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KEITH - FYI -
WE ASKED MANSELL ABOUT THIS TODAY
AS HE LEFT - IT WAS IN DALLAS
MORNING NEWS

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3

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Catholic bishops and sex abuse

Roughly two-thirds of top U.S. Catholic leaders have protected priests accused of sexual abuse in a systematic practice that spans decades and continues today, a three-month *Dallas Morning News* review shows. The study - the first of its kind - looked at the records of the top leaders of the nation's 178 mainstream Roman Catholic dioceses, including acting administrators in cases where the top job is vacant.

Excluded from the study were auxiliary bishops who, in larger dioceses, serve in subordinate roles but still can vote on many matters before the U.S. Conference of Catholic Bishops, the 17 bishops who lead eparchies, which are diocese-like entities that worship according to the Eastern rite.

In checking whether a bishop had protected priests or other church representatives accused of sexual abuse, reporters **Brooks Egerton** and **Reese Dunklin** relied on published reports, court records, interviews and church records obtained in civil litigation. Most protected priests were accused of sexually abusing minors - primarily adolescent boys, but also younger ones, and a sizable number of girls of various ages. The newspaper's study also covered behavior that indicated a sexual attraction to minors, such as viewing child pornography or, in one case, trading sexually charged e-mails with someone a priest believed was a minor.

Diocese location	Bishop's name	Allegation
Buffalo, N.Y.	BISHOP HENRY MANSELL	In 1986, as a high-ranking personnel administrator for the Archdiocese of New York, he encouraged a colleague who had been treated for pedophilia and barred from working with children to seek a promotion. "The future is bright with promise," he wrote to the Rev. Edward Pipala, who got to lead his own parish two years later. Mr. Pipala has since served seven years in prison for molestation and no longer works as a priest. In Buffalo, Bishop Mansell has refused to identify accused priests to police. State law doesn't require him to do so, and the bishop said that divulging

Select a bishop

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names could chill efforts to
uncover wrongdoing by clergy.



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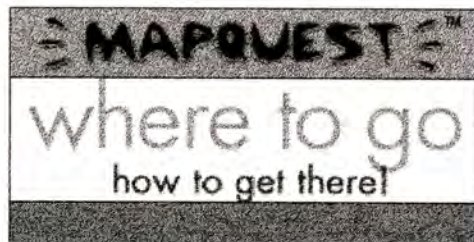
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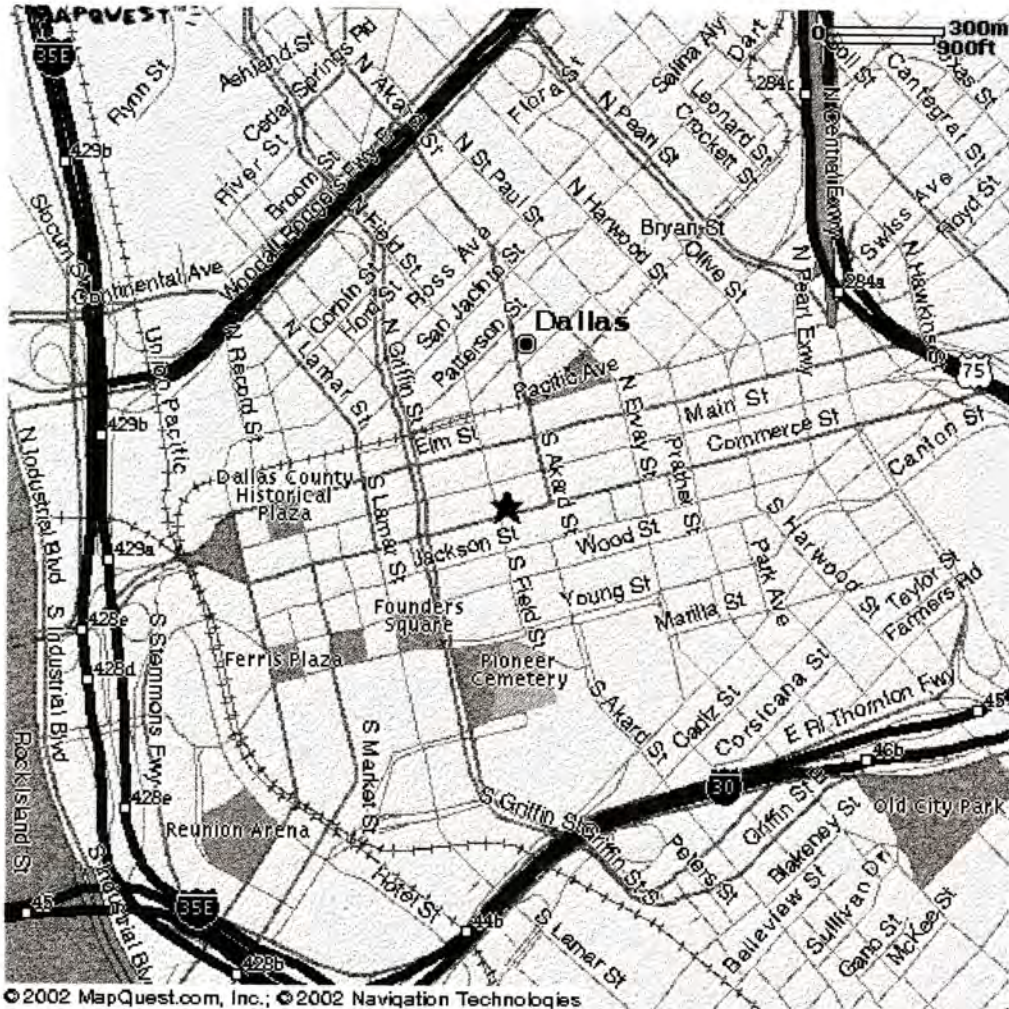


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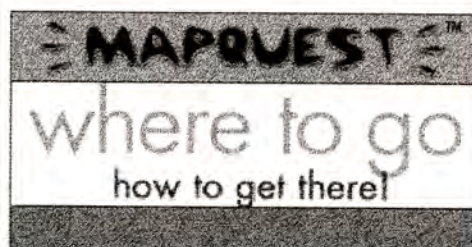
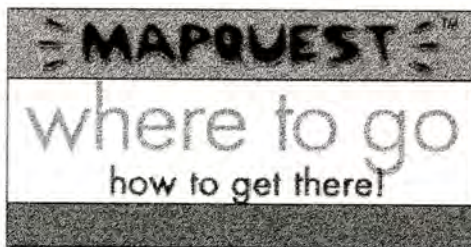
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A do-it-all bishop, but a guarded one

By CHARITY VOGEL

News Staff Reporter

Henry J. Mansell is a soft-spoken man. He doesn't raise his voice to make a point. He never shouts.

But when he talks, important people in Western New York sit up and listen.

Mansell, at 64, is about to mark seven years as the Catholic bishop of Buffalo — a heavily ethnic city where the leader of the Catholic population is an influential person by any measure.

Yet Mansell has become an unusually powerful figure in his own right.

Over the past seven years, he has solidified his position as the tradition-oriented head of the region's 713,000 Catholic faithful — and as leader of some of the area's most successful enterprises, ranging from health care to education.

Now, as a growing pedophilia scandal rocks the U.S. Catholic Church, Mansell is sitting more firmly than ever in a position of power.

Among his spheres of influence, the bishop:

- Created and controls a massive health care system, the Catholic Health System, that is the second-biggest in the region and one of the largest in the state — and, unlike many others, is doing well financially.

- Oversees an educational system of more than 26,000 students in 17 high schools and about 90 elementary schools across the region. A new middle school, St. Dominic Savio, is set to open in Niagara Falls in September.

- Has crafted for himself a low-key public persona that he abandons at times to speak forcefully on certain controversial moral issues — particularly life issues, from reproductive rights to the



ROBERT KIRKHAM/Buffalo News

Bishop Henry J. Mansell has become a powerful figure as leader of some of the area's most successful enterprises.

death penalty to a proposal to allow quickie marriages in Niagara Falls.

Mansell's position in the community, and his stances on these topics, have given him the ear of nearly every important figure in the region.

"I talk to him quite a bit, mostly about health care issues," said County Executive Joel A. Giambra. "I'd like to stay on

his good side."

"He has been an excellent bishop," said Rep. John LaFalce, who nevertheless acknowledged that he hasn't been able to cultivate the kind of close relationship with the more distant Mansell that he has with Bishop Matthew Clark in Rochester.

See Mansell Page A10

Mansell: A church shake-up could propel bishop to higher post

Continued from Page A1

But even as the national scandal shows the solidity of Mansell's position here, it has also revealed his greatest weakness: a remoteness and reserve that borders on aloofness.

Mansell has been out of public view almost entirely during the pedophilia crisis, though he has used the media to condemn sexual abuse by priests and to criticize potential state legislation that would toughen reporting requirements in abuse situations involving priests.

"(Victims) can always go to the police. It's not as if the church is preventing them from going to the police," Mansell said in an April interview on the Albany legislation.

It's an absence that many local Catholics said they are not comfortable with.

"You get the sense that you don't know the man himself," said Patrick Young, a retired University at Buffalo administrator who wants the bishop to begin a community-wide discussion of the crisis. "He should just listen, and talk, and trade ideas in a casual way. (Mansell) is a little distant."

How has Henry J. Mansell — a bookish Bronx kid who grew up to become best friends with the late Cardinal John J. O'Connor — honed his power in the Buffalo Niagara region?

In two ways: By creating some of the few thriving, successful enterprises in a struggling Rust Belt region — and by carefully orchestrating his role in the public eye.

All of this might not make him the most powerful person in Western New York today.

But if not, he's pretty close.

Power bases

If Mansell headed just one of the Buffalo Diocese's many operations — Catholic Charities — he would be in charge of a \$10 million-a-year fund that provides aid to more than 240,000 people in the region.

That's bigger than most local nonprofits and more than half the annual fund-raising total of the behemoth United Way.

But it's only the beginning of Mansell's influence and control in Western New York.

What else is there? Among the organizations:

- A Retirement Fund for Religious, which raises more than \$1 million a year and has become a model for the rest of the nation.

- A school system comprising 17 Catholic high schools and 92 parochial elementary schools, which serve 26,350 students, plus a la-

has shaped one of the few successful health care operations in the region.

"He brings the highest principles into play. It's not the factor, but it's definitely a contributing factor" to the system's success, said Dale St. Arnold, chief executive officer of the system.

St. Arnold said Mansell's influence equates to one-third ownership of Catholic Health, because oversight of the system was split three ways when it was formed in 1998. The other controlling members are Catholic Health East, a Philadelphia health care group, and Ascension Health, a group from St. Louis.

Mansell's one-third share means that he exerts more control over the local system than most bishops in other cities, St. Arnold said.

"Not only is he the official head of the church here, but he's in the official governance structure of the health care system. That's very unusual in the country," St. Arnold said.

For the most part, St. Arnold said, Mansell focuses on big-picture aspects of health care, such as the system's strategy and the approval of an annual budget. But the bishop also keeps a tight rein on the hospitals when it comes to the church's teachings on the morality of various medical practices, he said.

Nancy A. Naples, Erie County comptroller, said the bishop's attention to local health care is a sign of his concern for the community.

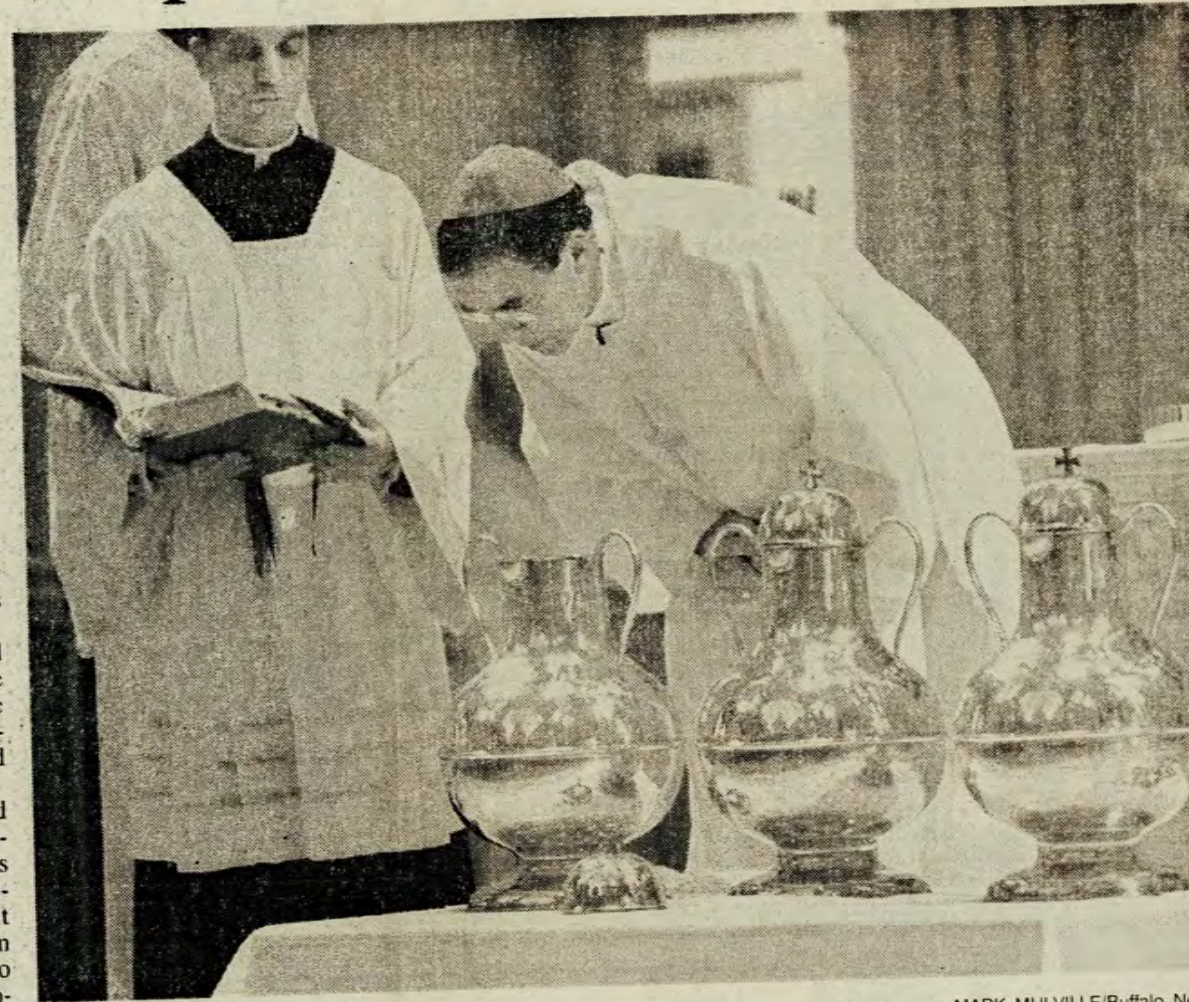
"Do you think the Catholic Health System happened by accident? I don't think so," said Naples, who has compared notes on business practices with Mansell. "I think he pays close attention to his diocese, and the health care system is a big part of that. He has showed leadership."

The up-and-comer

Mansell's quiet but intense leadership style has worked nearly flawlessly over the past seven years, ever since he stepped off a plane from New York City in June 1995 — right into swirling rumors that he was being groomed to become the next archbishop of New York.

Word was, Mansell would be plucked out of Buffalo before his bags were unpacked.

Seven years later, those rumors have subsided, cooled in large part by the fact that Mansell was not selected to replace O'Connor as archbishop in New York City when the cardinal died two years ago — although he did make the shortlist. Edward M. Egan, the bishop of Bridgeport, got that job.



MARK MULVILLE/Buffalo News

Bishop Henry J. Mansell's daily 7:30 a.m. Masses at St. Joseph's Cathedral are broadcast on local television.

And the main thing they control is information."

That explains why Mansell has been largely absent from the public eye during the pedophilia scandal, according to Kennedy.

Mansell also declined repeatedly to talk to a reporter for this story, saying he was "too busy" to fit an interview into his schedule.

As for Mansell's future, much remains unclear — in large part because of the ongoing crisis in the U.S. church.

The pedophilia scandal could end with no real changes in leadership, but there is also the chance that a sizable shake-up in the American hierarchy could take place, some experts said.

If that happens, they said, Mansell could rocket up the ladder to a higher position of authority almost overnight.

"If there's a significant shake-up in the American hierarchy, anything could happen," said Young, the UB administrator, who is a former Columban priest and father of three children.

A brilliant, formal man

lege and a member of the local Catholic reform group Call to Action. "In terms of moral leadership, there's been very little. I feel that the negatives (of Mansell's tenure) are stronger than the positives."

Sister Susan Bowles, head of the faith-based social activism group Voice-Buffalo, said Mansell could provide better leadership in Western New York by working with the people to create a vision for the future of the church in the Buffalo Niagara region.

"There is no plan," said Bowles. "Priests are sick, priests are retiring, priests are getting older — and there is no plan. We need to go back to the drawing board and say, 'Who is the church?' We are the church. Folks within the diocese wish (Mansell) would sit down with the whole diocese and make a plan. If this man would do that, he would rise up and be a star."

Some conservative Catholics said they, too, wish that Mansell would be more outspoken than he is — especially on controversial moral issues.

For Ken Diem, chairman of the state Right to Life Party, Mansell

has been a reliable supporter of pro-life issues — one of the best bishops in the state on the subject — but he still feels Mansell is hanging back.

There is much talk from Mansell, Diem said, but little action.

"He has the potential to be our strongest pro-life leader in the state, if he would only tap it," said Diem, who is based in Long Island. "Bishop Mansell could have a tremendous following among Catholics in New York State, if he would only take the next step. I think it's a lack of fortitude. Bishops are worried about their public image — not about speaking out."

Others said that Mansell, though he may not be pleasing liberals and conservatives in the local flock, is nevertheless reaching the common Catholic.

Part of that is orchestrated. When Mansell arrived in Buffalo, he vowed to visit all 279 parishes in the diocese — and promptly did so.

He also ordered special studio lighting installed in St. Joseph's Cathedral so that his daily Masses — which he offers at 7:30 a.m., traveling to the cathedral from his

residence on well-heeled Oakland Place in the city — could be broadcast every day on local television, said a former high-ranking church official who asked that his name not be used.

"He uses the media quite well," said the source.

A quick rise

Mansell polished his leadership techniques in New York City, which is where he rose to prominence as a top aide and close friend of the late Cardinal O'Connor.

After being ordained a priest in December 1962 in Rome, Mansell worked as a parish priest in Larchmont, a wealthy suburb in Westchester County.

Today, residents who live near SS. John and Paul Catholic Church recall Mansell as a kind, reserved young priest who was well-liked.

Donna M. Lamont, a parishioner, remembers going to visit Mansell when she was in her early 20s and had a problem she couldn't resolve. She was scared to talk about her dilemma, but Mansell was kind and helped her find a solution.

"I was 22, 23. He was a very private man, but when he would speak to you, you'd feel he was very focused on you," said Lamont. "It made a total impact, because I had no one to talk to. He acted like a human being, not to make me feel like the lowest of the low."

A rising talent, Mansell was quickly promoted into positions of authority at the archdiocesan offices in New York City.

He served as director of the Office of Parish Councils; as head of priest personnel; on the first Archdiocesan Board of Catholic Education; and was named vice chancellor of the archdiocese in 1985. Three years after that, he was named chancellor, a role that put him directly under O'Connor — who became his close friend.

The Rev. Robert Verrigni, who today is pastor of the Larchmont parish, worked under Mansell for six years on the archdiocese's personnel board. He said Mansell was an efficient, thoughtful leader who never committed any big mistakes — especially not mistakes involving the assignment of abusive priests.

Mansell's biggest flaw, Verrigni said, is also likely his greatest strength. He simply never forgets that he is a leader in the church. He never lets down his guard, and he never stops working.

"He was on overdrive," said Verrigni. "He'd go in (to the office) on Sundays, the poor soul."

e-mail: cvogel@buffnews.com

bor force of 2,514 teachers and staff.

When it comes to education, Mansell has set himself apart from his predecessors by taking a firm stance on keeping Catholic schools open. Though two elementary schools in the diocese are closing this summer, in Eden and Riverside, the diocese is opening a new middle school in Niagara Falls. Mansell has repeatedly said that keeping parochial schools open is one of his priorities.

• The region's second-biggest health care system, the Catholic Health System, which employs 8,000 staff members and 1,200 physicians. The system — which has annual operating revenues of \$435 million — includes five hospitals, 11 primary care centers, nine diagnostic and treatment centers, two surgery centers, 11 long-term care facilities, plus adult homes, home care agencies, counseling services, and social service and behavioral health programs.

In Catholic Health, the bishop

Mansell has consistently made a point of saying that he is happy where he is.

"I expect to be in Buffalo for a long time," Mansell said in 1996, when O'Connor reached the church's retirement age for bishops, 75. He has echoed that statement many times.

Critics said Mansell is a successful bishop — one who may rise to even greater heights — because he is a perfect model of what the Vatican expects from bishops, archbishops and cardinals. In other words: Men who fit the hierarchical model of power, discretion, and obedience to Rome above all else.

Warmth and fuzziness? Not a priority — nor even particularly encouraged.

"You must understand: Every bishop has signed on to this hierarchical model," said Eugene Kennedy, a nationally known scholar on the priesthood at Loyola University in Chicago. "The pre-eminent characteristic of hierarchs is that they try to control every situation.

When people encounter Mansell for the first time, they usually assume he'll shake their hands and forget all about them five minutes later.

They're wrong.

Mansell is known for his intellect, but even more so for his memory, which is prodigious — nearly photographic. Meet him once and he will remember you the next time, and very likely everything you discussed in your first conversation. He can digest a list of people's names and titles — dozens and dozens of them — and recite them all back, hours later, during a big event. It's a crowd-pleaser every time.

"You meet him six months later and he says, 'Hi, how you doing, Gene?' It's amazing, his ability to remember names," said Eugene Borgosz, grand knight of the Knights of Columbus Father Justin Council in Cheektowaga. "And it's not just me — it's everybody. That's some kind of a gift."

Besides his legendary memory, Mansell's listening ability is what people like best about him. Catholics all over Western New York can recount stories of how they approached the bishop with a problem or request — and of how he took the time to listen to them.

"I asked him to pray for a friend of mine who's been away from the church since 1945. He listened — he looked right at me," said Nancy A. Dzimian, an Orchard Park resident who approached Mansell last May after a Sunday Mass in St. Joseph's Cathedral in downtown Buffalo. "He asked me if he was a good person, this person who had lost faith. I could tell the bishop was really sincere in his concern."

But Mansell's intellect and listening skills are not to be confused with warmth and accessibility, many said.

One former priest recalled that Mansell, unlike many priests, will never appear at casual functions in other than official garb — no dressed-down slacks and polo shirt for this bishop.

Another priest, who currently oversees a large parish in the diocese, said Mansell is "always on the job," never relaxing or taking vacations.

Criticism on both sides

Mansell's formality and reserve may be part of the reason for his meteoric rise in the church hierarchy. But it's also the reason Mansell now faces criticism from local Catholics on both sides of the church aisle — liberal and conservative.

More liberal-minded Catholics said that Mansell largely ignores calls for reform in the church, refusing even to open discussions on the subject.

"He's a leader that fits in a rath-

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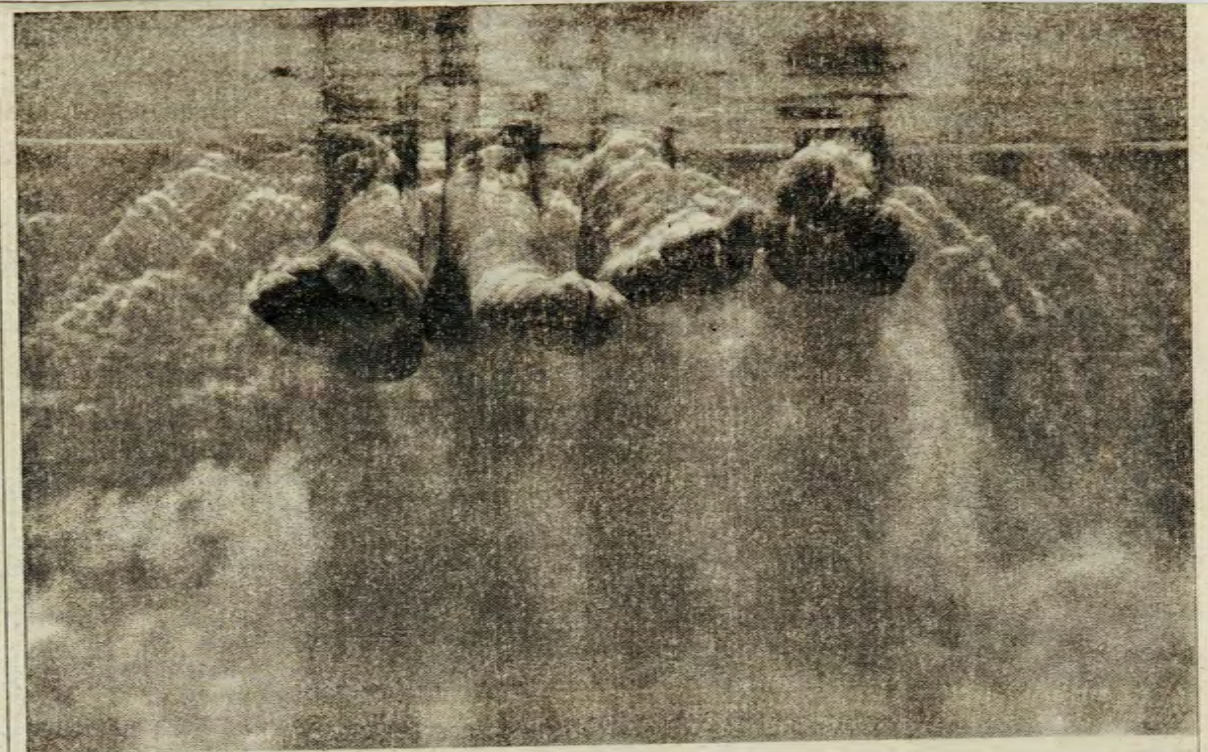
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Religion

to issues, players shops' summit



David Clohessy: Leader of victim's group will be in Dallas.

Q: How widespread is it?
A: Experts estimate that 1,500 Catholic priests among 140,000 over the past 40 years sexually abused children or young teens. A review by the Associated Press found that 300 civil lawsuits have been filed in 16 states since January; monetary cost to the church is estimated at up to \$1 billion so far.

Q: Who are the key players?
A: The president of the U.S. Conference of Catholic Bishops (USCCB), Wilton Gregory, bishop of Belleville, Ill., will be the leading voice inside the Fairmont Hotel, along with Harry Flynn, archbishop of St. Paul-Minneapolis, whose committee drew up a controversial first draft of the charter. Watch for two outspoken cardinals, Theodore McCarrick of Washington, D.C., and Francis George of Chicago,

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to be influential in the debate. Protesters will include leaders of the Survivors Network of those Abused by Priests (SNAP), David Clohessy and Barbara Blaine, both victims of abuse.

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Q: Have bishops addressed abuse before?
A: Yes. In 1984, when a Louisiana priest was convicted of molesting minors, U.S. bishops ordered a study on the extent of the problem. It cautioned that sexual abuse could be an intractable illness and that bishops should cooperate with civil authorities. But it was largely overlooked until another wave of allegations in the early 1990s. Then victims began drawing



Wilton Gregory: President of the United States Conference of Catholic Bishops will lead the meeting.

Q: Can't bishops enforce their own rules?
A: No, but they'd like to. The bishops' group can't tell an individual bishop what to do, discipline him or fire him. Only the pope can. However, the bishops see an avenue to make this new policy stick by making it a church law that applies just to the USA.

Q: What does the pope say?
The pope called top bishops, all 13 U.S. cardinals and Vatican officials to a summit in April, where he called sexual abuse of minors both a crime and a sin, and charged bishops to create a new, specific mandate for change. He also spoke of the power of Chris-

priest if there is even one credible report of abuse. But others looked to the pope's words on forgiveness and began questioning zero tolerance.

Q: What does all the jargon mean?
A: Pedophiles victimize prepubescent boys and girls; "ephebophiles" target young teens. Some cases involve sexual relations with 16- and 17-year-olds, who are too young to give legal consent. Few people focus on these distinctions, however. Many bishops and most lay people say they want all credible allegations reported to police and prosecutors, even in states not requiring it. Credible allegations would be determined either by police, by a priest admitting misconduct or by a review board made up of lay people, psychological and legal experts.

Q: Does the proposed charter call for this?
A: Mandatory reporting is in the draft charter, although canon law experts oppose it, saying it will turn bishops into police. Zero tolerance is not in the draft. It proposed defrocking any priest with more than one act of abuse on his record, or any one act from the date the policy is established. But a hotly contested set of strict conditions might allow a small number of others to remain in the priesthood.

If a priest has been successfully treated, "has not been diagnosed as a pedophile, has not committed more than one act of sexual abuse of a minor, and whose prognosis is that he is suitable for public ministry," he might remain a priest if he cooperates with continued treatment, faces no civil or criminal jeopardy, can be adequately supervised, monitored and evaluated, and accepts public disclosure. The community where he would serve has a say as well.

Priests who fit these criteria but are not considered "suitable for public ministry" would be allowed to celebrate Mass only in private, may not wear clerical dress, will not be listed anywhere as priests and must agree to restricted living arrangements.

Q: What about disciplining officials who covered up abuse, leaving children in danger?
A: No mention was made in Rome of firing bishops for their misjudgment; the pope refused to accept an offer to resign by embattled Boston Cardinal Bernard Law. Flynn says this is outside the mandate of the

All eyes on bishops

Some scholars air misgivings about the ability of the church to quickly regain members' trust after sex abuse revelations this year

By DAVE CONDREN
News Staff Reporter

The goal when America's Catholic bishops meet in Dallas beginning Thursday will be to enact a plan to end the recent priest sex abuse crisis.

But those watching from the sidelines have grave misgivings about the likelihood the prelates will find a universally acceptable solution to the national scandal.

"The big story is that the meeting is not about sex abuse. It is about (the bishops) and their chronic inability to act. They are the agenda," said Eugene C. Kennedy, a scholar on the priesthood at Loyola University in Chicago.

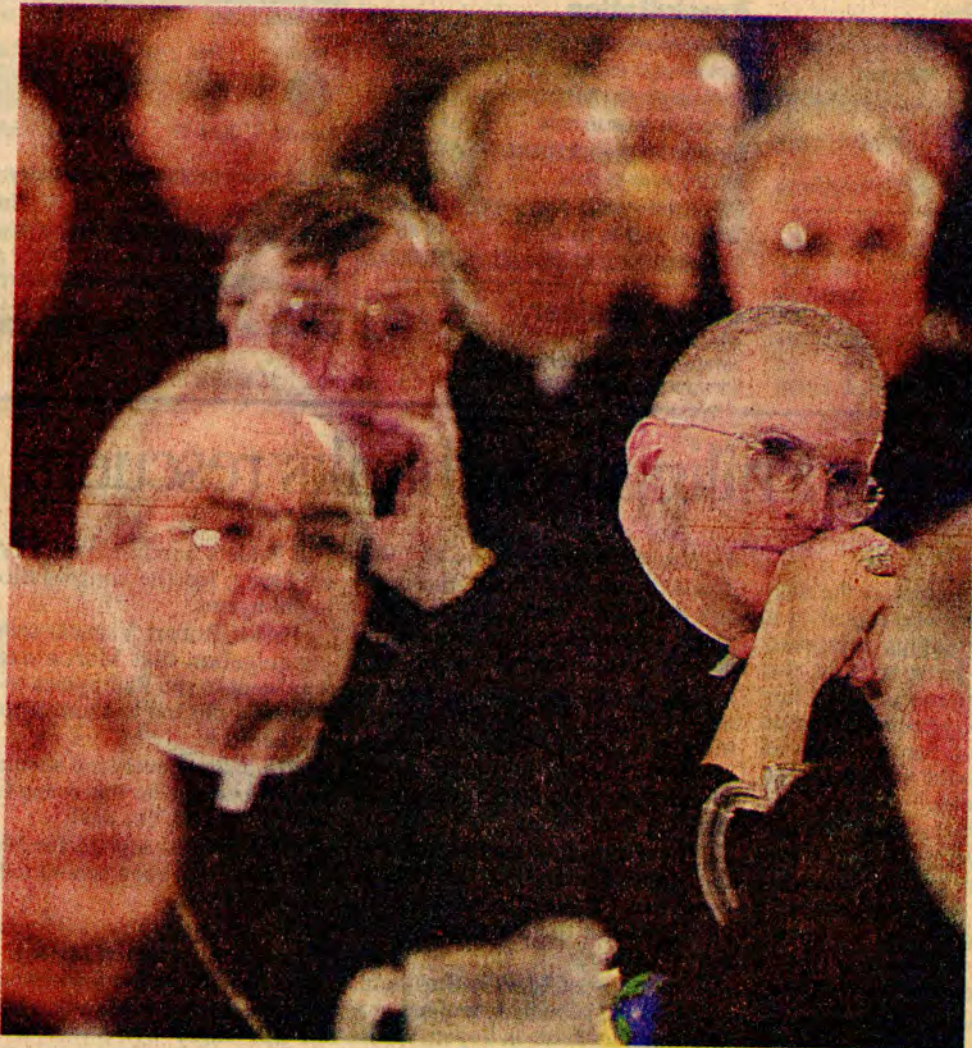
"In spite of their good-faith efforts, the bishops will not quickly regain the trust and confidence of their own people," added the Rev. Richard P. McBrien, a theology professor at the University of Notre Dame. "The damage that has already been done to their credibility is, like the abuse of the victims themselves, 'devastating and long-lasting.'"

Nearly 300 bishops, archbishops and cardinals who make up the United States Conference of Catholic Bishops will meet Thursday through Saturday to address the scandal that rocked the American church this year.

What they say about it and how they deal with it will be reported by as many as 500 members of the news media, about five times the number that usually cover the bishops' semi-annual gatherings.

The bishops will have before them a proposed document titled "Charter for the Protection of Children and Young People." In preparation since March, it was made public Tuesday and is subject to revision.

The charter was prepared by the bishops' Ad Hoc Committee on Sexual Abuse



Associated Press

America's Catholic bishops will discuss a proposed charter to deal with the sexual abuse scandal that has rocked the church this year when they meet this week in Dallas.

headed by Archbishop Harry J. Flynn of the St. Paul and Minneapolis Diocese.

He said it contains the "steps that are necessary to restore the calm and peace of the church in this grave matter."

However, Kennedy, a former Maryknoll priest, views the document differently.

"This is a classic example of passivity in action. It is backing away. They have lis-

tened to lawyers and insurers. They are concerned about protecting assets," he said.

"The words sound terrific. They always do. Bishops do not lack for eloquence," said David Clohessy, director of the Survivors Network of Those Abused by Priests.

The charter contains provisions for han-

See Bishops Page A6

Bishops: Plan includes exceptions for past cases

Continued from Page A1

ding priests who sexually abuse minors in the future as well as those who have abused minors in the past. It offers guidelines for pastoral care of victims of priestly abuse and provides blueprints for establishing diocesan review boards, with lay members in the majority. And it proposes the creation of a national Office for Child and Youth Protection with its own review board.

In addition, the charter says that dioceses will no longer impose gag orders on victims who agree to accept cash payments to settle abuse claims "except for grave and substantial reasons brought forward by the victim." It also requires that dioceses report accusations of sexual abuse to police, something rarely, if ever, done in the past.

Under the charter, any priest found guilty of a single act of sexual abuse of a minor would be defrocked or returned to a lay state. Priests determined to be pedophiles or previously found guilty of more than one incident of sexual abuse also would be laicized.

A less clear and more controversial policy would apply to priests credibly accused of committing an act of sexual abuse in the past, treated for that offense and returned to ministry. Their fate would be determined by a diocesan review board consisting of at least five members, including three lay people.

One of the church's staunchest defenders, William Donohue, president of the Catholic League, termed the charter "thoughtful, pointed and fair to all parties," but found the section about the diocesan review board to be "confusing."

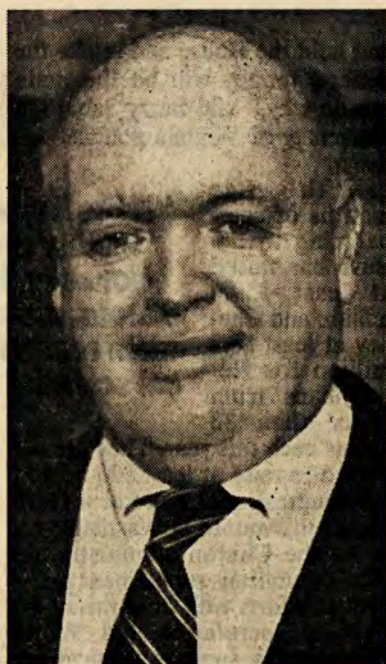
Donohue said he favored adopting the position of bishops who feel there should be "no exceptions for even one incident of sexual abuse."

"It is understandable that some bishops want to leave a window open for those priests who are not pedophiles yet have committed one act of sexual misconduct," said Donohue. "But in the interest of clarity, and in the interest of settling this issue once and for all, it makes no sense at this late date to allow any exceptions for past cases."

Without attempting to evaluate the effectiveness of the proposed lay-dominated review boards, Sister Christine Schenk, executive director of Future Church, a national Catholic church reform organization, endorsed lay involvement.

"Long-standing insulation of the hierarchy from lay perspectives and decision-making" contributed significantly to the development of the present scandal, she suggested.

"The bishops must accept re-



"The big story is that the meeting is not about sex abuse. It is about (the bishops) and their chronic inability to act. They are the agenda." Eugene C. Kennedy, a scholar on the priesthood

sponsibility for the consequences of a closed clerical culture of secrecy, which allowed such abuses to continue without the knowledge of either civil authorities or lay Catholics," Schenk said.

Defining sexual abuse

The Rev. Paul L. Golden, a canon lawyer and Vincentian priest who formerly served as president of Niagara University, predicted the bishops' debate will take them along twisting, turning and torturous paths.

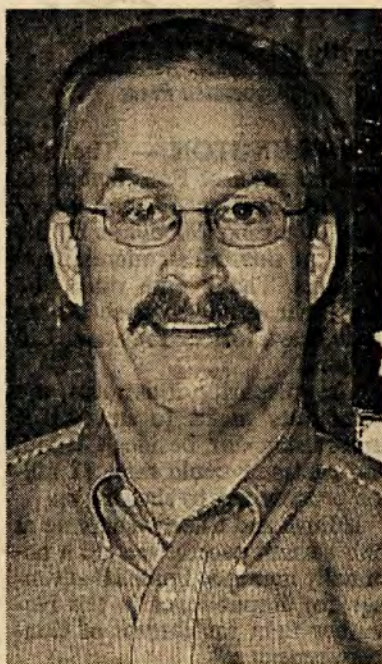
"They will have to define what sexual abuse is — whether it is verbal, whether it is touching, whether it is genital," he said.

Golden, who currently is director of Vincentian Canonical Services, a Denver-based group that provides consultation on church law, said there also is the issue of reporting sexual abuse to civil authorities.

Some bishops may ask, he suggested, that if victims are reluctant to report abuse to police, why should it be the bishop's job.

"What about turning over (priests' personnel) files to local civil authorities?" Golden asked.

"If the civil authorities are reaching into the administration of the church, there is a question of whether it is a violation of the separation of church and state," he said.



"For all of these years, my only contact from the church has been the attorneys representing them." Toby Gilman, who was paid by the Buffalo Diocese to settle a complaint

"Some of us canon lawyers have a problem with reaching back 25 years to turn over personnel files," Golden added.

Regardless of misgivings within the church, including among some of the bishops, Golden predicted the bishops will adopt a universal policy for dealing with sexual abuse in the American church.

"They are so beat up and shocked at what has happened that they will be forced to adopt a national policy," he said.



Colleen McMullin Ptak

Former Buffalo resident Colleen McMullin Ptak, who sued the Buffalo diocese and the Rev. Robert J. Biesinger in 1995 for abuse more than 20 years earlier, questioned how bishops can be sure "that an accused priest has abused only once."

Many victims of abuse fail to report abuse, even to their families, she said.

Ptak, who says she was paid \$125,000 by the diocese in 1996 to settle her lawsuit, also wonders how sincere the bishops are when they express, in the charter, their willingness "to meet with (victims), to listen to their concerns and to

share the profound sense of solidarity and concern."

Victims not contacted

Toby Gilman, another former Western New Yorker, was paid in 1994 by the Buffalo Diocese to settle a complaint against ex-priest James A. Spielman. He received \$150,000.

"Broadly worded apologies to nameless, faceless victims are meaningless to me," said Gilman, who now lives in Texas. "The bishop and the diocese, knowing specifically who many victims are, have yet to contact any of us."

"For all of these years, my only contact from the church has been the attorneys representing them," he added.

Gilman said he also is troubled by the "two-strikes-and-you're-out" policy for past abusers.

"The one victim of a non-serial abuser is likely to feel constantly 'reabused' to see the abuser still in action," he said. "And how can the church possibly ever confidently verify that there was only one incident and one victim?"

The one provision of the charter that Gilman enthusiastically endorsed is elimination of church-imposed gag orders on victims who accept settlements.

"Their use has significantly added to the problem. It has allowed them to hide, cover up and prevented this from coming to light much sooner," he said.

To Clohessy, director of the survivors network, the charter focuses too little attention on victims of abuse, dealing "almost exclusively with the bad apples who spoil the barrel — the priests themselves."

"There is very little in the way of enforcement, and there is very little about the men who oversee the barrel and the structure of the barrel," he said.

"What happens if the procedures are not followed," Clohessy asked. "Clearly, no bishop will lose his job and no good priest who suspects abuse but remains silent will be defrocked."

Bishops in tough spot

Although he was highly critical of the proposed charter, Kennedy, the Loyola professor, acknowledged that the bishops find themselves in "a tough spot."

They are "mostly good, gracious and timid men," he said, adding that "they did not get where they are by displaying initiative."

"Like the abused spouse who picks up the hatchet to end domestic strife, they are motivated more by wanting the noise to stop than by a wish to understand the underlying cause," Kennedy declared.

e-mail: dcondren@buffnews.com

June 10, 2002

**United States Conference of Catholic Bishops
Dallas meeting**

Bishop Henry J. Mansell will be in Dallas, Texas, Wednesday, June 12th through Saturday, June 15th, attending the meeting of the United States Conference of Catholic Bishops.

The sole item on the agenda will be the "Charter for the Protection of Children and Young People." The charter addresses the Church's commitment to deal appropriately and effectively with cases of sexual abuse of minors by clergy and other Church personnel.

All interview requests, including those made by credentialed media in Dallas, should be made through diocesan communications director Kevin Keenan. He can be reached at The Fairmont Hotel in Dallas (214/720-2020), via mobile telephone (716/480-1415), or by e-mail: Keenan61202@aol.com.

Due to the anticipated length of the meetings on Thursday and Friday, it will be extremely difficult to arrange interviews between Bishop Mansell and media remaining in Buffalo. In order to provide the Western New York print and broadcast media with the bishop's latest comments from Dallas, broadcast quality audio will be posted on the diocesan We site.

The site currently features Bishop Mansell talking about the upcoming meeting. He was interviewed by WLOF (1017.FM), Catholic radio in Buffalo. The audio page will be updated Thursday (June 13) and Friday (June 14) on the communications page of the Diocese of Buffalo Website.

To access the audio, go to <http://www.buffalodiocese.org/comm>. From that page, click on "Bishop Mansell's Comments from the United States Conference of Catholic Bishops." That link will take you to the audio page where you will be able to download five audio cuts.

For further information, please contact Kevin Keenan (847-8719)

www.nytimes.com

The New York Times
ON THE WEB

June 6, 2002

Some European Catholics Find Fault With U.S. Bishops' Proposal on Abuse Problem

By JOHN TAGLIABUE

ROME, June 5 — The Vatican had no formal reaction to the American bishops' proposals for dealing with sexual abuse by clergy members, saying the text presented on Tuesday was a working draft. But church officials here and in other European countries indicated today that at least some of the proposals were expected to be viewed critically here, including requirements that bishops inform law enforcement officials and that the pope be called upon to defrock priests who abuse minors.

The officials said the proposals would be carefully studied by the Vatican. National church leaders in Europe and elsewhere are reviewing procedures for dealing with sexual abuse by members of the clergy, and the American proposals could have an impact on the process, they said.

A papal spokesman, the Rev. Ciro Benedettini, declined to comment on the proposals, saying they represented a "preliminary draft."

But two key procedures have prompted discussion in the past in the Vatican and in other church bodies. They involve the requirement that the bishops turn over any new accusations to the civil authorities and another obligating the bishops to ask the pope to defrock any priest who abuses a minor in the future.

While other national churches, including those in Britain and France, have studied procedures for dealing with sexual abuse without the direct involvement of the Vatican, the American bishops have said they would present the final draft to the Vatican, and would make the procedures mandatory if approved.

Perhaps most controversial is the proposed requirement calling for the bishops to turn over new accusations to civil authorities. In recent weeks, several Vatican officials, including some from developing countries with tense relations between government and clergy, have said they would not approve such a plan.

Vatican officials have also voiced resistance to what they consider extreme measures, like defrocking. They cite the case, among others, of Cardinal Joseph Bernardin of Chicago, who was accused of sexually abusing a minor. His accuser later retracted the accusation.

Some officials cited traditions of Christian compassion, not only for the victim but also for the perpetrator. The Rev. Giovanni Marchesi, a professor of

<http://www.nytimes.com/2002/06/06/national/06VATI.html?pagewanted=print&position=bottc...> 6/6/02



dogmatic theology at the papal Gregorian University and an editor of the authoritative Jesuit journal *La Civiltà Cattolica*, suggested that defrocking shared the finality of execution.

"A priest, victim of an unjust condemnation," Father Marchesi said, "is condemned to death."

Indeed, such requirements have not obtained universal approval in European churches whose leaders exercise considerable influence within the Vatican. In France, a Roman Catholic bishop and a priest were sentenced last year in two separate cases for refusing, on the grounds of professional secrecy, to report to the civil authorities a priest who molested children.

Nonetheless, in a declaration issued in late 2000 condemning pedophile acts, the French bishops declared that "priests who have made themselves culpable of actions of a pedophile character must answer for those actions before a court." But the statement did not resolve the issue of professional secrecy.

A spokesman for the German bishops conference, Carsten Horn, said that the German bishops at a meeting in May established a committee to review procedures for dealing with sexual abuse by the clergy and to decide whether fixed guidelines were needed. The committee, he said, included professional therapists. But he said that under German civil law, "anything criminally relevant requires reporting."

Msgr. Claudio Giuliodori, a spokesman for the Italian bishops, said Italy had no mandatory procedures for sexual abuse cases. But Monsignor Giuliodori noted that the president of the Italian bishops conference, Cardinal Camillo Ruini, who has broad influence in the Vatican, addressed the issue at a bishops meeting in May. In his remarks, Cardinal Ruini focused on the need for "rigorous clarity" in resolving abuse cases, but emphasized also the "respect and affection" of bishops for their priests, "the overwhelming majority of whom are faithful and generous servants of the Lord and the people entrusted to them."

A set of recommendations endorsed last year by the bishops of England and Wales, known as the Nolan Review, does not require bishops to report accusations to the police. But it does recommend that they "liaise closely with statutory agencies" to assure that any charges "are promptly and properly dealt with." It also requires church officials to encourage those who raise accusations to report them to government social services and the police.

Oliver Wilson, a spokesman for the British bishops, said, "We wanted to have the Rolls-Royce of child protection in place."

The recommendations state that members of the clergy should be defrocked, or laicized, only "in the most serious cases."

In France, the bishops this year established a committee consisting of 11 members, 5 of them women, to advise on issues of sexual abuse of minors. But in their declaration of November 2000 the bishops spoke of the need for

<http://www.nytimes.com/2002/06/06/national/06VATI.html?pagewanted=print&position=bottc...> 6/6/02

compassion and care of priests as well as victims.

"As every human being," they wrote, "the priest who has committed such acts remains a person with a right to our respect, our accompaniment, our prayer."

The French bishops warned against a "generalized and unjust climate of mistrust," adding, "Our society must live in truth and confidence."

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*General Assembly of the U.S. Conference
of Catholic Bishops
June 13-15, 2002*

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Note to Applicants: Media covering the Bishops(meetings should be aware that there is a system in place for requesting interviews with a bishop. It involves submitting the request through staff of the Communication Department stationed outside the meeting room door. Please do not approach the Bishops during coffee breaks, since many Bishops often use this time for committee business.

Also please note that tables in the press room are only for those materials originating from the Bishops(Conference. Any other materials that are placed there will be removed.

Upon registration, please be prepared to present a press card.



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THE BUFFALO NEWS POLL

Area Catholics solid in faith, favor marriage for priests

By DAVE CONDREN
News Religion Reporter

The national priest sex-abuse scandal has not shaken area Catholics' overwhelming commitment to their faith and church, but a large majority of them nonetheless favor eliminating the celibacy requirement for priests, according to a poll commissioned by The Buffalo News.

Though many local Catholics are angry about the way the church hierarchy shuffled pedophile priests from one parish to another, paid cash to abuse victims to buy their silence and carefully covered up the scandal, 80 percent said the scandal has not weakened their faith or diminished their commitment to Catholicism.

"The church is a family. You don't break apart a family because somebody sins," said Joanne Zabielski, 56, a Hamburg Central School District secretary who is active at St. Bernadette Parish in Orchard Park.

"If a difficult situation shakes your faith, you were not very committed to begin with," added Gary Pacos, 35, an HSBC vice president who attends St. John Vianney Parish in Orchard Park.

But 72 percent of the respondents said they would support a change in a long-standing Catholic tradition: mandatory celibacy for priests. They believe priests should be allowed to marry.

"The biggest problem with celibacy is loneliness," said Edward S. Chrzanowski, 72, a former religious-order priest who has been married for 22 years. "Men who leave the priesthood to marry are looking for emotional intimacy more than sex."

Margaret Zientek, 64, a Cheektowaga widow, also thinks the church would be better with married priests.

"They are human like everybody else. They have wants and needs like everybody else. If they could get married and have families, maybe all this stuff would not be going on," said Zientek, who attends Queen of Martyrs Church.

The News survey of Catholic attitudes about the overall handling of pedophile priests found a great deal of dissatisfaction with the church's performance at the national level. And more than half of those surveyed rated the Buffalo Diocese's handling of the problem as fair to poor.

But on average, two out of five people felt their parish priests have addressed the crisis satisfactorily.

Kevin A. Keenan, diocesan communications director, said the diocese would have no comment on the survey.

In the interest of providing statistically significant information for Catholics in Erie and Niagara counties, The News and

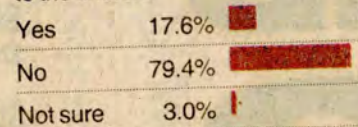


CHARLES LEWIS/Buffalo News

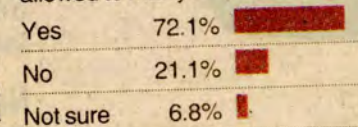
Bishop Henry J. Mansell celebrating Mass at Our Lady of Victory Basilica in Lackawanna. Catholics surveyed said their attachment to their home parish supersedes national scandals.

Catholics keep faith, but take issue with church policy

Has the sexual abuse scandal caused you to re-examine your faith or affected your commitment to the church?



Should Roman Catholic priests be allowed to marry?



SOURCE: Zogby International



"The issue is the institution. Had the problem been handled in a more forthright manner, I think people would have a lot more confidence in the church."
Thomas J. Caserta Jr., 46, a member of St. Peter's Parish, Lewiston



"Marriage would equip (priests) with a measure of lived understanding."
MaryLin Munschauer, 62, a member of St. Francis of Assisi Parish, City of Tonawanda

Photos by ROBERT KIRKHAM/Buffalo News

Catholics: Celibacy a church rule that could be changed

Continued from Page A1

Zogby International combined the samples from the two counties to achieve a total of 398 completed interviews, which carries a margin of error of plus or minus 5 percentage points. The survey was conducted May 17.

Thomas J. Caserta Jr., 46, a lawyer who is a member of St. Peter Parish in Lewiston, does not see the scandal as "a faith issue."

"The issue is the institution," he said. "Had the problem been handled in a more forthright manner, I think people would have a lot more confidence in the church."

While the extent of support for a married priesthood is dramatic, Chrzanowski, who has lived in both worlds, believes there is still a place for celibacy.

"I think there ought to be optional celibacy for diocesan priests," said Chrzanowski, who spent 30 years — including 20 as a priest — in a religious order, the Oblates of St. Francis De Sales, with vows of poverty, chastity and obedience.

The vow of chastity or celibacy is still appropriate for religious-order priests, most of whom live with other priests and brothers in communities, he said.

"The church certainly would have more priests with married diocesan priests, but it would not hurt religious orders. There will always be men who are seeking personal perfection through the vows in religious orders," he said.

Chrzanowski, whose wife, Shirley, is a former nun, acknowledged that loneliness prompted his decision to leave the priesthood.

"If you want to be a good priest, you are giving yourself every day to other people," he said. "After a while you say: 'I just can't do it anymore. I have to receive from somebody and share on an intimate level with somebody.'"

Loneliness an issue

Carol Munschauer, a psychoanalyst who has counseled priests and helps screen seminary candidates for the Buffalo Diocese, confirmed the loneliness issue during a panel discussion on pedophilia Tuesday in St. Joseph University Church.

"Celibacy leaves a vacuum," she said.



"If you want to be a good priest, you are giving yourself every day to other people. After a while you say: 'I just can't do it anymore. I have to receive from somebody and share on an intimate level with somebody.'" Edward S. Chrzanowski, a former priest who advocates optional celibacy

or rule that could be changed, said Dennis Castillo, a professor of church history at Christ the King Seminary, East Aurora.

"That is why Protestant clergy who have converted to Catholicism are allowed to be married," he said.

Celibacy was not required in the early church but began to emerge in the third century, especially in Rome, Castillo said.

Though there were several attempts over the centuries to encourage and promote celibacy, it was not until the Second Lateran Council in 1139 that celibacy became "a mandatory universal church law," he said.

The rule in Eastern Rite churches and for permanent deacons in the Roman Catholic

must be married before they are ordained priests. If they are single when they are ordained, they cannot marry.

MaryLin Munschauer, 62, a member of St. Francis of Assisi Parish in the City of Tonawanda favors a married clergy but does not expect it to happen soon.

"Not in my lifetime, but in my children's lifetime," she said.

Expectations 'unfair'

"We expect priests to function based on the experience of their parents or siblings or married friends. That is really unfair," said Munschauer, a retired school nurse. "Marriage would equip them with a measure of lived understanding."

"On one level it makes sense" for priests to marry, said Caserta. "But if you allow a priest to marry, and he has a family and became a bishop, I would expect him to show up for confirmation and not be at his kid's ballgame."

Despite the growing support for a married priesthood, Pope John Paul II has made it clear throughout his papacy that he has no intention of relaxing the celibacy rule.

"The value of celibacy as a complete gift of self to the Lord and his church must be carefully safeguarded," the pope said in an April 20 address to a delegation of Nigerian bishops.

Church hierarchy blamed

The biggest anti-church-establishment sentiment expressed by the Catholics surveyed locally concerns the handling of abusive priests by the church hierarchy in the United States. More than 75 percent give the church a grade of only fair to poor, with two out of three people leaning toward poor.

"It was the code of the cloth, and it was wrong — a crime," said Kathy Gordon, 35, an unemployed customer service supervisor, who attends St. Casimir Church in Buffalo.

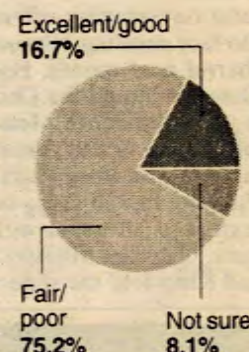
"The payoff, the hush-hush, the relocation. It's like a Mafia organization," she added.

"If there were crimes committed, as apparently there were, let the criminal investigations take place. No one should be afforded special treatment because they are

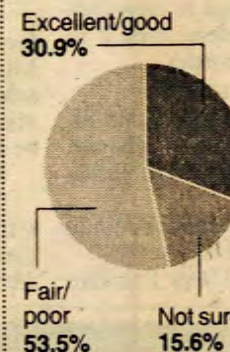
Different questions

Buffalo Niagara Catholics criticize church hierarchy:

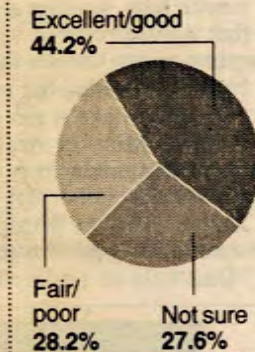
Question: How is the Catholic Church hierarchy in the United States handling priests who have allegedly sexually abused children?



Question: How is the Buffalo Catholic Diocese handling priests who have allegedly sexually abused children?



Question: How is your local parish handling priests who have allegedly sexually abused children?



SOURCE: Zogby International

banker.

"Turning a pedophile priest loose to work in a parish," he said, "is like letting an alcoholic work in a liquor store."

Susan Kilburn, 49, a member of St. Mary Parish in Lockport said she and her husband were so turned off by the scandal in Boston, where as many as 500 abuse victims have come forward, and elsewhere that they have reduced their giving to the church.

"After we found out that some of our money is being used to pay off some of the lawsuits, we cut back on our contributions," said Kilburn, a homemaker.

However, Zientek is skeptical about the scope of the scandal.

"I think a lot of these people are coming out of the woodwork because of the money. Why didn't they come forward sooner?" she wondered.

15 local priests accused

The Buffalo Diocese, where up to 15 priests have been accused of sexual abuse in the last 20 years, is viewed somewhat more favorably than the larger church establishment in the United States.

Only 52 percent rate the diocese as fair to poor in its handling of child-molesting priests, while 31 percent think the diocese has done an excellent to good job.

seven priests who were suspended for sexually abusing children have been made public through the efforts of the news media. The diocese has never voluntarily announced a suspension, turned over the name of a child molester to authorities or divulged the dollar amount of a payment to an abuse victim.

"In the Buffalo Diocese, we haven't heard too much. I guess it has been hushed. I think they are handling it as good as they can," said Zientek.

"I think (the Buffalo Diocese has) been dealing with it adequately," agreed Joseph Urso, city forester in Niagara Falls. "I would have to believe they have been truthful."

Urso, 48, and his family attend Our Lady of Mount Carmel Church.

At the parish level, Catholics are far more comfortable with the way their pastors are addressing the sexual abuse issue. Forty-four percent say their priests are doing a good to excellent job handling the situation; only 28 percent give them a fair to poor grade.

Sermon draws applause

At SS. Peter and Paul Church in Jamestown, the Rev. Dennis W. Mende was "very surprised" on Mother's Day weekend when people applauded his homily on the

sexual abuse crisis in the church.

"I said to cover up anything like that or to pay it off or hide it is absolutely wrong," said Mende, acknowledging that the situation "has been handled badly in the past."

Mende's message hit close to home because two days earlier The News reported that James A. Spielman, an ex-priest who was a former pastor of SS. Peter and Paul, had been forced to resign in 1993 after being accused of sexually abusing a young boy. The diocese paid the victim, Toby Gilman, \$150,000 to avert a threatened lawsuit.

In Lockport, the Rev. Gary Kibler, pastor of St. Mary's, called a parish meeting to enable members of his parish to participate in a discussion of the church scandal. About 50 people showed up.

"No one was really outraged or disgusted," said Carol Costello, the parish's religious education director. "The attitude was, now this is out in the open and it can be dealt with and there should be no more cover-ups — no more moving priests from one parish to another."

Crisis may be an opportunity

In his Pentecost Sunday homilies, the Rev. Jacob Ledwon, pastor of St. Joseph-University Church in Buffalo, told parishioners that the pedophilia scandal may be the kind of crisis that "pushes the church along in a new direction."

"We are at one of those threshold moments," he said. "The Holy Spirit may have something new in mind for the church that we can't predict."

Caserta, the lawyer from Lewiston, will be watching for definitive action when the bishops of the United States meet in Dallas next month.

"I just hope they can come up with a framework for a resolution so this can be behind us and we can move forward. What the church needs the most is for this to be done," he said.

Added Zabielski from St. Bernadette's:

"I feel that we have to shake off the dust from our Bibles, take out our rosary beads and pray like we never have before for our world, our church and our families."

Bishops to craft plan for priests

Rights of abusers called in question

By Cathy Lynn Grossman
USA TODAY

Cardinal Theodore McCarrick, archbishop of Washington, D.C., said Monday that the Roman Catholic Church responded too slowly to the crisis of clerical sexual abuse, and the heat is on bishops to fix it now.

The U.S. Conference of Catholic Bishops meets in Dallas next month to vote on a new national policy for handling abuse cases and expelling pedophiles.

"We cannot leave Dallas unless we say to the American people, 'This is over,'" McCarrick said in a wide-ranging discussion with USA TODAY's editorial board and reporters.

As one of 12 U.S. cardinals summoned to a crisis meeting with the pope and Vatican leadership in April, McCarrick led the call for a "one strike, you're out" policy on predatory priests and new cases of abuse. But he also is one of a few bishops calling for leeway on dealing with a rehabilitated priest whose

sole offense was decades ago. That will be a sticking point Wednesday when a committee on sexual abuse begins drawing up a first draft for Dallas. McCarrick isn't on the panel, but he's sent it his views.

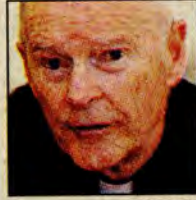
He said he sees unanimity among bishops on five key steps for handling abuse allegations: addressing victims' needs; immediately suspending the priest; sending him for a psychiatric assessment; reporting "credible" accusations to civil authorities; and consulting a lay board of experts, victims and parents on whether a priest should be returned to the ministry.

An expert in canon law, the internal rules that govern the church worldwide, said the opposite Saturday in a Vatican-approved publication. The Rev. Gianfranco Ghirlanda, a Vatican City appeals court judge, said when a rehabilitated priest is sent to a new parish, the congregation shouldn't be told about past problems; that would violate his "good name."

Even so, McCarrick said, "most of us would be very surprised and dis-

appointed if the Vatican did not go along" with the bishops' proposals.

The pope, who has the final say, has called sexual abuse a sin and a crime but has stressed the power of Christian conversion to change sinners.



USA TODAY

McCarrick: Outlines key steps.

"We are in the business of forgiveness, but certainly the victim has to come first," McCarrick said. Even a priest stripped of his ministry remains a bishop's responsibility. "You can't take them out and shoot them. You have to love them and care for them as best you can."

In the early '90s the bishops' group created voluntary guidelines similar to those now proposed. But "not all bishops got in line," McCarrick said.

A third federal racketeering suit was filed Monday against Los Angeles Cardinal Roger Mahony alleging he helped cover up for a pedophile priest 14 years after he learned of the abuse. Mahony has apologized for failing to act in the case and insisting victims stay quiet in return for settlement money.

► Q&A, 13A; bishops' task, 10D

U.S. bishops to iron out guidelines for removing pedophile priests

By Cathy Lynn Grossman
USA TODAY

On Wednesday, eight Roman Catholic bishops from across the nation will convene for a closed-door meeting on one of the toughest issues they may ever face: how to respond to the crisis of sexual abuse in the church.

Their assignment: Prepare draft guidelines for the church to prevent, recognize and remove pedophile priests.

It's a critical first step for the U.S. Conference of Catholic Bishops, which must hammer out a final draft for the pope's approval. The full conference of nearly 300 bishops meets in June, and top clerics around the country have kept a relentless focus on the topic since a crisis meeting with the Vatican in April.

The new policy must be clear and strong enough to suit 63 million U.S. Catholics, outraged that the church failed to protect them, as well as being respectful of the dignity, pain and privacy of victims. It must also honor the rights of accused priests, and fit both church law and U.S. criminal and civil law.

Bishops seem to agree on many elements of a new policy, says Cardinal Theodore McCarrick, archbishop of Washington, D.C., including a "one strike, you're out" policy for both notorious, serial offenders and new incidents.

Most favor reporting allegations to civil authorities; in the past, some bishops sent troubled priests from one unsuspecting parish to the next without alerting anyone. That, says McCarrick, can't happen anymore.

This is not the group's first attempt to address abuse by clerics. In 1993, after a serial pedophile who was accused of 101 cases of rape and molestation went to prison, the group set guidelines for immediately removing suspect priests from their parishes and sending them for evaluation before determining whether they should be stripped of their ministry.

But because every bishop is independently in charge of his diocese, the guidelines were just voluntary, and "not everyone got in line," says Bishop Wilton Gregory, president of the group.

In April, Gregory visited the pope seeking permission for the

American bishops to establish their own protocol under canon law, the rules that govern the church worldwide, so that there would be uniform policies across the country.

John Paul II responded by summoning top bishops and all 13 U.S. cardinals to Rome to huddle with Vatican leadership and discuss the appropriate church response. The Pope called sexual abuse a sin and a crime that would not be tolerated.

Yet, when the U.S. clerics returned home, some cardinals called for "zero tolerance" for offenders, no matter how long ago the abuse occurred.

Others, such as McCarrick and Newark Archbishop John Myers, said there must be leeway for dealing with one-time offenders who have been rehabilitated and have served well for years.

But Patrick Schiltz, dean of the University of St. Thomas School of Law in St. Paul, Minn., expects that

the bishops will turn to mandatory reporting and zero tolerance for any history of abuse, however old, because "the risk is just too great if they don't."

"And even if a priest were cleared in federal court," Schiltz says, "if I'm a bishop, I decide who works for me. He wouldn't."

Naming the subcommittee proved difficult.

Gregory initially selected John McCormack, bishop of Manchester N.H., as chairman of the group. But he stepped aside after public outcry over his role in the Boston archdiocese and allegations that it covered up for convicted pedophile priests.

The group meeting this week is now headed by Archbishop Harry Flynn of St. Paul-Minneapolis.

Others on the panel include Bishop William Lori of Bridgeport, Conn.; Bishop John Gaydos, of Jefferson City, Mo.; Salt Lake City Bishop George Niederauer; and three canon lawyers: Newark's Myers, Dallas Bishop Joseph Galante and Cleveland auxiliary bishop A. James Quinn.



By Jeff Wheeler, AP

Archbishop Flynn:
Will lead meeting.

We're D



MEDIA PACKET

**SUPPLEMENTARY DOCUMENT #4A
ACTION**

(Substitute for Action Item #4)

AD HOC COMMITTEE ON SEXUAL ABUSE

ACTION: **Approval of the “Charter for the Protection of
Children and Young People” as the framework
to address the sexual abuse of minors by clerics**

VOTE: **Two-thirds of the membership**

**Spring General Meeting
June 13-15, 2002
Dallas, TX**

3 CHARTER FOR THE PROTECTION OF CHILDREN AND YOUNG PEOPLE

5 **Preamble**

7 The Church in the United States is experiencing a crisis without precedent in our times.

8 The sexual abuse of children and young people by priests and bishops, and the ways in

9 which these crimes and sins were too often addressed by bishops, have caused enormous

10 pain, anger, and confusion. Innocent victims and their families have suffered terribly. In

11 the past, secrecy has created an atmosphere that has inhibited the healing process and, in

12 some cases, enabled sexually abusive behavior to be repeated. As bishops, we

13 acknowledge our role in that suffering, and we apologize and take responsibility for too

14 often failing victims and our people in the past. We also take responsibility for dealing

15 with this problem strongly, consistently, and effectively in the future. From the depths of

16 our hearts, we bishops express great sorrow and profound regret for what the Catholic

17 people are enduring.

19 We, who have been given the responsibility of shepherding God's people, will, with

20 God's help and in full collaboration with our people, continue to work to restore the

21 bonds of trust that unite us. Words alone cannot accomplish this goal. It will begin with

22 the actions we take here in our General Assembly and at home in our dioceses.

23

24 The damage caused by sexual abuse of minors is devastating and long-lasting. We reach
25 out to those who suffer, but especially to the victims of sexual abuse and their families.

26 We apologize to them for the grave harm that has been inflicted upon them, and we offer
27 them our help for the future. In the light of so much suffering, healing and reconciliation
28 are beyond human capacity alone. Only God's grace, **mercy, and forgiveness** can lead us
29 forward, trusting Christ's promise: "for God all things are possible" (Mt 19:26).

30

31 The loss of trust becomes even more tragic when its consequence is a loss of the faith that
32 we have a sacred duty to foster. We make our own the words of our Holy Father: that
33 sexual abuse of young people is "by every standard wrong and rightly considered a crime
34 by society; it is also an appalling sin in the eyes of God" (Address to the Cardinals of the
35 United States and Conference Officers, April 23, 2002).

36

37 Let there now be no doubt or confusion on anyone's part: For us, your bishops, our
38 obligation to protect children and young people and to prevent sexual abuse flows from
39 the mission and **example** given to us by Jesus Christ himself, in whose name we serve.

40

41 Jesus showed constant care for the vulnerable. He inaugurated his ministry with these
42 words of the Prophet **Isaiah**:

43

44 The Spirit of the Lord is upon me,

45 because he has anointed me

46 to bring glad tidings to the poor,
47 He has sent me to proclaim liberty to captives
48 and recovery of sight to the blind,
49 to let the oppressed go free,
50 and to proclaim a year acceptable to the Lord. (Lk 4:18)

51

52 In Matthew 25, the Lord made this part of his commission to his apostles and disciples
53 when he told them that whenever they showed mercy and compassion to the least ones,
54 they showed it to him.

55

56 Jesus extended this care in a tender and urgent way to children, rebuking his disciples for
57 keeping them away from him: "Let the children come to me" (Mt 19:14). And he uttered
58 the grave warning about anyone who would lead the little ones astray, saying that it would
59 be better for such a person "to have a great millstone hung around his neck and to be
60 drowned in the depths of the sea" (Mt 18:6).

61

62 We hear these words of the Lord as prophetic for this moment. With a firm determination
63 to resolve this crisis, we bishops commit ourselves to a pastoral outreach to repair the
64 breach with those who have suffered sexual abuse and with all the people of the Church.
65 We renew our determination to provide safety and protection for children and young
66 people in our church ministries and institutions. We pledge ourselves to act in a way that
67 manifests our accountability to God, to his people, and to one another in this grave
68 matter. We commit ourselves to do all we can to heal the trauma that victims/survivors

69 and their families are suffering and the wound that the whole Church is experiencing. We
70 acknowledge our need to be in dialogue with all Catholics, especially victims and parents,
71 around this issue. By these actions, we want to demonstrate to the wider community that
72 we comprehend the gravity of the sexual abuse of minors.

73

74 To fulfill these goals, our dioceses and our national conference, in a spirit of repentance
75 and renewal, will adopt and implement policies based upon the following.

76

77 **To Promote Healing and Reconciliation with**
78 **Victims/Survivors of Sexual Abuse of Minors**

79 **ARTICLE 1.** Dioceses will reach out to victims/survivors and their families and
80 demonstrate a sincere commitment to their spiritual and emotional well-being. The first
81 obligation of the Church with regard to the victims is for healing and reconciliation.
82 Where such outreach is not already in place and operative, each diocese is to develop an
83 outreach to every person who has been the victim of sexual abuse as a minor by anyone
84 acting in the name of the Church, whether the abuse was recent or occurred many years in
85 the past. This outreach will include provision of counseling, spiritual assistance, support
86 groups, and other social services agreed upon by the victim and the diocese. The diocese
87 will also reach out to unknown victims by informing parishes where abusers had been
88 assigned in the past. Through his pastoral outreach to victims and their families, the
89 diocesan bishop will offer to meet with them, to listen with patience and compassion to
90 their experiences and concerns, and to share the “profound sense of solidarity and
91 concern” expressed by our Holy Father in his Address to the Cardinals of the United States

92 and Conference Officers. This pastoral outreach will also be directed to faith communities
93 in which the sexual abuse occurred.

94

95 **ARTICLE 2.** Dioceses will have mechanisms in place to respond promptly to any
96 allegation where there is reason to believe that sexual abuse of a minor has occurred.

97 Dioceses will have a competent assistance coordinator to aid in the immediate pastoral
98 care of persons who claim to have been sexually abused as minors by clergy or other

99 church personnel. Dioceses will also have a review board, the majority of whose members
100 will be lay persons not in the employ of the diocese. This board will assess allegations and

101 regularly review diocesan policies and procedures for dealing with sexual abuse of minors.

102 The procedures for those making a complaint will be readily available in printed form and

103 will be the subject of periodic public announcements.

104

105 **ARTICLE 3.** Dioceses will not enter into confidentiality agreements except for grave and
106 substantial reasons brought forward by the victim/survivor.

107

108 **To Guarantee an Effective Response to**
109 **Allegations of Sexual Abuse of Minors**

110 **ARTICLE 4.** Dioceses will report any allegation of sexual abuse of a person who is a
111 minor to the public authorities. They will cooperate in their investigation in accord with
112 the law of the jurisdiction in question.

113 Dioceses will cooperate with public authorities about reporting in cases when the
114 person is no longer a minor.

115 In every instance, dioceses will advise victims of their right to make a report to
116 public authorities and will support this right.

117

118 **ARTICLE 5.** We repeat the words of our Holy Father in his Address to the Cardinals of
119 the United States and Conference Officers: "There is no place in the priesthood or
120 religious life for those who would harm the young."

121 When the investigation of a complaint against a cleric so indicates, diocesan
122 authorities will relieve the alleged offender promptly of his ministerial duties. He will be
123 referred for appropriate medical evaluation, so long as this does not interfere with the
124 investigation by civil authorities.

125 Where the allegation of sexual abuse by a cleric is admitted or is determined after
126 an appropriate investigation in harmony with canon law, the following will pertain:

127

- 128 • Diocesan policy will provide, effective immediately, that for even a single
129 act of sexual abuse of a minor—past, present, or future—the offending
130 cleric will not remain in ministry and will not receive a future assignment.
131 Such a cleric may voluntarily withdraw from ministry. For such clerics, the
132 option of a lifelong regimen of prayer and penance in a controlled
133 environment may also be offered.
- 134 • In all cases, the processes provided for in canon law must be observed, and
135 the various resolutions envisioned in the law must be considered (cf.
136 *Canonical Delicts Involving Sexual Misconduct and Dismissal from the*
137 *Clerical State*, 1995; cf. Letter from the Congregation for the Doctrine of

138 the Faith, May 18, 2001). This may include a request for laicization even
139 without the consent of the cleric. For the sake of due process, the accused
140 is to be encouraged to retain the assistance of civil and canonical counsel.
141 The diocese will supply canonical counsel to a priest.
142 • When the accusation has proved to be unfounded, every step possible will
143 be taken to restore the good name of the cleric.

144

145 **ARTICLE 6.** While the priestly commitment to the virtue of chastity and the gift of
146 celibacy is well known, there will be clear and well-publicized diocesan standards of
147 ministerial behavior for clergy and for any other church personnel in positions of trust
148 who have regular contact with children and young people. These standards will give due
149 consideration to the allegations of sexual misconduct by clergy involving young women
150 and men who have recently attained legal adulthood.

151

152 **ARTICLE 7.** Each diocese will develop a communications policy that reflects a
153 commitment to transparency and openness. Within the confines of respect for the privacy
154 and the reputation of the individuals involved, dioceses will deal as openly as possible
155 with members of the community. This is especially so with regard to assisting and
156 supporting parish communities directly affected by ministerial misconduct involving
157 minors.

158

159 **To Ensure the Accountability of Our Procedures**

160 **ARTICLE 8.** To assist in the consistent application of these principles and to provide a
161 vehicle of accountability and assistance to dioceses in this matter, we authorize the
162 establishment of an Office for Child and Youth Protection at our national headquarters.
163 The tasks of this Office will include (1) assisting individual dioceses in the
164 implementation of "safe environment" programs (see Article 12 below), (2) assisting
165 provinces and regions in the development of appropriate mechanisms to audit adherence
166 to policies, and (3) producing an annual public report on the progress made in
167 implementing the standards in this Charter. This Office will have staffing sufficient to
168 fulfill its basic purpose. Staff will consist of persons who are expert in the protection of
169 minors; they will be appointed by the General Secretary of the Conference.

170

171 **ARTICLE 9.** The work of the Office for Child and Youth Protection will be assisted and
172 monitored by a Review Board, including parents, appointed by the Conference President
173 and reporting directly to him. The Board will approve the annual report of the
174 implementation of this Charter in each of our dioceses, as well as any recommendations
175 that emerge from this review, before the report is submitted to the President of the
176 Conference and published. To understand the problem more fully and to enhance the
177 effectiveness of our future response, the national Review Board will commission a
178 historical study of how the Church in the United States has arrived at this crisis and has
179 responded in the past to the sexual abuse of minors. The Board will also commission a
180 descriptive study, with the full cooperation of our dioceses, of the nature and scope of the
181 problem within the Catholic Church in the United States, including such data as statistics
182 on perpetrators and victims.

183

184 **ARTICLE 10.** The membership of the Ad Hoc Committee on Sexual Abuse will be
185 reconstituted to include representation from all the episcopal regions of the country.

186

187 **ARTICLE 11.** The President of the Conference will inform the Holy See of this Charter
188 to indicate the manner in which we, the Catholic bishops, together with the entire Church
189 in the United States, intend to address this present crisis.

190

191 **To Protect the Faithful in the Future**

192 **ARTICLE 12.** Dioceses will establish “safe environment” programs. They will cooperate
193 with parents, civil authorities, educators, and community organizations to provide
194 education and training for children, youth, parents, ministers, educators, and others about
195 ways to make and maintain a safe environment for children. Dioceses will make clear to
196 clergy and all members of the community the standards of conduct for clergy and other
197 persons in positions of trust with regard to sexual abuse.

198

199 **ARTICLE 13.** Dioceses will evaluate the background of all diocesan and parish
200 personnel who have regular contact with minors. Specifically, they will utilize the
201 resources of law enforcement and other community agencies. In addition, they will
202 employ adequate screening and evaluative techniques in deciding the fitness of candidates
203 for ordination (cf. National Conference of Catholic Bishops, *Program of Priestly*
204 *Formation*, 1993, no. 513).

205

206 **ARTICLE 14.** When a cleric is proposed for a new assignment, transfer, residence in
207 another diocese or diocese in a country other than the United States, or residence in the
208 local community of a religious institute, the sending bishop or major superior will
209 forward and the receiving bishop or major superior will review—before assignment—an
210 accurate and complete description of the cleric’s record, including whether there is
211 anything in his background or service that would raise questions about his fitness for
212 ministry (cf. National Conference of Catholic Bishops and Conference of Major
213 Superiors of Men, *Proposed Guidelines on the Transfer or Assignment of Clergy and*
214 *Religious*, 1993).

215

216 **ARTICLE 15.** Diocesan bishops and major superiors of clerical institutes or their
217 delegates will meet periodically to coordinate their roles concerning the issue of
218 allegations made against a cleric member of a religious institute ministering in a diocese.

219 **ARTICLE 16.** Given the extent of the problem of the sexual abuse of minors in our
220 society, we are willing to cooperate with other churches and ecclesial communities, other
221 religious bodies, institutions of learning, and other interested organizations in conducting
222 research in this area.

223

224 **ARTICLE 17.** We pledge our complete cooperation with the Apostolic Visitation of our
225 seminaries recommended in the Interdicasterial Meeting with the Cardinals of the United
226 States and the Conference Officers in April 2002. As with the previous visitation, we
227 look forward to this opportunity to strengthen our priestly formation programs so that

228 they may provide God's people with mature and holy priests.

229

230

Conclusion

231 In the midst of this terrible crisis of sexual abuse of young people by priests and bishops
232 and how it has been dealt with by bishops, many other issues have been raised. In this
233 Charter we focus specifically on the painful issue at hand. However, in this matter, we do
234 wish to affirm our concern especially with regard to issues related to effective consultation
235 of the laity and the participation of God's people in decision making that affects their well-
236 being.

237

238 We must increase our vigilance to prevent those few who might exploit the priesthood for
239 their own immoral and criminal purposes from doing so. At the same time, we know that
240 the sexual abuse of young people is not a problem inherent in the priesthood, nor are
241 priests the only ones guilty of it. The vast majority of our priests are faithful in their
242 ministry and happy in their vocation. Their people are enormously appreciative of the
243 ministry provided by their priests. In the midst of trial, this remains a cause for rejoicing.
244 We deeply regret that any of our decisions have obscured the good work of our priests, for
245 which their people hold them in such respect.

246

247 It is within this context of the essential soundness of the priesthood and of the deep faith of
248 our brothers and sisters in the Church that we know that we can meet and resolve this
249 crisis for now and the future.

250

251 By what we have begun here today and by what we have stated and agreed to.

252

253 We pledge most solemnly to one another and to you, God's people, that we will

254 work to our utmost for the protection of children and youth.

255

256 We pledge that we will devote to this goal the resources and personnel necessary

257 to accomplish it.

258

259 We pledge that we will do our best to ordain to the priesthood and put into

260 positions of trust only those who share this commitment to protecting children and

261 youth.

262

263 We pledge that we will work toward healing and reconciliation for those sexually

264 abused by clerics.

265

266 We make these pledges with a humbling sense of our own limitations, relying on the help

267 of God and the support of his faithful priests and people to work with us to fulfill them.

268

269 Above all we believe, in the words of St. Paul as cited by Pope John Paul II in April

270 2002, that "where sin increased, grace overflowed all the more" (Rm 5:20). This is faith's

271 message. With this faith, we are confident that we will not be conquered by evil but

272 overcome evil with good (cf. Rm 12:21).



backgrounder

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Glossary of Church Terms

Archbishop

Title given automatically to bishops who govern archdioceses. There are currently 31 Latin Church archbishops and 2 Eastern Church archbishops in the United States.

Archdiocese

The chief diocese of an ecclesiastical province (see *province*). It is governed by an archbishop. There are 32 Latin Church archdioceses and 2 Eastern Church archdioceses in the United States. (In addition, there are 161 Latin Church and Eastern Church dioceses in the United States.) *adj.* **archdiocesan**. See **diocese**.

Auxiliary Bishop

A bishop assigned to a Catholic diocese or archdiocese to assist its residential bishop. There are currently 90 auxiliary bishops in the United States.

Bishops

The highest order of ordained ministry in Catholic teaching; the chief priest of a diocese. Bishops are responsible for the pastoral care of their dioceses. In addition, bishops have a responsibility to act in council with other bishops to guide the Church.

Brother

A man who has taken vows in a religious order, but is not ordained or studying for the priesthood.

Canon

Greek for rule, norm, standard, measure; designates the Canon of Sacred Scripture, the list of books recognized by the Church as inspired by the Holy Spirit; also designates the canons (Eucharistic Prayers, etc.) of the Mass.

Canon Law

The codified body of general laws governing the Latin rite of the Catholic Church. A separate *Code of Canons of the Eastern Churches* governs the Eastern Catholic Churches.

Cardinal

Highest ranking prelate below the papacy itself, now nearly always a bishop or archbishop, appointed by the pope to assist him as a member of the College of Cardinals. See **College of Cardinals**. There are currently 13 U.S. members of the College of Cardinals, 12 of who are under the age of 80 and therefore eligible to elect the next pope.

Celibacy

Refers to a decision to live chastely in the unmarried state. At ordination, a diocesan priest or unmarried deacon in the Latin Catholic Church makes a promise of celibacy.

Chancellor

The chief archivist of a diocese's official records. Also a notary and secretary of the diocesan curia, or central administration; s/he may have a variety of other duties as well.

Chastity

In its general sense does not mean abstinence from sexual activity as such, but moral sexual conduct. Marital chastity means faithfulness to one's spouse and moral conduct in marital relations. The religious vow of chastity taken by brothers, sisters and priests in religious orders, is a solemn promise to God to live the virtue of chastity by not marrying and by abstaining from sexual activity.

Church

The universal Church that is spread throughout the world; the local Church is that of a particular locality, such as a diocese. The Church embraces all its members--on earth, in heaven, in purgatory.

Clergy

In Catholic usage, a collective term referring to all those ordained – bishops, priests, and deacons – who administer the rites of the Church.

Coadjutor Bishop

A bishop appointed to a Catholic diocese or archdiocese to assist its residential bishop, distinguished from an auxiliary bishop in that he has the right of immediate succession. By canon law, he is also vicar general of the diocese. There are currently 3 coadjutor bishops in the United States.

College of Cardinals

A group of men chosen by the pope as his chief advisers. Most are heads of major dioceses around the world or of the major departments of the Vatican. Upon the death of the pope, the College of Cardinals administers the Church and those under the age of 80 meet to elect a new pope.

Collegiality

The shared responsibility and authority that the whole college of bishops, headed by the pope, has for the teaching, sanctification and government of the Church.

Congregation, Vatican

A term used for some Vatican departments which are responsible for important areas of Church life, such as worship and sacraments, the clergy, and saints causes.

Curia

The personnel and offices through which 1) the pope administers the affairs of the Universal Church (the Roman Curia), or 2) a bishop administers the affairs of a diocese (the diocesan curia). The principal officials of a diocesan curia are the vicar general, the chancellor, officials of the diocesan tribunal or court, examiners, consultants, auditors, and notaries.

Deacon, Diaconate

In the Catholic Church, the diaconate is the first of three ranks in ordained ministry. Deacons studying for the priesthood are *transitional deacons*. Those not planning to be ordained priests are called *permanent deacons*. Married men may be ordained permanent deacons. There are currently 13,764 permanent deacons in the United States.

Defrocking

Common but incorrect term referring to the return of a cleric to the lay state; *laicization* is the correct term.

Delict

The canonical term for a crime set forth in the Code of Canon Law.

Diocese

A particular church; the ordinary territorial division of the church headed by a bishop. The chief diocese of a group of dioceses is called an archdiocese; *adj. diocesan*. There are 146 Latin Church dioceses and 15 Eastern Church dioceses in the United States. (In addition, there are 34 Latin and Eastern Church archdioceses in the United States.) See *archdiocese*.

Diocesan Bishop

A bishop who heads a diocese; may be assisted by auxiliary bishops or a coadjutor bishop (see *auxiliary bishop* and *coadjutor bishop*). Also sometimes referred to as a residential bishop. There are currently 191 arch/diocesan bishops in the United States.

Diocesan Curia

The personnel and offices assisting the bishop in directing the pastoral activity, administration and exercise of judicial power of the diocese.

Eastern Catholic Churches

The Catholic churches with origins in Eastern Europe, Asia, and Africa which have their own distinctive liturgical, legal and organizational systems and are identified by the national or ethnic character of their region of origin. Each is considered fully equal to the Latin tradition within the Church. There are 15 Eastern Church dioceses and 2 Eastern Church archdioceses in the United States. In addition, there is one non-territorial Eastern Church apostolate in the United States whose bishop is a member of the U.S. Conference of Catholic Bishops.

Eparchy

Eastern Catholic Church equivalent to a diocese in the Latin Church. It is under the pastoral care of an **eparch** (or bishop in the Eastern Catholic Church); *adj. eparchial*.

Ephophobia

Recurrent, intense, sexual attraction to pubescent children or adolescents. The age of the child is arbitrarily set at 14 through 17 years; not listed in the American Psychological Association's *Diagnostic and Statistical Manual-IV* of mental disorders.

Episcopal

Refers to a bishop or groups of bishops, or the form of church governance in which ordained bishops have authority.

Excommunication

A penalty or censure by which a baptized person is excluded from the communion of the faithful for committing and remaining obstinate in certain serious offenses specified in canon law. Even though excommunicated, a person is still responsible for fulfillment of the normal obligations of a Catholic.

Faculty

Authorization, given by the law itself or by a church superior, to perform certain office church acts.

Finance Council

Diocesan body mandated by the Code of Canon Law which is charged with preparing the annual diocesan budget and annually reviewing diocesan expenses and revenues. Under specified conditions, the finance council is required to consent to "acts of extraordinary administration," which are described as acts which occur irregularly or which have significant financial consequences.

Hierarchy

In Catholic usage, the term is used most commonly to refer collectively to the bishops of the world or a particular region. In technical uses, however, it may refer to all those who are ordained: deacons and priests as well as bishops.

Holy See

Term of reference for the Diocese of Rome, as the chief diocese of Catholic Christendom; used to refer to the pope and his curia – congregations, tribunals, and offices – in their role of authority over and service to the Catholic Church around the world.

Laicization

The process by which a priest is returned to the lay state, sometimes as a penalty for a serious crime or scandal, but usually at his request. A laicized priest is barred from priestly ministry. The pope must approve all requests for laicization.

Metropolitan

A metropolitan see is an archdiocese which is the chief diocese of an ecclesiastical province. Used as a noun, the term refers to the metropolitan archbishop who is the head of the province. He has limited supervisory authority over the other dioceses and bishops in the province. See *province*.

Monsignor

An honorary ecclesiastical title granted by the Pope to some diocesan priests.

Nun

1) Strictly, a member of a religious order of women with solemn vows; 2) in general, all women religious, even those in simple vows who are more properly called sisters.

Ordinary

Diocesan bishops or their equivalents, their vicars general and episcopal vicars, and major superiors of clerical religious orders, congregations or societies, with authority over the clergy in a specific geographical area, or the members of a religious order.

Papal Nuncio

A Vatican diplomatic representative with the rank of ambassador. He is responsible for the Holy See's relations with the church where he is stationed as well as its diplomatic relations with the state. The offices of the papal nuncio are called the nunciature.

Parish

A specific community of the Christian faithful within a diocese, which has its own church building, under the authority of a pastor who is responsible for providing them with ministerial service. Most parishes are formed on a geographic basis, but they may be formed along national or ethnic lines.

Pastor

A priest in charge of a parish or congregation. He is responsible for administering the sacraments, instructing the congregation in the doctrine of the Church, and other services to the people of the parish.

Pastoral Council

A parish or diocesan body which the pastor or bishop consults concerning policies and major decisions in the governance of the local church. Their role is consultative and always subject to the final authority of the pastor or bishop.

Pedophilia

Recurrent, intense, sexually arousing fantasies, sexual urges or behaviors involving sexual activity with a prepubescent child or children (generally age 13 years or younger).

Presbyterate

May be a synonym for *priesthood* or may refer to the collective body of priests of a diocese or similar ecclesiastical jurisdiction.

Presbyteral Council

Also known as the priests' council, this is the principal consultative body mandated by the Code of Canon Law to advise the diocesan bishop in matters of pastoral governance. It consists of bishops and priests serving the diocese.

Province

1) A grouping of an archdiocese, called the *metropolitan see*, and the dioceses under it, called *suffragan sees*. The Code of Canon Law spells out certain limited obligations and authority that the metropolitan archbishop has with respect to the dioceses within his province. 2) A grouping of communities of a religious order under the jurisdiction of a provincial superior.

Religious Priest/Diocesan Priest

Religious priests are professed members of a religious order or institute. Religious clergy live according to the rule of their respective orders. In pastoral ministry, they are under the jurisdiction of their local bishop, as well as the superiors of their order. Diocesan, or secular, priests are under the direction of their local bishop. They commit to serving their congregations and other institutions.

See

Another name for diocese or archdiocese.

Seminary

An educational institutional for men preparing for Holy Orders.

Sister

In popular speech, any woman religious. Strictly, the title applies to those women religious belonging to institutes whose members never professed solemn vows, most of which institutes were established during and since the 19th century.

Superior

The head of a religious order or congregation. He or she may be the head of a province, or an individual house.

Suspension

Church penalty under which a priest is no longer permitted to perform priestly functions such as celebrating Mass, preaching, or administering the sacraments. A suspended priest remains a priest, unlike a priest who has been laicized. See *laicization*.

Tribunal

A tribunal (court) is the name given to the person or persons who exercise the Church's judicial powers.

United States Conference of Catholic Bishops (USCCB)

The national membership organization of the Catholic bishops of the United States, through which they act collegially on pastoral, liturgical, and public policy matters affecting the Catholic Church in the United States. Episcopal conferences were recommended by the Second Vatican Council and have duties enumerated in the 1983 Code of Canon Law and the 1998 apostolic letter *Apostolos Suos*. The USCCB traces its origins to 1919 and the establishment of the National Catholic Welfare Conference. In 1966, the conference was reorganized as the canonical entity known as the National Conference of Catholic Bishops and its twin civil corporation known as the U.S. Catholic Conference. Another reorganization in 2001, resulted in the USCCB.

Vicar General

Assists the diocesan bishop in the governance of the entire diocese.

Vow

A promise made to God with sufficient knowledge and freedom, which has as its object a moral good that is possible and better than its voluntary omission.

Sources: Definitions of "curia" and "excommunication" are taken from *Catholic Almanac 2002*, Our Sunday Visitor Publishing, 2001, used with permission. Definitions of "cardinal," "defrocking," and "delict" are taken from *Catholic Dictionary Revised*, Rev. Peter Stravinskis, ed., Our Sunday Visitor Publishing, 2002, used with permission. Definition of "pedophilia" is reprinted with permission from the *Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, Text Revision*, © 2000 American Psychiatric Association. Definition of "ephebophilia" is from Lothstein, L.M. "Psychological Theories of Pedophilia and Ephebophilia." In *Slayer of the Soul: Sexual Abuse and the Catholic Church*, Stephen J. Rossetti, ed. Mystic, CT: 23rd Publications, 1990. All other definitions are from *Stylebook on Religion 2000*, Catholic News Service, 2000. To order copies of the CNS *Stylebook on Religion 2000*, contact Catholic News Service, 3211 Fourth Street NE, Washington, DC 20017.



backgrounder

prepared by

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The Catholic Church in the United States At A Glance

Laity

There are **65,270,444** Catholics in the United States¹ (23% of the U.S. population), and **1,033,129,000** Catholics in the world² (17.3% of the world population).

New Church Members³

Infant Baptisms: **1,007,716**
Adult Baptisms: **79,892**
Received into Full Communion: **81,240**

Dioceses and Archdioceses

In the United States there are **195 archdioceses and dioceses:**

146 Latin church dioceses
32 Latin church archdioceses
15 Eastern church dioceses
2 Eastern church archdioceses

In addition, there is:

1 Non-territorial Eastern church apostolate

Clergy & Religious

Cardinals

There are 13 U.S. Cardinals

- **8** U.S. Archdioceses are headed by Cardinals
 - Baltimore* – Cardinal William Keeler
 - Boston* – Cardinal Bernard Law
 - Chicago* – Cardinal Francis George
 - Detroit* – Cardinal Adam Maida
 - Los Angeles* – Cardinal Roger Mahony
 - New York* – Cardinal Edward Egan
 - Philadelphia* – Cardinal Anthony Bevilacqua
 - Washington* – Cardinal Theodore McCarrick
- **2** U.S. Cardinals are Vatican officials
 - Cardinal James Stafford* – President, Pontifical Council for the Laity
 - Cardinal Edmund Szoka* – President, Pontifical Commission for Vatican City

- **2 U.S. Cardinals are retired**
Cardinal William Baum – Major Penitentiary Emeritus
Cardinal James Hickey – Archbishop Emeritus of Washington
- **1 U.S. Cardinal is an academic theologian**
Cardinal Avery Dulles – Professor of Theology, Fordham University

Bishops

There are 397 active and retired bishops in the United States.⁴

- **191** (Arch)Diocesan
- **90** Auxiliaries
- **3** Coadjutors
- **114** Retired

Priests⁵

There are **45,713** diocesan and religious-order priests in the United States.

- **30,429** diocesan priests
- **15,244** religious-order priests (Jesuits, Dominicans, Franciscans, etc.)

Seminarians⁶

There are **4,719** seminarians enrolled in the United States.

- **3,359** enrolled in diocesan seminaries
- **1,360** enrolled in religious-order seminaries

Permanent Deacons⁷

There are **13,764** men who are ordained as permanent deacons in the United States. A permanent deacon is a man, either married or single, who is ordained to the order of deacons, the first of three ranks in ordained ministry. They assist priests in administrative and pastoral roles.

Vowed Religious⁸

Sisters: **78,094**
 Brothers: **5,508**

Service to the Public**Catholic Education⁹**

- **Elementary Schools:** 6,946 schools educating 1,940,698 students
- **High Schools:** 1,343 schools educating 691,386 students
- **Colleges and Universities:** 238 institutions educating 724,065 students
- **Non-residential Schools for Handicapped Persons:**
 82 schools educating 18,696 students
- **Public School Students Receiving Religious Education:**
 Elementary School students: 3,547,478
 High School students: 766,754

Health Care and Hospitals¹⁰

Hospitals: 597 hospitals treated 82,395,935 patients

Other Health Care Centers: 483 centers treated 5,811,381 patients

Social Services¹¹

More than 1,640 local Catholic Charities agencies and institutions provided services to 7,017,845 individuals in need of help.

- **Emergency Services:** 5,352,376 people served, of these:
 Food Services (e.g. food banks, soup kitchens): 3,929,387
 Basic Needs Assistance (e.g. clothing, medical, financial): 1,106,708
 Disaster Response Assistance: 194,081
- **Community Assistance:** 902,489 people served, of these
 Immigration assistance (e.g. citizenship counseling): 236,140
 Neighborhood services (sports, camps, job fairs): 392,598
 Refugee Resettlement : 82,482 (resettlement and placement, ESL classes, job training)
 Housing (e.g. vouchers, subsidies, home repair): 32,556
- **Social Services:** 3,142,167 people served, of these:
 Counseling and mental health: 547,732
 Education and enrichment (e.g. substance abuse awareness, parenting classes): 525,689
 Drug and addiction services: 78,899
 Social support (day care, employment training, transportation): 1,307,044

NOTES

1. *The Official Catholic Directory 2002*, P.J. Kenedy & Sons, New Providence, NJ. 2002.
2. Statistical Yearbook of the Church 2000 for the year ending Dec. 31, 1999.
3. *Official Catholic Directory 2002*, P.J. Kenedy & Sons.
4. Current as of June 3, 2002.
5. *Official Catholic Directory 2002*, P.J. Kenedy & Sons.
6. *Ibid.*
7. *Ibid.*
8. *Ibid.*
9. *Ibid.*
10. *Ibid.*
11. Catholic Charities USA 2000 Annual Survey At A Glance.

Catholic Church in the United States 1965-2002									
	1965	1975	1985	1995	1998	1999	2000	2001	2002
Diocesan Priests	35,925	36,005	35,052	32,834	31,657	31,370	30,940	30,655	30,429
Religious Priests	22,207	22,904	22,265	16,717	15,925	15,829	15,465	15,386	16,244
Total Priests	58,132	58,909	57,317	49,551	47,582	47,210	46,603	46,075	45,713
Priestly Ordinations	994	771	533	522	509	478	463	536	479
Permanent Deacons	0	898	7,838	11,452	12,247	12,675	12,862	13,348	13,764
Religious Brothers	12,271	8,625	7,544	6,578	6,115	5,970	5,736	5,565	5,690
Religious Sisters	179,954	135,225	115,386	92,107	85,412	84,034	81,161	79,462	75,000
Total Parishes	17,637	18,515	19,244	19,723	19,628	19,584	19,627	19,544	19,496
Total Catholics	46.6 m	48.7 m	52.3 m	60.2 m	61.6 m	62.0 m	62.4 m	63.6 m	65.3 m
Percent of US Population	24%	23%	23%	23%	23%	23%	23%	23%	23%

Source: Adapted from a table prepared by the Center for Applied Research in the Apostolate, using information from *The Official Catholic Directory* and the Vatican's *Statistical Yearbook of the Church*.

VCHURCHSEX

Page=

Talent= JOHN

DATE=05/09/02

Show= EWN at Noon

WRITER= mbe

LOG TIME=00:59:48.00

SS=CHURCH ABUSE

(***KEITH***)

CLIP=11PM VCHURCHSEX/A

THERE ARE CALLS ACROSS THE UNITED STATES FOR STRICTER POLICIES AND PENALTIES WHEN CLERGY MEMBERS ABUSE CHILDREN.

VO (***)VO***)

A FORMER WESTERN NEW YORKER WAS IN TOWN TODAY TO LOBBY THE BUFFALO DIOCESE OF THE CATHOLIC CHURCH. COLLEEN PTAK IS A MEMBER OF SNAP - SURVIVORS NETWORK OF THOSE ABUSED BY PRIESTS. PTAK SAYS SHE WAS ABUSED BY A PRIEST IN LACKAWANNA DURING THE SEVENTIES. NOW "SNAP" WANTS STATE LAWMAKERS TO ELIMINATE OR EXTEND THE STATUTE OF LIMITATIONS ON SEXUAL ABUSE CASES - AND THEY WANT MANDATORY REPORTING OF SUSPECTED ABUSE TO LAW ENFORCEMENTS.

VO

(***VO***)

SUPER=1-Main St./Buffalo

A FORMER WESTERN NEW YORKER WHO SAYS SHE WAS ABUSED BY A LOCAL PRIEST AS A YOUNG GIRL IS CALLING ON BISHOP MANSELL TO TAKE STEPS TO ENSURE PRIESTS WHO ABUSE CHILDREN ARE PROSECUTED.

COLLEEN P-TAK IS A MEMBER OF "SNAP" - SURVIVORS NETWORK OF THOSE ABUSED BY PRIESTS. SHE NOW LIVES IN FLINT MICHIGAN BUT GREW UP IN LACKAWANNA AND WENT TO BAKER-VICTORY HIGH SCHOOL. SHE SAYS DURING THE 70'S SHE WAS ABUSED BY A PRIEST WHO RESIGNED 20 -YEARS LATER AFTER SHE REPORTED THE ABUSE AND THREATENED TO FILE A LAWSUIT.

TOTAL TAPE=

TRT=00:58

SOURCE= LOCAL AT

This woman

may be in

Dallas 241

Nancy

DKG #1

(NATS - CONF. OPEN)

AND WITH THAT, THE UNITED STATES CONF. OF CATHOLIC BISHOPS WAS UNDERWAY. SOME 300 BISHOPS AND CARDINALS HERE IN DALLAS THIS WEEK FOR THEIR ANNUAL MEETING. BUT THIS YEAR THINGS ARE DIFFERENT.

TAPE #3 (NATS - PROTESTER) 43:54 - 44:01

IT HAS COME DOWN TO ONLY ONE ISSUE, THE CRISIS THE CHURCH IS FACING OVER SEXUAL ABUSE BY PRIESTS

TAPE #2 (BITE - BISHOP -) 12:55 - COULD YOU HAVE
13:13 Q. HUMAN PROBLEM

THIS IS BY FAR THE MOST CONTROVERSY THE CHURCH HAS FACED IN RECENT TIMES, EVIDENT BY THE FACT THAT MEDIA COVERAGE OF THIS MEETING IS UNPRECEDENTED, & OUTSIDE THE BISHOP'S HOTEL SCORES OF PROTESTORS

TAPE #3 SHELLY HATTEN (BITES - PROTESTOR'S) 36:22 - WE WANT
36:30 Q. TOO MANY

THE VICTIMS ARE ALSO HERE, THEY ARE ADULTS NOW BUT THEY SAY THEY CARRY A HEAVY BURDEN, & WILL DO SO FOR THE REST OF THEIR LIVES

TAPE #2 (BITE - VICTIM) 23:51 - 1974 F U
BUDDY COTTON - N.S. 24:09 Q. A MONSTER

~~(BITE - PROTESTOR'S)~~

THE QUESTION IS HOW BADLY IS THIS COMING TO HARSH THE CHURCH

(BITE - BISHOP) 14:34 - HOW BADLY
15:04 Q. AS CHURCH.

TRT 2:08

TAPE #2

Q. LIFE AS CHURCH

BISHOP WILTON GREGORY / PRESS USCCB :02

FARMONT HOTEL / DALLAS TX :21

BISHOP HENRY MANSELL / BUFFALO :44

SHELLY HATTEN / PROTESTOR 1:06

BUDDY COTTON / ABUSE VICTIM 1:22

PKG #2

TAPE # 39:20 - I'M HERE

3 39:26 - DALLAS BLOUSE

(MATS - PROTESTER)

~~1:52 - YOU'VE GOT~~
~~1:52 - CRAP ANYMORE~~

AS 300 CATHOLIC BISHOPS & CARDBINALS MEET INSIDE THEIR HOTEL - OUTSIDE - THERE IS NO QUESTION MANY PEOPLE ARE NOT HAPPY WITH THE CATHOLIC CHURCH.

TAPE #1 ① BOB KUNTZ - PROTESTER

(BITES - PROTESTERS)

1:37 - YOU'VE GOT
1:52 - CRAP ANYMORE

THE HOARDS OF MEDIA ~~ARE BEING KEPT~~ HERE - TRIPPLE THE NUMBER OF CHURCH LEADERS - DOES NOT HAVE UNLIMITED ~~ACCESS~~ ACCESS TO THE BISHOPS, BUT WE MANAGED TO SPEAK WITH BUFFALO'S BISHOP MANSSELL AS THIS CONFERENCE GETS UNDERWAY

TAPE #2

(BITE - BISHOP)

8:23 - LIKE ALL THE
8:35 Q.. YEARS ATTEND

AND THERE HAVE BEEN CLOSED DOOR MEETINGS WITH VICTIMS, THEY ARE ALSO HERE IN FULL FORCE PRESSING FOR ZERO-TOLERANCE WHEN IT COMES TO PREISTS CHARGED WITH SEXUAL ABUSE. THIS

TAPE #2

(BITES - VICTIMS)

28:03 - INTRODUCED
28:17 Q.. ABUSE US

TAPE #2

(BITE - BISHOP)

12:37 - ~~IS THAT~~
WITH I SEE
12:52 Q.. VERY
GRATIFYING

MAN SAID WHEN HE WAS 11, HE WAS ABUSED BY HIS MARISIT PRIEST

TRT: 1:44

Q.. VERY GRATIFYING

LINDA GRUPP / PROTESTOR :02

BOB KUNTZ / PROTESTOR :20

BISHOP HENRY MANSSELL / BUFFALO :46

~~FATHER HOTEL / DALLAS TX~~

KEV JONES / ABUSE VICTIM 1:15

PKG #1 5 PM

917/882/0492 Cell
888/781/2908 Pager

(TAPES NIGHTTIME 51:17
VIGIL 51:27)

AS THE BISHOP'S PRIVATE MEETINGS WENT WELL INTO THE NIGHT - PROTESTORS HELD A CANDLELIGHT VIGIL OUTSIDE THE CONFERENCE HOTEL. IT SEEMS NO MATTER WHAT THE FINAL POLICY ON SEXUAL ABUSE BY PRIESTS MIGHT SAY, MANY CATHOLICS HERE DON'T THINK IT'S REALLY GOING TO MEAN MUCH.

(BITES PROTESTOR'S)

TAPE # 1

BOB KUNTZ / PROTESTOR 2:04 - 2:17
DON NICKLESON / PROTESTOR 2:40 - 2:56

BUFFALO'S BISHOP MARSHALL SAYS PEOPLE CAN'T FORGET WHAT THESE MEETINGS ARE ALL ABOUT. HE SAYS DESPITE WHAT SOME MIGHT THINK, THERE IS A ~~POSITIVE~~ PURPOSE HERE.

(BITE - BISHOP)

TAPE # 2

#1 8:52 - 9:07

AND THE BISHOP SAYS HE WILL NEVER FORGET MEETING HERE WITH THE VICTIMS OF SEXUAL ABUSE, REAL PEOPLE, REAL FACES. THAT'S WHY IT WAS SO IMPORTANT TO GET A CLEAR ^{CHURCH} POLICY DOWN ON PAPER ON HOW TO HANDLE THINGS IN THE FUTURE.

(BITE - BISHOP)

TAPE # 2

#2 10:01 - 10:17

TRT - 1:50

Q... FAIR TO EVERYBODY"

FAIRMONT HOTEL/DALLAS :10

BOB KUNTZ/PROTEST :30

DON NICKLESON/PROTEST :44

BISHOP HENRY MINAC/BUF 1:10



6 PM PKG.

TRT - 1:46

R... THEIR PRIEST'S

FAIRMONT HOTEL/DALLAS :09

BISHOP HENRY MANSSELL/BUFFALO: 29

MIL DATTORON/PROTECTOR :56

STACI FEGER-CHILDERS
News Director

AS 2 1/2 DAYS OF DEBATE WRAPPED UP HERE IN DALLAS
BUFFALO'S BISHOP MANSSELL SAYS A LOT HAS BEEN
ACCOMPLISHED. A NEW ~~NEW~~ TOUGHER POLICY ON HOW TO DEAL
WITH PRIEST'S WHO COMMIT SEXUAL ABUSE. AND HE SAYS WHILE
EVEN ONE CASE IS TOO MANY, HE'S GRATEFUL WAY HAS NOT HAD
AS BIG A PROBLEM AS OTHER PARTS OF THE COUNTRY.

(BITE - BISHOP) TAPE #2 11:14 - 11:28

(MATS - PROTECTORS)

NOT EVERYONE HERE AGREES THAT THE BISHOP'S HAVE
MOVED IN THE RIGHT DIRECTION. SOME CLAIM THE DAMAGE
IS DONE AND THEY HOLD OUT LITTLE HOPE THAT A NEW
CHURCH POLICY WILL CHANGE ANYTHING. THE BISHOP'S ^{THEMSELVES} ARE ON THE
FIRM LINE

(BITE - PROTECTOR) TAPE #3 38:21 - 38:38
MIL DATTORON/DEMANDOR

BISHOP MANSSELL ACKNOWLEDGES THAT MANY CATHOLICS ARE
UPSET OVER THIS CHURCH CRISIS, ~~BUT HE SAYS THAT~~
~~IN THAT HIS PRIESTS~~ SIX LOCAL PRIESTS
HAVE BEEN ACCUSED OF SEXUAL ABUSE OVER THE LAST DECADE...
ALL ARE NOW OUT OF THE PRIESTHOOD. ~~THE BISHOP BELIEVES~~
~~HIS GUILTY PRIESTS ARE THE CROWD OF THE CROWD.~~

(BITE - BISHOP) TAPE #2 14:10 - 14:34

840-7813

11:00 AM PKG

(WATS)

AFTER 2 1/2 DAYS OF DEBATE. ~~THE~~ CATHOLIC BISHOPS HAVE APPROVED WHAT ^{THEY} CALL "THE CHARTER FOR THE PROTECTION OF ~~THE~~ CHILDREN & YOUNG PEOPLE" THE ^{14 PAGE DOCUMENT} ~~CHARTER~~ ALSO LAYS OUT GUIDELINES FOR THE PUNISHMENT OF PRIESTS WHO COMMITS SEXUAL ABUSE.

BITE-BISHOP

DOES IT GO FAR ENOUGH.

THE CHARTER STATES THAT ANY PRIEST FOUND TO HAVE COMMITTED SEXUAL ABUSE WILL BE REMOVED FROM THE MINISTRY, BUT HE WOULD STILL TECHNICALLY BE A PRIEST. ALL-BE-IT NON-PRACTICE. MANY CATHOLICS HERE, ARE NOT HAPPY

(BITES (3) REACTION PROTESTORS)

IN THE END - BUFFALO'S BISHOP SAYS WHY CATHOLICS SHOULD EMBRACE WHAT HAS BEEN DONE HERE IN DALLAS & MOVE FORWARD.

BITE-BISHOP

IS IT TIME TO MOVE ON HOW PUT THIS BEHIND YOU.

TRT: 1:46

Q... QUICKLY AS POSSIBLE

FAIRMONT HOTEL/DALLAS : 11

BISHOP HENRY PARKER/BUFFALO : 12

CLIFF ~~CLARK~~ ^{CLARK} ~~CARRON~~ ^{CARRON} / ~~PROTESTOR~~ ^{PROTESTOR} : 59

Buddy Carron / ~~PROTESTOR~~ ^{VICTIM} : 1:11

~~PROTESTOR~~

Bishop Henry Mansell
June 13, 2002
Comments following morning session

This morning's appearance by victims/survivors reinforces the horror of sexual abuse of children.

He has spoken to victim/survivors.

It was dramatic to be there with all of the cardinals and bishops and hear their stories.

It encourages us to go forward more strongly and carefully as we take action on a new policy.

TAPE #5 ✓
NIGHTMARE PROSESSIONS ✓
AS BISHOPS MET INSIDE - VICTIM HEADS
OUTSIDE WERE INTO MOUTH
MATS SPEAKING 57:17 →
51:27

TAPE #2 ✓
BISHOP MANSSELL ✓
#1 DON'T FORGET THE PURPOSE OF
THIS MEETING
IN - TO FEELS 8:52
Q.. IN THE CHURCH 9:07

#2 SAYS IT'S TIGHT TO GET THE
RIGHT LANGUAGE DOWN ON PAPER
IN - WHAT WE'LL BE 10:01
Q.. TO EVERYBODY 10:17

#3 HE SAYS NOT MANY ABUSE CASES
IN BUFFALO ✓
IN - TAKE GOOD FEELS 11:14
Q... THE COUNTRY 11:28 ✓
SAYS WHY CATHOLICS ARE upset BUT
MOST MAJORITY OF PEOPLES ARE UNDER
IN - I'm encouraged 14:10
Q... THERE BEING 14:20

Tape #1

PROTESTORS

Police out in full force

Bob Kuntz - He says my policy is
worthless ✓

IN WERE NOT 2:04

Q.. IN JAIL FIRST 2:17

Don Nickleson ✓

He says Bishop's Policy doesn't
mean anything

IN - THE WAY THE 2:40

Q.. WHO THEY HAVE 2:56

Tape #3

PROTESTORS

MIL Daffron ✓

SHE WANTS BISHOPS TO CONFESS
THEIR RESPONSIBILITY FOR THIS

IN - THEY'RE IN A 38:21

Q.. OUTTA RESIGN. 38:38



ROBERT L. KIRKHAM/ Buffalo News

Bishop Henry J. Mansell, greeting parishioners at Easter Mass, says state legislation cracking down on clergy who abuse children could backfire against the victims.

Diocese says 6 priests removed in 10 years

Only one probed by grand jury

By LOU MICHEL

News Staff Reporter

Six Buffalo-area priests who were accused of pedophilia in the past decade were forced out of the priesthood, the Buffalo Catholic Diocese says.

Church officials initially used terms like "out-of-state treatment," "medical leave," "suspension" and "retirement" to describe their fates.

But none of them is now functioning as a priest, said Kevin A. Keenan, director of communications for the diocese.

"All have had their faculties (priestly authority) permanently removed," Keenan said.

He added that no priest during the past 20 years was merely transferred to another assignment when there was "credible evidence of inappropriate sexual behavior with

children."

Monsignor Robert J. Cunningham, chancellor of the diocese, said during an interview in February that a total of "12 to 15 priests" have been accused of sexual impropriety in the last 20 years. Not all of those cases involved children, he said.

The diocese will not say how the remaining cases — other than the six that became public — were handled.

In Boston, where a major scandal has erupted in recent months, many of the 80 or more accused priests were shuttled from one parish to another after allegations were made. The names of many of them recently were turned over to police.

In Buffalo, of the six priests accused publicly of sexual abuse and forced to leave the priesthood, only one became the target of a criminal investigation. A grand jury did not indict the priest, apparently for lack of evidence.

In the other five cases, the accusations were so old that the statute of limitations — five years — had run out, sources indicated.

Cunningham also stressed, "To our knowledge, there are no pedo-

Mansell wary about legislation

By TOM PRECIOUS

News Albany Bureau

ALBANY — Bishop Henry J. Mansell, warning of an "anti-Catholic" bias by some people, said he is concerned that legislation moving ahead in the State Capitol to crack down on clergy who abuse children could backfire and prevent some victims from coming forward.

The head of the Catholic Diocese of Buffalo, one of the state's few church leaders to speak out on the new proposals, said making churches turn over allegations of sex abuse to police going back possibly decades also could hurt victims who may not want the traumatic issues raised again.

"I'm concerned that any time there is a rush for legislation, there

See Priests Page A5

See Legislation Page A5

Priests: Abuse policy was adopted in 1990

Continued from Page A1

phile priests working in the Buffalo Diocese."

That may be due, in part, to steps initiated more than a decade ago, including the "Policy Relating to Sexual or Physical Misconduct," adopted in 1990 under then-Bishop Edward D. Head. The policy, which takes a relatively tough stance on sexual abuse, requires employees of the diocese who have knowledge of sexual or physical misconduct by diocesan personnel to comply "with applicable reporting or other requirements of state and local laws," unless doing so would violate the priest-penitent relationship of confession.

State law, however, does not currently mandate priests or other clergy who become aware of sexual abuse of children to report it to civil authorities, as is the case with certain other professions, including teachers and doctors. Cunningham has said he is not aware that the diocese has ever reported allegations of sexual abuse of children by priests to police.

In addition, priests in the local diocese accused of sexual misconduct are immediately placed on administrative leave while the diocese investigates to determine if there is credible evidence.

When such evidence is found, the priest is sent for therapy or counseling. His priestly functions are suspended, preventing him from celebrating Mass or performing other clerical duties.

In the most recent cases from the 1990s, all the priests accused of pedophilia were permanently removed from active ministry, Keenan said.

Cases against priests

In the Buffalo Diocese, lay people and clergy were shocked in 1993 when two well-known priests were accused of sexual attacks on teenagers.

The initial allegation involved the Rev. Bernard M. Mach, former pastor of St. Mary's Catholic Church, Lockport, in December of that year.

He was accused of showing pornographic movies to a 12-year-old boy and forcing himself on the boy in the parish rectory in 1991.

Once the case became public, it unleashed a series of other complaints against Mach and his friend, the Rev. John R. Aurelio, author of several children's books with a Christian theme. Other young men came forward, claiming the priests had abused them as teens years earlier in an East Aurora home.

The Niagara County Sheriff's Department conducted a criminal investigation into the 12-year-old's

dence presented to a grand jury proved insufficient, and Mach was not indicted.

A \$2 million civil suit against Mach and the diocese was eventually settled, but details of the settlement were never made public.

The allegations against Mach and Aurelio were followed by allegations against four other priests.

In March 1994, diocesan officials confirmed that the Rev. William F. White had been suspended a year earlier after he was accused of sexually abusing a young boy in the 1970s. After his name became public, additional allegations were made against White.

Like some of the Boston priests, White was transferred in 1987 from Queen of Heaven Parish in West Seneca to St. Louis Parish in Buffalo after he was accused of bizarre behavior with two young boys in their home on the night of their father's wake.

When The Buffalo News learned in 1994 of that transfer, Cunningham said that White had been evaluated by independent professionals and transferred on their recommendation because there was no evidence of physical contact with the boys.

In April 1994, The News learned that the Rev. Loville N. Martlock had been placed on "medical leave" the previous October for allegedly molesting an 8-year-old boy some 20 years earlier.

In July 1994, a \$2 million lawsuit was filed by Christopher Szuffita against the diocese and the Rev. Joseph Friel, accusing the priest of repeatedly molesting him in the 1960s when he was an adolescent.

In another sex abuse lawsuit against the diocese in 1995, a former Buffalo woman sued for \$20 million, claiming she was repeatedly sexually attacked by the Rev. Robert J. Beisinger. The diocese settled the claim the following year with Colleen McMullin Ptak for an undisclosed sum of money.

Dealing with offenders

What happened to the priests?
Mach and Aurelio now live in Florida and no longer function as priests.

White, whose priestly authority also was lifted, lives out of state.

Martlock also lives out of state and, according to diocesan officials, is no longer functioning as a priest.

Beisinger, who lives in Buffalo, was allowed to resign as a pastor of St. Aloysius Gonzaga Parish in Cheektowaga and later retired. He, too, no longer performs priestly duties.

Friel died in 1995, not long after the allegations were made against him.

Except for Mach, none of the priests accused of sexual abuse was

Other dioceses react

Here is what some other Catholic dioceses have done about priests who are accused of sexually abusing children:

Albany - The diocese revealed it has paid hundreds of thousands of dollars to settle child molestation cases against nine priests since 1977.

Rockville Centre, N.Y. - The diocese has sent the names of all priests accused of sexual misconduct with minors to district attorneys in Nassau and Suffolk counties.

Boston - The names of 80 priests accused of abusing children over the last 40 years have been made public and turned over to police.

New York City - The archdiocese announced it will report suspected pedophile priests to authorities for criminal investigation.

St. Louis - Three priests who had been accused of abuse years ago were suspended and their names were released.

Manchester, N.H. - The names of 15 priests accused of sexual misconduct with children between 1963 and 1991 have been made public and turned over to authorities. One of the priests who was still active was suspended.

tion, apparently because neither the diocese nor the victims reported the incidents to police.

The Buffalo Diocese indicates that these cases, plus a few more that never became public, perhaps 12 to 15 in all, are the only ones that have occurred in the last 20 years. And while acknowledging that even one case is too many, the diocese points out that hundreds of priests have served the diocese during that time.

Bishop Henry J. Mansell told a packed St. Joseph's Cathedral at a Holy Week Mass, "To the extent of my knowledge, there have not been incidents of clergy sexual abuse of minors in our diocese in recent years."

Mansell, who became bishop here in 1995 after the allegations in the early and mid-1990s, called sexual abuse of children despicable, repugnant, deplorable, a grievous sin and a crime. And he urged continued vigilance to assure that the safety of children remains a high priority in the church.

But in the same sermon, he also criticized recent media coverage of the sex abuse scandals facing the Catholic Church.

Mansell complained that the good work of the many other priests who are faithful to their responsibilities goes unnoticed by the media.

"There are more than 46,000 priests in the United States," he said. "It's a minimal fraction of a fraction who have been perpetrating these kinds of tragedies. It's important to realize that."

Victims' perspective

Victims of abuse by priests say the horror never ends.

Since January, when the scandal in the Boston Archdiocese first became national news, Ptak said her nightmares about abuse have returned.

"It reminded me that I have never gotten an apology from the Buffalo Diocese and I have never been able to confront my abuser," said Ptak, a former Buffalo resident who now lives out of state.

In the federal court suit filed in 1995, she alleged Beisinger sexually assaulted and abused her during a

time, she was a 15-year-old student at Baker Victory High School in Lackawanna and a member of the school's "Guys and Dolls" (G or guard and drill team).

Beisinger, a teacher at the school, was director and coach of the drill team, as well as chaplain on the trip.

Although Ptak accepted a \$250,000 payment to settle the suit, she insists that money was never the sue.

"All I ever wanted was an apology and for the diocese to take ownership. There would not have been a lawsuit if the diocese had accepted responsibility. There would never be enough money to take the place of an apology," she said.

While the diocese says its policy is to offer to provide or pay for counseling for victims of abuse, Ptak said she was never reimbursed for private counseling she required until her lawsuit was settled.

Screenings and seminars

The diocese, which currently has 448 active priests, says it is reviewing everything it can to prevent sexual misconduct by priests or other employees who serve 713,000 Catholics.

Diocesan officials have been reluctant to compare their handling of the problem with what has been done in Boston or elsewhere. In the recent interview, Cunningham pointed out that Buffalo implemented a number of steps to prevent similar problems here.

These include a "written policy on sexual misconduct, care screening of candidates for seminary and employment and to eight seminars a year" for new employees and volunteers addressing sexual misconduct.

"When a religious order priest comes into the diocese, the bishop receives a letter from his superior stating that he has no record of appropriate behavior and he is a priest in good standing," Cunningham said.

News Religion Reporter Dave C. Dren contributed to this article.

Legislation: Bishop concerned about false charges

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is a danger there may be unintended consequences that will follow if these kinds of concerns and others are not fully addressed," Mansell said.

The measures introduced last week are aimed at all religious denominations and their clergy, employees and volunteers. They are on the fast track following the sex abuse cases involving the Catholic Church.

The bills introduced in the Assembly and Senate differ substantially, though both houses already are talking about compromise.

Parents would be notified

In the Assembly, information that raises a "reasonable suspicion" of child abuse involving clergy or church employees and volunteers must be turned over to police by church officials, whether or not the victim approves of the reporting. Parents also would have to be notified. The only exception is if the alleged abuse was revealed through confession or spiritual counseling.

The bill also requires church officials to go through their records and turn over to district attorneys evidence of sexual abuse involving clergy or church workers during the past 20 years or longer if it involves current members of the clergy. Although the statute of limitations is five years, sponsors say prosecutors could use the information, to be kept by district attorneys in confidence, to investigate subsequent cases of abuse involving the clergy.

The Senate version adds clergy to the list of professions — which now includes health care workers, teachers, social service workers and



"I think the church will come to realize as an institution that it is in their best interest to decisively deal with this issue." Assemblyman Brian Higgins, co-sponsor of bill

countant's office, I wouldn't want an accountant to investigate. If abuse occurred in a school system, I wouldn't want the school to investigate," said Sen. Stephen Saland, a Poughkeepsie Republican and author of the Senate bill. "When it comes to matters involving allegations of criminality, the only people appropriate to investigate them are law enforcement."

Chilling effect possible

Assemblyman Brian Higgins, a South Buffalo Democrat and co-sponsor of the Assembly bill, said, "It's not about God and religion. It's about criminal behavior and exploiting children."

that people who make allegations of abuse involving the clergy are always "advised" that they can also take their complaints to police.

"They can always go to the police. It's not as if the church is preventing them from going to the police," he said.

The bishop said that if the church is required to turn over allegations involving child abuse to police, there could be a chilling effect on efforts to uncover wrongdoing by priests.

Now, he said, parents and victims can come to the church knowing, if they want, that their concerns will be handled in confidence. If an allegation is substantiated, the family may be satisfied if the priest is removed from the church.

"In their minds, it's resolved. But if they know that the clergy have to report this to the police, they may not come forward" for fear of publicity, Mansell said.

Abiding by the law

The bishop also raised concerns about church officials having to produce sexual abuse records from cases that may have been resolved internally 10 or 20 years ago.

"Does this victimize the victim twice?" he said of prosecutors tracking down victims of abuse cases the church worked to resolve in the past.

"They may be consulted by the police, and they don't want to go through the ordeal again. They don't want their spouses to know, their children to know, their employers to know or their neighbors to know," Mansell said.

Mansell also is worried the legislation could lead to false charges against priests.

said priests who abuse children are violating the law, the church in New York State is abiding by the law by resolving internally complaints against priests.

The bishop said Albany's rush to legislation creates a danger of "unintended consequences that will follow if these kinds of concerns and others are not fully addressed."

Yet, while he talked of concerns of "an anti-Catholic bias" on the part of some, he did acknowledge, "These issues have to be addressed."

The situation is murky for many priests.

Not an easy issue

The Rev. Paul Seil, pastor of St. Lawrence Parish in Buffalo, said he is torn about whether old cases should be resurrected.

"Maybe it's time for all these things to come out and get it done with," he said. "On the other hand, if someone was removed from the ministry and is no longer a threat and is away from the group he was abusing and if he's had treatment and if there has been no further complaints, the question is do you now bring it all up again."

But Seil believes civil authorities have the responsibility to figure out whether sex abuse allegations are true.

"If a crime has been committed, whether by someone in the church or not, it's up to civil authorities to figure out whether it should be prosecuted," he said.

For Catholic lawmakers, the issue is not an easy one.

"It's the kind of function you do because it's the right thing, but you



STACI FEGER-CHILDERS
News Director

- WHAT IS YOUR ROLE HERE AT THIS CONFERENCE
- IS THIS A REGULAR, OR SPECIAL MEETING
- IS IT UNUSUAL TO DEVOTE THE ENTIRE CONF. TO JUST ONE ISSUE
- WHAT'S YOUR TAKE ON THE PROPOSED DRAFT POLICY
- THIS APPEARS TO BE A VERY COMPLEX SOLUTION.
- WILL IT BE POSSIBLE TO GET A CONSENSUS.
- WHAT ARE CATHOLICS IN WNY SAYING TO YOU ABOUT ALL OF THIS CONTROVERSY
- WHAT'S YOUR FEELING ON THE ZERO-TOLERANCE STAND.
- IS THE CATHOLIC CHURCH GOING TO LOOSE MEMBERS BECAUSE OF THIS SCANDAL
- HOW BADLY WILL THIS HURT THE CHURCH.
- HAS THIS CONTROVERSY BECOME YOUR WORST NIGHTMARE.
- WHAT CAN YOU TELL WNY CATHOLICS ABOUT WHAT YOU CAN DO TO PROTECT CHILDREN FROM PRIEST ABUSE
- IN TODAY'S SOCIETY, HOW HARD IS IT BEING A CATHOLIC PRIEST.

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