	Assumption, Westport , CT (1978-1984)
Deceased:	No	St. Cecilia, Stamford, CT (1985-1987)
ClericalStatus:	Removed from ministry in 2002	St. John, Darien, CT (1988- 1990)
		St. Benedict, Stamford, CT (1991-1996)
Number of Victims:	1	
Victim Age Range:	17	
Date(s) of Abuse:	1975	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	17	1975	Kissing, fondling and oral sex

* **WERPECHOWSKI, Felix**

Assignments:

Credibly Accused: Yes
 Incardinated in
 Diocese of Bridgeport: No
 Deceased: Yes
 ClericalStatus: Resigned as pastor of Holy
 Name of Jesus in 1971;
 deceased before allegations
 arose
 Number of Victims: 3
 Victim Age Range: 5-14
 Date(s) of Abuse: 1946-1951

St. Mary's, Middletown, CT (1929)
 Holy Cross, New Britain, CT (1931)
 Holy Name of Jesus, Stamford, CT (1934)
 St. Mary's, Union City, NJ (1937)
 U.S. Army Chaplain, Camp Blanding, FL (1941)
 Holy Name of Jesus, Stamford, CT (1946)
 St. Thomas, Thomaston, CT (1947)
 St. Paul's, Glenville, CT (1948)
 Holy Name of Jesus, Stamford, CT (1959)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	12	1946-1949	Unspecified sexual abuse in rectory and other location
Male	14	1950	Shown pornography by priest in parish basement
Male	5	1951	Touching of genitals one time

*The allegations against this priest all occurred before the start of the Diocese of Bridgeport in 1953.
 This priest appears on the Diocese of Hartford's list of accused clergy.

APPENDIX K

NOT ON DIOCESE CREDIBLY ACCUSED LIST
BUT SETTLEMENT(S) PAID

CHMURA, Stanislaus

Assignments:

Credibly Accused: No
Incardinated in
Diocese of Bridgeport: No
Deceased: Yes
ClericalStatus: Removed from ministry in
1979 for reasons unrelated
to allegation
Number of Victims: 1
Victim Age Range: 13
Date(s) of Abuse: 1995-1976

St. Thomas More, Arlington, VA (1970)
Church of the Holy Name, Stamford, CT (1975)
St. Peter, Bridgeport, CT (1978) (Visiting priest from Diocese of
Richmond)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	13	1995-1976	Multiple tickling and groping (over clothing) incidents in sacristy

GRIMES, Mark

Assignments:

Credibly Accused:	No	St. Aloysius, New Canaan, CT (1964)
Incardinated in		St. Rose of Lima, Newtown, CT
Diocese of Bridgeport:	Yes	St. Patrick's, Bridgeport, CT (1966)
Deceased:	Yes	St. Peter's, Danbury, CT (1973)
ClericalStatus:	Faculties removed in 1998	Western Connecticut State College (1976)
Number of Victims:	1	St. Mary's Seminary, Baltimore, MD (1979)
Victim Age Range:	19	St. Maurice, Stamford, CT (1982)
Date(s) of Abuse:	1969	St. Jerome's, Norwalk, CT (1987)
		Sacred Heart, Georgetown, CT
		St. Edward the Confessor, New Fairfield, CT (1991)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	16	1960	Unspecified sexual abuse
Male	19	1969	Unspecified sexual abuse during skiing and boating trips.

KETTNER, Joseph

Assignments:

Credibly Accused:	No	Sacred Heart Church, Georgetown, CT (Visiting priest, La Salette Order)
Incardinated in		
Diocese of Bridgeport:	No	
Deceased:	Yes	
ClericalStatus:	Not a priest of Bridgeport Diocese and had no faculties	
Number of Victims:	2	
Victim Age Range:	7-8	
Date(s) of Abuse:	1969-1970	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	7	1969	Fondling and massaging
Female	8	1970	Digital penetration one time while in swimming pool

MALLOY, Joseph

Assignments:

Credibly Accused: No
Incardinated in
Diocese of Bridgeport: Yes
Deceased: Yes
ClericalStatus: 05/09/70 Ordination to
Priesthood, St. Augustine
Cathedral, Bridgeport, CT
05/09/69 Ordination to
Diaconate, St. Augustine
Cathedral, Bridgeport, CT
Allegation not determined to
be credible
Number of Victims: 1
Victim Age Range: 9
Date(s) of Abuse: 1980

St. Clement Parish, Stamford, CT, Pastor (2002)
St. Ann Parish, Bridgeport, CT, Pastor (1987-2002)
St. Catherine of Siena Parish, Trumbull, CT Parochial Vicar (1976-1987)
St. Catherine of Siena Parish, Trumbull, CT, Administrator (1976)
St. Catherine of Siena Parish, Trumbull, CT, Parochial Vicar (1974-76)
St. James Parish, Stratford, CT, Parochial Vicar (1970-74)
St. Charles Borromeo Parish, Bridgeport, CT, Deacon (1969)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	9	1980	Fondling over clothing one time in church sacristy

MCLEAN, Frederick

Assignments:

Credibly Accused:	No	St. James, South Manchester, CT (1944)
Incardinated in		Leave of absence (1948)
Diocese of Bridgeport:	Yes	St. Theresa's Parish, Trumbull, CT (1949)
Deceased:	No	St. Mary's, Stamford, CT (1953)
ClericalStatus:	Transferred to Diocese of Charleston, SC in 1956; excardinated from Diocese of Bridgeport and incardinated in Diocese of Charleston, SC in 1959; appears to have left ministry in 1964	St. Joseph's, Bridgeport, CT (1954)
		St. Roch Parish, Greenwich, CT (1959)
		Diocese of Charleston, SC (1959-1964)
Number of Victims:	1	
Victim Age Range:	17	
Date(s) of Abuse:	1962	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	17	1962	Kissing and petting two times in a car

RYAN, Martin

Assignments:

Credibly Accused:	No	St. Theresa Parish, Trumbull, CT, Parochial Vicar (1976-1980)
Incardinated in		St. James Parish, Stratford, CT, Parochial Vicar (1980-1981)
Diocese of Bridgeport:	Yes	St. James Parish, Stratford, CT, Resident (1981-1982)
Deceased:	No	St. Francis of Assisi, Weston, CT, Residence (1982-1988)
ClericalStatus:	Left active ministry in 2011, but returned to active ministry	St. Margaret Mary, Shelton, CT, In Residence (1988-1991)
Number of Victims:	1	St. Edward the Confessor Parish, New Fairfield, CT, Pastor (1992-2011)
Victim Age Range:	17	
Date(s) of Abuse:	1978	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	17	1978	Attempted kissing and groping over clothing in car
Female	Unknown	1979	Attempted kissing in car

SANSONETTI, John

Assignments:

Credibly Accused: No
Incardinated in
Diocese of Bridgeport: Yes
Deceased: Yes
ClericalStatus: Leave of absence and
resignation from St. Charles
Parish in 1984, no
withdrawal of faculties;
laicization requested in
1987; considered AWOL

Number of Victims: 1
Victim Age Range: 12
Date(s) of Abuse: 1976-1977

St. Raphael's Parish, Bridgeport, CT (1957-1967)
St. Joseph's Parish, Danbury, CT (1967-1969)
St. Mary's Parish, Greenwich, CT (1969-1972)
St. Charles Borromeo Parish, Bridgeport, CT, Pastor (1972-1984)
Leave of absence (3/26/1984)
Requested laicization (1987)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	12	1976-1977	Multiple attempted masturbations

SKURAT, Matthew

Assignments:

Credibly Accused:	No	St. Margaret Mary Alacoque Parish, Shelton, CT, Deacon (1992)
Incardinated in		
Diocese of Bridgeport:	Yes	
Deceased:	Yes	
ClericalStatus:	Resigned and faculties removed in 2003; restored in 2004	
Number of Victims:	1	
Victim Age Range:	10	
Date(s) of Abuse:	1983-1991	

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	10	1983-1991	Fondling and oral sex.

VALENTINE, Robert

Assignments:

Credibly Accused:	No	St. Aloysius Parish, New Canaan, CT, Parochial Vicar (1993)
Incardinated in		St. Jerome Parish, Norwalk, CT, Pastor (1990-1993)
Diocese of Bridgeport:	No	St. Gabriel Parish, Stamford, CT, Pastor (1986-1990)
Deceased:	No	Sacred Heart Parish, Georgetown, CT (1982-1986)
ClericalStatus:	Absent without leave in 1999; faculties withdrawn in 2001	In Residence St. Francis of Assisi Parish, Weston, CT (1981-1982)
		Holy Rosary Parish, Bridgeport, CT (1975-1981)
		St. Joseph Parish, S. Norwalk, CT (1975)
Number of Victims:	1	St. Catherine of Siena Parish, Riverside, CT (1973-1975)
Victim Age Range:	17	Columbia University Teachers' College, Student Assistant (1970-1972)
Date(s) of Abuse:	1984	Albertus Magnus High School, Bardonia, NY, Religion Teacher (1969-1970)
		Tagaste Monastery, Residence (1971-1972)
		Church of Notre Dame, Manhattan (1970-1971)
		Tagaste Monastery, Suffern, NY (1969-1970)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	17	1984	Inappropriate touching of leg and hugging

WISSEL, Francis

Credibly Accused: No
Incardinated in
Diocese of Bridgeport: Yes
Deceased: Yes
ClericalStatus: Retired in 2014
Number of Victims: 1
Victim Age Range: 12
Date(s) of Abuse: 1979

Assignments:

St. Mary Parish, Greenwich, CT, Pastor (1997)
St. Mary Parish, Greenwich, CT, Administrator (1996-97)
St. Peter Parish, Bridgeport, CT, Resident (1983-1996)
Blessed Sacrament Parish, Bridgeport, CT, In Residence (1981-83)
St. Anthony Parish, Bridgeport, CT, Parochial Vicar (1977-1981)
St. Mary Parish, Bridgeport, CT, Deacon (1977)

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	12	1979	Tickling/squeezing of genitals outside of clothing
Male	13	1982	Masturbation over phone 100 times
Male	13	1985	Unspecified repeated sexual abuse at School

APPENDIX L

NOT ON DIOCESE CREDIBLY ACCUSED LIST
DUE TO INSUFFICIENT EVIDENCE OR
INFORMATION

**Includes Allegations that are pending before the Review Board.
Priest names and assignment history have been redacted.**

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	12	1970	Unspecified sexual abuse

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	15	1969	Oral sex performed on boy in motel (Referred to Diocese of Chicago. State's Attorney rejected claim.)

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	Unknown	1958	Sexual abuse/rape one time

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	12	1971	Touching of breasts and pelvis area one time over clothing

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	13	1983	Ticking and fondling over clothes

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	13	1980	Fondling and kissing multiple times

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	5	1957	Unspecified sexual abuse

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	10	1979	Sexual molestation

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	9	1984	Mutliple incidents of oral sex and fondling

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Unknown	Unknown	1990	Attempted unspecified sexual abuse at movie theatre

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	17	1964	Attempts at school by priest who pinned him against the wall and attempted to place hands into victim's pants

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	15	1971-1972	Molestation and rape on two occasions

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	15	1956	Unspecified sexual abuse

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	17	1962	Unspecified sexual abuse

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	Unknown	Unknown	Unspecified sexual abuse
Male	Unknown	Unknown	Unspecified sexual abuse
Male	Unknown	Unknown	Unspecified sexual abuse
Male	15	1976-1979	Sexual assault and fondling for three years
Female	Unknown	1992	Hugging and kissing two times

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Female	14	1983-1984	Touching of breast at church

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Unknown	Unknown	1975	Inappropriate sexual behavior with minors.

REDACTED

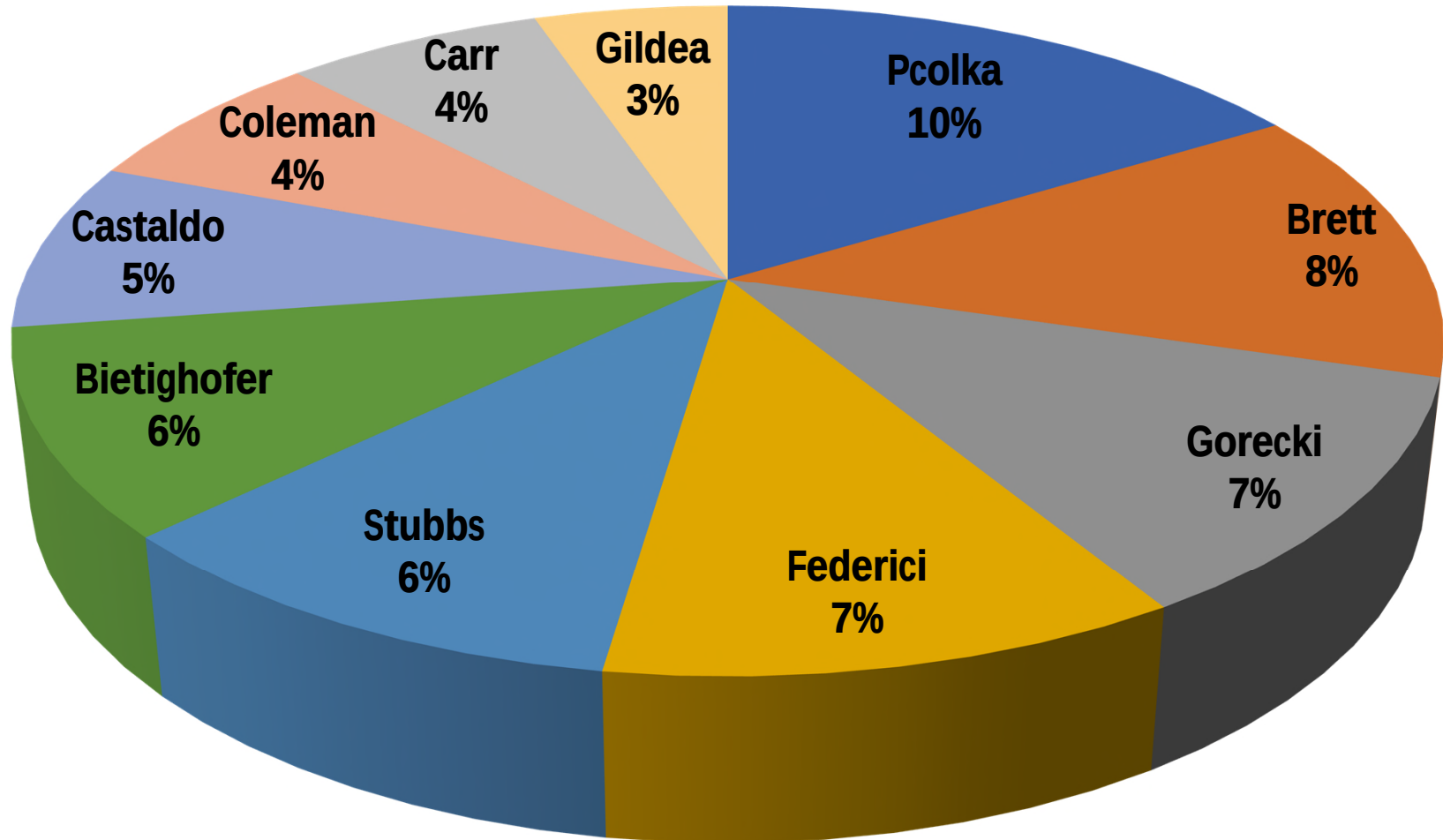
Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Unknown	Unknown	1989	Unspecified sexual abuse
Unknown	Unknown	1990	Alleged obscene language and flirting

REDACTED

Gender:	Age:	Dates of Alleged Abuse:	Description of Alleged Abuse:
Male	10	1961-1965	Touching and fondling of penis multiple times
Male	11	1967-1968	Touching, fondling, anal sex.

APPENDIX M

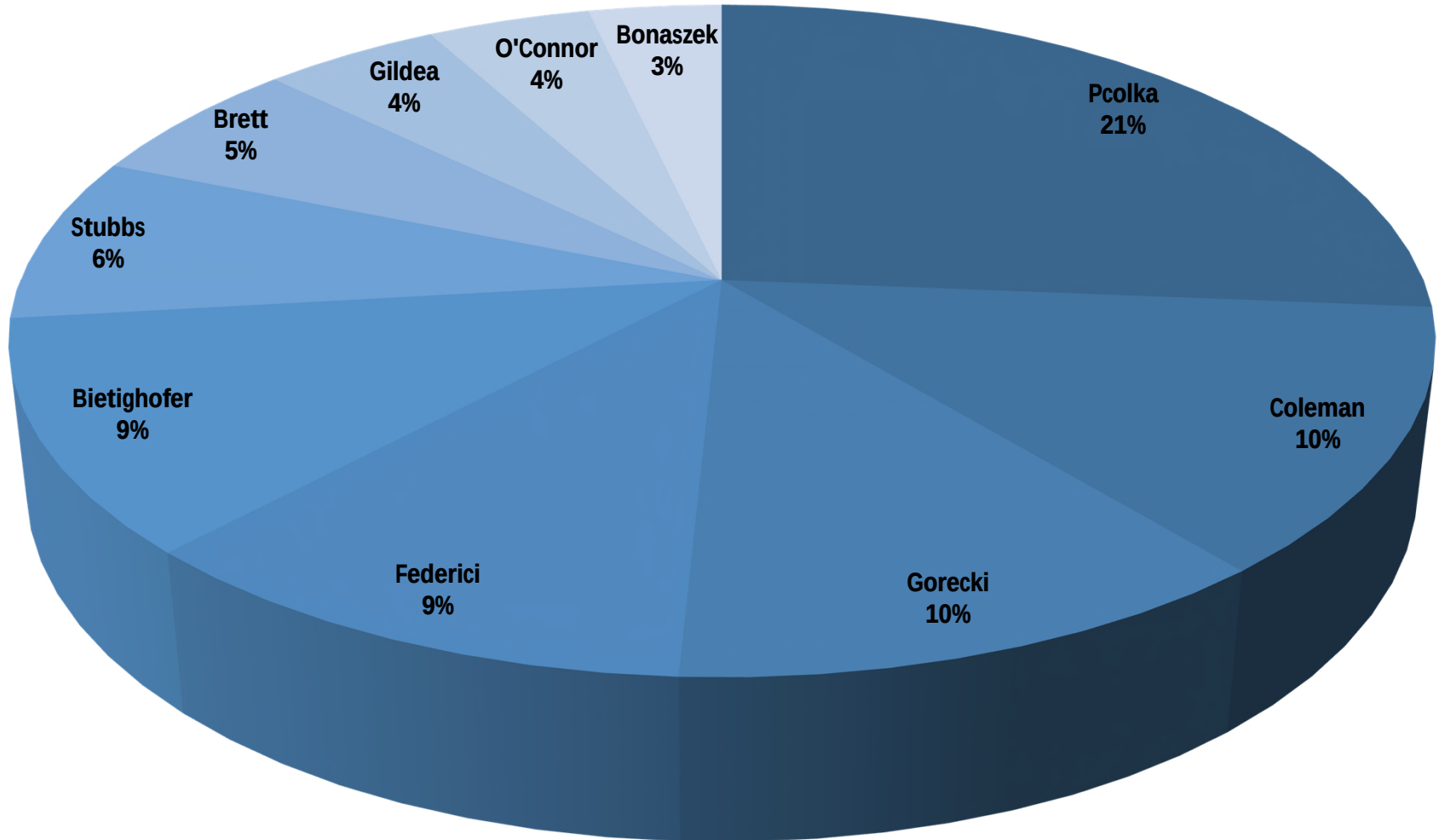
**61% (172) of (281) Victims
Attributed to Ten Clergy**



APPENDIX N

**81% OF ALL SETTLEMENTS (\$56 MILLION)
ATTRIBUTED TO TEN CLERGY (\$45 MILLION)**

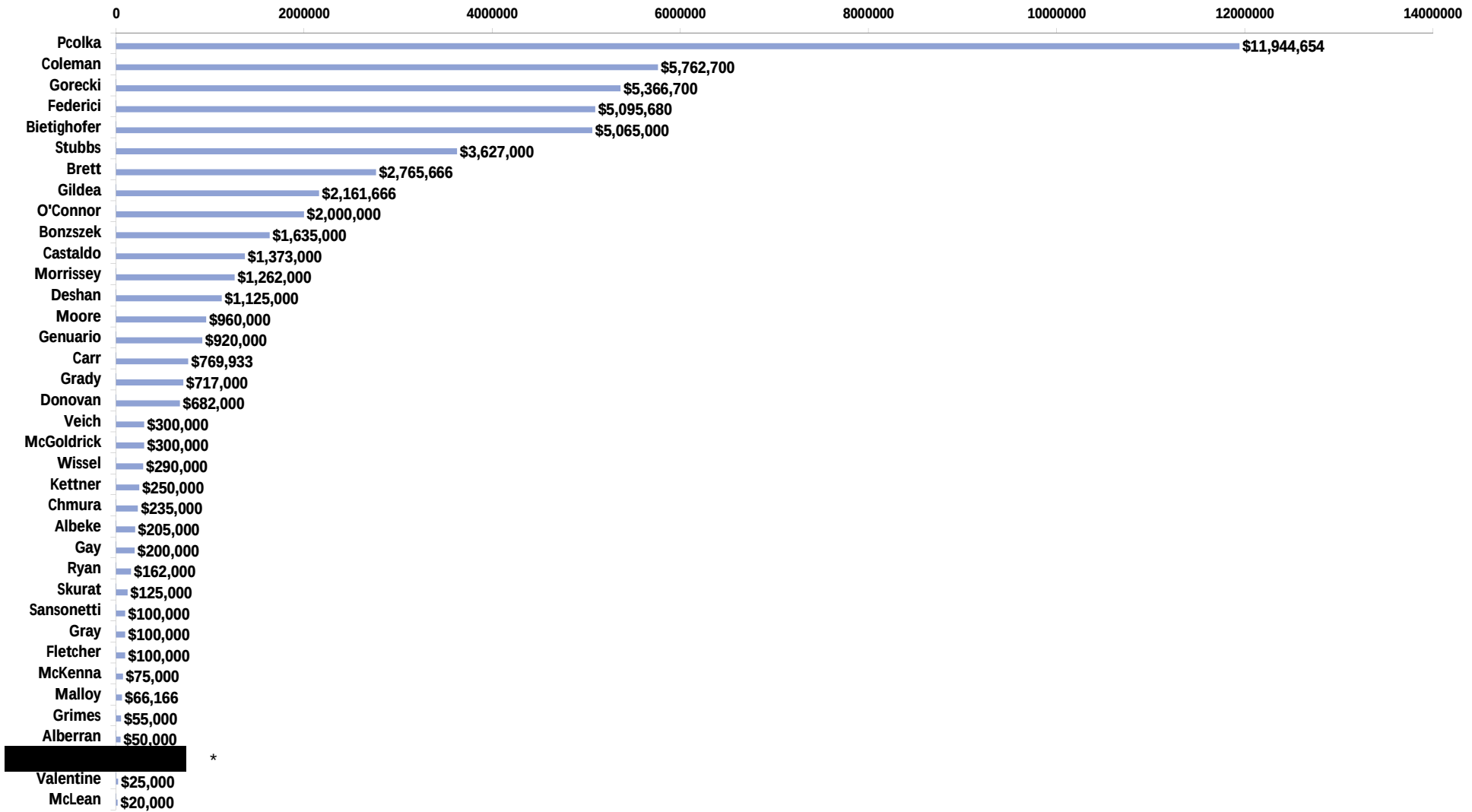
- Pcolka
- Coleman
- Gorecki
- Federici
- Bietighofer
- Stubbs
- Brett
- Gildea
- O'Connor
- Bonaszek



APPENDIX O

Settlement Amounts Attributable to Accused Clergy

Total \$55,936,165

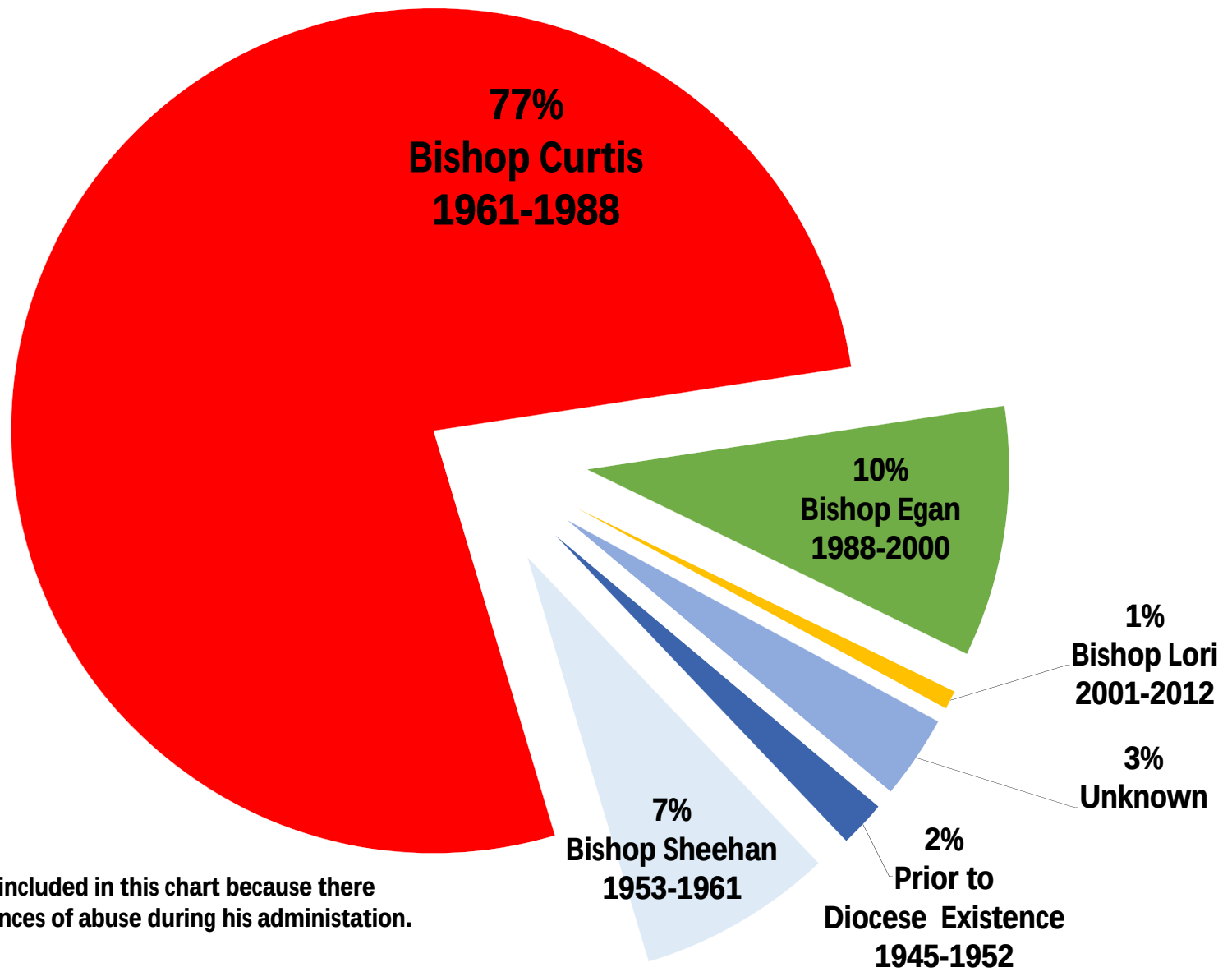


*Priest name and settlement amount redacted to protect the anonymity of victim.

APPENDIX P

Percentage of Total Victims (281) During Bishops' Administrations

- 1945-1952
- Bishop Sheehan
- Bishop Curtis
- Bishop Egan
- Bishop Lori
- Unknown



Bishop Caggiano not included in this chart because there are no known occurrences of abuse during his administration.

APPENDIX Q

SAFE ENVIRONMENTS

Establishment and Purpose

Safe Environments programs were established in Roman Catholic dioceses throughout the country following the United States Conference of Catholic Bishops' 2002 adoption of the *Charter for the Protection of Children and Young People*. The Diocese of Bridgeport established its program under Bishop Lori, in June, 2003.

In order to assist in our review and assessment of the diocese's Safe Environments program, Pullman & Comley, LLC retained Barbara Thorp, L.C.S.W., former long-time director of the Archdiocese of Boston's Office for Pastoral Support and Child Protection. Ms. Thorp reviewed office policy and procedures, the Safe Environments handbook and program files, and the diocesan website. In addition, she interviewed the program's Director and Victim Assistance Coordinator since 2003, Erin Neil, L.C.S.W., the diocese's chief legal counsel, Anne McCrory, and a number of survivors. Our recommendations, based on Ms. Thorp's input, are included in Part IX of this report.

During the last two decades, the diocese has implemented programs, policies, and practices whose adoption and implementation has significantly and meaningfully improved safety, training, and support. These advances coincide with the absence of any documented incidents of clergy abuse of minors from 2008 to the present. Substantial diocesan resources are currently devoted to efforts to protect children and youth. According to diocese records, in the year ending in December 2004, the diocese spent approximately \$256,735 for child protection efforts. In the twelve months ending in June 2018, the diocese spent \$327,807.

The policies and procedures developed to safeguard the children and youth of the diocese are found in the diocese's Safe Environments handbook. A copy of the 2015 handbook is

available online on the diocesan website (<https://www.bridgeportdiocese.org/safe-environments/safe-environments-handbook/>).

The office has extensive responsibilities. According to Bishop Caggiano's Financial Accountability Report, "Since its inception 16 years ago, 95,000 adults have been trained and 35,000 students have participated in Safe Environments awareness programs throughout the Diocese." In addition to its 80 parishes, the diocese today sponsors 23 regional elementary schools, 1 school for special needs, and 5 diocesan high schools. These schools, along with three high schools run by religious communities, educate nearly 10,000 youth. More than 36,000 children participate in the religious education programs in the 82 parishes. The clergy includes 240 priests and 103 deacons. All 20,000 people who work for the Church in Fairfield County—clergy and lay, employee and volunteer—are required to read and sign the Diocesan Sexual Misconduct Policy.

The Safe Environments initiative has four main components:

- Criminal background checks
- The Diocesan sexual misconduct policy
- Awareness training sessions
- Receipt and processing of reports of misconduct and compliance with mandatory reporting requirements.

In addition to its obligations related to safety, training, and prevention, the office also has responsibility for verifying the diocese's compliance with USCCB *Charter* requirements and participation in the USCCB's audit process.

The scope of the office's work is extensive, touching all members of the diocesan community, including clergy, staff, administrators, educators, vendors, and parents and children.

The Safe Environments Handbook

The Safe Environments Handbook (2015) incorporates all diocesan policies and procedures pertinent to sexual abuse of minors; the diocesan code of conduct for clergy, lay employees, contractors, volunteers, and others; the policy on sexual conduct; and the policy on background checks. Appendices cover:

- A. Connecticut Department of Children and Families (DCF) Mandatory Reporting Laws
- B. Reporting Suspected Abuse in the Diocese of Bridgeport
- C. Guidelines for Trips, Events and Electronic Communication with Minors & Permission Form for Direct Electronic Communication with Minors
- D. Summary of Safe Environments Requirements & Schedule of Implementation
- E. Parish Safe Environments Self-Audit & Letter (Pastor/Administrator)
- F. School Safe Environments Self-Audit & Letter (Principal)
- G. Code of Conduct for Clergy and Men in Formation

Background Checks

One of the principal responsibilities of the office is to conduct background checks on those who may have contact with minors. Such checks are required for all clergy, men in formation, religious sisters and brothers, employees, volunteers, independent contractors, tenants, and vendors within the Diocese of Bridgeport. Depending on the position involved, a background check may include fingerprinting and a criminal records check, validation of Social Security number, verification of educational and professional degree(s), verification of previous employment, reference checks, mental health evaluations, illegal substance screening, and a credit history check. In 2019 the diocese is conducting sixty international background checks on foreign clergy who will be working or visiting in the Diocese of Bridgeport.

Mandatory Reporting

According to the Safe Environments Handbook, any person who has actual knowledge of, or has reasonable cause to suspect, misconduct against a minor by any personnel of the

diocese must report that information immediately to the Director of Safe Environments and to the reporter's immediate supervisor.

Mandated reporters under state law, such as a priest or school teacher, must also directly report any incident of sexual abuse of a minor to the State of Connecticut's Child Abuse and Neglect Hotline.

Our review indicates that mandated reporting is "baked in" at every level of the Diocese of Bridgeport's Safe Environments program and is reinforced on a regular basis, in some cases with greater frequency than recommended by the Connecticut Department of Children and Families. Mandated reporting is included as part of every VIRTUS training session. Regardless of the age of the victim at the time of an allegation, Diocese policy is to comply with state requirements for mandated reporting.

Awareness Training Sessions

Everyone who works or volunteers for the diocese or any of its parishes or programs must attend an awareness training session conducted by one of the diocese-trained facilitators. On average 5,500 adults are trained annually in 200-300 training sessions. The facilitators have received their training through VIRTUS. VIRTUS describes itself as "the brand name that identifies best practices programs designed to help prevent wrongdoing and promote 'rightdoing' within religious organizations." The National Catholic Risk Retention Group, Inc. is identified as the creator of its programs.

Audits

The diocese is required to submit to an annual audit of its implementation of the *Charter for the Protection of Children and Young People*. An external auditor, Stonebridge Business Partners, produces the findings for the annual report produced for the USCCB.

The June 2019 report on implementation of the *Charter for the Protection of Children and Young People*, prepared by the Secretariat of Child and Youth Protection for the National Review Board and the USCCB, acknowledges that the *Charter* and audit are limited in their scope and impact, pointing out “that those who failed to act upon reports of abuse, are not addressed by the *Charter*.”

The Diocese Sexual Misconduct Review Board

In 2002 Bishop Lori constituted the first Sexual Misconduct Review Board. He described the Board as “looking over my shoulder” to assist him with his commitment to imposing swift, decisive, and fair action upon allegations of sexual misconduct. Following adoption of the Safe Environments Program, the board has worked diligently under Bishops Lori and Caggiano to assist the bishops in determining whether clergy/sexual abuse allegations are credible.

Actions of the Bishops and Board beginning 2002

In 2002, the year in which Bishop Lori initiated the review of priests’ personnel files, 11 priests were removed from ministry or had their faculties removed due to credible allegations of sexual abuse of youth. Between 2003 and the present, 6 additional priests have been removed from the ministry or had their faculties removed. Of the 17 identified, nine have been laicized. Previously 7 priests had been removed from ministry, 2 of whom were laicized, for sexual misconduct involving youth. The diocese’s March 22, 2109 “credibly accused” list on its website identifies 41 credibly accused clergy or former clergy. Fifteen priests have been added to this list during Bishop Caggiano’s tenure.

APPENDIX R

DANAHER, TEDFORD, LAGNESE & NEAL, P.C.

ATTORNEYS AT LAW

CAPITOL PLACE
21 OAK STREET
HARTFORD, CONNECTICUT 06106
(203) 247-3666

TELECOPIER
(203) 547-1321

ROBERT C. DANAHER
OF COUNSEL
EXT. 733

August 4, 1993

PERSONAL & CONFIDENTIAL

Mr. Thomas F. Keefe
Property-Casualty Claim Department
The Travelers
270 Constitution Plaza
Hartford, CT 06103

Re: File No. 062LRDWH7385
[Redacted] vs. Bridgeport Roman Catholic
Diocesan Corp.

Dear Tom:

I expressed a general chronology of the background of Father Brett in my letter to you of July 20. I wish to make some changes in that history, and thus I ask that you ignore the prior outline and rely on what I express in this letter. I reviewed the material once again, noted some errors, and also decided to make a few additions in order that the chronology would be more complete. For example, [Redacted] was age 19 (not age 14). See the entry of 12/2/64.

I previously was looking at Father Brett's background because of the [Redacted] claim. The Martinelli suit prompted me to look more closely at his earlier history and at some of the other details as expressed.

The Revised Chronology is as follows:

Date of Birth	03/31/37
Attended Assumption Grammar School, Ansonia	Completed 1950
Attended Ansonia High School	1950-1954

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Resided at 255 North State Street, Ansonia	1954
Attended St. Thomas Seminary Bloomfield	9/54 to 6/1/56
St. Mary's Seminary, Baltimore	1956 to 1957
Employment in Baltimore	Summer of 1957
St. Mary's Seminary	1957 to 1958
Living in Rectory of St. Gregory's Church, Baltimore	Summer of 1958
Employment (Census) at Hochschild - Koher's Service Building and residence at St. Gregory's Church, Baltimore	Summer of 1959
St. Mary's Seminary, Baltimore First Clerical Tonsure	1958 to 1959
Attended St. Mary's Seminary School of Theology, Baltimore	1959 to 1960 1960 to 1961 1961 to 1962
Patient for more than one month in St. Agnes Hospital, Baltimore. His doctor was Dr. R. K. Thompson.	04/08/60
Suffering from severe migraine headaches	05/31/60
He requested permission to go to Europe. Bishop Curtis denied permission on the ground that he could not afford a trip to Europe in view of his inability to meet his financial commitments for the seminary.	Summer of 1960

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St. Mary's Seminary	1959 - 1960
St. Mary's Seminary	1960 - 1961
Petition for promotion to Major Orders	May 1961
St. Mary's Seminary Order for Diaconate	12/23/61
Ordained Bridgeport Bishop Curtis	05/26/62
Assistant to Rev. Joseph Heffernan, Pastor, St. Cecilia's Parish Springdale, Stamford	06/09/62
Appointed by Bishop Curtis as member of Diocesan Commission for Sacred Liturgy, Music and Art	08/07/63
Father Brett was discharged from St. Joseph's Hospital Stamford after admission of one month.	01/07/64
Doctor prescribed additional rest for at least a month living with aunt Mrs. Gordon Childs	
Redacted	
Recovering from hepatitis	02/07/64
Memo from Monsignor Genuario telephone call - leaving the hospital - going to California to rest	04/09/64

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Brett letter to Bishop Curtis indicates he had returned to St. Cecilia's and was there for only 2 weeks before going back to hospital - he went to California "living in the guest house of a prominent Catholic family" - "thanks to the generosity of Mr. and Mrs. [Redacted]"

Spring '64

Bishop Curtis letter to Brett, addressed to him c/o "the [Redacted]"

04/20/64

"Be assured that you are perfectly free to stay in California as long as the condition of your health requires it."

Letter from the Liturgical Conference to Bishop Curtis asking if a "temporary leave of absence" could be given to Brett to work in D.C.

04/23/64

It appears that permission was not given, as Bishop Curtis wrote to Brett at St. Cecilia's Rectory. However, it is also apparent that he did prepare a Manual; it is possible the work was done in Stamford and submitted to the Conference.

05/26/64

Letter from Brett - he apparently is at St. Cecilia

Feast of St. Laurence, 8/10/64

Assigned to Sacred Heart University, Bridgeport, serving as Chaplain (Spiritual Director)

09/08/64

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During this period, he resided
at Rectory of Most Precious
Blood Parish, Trumbull.

(Note: Reverend Raymond Stephenson
was Pastor of this Parish from
9/6/62 until 7/16/70. Father
Stephenson died 3/10/90.)

Report of problem involving 12/02/64
[Redacted] (age 19),
student at Sacred Heart
University - the incident
occurred on 11/18/64 -
Meeting held at office of
Vicar General on this date.
See Memorandum of 12/02/64
which furnishes details. It
states that Brett discovered
"his problem" in Stamford,
and that was the reason he saw a
Stamford Psychiatrist.

Msgr. McGough confronted 12/01/64
Brett - he admitted details -
Brett had been going to
psychiatrist since June.

We neither know the name of the
psychiatrist nor who was paying
for the treatment. We likewise
have no information concerning
the extent of treatment. We
have no information that the
Diocese was aware of the fact that
Father Brett had been receiving
psychiatric treatment. Our first
information concerning the treatment
apparently received from Father Brett
at the meeting of 12/01/64.

His pastor, Father Raymond Stephenson
in Trumbull was told of the [Redacted]
Problem. Father Stephenson apparently

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knew of another incident which had occurred in Stamford. Indication is that the earlier incident occurred in June 1964. We neither know the name of that victim nor the details. There is no reference in the records that Father Stephenson told anyone of that incident at the time of its occurrence. See Bishop's letter of 4/27/66 to Apostolic Delegate which refers to an incident involving [Redacted] which apparently was brought to the attention of Father Stephenson in October (?) 1964 and which occurred about October (?) 1963.

Taken to Jesuit Retreat House in Ridgefield by Msgr. McGough and then was going to Auriesville (Sacred Heart Retreat House) for a Retreat. "A recurrence of hepatitis was to be feigned should anyone ask." He was at Auriesville for eight days.

Brett (per Vicar General) 12/07/64
". . . due to impaired health, is now on leave of absence. It is possible that he will be off duty for a considerable period of time."

Letter from Brett - he is at 01/07/65
Via Coeli Monastery, Servants of the Holy Paraclete, Jemez Springs, New Mexico. We do not know who arranged for his treatment at Via Coeli. (Bishop Curtis' letter of 4/27/66 to the Apostolic Delegate does say, "...in early December I assigned him to the Via Coeli institution...")

At Via Coeli - 12/14/64 - May 1965

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Personal letter from Brett to Bishop Curtis. "The psychiatrist is wonderful" "I doubt, or rather I am sure, that no such incident as brought me here will ever happen again, and the doctor is convinced that the problem is over, for all intents and purposes."

03/01/65

(his letter is rationalization for his conduct)

he requests "return to your diocese"

Bills of Nazareth Hospital, Albuquerque, New Mexico (apparently paid by Diocese)

04/65 & 05/65

Sent to Nazareth Hospital "tension headaches" given a "new psychiatrist" [letter to Bishop Curtis]

03/07/65

Letter from Dr. Jacobson of Nazareth Hospital to Bishop Curtis - Brett "should not be returned to" exposure to younger people

04/26/65

Brett letter to Bishop Curtis refers to a recent visit by Bishop and fact that he may leave Nazareth Hospital within days. "I shall only have to wait for the check which you so kindly offered, and then I shall visit with my family. [Redacted] and his family already expect me at their home in California."

04/29/65

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Brett writes Bishop and
gives him his address at
Redacted.

05/28/65

Diocesan records do not
indicate just where Father
Brett was residing during the
period from June 1965 to
February 1966.

Dr. Jacobson's letter to Bishop
Curtis telling him that
Brett needs "continued
professional assistance . . .
plus an opportunity to
pursue his vocation in a
constructive . . . direction
. . ."

06/30/65

He refers to foregoing as
"essential ingredients for his
recovery"

Bishop letter to Bill (?)
it indicates Brett is back
in Connecticut and "on leave
from the Diocese." Letter
indicates that Bishop does
not know just what Brett is
doing

09/26/65

Archbishop James Davis of
Santa Fe wrote Bishop Curtis
and asked for a confidential
report on Brett, noting that
he needs priests to serve in
"more than one parish in
Albuquerque"

01/24/66

[The file does not contain
a response]

Chancellor of Sacramento
Diocese wrote for info re

02/11/66

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Brett - "He has been back recently as a house-guest of a family in that parish." (Grass Valley) "The pastor of Grass Valley has reason to believe that there is something strange about that man. . ."

Father Toomey (Chancellor of Bridgeport) responded to Sacramento. He told him of a homosexual matter while he was chaplain at SHV and that he received psychiatric care at Via Coeli. "After a while he was permitted by Bishop Curtis to leave there provided that the treatment continued. He is still under psychiatric care."

02/16/66

Brett letter to Father Toomey written from St. Charles Borromeo Church in Albuquerque (it refers to a "recent letter" from Father Toomey which we do not have.) Brett refers to his "acceptance by the Archbishop of Santa Fe to New Mexico." "I returned here from California towards the end of February, and have been assigned to St. Charles' parish by Archbishop Davis."

03/13/66

"I am grateful to you for forwarding the check, which I do need . . . but henceforth will be taken care of by the Archdiocese of Santa Fe."

Bishop to Apostolic

04/27/66

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Delegate re [Redacted]
[Redacted] (age 17) refers to
an incident involving a
homosexual "solicitation"
which occurred in 1963. [Redacted]
brought it to attention
of his pastor around
October 1964 (apparently at
St. Cecilia's). The pastor
told the boy to keep it quiet.
The pastor did not pass it
along. The Sacred Heart
incident came to light. In
early December "I assigned
him to the Via Coeli
institution . . . "After a
period of psychiatric treat-
ment and upon the advice of
the attending doctor, I
permitted him to leave the
hospital in the expectation
that he would be able to
serve as a priest somewhere
on the West Coast . . ."

(Letter attempts to defend
Bishop's handling of situation
- it appears that Bishop did
not have a plan of dealing with
it and was ignoring the
situation, hoping it would just
go away on the theory of out of
sight, out of mind. It is evident
his background was being kept
confidential and people were not
warned.) (This is my
interpretation.)
Note that this letter contains a
sentence, "...while I was still
considering whether it would be possible
to assign Father Brett to our diocese
again in view of the fact that the
original incident caused no publicity,
the matter of [Redacted] was

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brought to my attention..."

Apostolic Delegate disagrees
with Bishop's handling as to
[Redacted] family. 04/28/66

Brett wrote to Toomey inquiring
about insurance coverage - he
is working as chaplain in a
hospital and as curate at
St. Charles Borromeo
Albuquerque 06/04/66

Memo indicating a telephone
call from Archbishop Davis
to Bishop Curtis telling of
incident with an unnamed
adult. 07/66

There is additional material in the folder, but the
foregoing outline traces the early history which is significant
to us.

Sincerely yours,

Robert C. Danaher
D.W.

Robert C. Danaher

cc: Mr. Ted McGrath, The Travelers
✓ Rev. Msgr. Laurence R. Bronkiewicz
Joseph T. Sweeney, Esq.
John W. Delehant, Esq.

APPENDIX S

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