

WIESŁAW JONATHAN WALAWENDER

Wieslaw Jonathan Walawender was born in a small village in southeastern Poland near the Ukrainian border on March 23, 1966.

In the fall of 1987, after completing mandatory military service and graduating from college, Walawender began his first year of theology at the Major Seminary of Przemsyl. It is important to note that, unlike many Catholic bishops, priests, and seminarians, Walawender is a heterosexual. He had a girl friend in Poland with whom he did not have sexual relations. He felt that he could not promise to lead a celibate life as a priest if he did not practice chastity before being ordained.

After completing three semesters of theological studies in Poland, Walawender was invited to continue his seminary formation for the priesthood in the United States. He was led to believe that his work in the US would be like that of The Society of Christ for Polish Migrants (Chrystusowcy), a religious congregation dedicated to serving the religious needs of Polish communities around the world. However, because he spoke Polish, Russian, German, and French, Walawender was confident he could minister to Catholics from any number of ethnic backgrounds. What he didn't realize was that he would be judged fit for ministry primarily by closeted homosexual clerics who operate in clandestine and self-serving manners.

What he could not understand about the recruitment process at a hotel in Poland was why they took full length photographs of him from the front, side, and back. When he inquired and was told, "It will allow those who meet you in the United States to recognize you upon arrival," he thought to himself, *Why do they need to recognize me from behind?* Being young and fit, he questioned if he would have been recruited to study and work as a priest in the US if he were fat and bald.

ORCHARD LAKE SCHOOLS

Just before his 23rd birthday, Walawender arrived in the United States in February 1989 and was welcomed at the Orchard Lake Schools (OLS), 35 miles northwest of Detroit, Michigan. OLS were founded in 1885 primarily to prepare men to minister as priests to Polish Catholics in the United States. Students were enrolled on the high school, college, and theological school levels. OLS helped unsponsored students like Walawender find US bishops who would sponsor them leading to ordination for their dioceses.

Walawender was not at OLS for more than three months before a gay priest on the faculty, Father Michael Dylag, began sexually harassing him even in the presence of other seminarians. Walawender did everything to avoid Dylag like the plague.

Between September 1989 and May 1990 Walawender was enrolled in English as a Second Language (ESL) classes at OLS. Even though Walawender could have completed his theological studies at OLS, he had no desire to continue his priestly formation there owing to the fact that he was scandalized by an atmosphere where alcohol abuse and homosexual misconduct appeared rampant.

One of Walawender's friends, Piotr Podgorski, alleged being sexually assaulted by a fellow seminarian, Andrzej Zmarlicki, who was sponsored by Archbishop Theodore McCarriek for the Newark Archdiocese. When Podgorski reported the assault, the rector, Father Frank Koper, took no action against Zmarlicki after dismissing the incident by saying, "they were both drunk."

On March 26, 1990, Walawender was groped walking back to his dormitory by Father Paul Mast. Instead of just running away as he did with Father Dylag, Walawender punched Mast in the face and sent him falling into the bushes. Neither of them reported the incident, and Walawender later apologized for hitting Mast so hard.

DIOCESE OF BUFFALO

When Walawender visited relatives in the Buffalo area where there was a high concentration of Catholics of Polish descent, he met Monsignor Thomas Crane who was instrumental in having him accepted by Buffalo Bishop Edward Head as a seminarian for the diocese. Not long after meeting Crane, Walawender sensed that Crane was attracted to him especially after Crane told some people that Wes was “very handsome.” When Crane hugged and kissed him one time on the cheek, Walawender made it clear to Crane that he was a heterosexual and did appreciate his signs of affection. With the boundaries set, Crane did not violate them in the future.

The Buffalo Diocesan Vocation Director, Monsignor Paul Burkard, met with Walawender and, after being accepted into the Diocese by Bishop Head, informed him that he would not be continuing his theological studies at OLS, but would rather be enrolled in September of 1990 at Christ the King (CTK) Seminary in East Aurora, New York.

The Assistant Vocation Director at the time was Father Joseph Gatto who owned a home with Burkard in Springville, NY. It seemed to Walawender that Gatto was a homosexual based on the way he would hug him closely while also rubbing his groin against him. In November 2013, Gatto was named the president and rector of CTK only later to be removed in 2018 over sexual abuse allegations. Gatto is alleged to have used his position as rector of the seminary to solicit homosexual favors from new applicants. Sources said that applicants who did not comply with Gatto's requests were not admitted to the seminary program.

When Bishop Henry Mansell replaced Head in 1995, he and Gatto were responsible for sex trafficking Columbian seminarians to the Buffalo Diocese. Mansell would later become the Archbishop of Hartford where he continued importing Columbian seminarians as “young meat” for gay US clergy. Similar clandestine pipelines were also established in the Archdiocese of Newark by Theodore McCarrick, and in the Diocese of Patterson by Bishop Arthur Serratelli. Of more than a dozen Columbians who were enrolled in CTK, the majority were heterosexuals who left to become American citizens; many by joining the US military. Only one who came to Buffalo during this period was reported to be openly gay. It is alleged that Burkard sodomized the gay Columbian so violently that he required medical attention to repair his anus. Sources report that the victim was never ordained owing to medical problems.

Prior to beginning his studies in the fall, Walawender was assigned to work during the summer with Father Bernard Nowak at Our Lady of Perpetual Help in Buffalo. While working in the parish, Walawender heard a rumor about a Father John Aurelio who was said to be taking kids from the West Seneca Development Center to his home for parties that involved drugs, sex, and alcohol. Aurelio, who was appointed CTK spiritual director in 1991, was later suspended in 1993 with Father Bernard Mach for sodomizing three teenage boys. Walawender received a very positive evaluation from Father Nowak for his summer assignment.

After a successful 1990-1991 academic year at Christ the King Seminary, Walawender was invited by Buffalo Auxiliary Bishop Edward Grosz to accompany him on a trip to Poland over the summer to serve as his interpreter. It was on the morning of July 13, 1991 at the Marriott Hotel in Krakow that Walawender met two teenage boys (one Polish and one American) who recounted a sexual encounter the previous night with Grosz and Buffalo priest Father Thomas Gresock. At that point, Walawender was unfamiliar with homosexual behavior to understand fully what the teenagers were describing. After Grosz witnessed Walawender speaking with the two boys in the hotel lobby, he manifested a very hostile attitude toward him. Like Fathers Aurelio and Mach, Father Gresock was also removed from ministry in 1993 after being accused of abusing a number of young boys.

Toward the end of Walawender's 1991-92 academic year, while working with Father Dennis Riter at Queen of All Saints parish in Lackawanna, NY, he witnessed a young boy, Anthony Ravarini, running out

of the rectory with semen on his face, hair, and shirt. Years later, in an interview with reporters, Ravarini stated that Riter forced his head onto his penis and ejaculated into his mouth and onto his face.

With the help of his confessor and spiritual director, Father Joseph Moreno, Walawender reported Riter in a letter dated May 9, 1992 to Bishops Head and Grosz (See: Exhibit A). A copy of the letter was also sent to Father Peter Drilling, Walawender's seminary formation director who was responsible for monitoring his parish assignments. Walawender's letter was never acknowledged as having been received and the abuse was covered up by the diocese and local city and county officials. Under the impression that Ravarini was around 10-12 years old, some officials opined that the semen belonged to Ravarini who masturbated in the rectory bathroom. Their cover-up is obvious based on the fact that Ravarini, seemingly big for his age, was only six-and-a-half-years-old at the time and physically incapable of producing semen. Anyone familiar with the opening scene of the 2015 Academy Award winning movie, *Spotlight*, is familiar with how local law enforcement and the District Attorney's Office in many dioceses have cooperated with Catholic Church officials in covering up clerical sexual abuse.

Walawender's support for Ravarini resulted in his being called in by Christ the King Seminary rector, Father Frederick Leising, who accused Walawender of driving on major routes instead of using back roads in order to receive a higher mileage reimbursement whenever he drove to and from his parish assignment. After being confronted with this ridiculous, accusation, Leising dismissed Walawender saying, "We can afford to lose one seminarian." Walawender interpreted this encounter as Leising's way of saying, "Stay away from the Ravarini family and forget whatever you saw." Leising was himself accused in June of 2018 of sexually abusing a 19-year-old girl in the 1980s.

Not long after Walawender was threatened with expulsion and refused to compromise his conscience by writing Bishops Head and Grosz about Riter's abuse of Ravarini, Walawender was informed that he would be working during the summer of 1992 at Sisters Hospital in Buffalo with residence at St. Joseph Church on Main Street. However, when Walawender met the pastor, Father Ronald Begley, he was told that there was no room for him in the rectory and he would have to live in the convent. When Walawender discovered the convent was totally vacant and did not even have hot water, he called Burkard, the Vocation Director, and was told if he didn't like the housing arrangements, he should find someplace else to live. While Head, Grosz, Leising, and Burkard thought that after a day or two in the vacant convent Walawender would get the hint and return to Poland, he disappointed them by buying a blow-up mattress; borrowing a bicycle to get to and from the hospital; and obtaining meal vouchers from the sisters to eat all his meals in the hospital cafeteria. What upset the scheming Church officials even more was when Walawender's hospital supervisor, Sister Margaret Dougherty, the Director of Pastoral Care and Clinical Pastoral Education, gave Walawender a glowing evaluation.

Upon returning to the seminary after living in an empty convent for 12 weeks, Walawender was told by the Seminary Academic Dean, Father Alfons Osiander, that all of his theology credits from Poland were not being accepted and that he would have to repeat three semesters. If having him work in a deserted convent without food or pay did not move Walawender to return to Poland, the homosexual diocesan and seminary officials thought making him repeat a year and a half of successfully completed theological studies in Poland would be "the straw that would break the camel's back" and move him to give up on being a priest in the United States. When Walawender responded that their plan constituted a violation of the accreditation standards set by the Middle States Commission on Higher Education, Osiander suggested he speak with the rector, Monsignor Leising, whom he said would be more than happy to facilitate his return to Poland.

Rather than give up what he considered a true priestly vocation, Walawender boringly repeated the courses he had taken in Poland during the 1992-94 academic years. In the fall 1992 semester, Walawender was required to submit the topic for his Master's thesis under the direction of his formation director, Father Peter Drilling. The topic Walawender chose was, "Abuse and the Psychospiritual Condition of the Victim

in Light of Unthinkable Deeds in Our Time.” Walawender got the idea for this thesis from Father Moreno who provided him with the names of four sex abuse victims who were abused by three priests and one seminarian. All four victims were willing to speak with Walawender about their experiences and the long-term harmful effects the abuse had on their lives. Walawender also got the name of a victim of pedophilia who alleged being sexually abused by her father when she was 9-10 years old.

In December of 1992, Walawender told Drilling that his thesis would involve five victims of sexual abuse. Three victims were abused by priests; one by a seminarian; and one by her biological father. Drilling told Walawender he should limit his thesis to the abuse case involving the father, and avoid mention of the four abuse cases involving three predator priests and one predator seminarian who were alleged to have abused three boys and one girl, two of whom were teenage boys. Walawender was unaware at the time of the extent of the sex abuse problem in the Church, especially involving teenage boys (i.e., ephebophilia).

Walawender was assigned to work in the summer of 1993 with a homosexual pastor, Father Charles Slisz at St. Josaphat's Parish in Cheektowaga. Slisz was a close friend of Grosz and Father Peter Drilling, Walawender's gay seminary formation director. When Slisz had Walawender go jogging with him, he insisted the seminarian run in front of him. Although Slisz never made any overt sexual advances toward Walawender, Slisz refused to provide Walawender with any written evaluations or to pay him like other seminarians assigned to work in parishes throughout the diocese. Neither Burkard, as Vocation Director, nor Drilling, the CTK Formation Director, followed the diocesan protocols of requiring supervisory pastors to produce a written final evaluation and to pay seminarians a stipend of \$100 a week for their ongoing educational expenses.

Walawender, accompanied by a fellow Polish seminarian, Mieczysław Nycz, traveled in August 1993 to Denver, Colorado where Pope John Paul presided over World Youth Day. It was there that he handed Monsignor Stanislaw Dziwisz a letter addressed to him that he requested he share with the Pope. The four-page letter in Polish, dated August 5, 1993, addressed the sexual predation and homosexual misconduct he had witnessed in the United States since his arrival in February of 1989. In addition to discussing Riter's abuse of Ravarini that was covered up by diocesan officials, Walawender also recounted the disturbing incident involving Grosz, Gresock, and the two teenage boys at the Marriott Hotel in Krakow.

In September 1993, Walawender began what was to be his last year of theology prior to being ordained a deacon and a priest. At the beginning of the second semester, after not having received a response to the hand-delivered letter he presented to Dziwisz, Walawender wrote a letter in Polish dated January 16, 1994 that he mailed directly to Pope John Paul II (See: Exhibit B).

Instead of receiving a response from the Pope thanking him for his report and calling for an investigation into the clerical abuse documented in Walawender's correspondence, Walawender was approached in mid-February by Bishop Head's secretary, Monsignor Peter Popadick, who told Walawender, “The next time you decide to write to the Holy Father, make sure you also send a copy to Bishop Head.” This “friendly advice” came from a priest who himself was accused in a lawsuit filed in August of 2019 of sexually abusing an 11-year-old boy while he was working at Bishop Fallon High School in the 1970s.

During March 1994, following Walawender's encounter with Popadick, Slisz started criticizing Walawender almost daily. On March 30, 1994, Slisz had Walawender leave the parish just before Easter on April 3, 1994. Around the middle of April, Burkard called Walawender into his office and informed him that Head decided not to ordain him based in part on negative input from Slisz that he shared with two other thought to be gay officials, Drilling and the Chancellor, Monsignor William Cunningham (who would later become the Bishop of Ogdensburg, and then later the Bishop of Syracuse).

Upon learning that Slisz threw Walawender out of the rectory and that Burkard informed Walawender he would not be ordained on April 27, 1994, Crane wrote Head a letter dated April 15, 1994 questioning his decision not to ordain Walawender based on input from Slisz whom he considered “the wrong man to be a pastoral supervisor” (See: Exhibit C). Crane recommended Walawender be assigned to work in another parish “with a pastor who will show him understanding, positive guidance and effective leadership.”

ARCHDIOCESE OF NEWARK

Burkard told Walawender he could look for another bishop to sponsor him, or give up becoming a priest. Burkard recommended Walawender consider Houston (TX), Tyler (TX), Venice (FL), Hartford (CT), and Newark (NJ). With a preference for avoiding a warm climate and working in a diocese with a sizable Polish population, Walawender reached out to the Archdiocese of Newark.

Following Walawender’s meeting with Burkard, around the end of March 1994, Walawender contacted the Archdiocese of Newark Vocation Director, Father Daniel Gunther, who referred him to Brother William Federowicz, the Director of Priest Personnel. It was Federowicz who spoke with Father Robert Layman, the pastor of St. Anthony of Padua Parish in Port Reading, who arranged for Walawender to have an appointment with Archbishop Theodore McCarrick in early May.

While Walawender was setting up an appointment with McCarrick in Newark, Burkard had his secretary, Diane Bosinski, type Crane a letter dated April 20, 1994 with Head’s stamped signature. The letter informed Crane that Burkard would be in touch with Walawender “within the next few days” to discuss a new assignment in which he would “have another opportunity to continue his pastoral development and his movement toward the priesthood.”

While Burkard wanted to placate Crane who felt responsible for Walawender coming to Buffalo, he also knew that he and other members of the gay diocesan mafia (Grosz, Cunningham, Slisz, and Drilling) did not want heterosexually oriented Walawender ordained for Buffalo particularly after his accusatory letter made its way back from the Vatican into their the hands.

Burkard wanted Crane to believe and the record to show that the heterophobic diocesan officials were not reprising against a whistleblower, while at the same time Burkard wanted to get the despised, straight Walawender to be accepted into another diocese. Hence, instead of sharing the contents of the April 20, 1994 letter to Crane about another parish assignment with Walawender, Burkard let Walawender search for another bishop and diocese to sponsor him.

On Wednesday May 4, 1994, Walawender informed Burkard that he had an appointment on Friday, May 6, with McCarrick in Newark. When Walawender drove to see Crane on May 5 before leaving Buffalo, Crane mentioned that the diocese was considering another assignment for Walawender. Having been offered false promises in the past, Walawender told Crane he wanted to work in another diocese where he would be treated with respect. Knowing how Walawender had not been treated justly in Buffalo, Crane wished Walawender well in his search for a new diocese.

When neither Burkard nor Drilling were willing to loan Walawender money to cover the expense of his trip from Buffalo to Newark, Moreno’s twin sister, Sue, loaned him \$200. Walawender drove to Newark where he met on Friday, May 6 with Archbishop McCarrick who invited him to his beach house that evening for dinner. McCarrick introduced him at the beach house to two friends, “Mike” and “Barry.” It was only years later that Walawender learned their identities: Michael Bransfield, who later would retire in disgrace as the Bishop of Wheeling-Charleston; and Barry Knestout, the current Bishop of Richmond. When McCarrick prompted Mike and Barry to drive off and pick up some wine, he approached Walawender from behind as he was cutting vegetables and started rubbing his groin against Walawender’s buttocks. Before Walawender knew what was happening, McCarrick reached around with his hand;

lowered Walawender's zipper; inserted his hand into his pants; and then began massaging Walawender's genitals. Walawender was in shock and at first could not move. In a panic Walawender said he needed to get different clothes from his car and left the house only never to return.

FATHER JOE MORENO

Following this harrowing experience, Walawender returned to Buffalo with the intention of packing his bags and returning to Poland following his May 19, 1994 graduation from CTK with a Master's Degree (MDiv) in Theology. He was completely disillusioned about serving as a priest in the United States especially after witnessing so much clerical sexual misconduct in Orchard Lake and Buffalo, as well as the sexual assault he experienced in Newark at the hands of McCarrick. He shared what happened to him in Newark with his confessor and spiritual director, Father Moreno, who became very upset that Burkard would refer him to Newark after learning that McCarrick's "behavior with student seminarians is a well known public secret!" Moreno wrote a May 12, 1994 letter to Burkard recounting "the unholy act of sex assault" Walawender experienced at the "'holy' hands" of McCarrick. Moreno also referenced how Walawender was scandalized in Krakow "in the summer 1991 with the incident involving our own Bishop [Grosz]" and "with one of our 'distinguished' pastors [Riter] in Lackawanna in April 1992" (See: Exhibit D).

Like Walawender, Moreno was a whistleblower. After the Catholic Church threw Walawender into the street on March 8, 1997 following a cover-up of his March 23, 1996 sexual assault by his supervisory pastor, Msgr. Edward Staub, Walawender received a phone call from Moreno on Friday, October 12, 2012. Moreno told Walawender that he wanted to give him some documents for safe keeping before driving the following week to Washington, DC. Moreno said he was scheduled to meet with the Apostolic Nuncio, Archbishop Carlo Maria Viganò, to discuss multiple cases of sexual predation and homosexual misconduct involving Auxiliary Bishop Grosz and other clergy of the Buffalo Diocese.

When Walawender drove to Moreno's parish on October 14, 2012 to meet as they had planned, he was surprised when another priest walked out to celebrate the Mass. Walawender concluded that Moreno may have had a change of plans and decided to entrust the confidential documents to someone else. It was only three days later that Walawender learned through a friend that Moreno was reported to have committed suicide on Saturday, October 13, the day after they spoke and the day before they were scheduled to meet.

Numerous experts, including renowned forensic pathologist, Dr. Cyril Wecht, concluded that Moreno did not take his own life, but was murdered. Wecht told *The Buffalo News*, "I've been a pathologist for 55 years. I can't tell you I've ever seen a case where a right-handed person with a crippled left hand would be able to shoot himself from that angle." Walawender had no idea that Moreno who helped him write his letter to Bishops Head and Grosz about Riter and Ravarini, or who wrote Burkard following his sexual assault by McCarrick, would be murdered for the threat he posed to the homosexual mafia whose criminal actions were being covered up, like in many dioceses throughout the US, with the help of local law enforcement and the District Attorney's Office.

BACK IN BUFFALO

Following his return from Newark which was funded by Moreno's twin sister, Sue, Walawender received numerous calls from Burkard which led him to believe that Buffalo diocesan officials learned what happened to him during his visit with McCarrick. Walawender had no idea that Moreno had excoriated Burkard for referring Walawender to serve under a known sexual predator. Based on what appeared to be predating of communications that were received weeks after the dates on the letters, Walawender was led to believe that Burkard was attempting to cover up Walawender's visit with McCarrick by confirming his pastoral assignment prior to his May 6 encounter with McCarrick.

Walawender received a letter written by Burkard with Head's stamped signature dated May 5, 1994. The letter informed Walawender that after completing a pastoral year as a "religious worker" with an R1 Visa with Father Louis Dolinic at Our Lady of Częstochowa parish in Cheektowaga, he could be ordained to the diaconate if he and Dolinic felt that he was ready to be ordained a deacon and a priest in 1995.

Burkard had an unsigned and undated letter prepared from Dolinic to the Immigration and Naturalization Service (INS) requesting a change in Walawender's F-1 Student Visa to R1 Religious Worker based on his employment in his parish as a "Pastoral Assistant" beginning May 20, 1994 for a weekly pay of \$100 a week.

Burkard also prepared a signed, undated affidavit stating that Walawender was assigned "for a pastoral internship leading to his ordination as a transitional deacon, then as a priest in the Roman Catholic Diocese of Buffalo."

These documents received by the INS on May 16, 1994 which moved the agency to grant Walawender R1 Visa status from June 1, 1994 to May 31, 1995 differed from the wording of an August 30, 1994 document sent to the INS by Burkard with Head's stamped signature which reads, "Wieslaw works in a professional capacity as a lay minister at the present time and he plans to continue this service to the people of the Catholic Church for many years to come." Based on this statement which made no mention of a possible diaconate ordination before his visa expired at the end of May 1995, it appears the Diocese of Buffalo was again leading Walawender on with false promises of being ordained for service in the Diocese of Buffalo. It was only years later that Walawender was mistakenly provided a copy of this letter. Had he seen it in August of 1994, he never would have continued working for \$100 a week as he would have realized the heterophobic Buffalo chancery officials had no intention of ordaining him which would have allowed him to apply for a Green Card as a path to citizenship.

Owing to a very positive evaluation Walawender received from Dolinic, his mother, father, and brother were invited by the Buffalo Diocese to attend his diaconate ordination which they were told was scheduled for April 27, 1995. However, before that date, Burkard said Walawender needed to meet with Head at the Chancery Office on March 8, 1995 for a *Cura animarum* – a pastoral skills exam. In addition to Head, in attendance at the exam were Burkard (Director of Vocations), Dolinic (Pastor), Father Jerry Kopek (Priest Personnel Director), and Cunningham (Vicar General). Slisz wrote a negative letter containing numerous false statements and outright lies about Walawender when he was no longer Walawender's supervisory pastor and had nothing to do with his training. A similar negative unsigned letter by one of Slisz's employees contained a similar misspelling of Walawender's first name which would lead one to believe that Slisz composed the letter for his employee to sign.

After Walawender was excused from the conference room following the 20 minute exam that Cunningham led him to believe went well, it was not more than 15 minutes later that Dolinic exited the meeting very angry informing Walawender that Cunningham opposed his ordination. While driving back to the rectory with Walawender, Dolinic called the bishop and the other priests a bunch of "mother fuckers" and apologized saying, "Wes, it's out of my hands." Twenty years later, Catholics of the Diocese of Syracuse would call for Cunningham's resignation after stating in a deposition he felt that "the boy is culpable" in response to a question whether a child molested by a priest has committed a sin.

Had Walawender considered how Head and his chancery officials covered up his report about Riter who abused six-and-a-half-year old Anthony Ravarini in his rectory, as well how Grosz inappropriately interacted with a boy in the Marriott Hotel in Krakow, he should not have been surprised by their decision to get rid of a straight whistleblower seminarian like himself. Cunningham's position about a minor being "culpable" of sinning after being abused by a priest exemplifies the characters of those who stood in judgment of Walawender and found him unworthy of "caring for the souls" (*cura animarum*) of faithful Catholics.

Unfortunately, on April 17 Walawender's mother flew to the United States on her 50th birthday for what she was told would be her son's diaconate ordination on April 27. When she arrived and learned the bad news, she had a heart attack and was only able to return to Poland a month and a half later.

ARCHDIOCESE OF BALTIMORE

When Crane learned what happened to Walawender, he felt bad for ever having encouraged Walawender to leave Orchard Lake and study for the Buffalo Diocese. Crane contacted his friend, Cardinal William Keeler, whom he had known for years and asked him to accept Walawender with his strong recommendation. Consequently, Walawender was accepted to study for the priesthood for the Archdiocese of Baltimore in June 1995. Before continuing his studies in the fall of that year at Mt. St. Mary's Seminary in Emmitsburg, MD, Walawender was assigned to work at St. John the Evangelist Church in Severna Park with Monsignor Edward F. Staub.

Walawender was doing well and happy in the seminary and the parish until the morning of Saturday March 23, 1996, when he woke up and discovered that he had been sodomized. In pain as blood was running down his leg from his anus while he was showering, he concluded that he had to have been drugged before being sexually assaulted in his bedroom at night. When he went to confront Staub, the pastor opened his bedroom door and reeked of alcohol. When Walawender went to get into his car around 10 am to drive with the intention of speaking with Polish friends in Washington, DC, Staub prevented him from leaving and pleaded with him "to work things out."

That Saturday evening while Staub was celebrating Mass, Walawender drove to the home of his Polish friend, Magda Bentkowska-Kiczor, a lawyer whose husband, Greg, was employed at the Polish Embassy. When he shared with Magda and Greg what Staub had done to him, they made arrangements for him to be seen the following day by Dr. Rudolf Ehmann at his home. Dr. Ehmann was on staff at Johns Hopkins Hospital and on contract with the Polish and German Embassies. When Walawender met with Ehmann at his home, the doctor encouraged him to report the assault to police and to seek medical attention. Walawender did not report the assault to the police because he knew that Staub was a close friend of the Chief of Police with whom he dined often. Also, Walawender did not have any medical insurance and he feared retaliation by archdiocesan authorities if he filed a police report.

After meeting with Ehmann on March 24, 1996, Walawender returned to Mt. St. Mary's Seminary to report what happened to the rector, Father Kenneth Roeltgen. Unfortunately, Roeltgen was out of town and Walawender was not able to speak with him until April 3. Roeltgen reported the matter to the Archdiocesan Tribunal and informed Walawender in a letter dated April 5, 1996 that he would be contacted by Father William Simms who assured Roeltgen that he would "immediately consult with Cardinal Keeler about this serious matter." Roeltgen also referred Walawender for counseling to Father Benedict J. Groeschel, CFR whom he said "is known for his expertise with situations similar to yours."

On April 6, 1996 Walawender met with Simms at his rectory where he explained how Keeler appointed him to investigate the allegations.

On April 9, 1996 Walawender wrote to Father Groeschel requesting counseling and a personal retreat. Groeschel informed Walawender that he could not schedule a retreat with him until around October owing to his "busy schedule."

Cardinal Keeler's letter of April 17, 1996, appointing Simms, an accused predator, to investigate the incident, makes it clear that the Archdiocese was more interested in covering up the alleged sexual assault than properly investigating it (See: Exhibit E). The third paragraph reads, "This allegation could be of serious consequence to Mr. Walawender as he is in a difficult situation after being dropped by the Diocese

of Buffalo.” The fact that Keeler did not write, “This allegation could be of serious consequence to Monsignor Staub,” or that it could be “of serious consequence for us not having reported this alleged crime to civil authorities,” is a clear indication that Simms was being tasked to cover up the abuse. At the time Walawender did not know that Simms had two prior out of court settlements in 1989 and 1990 involving sexual involvement with boys between 1982 and 1985. Nor did Walawender know that Simms was reported in 1994 for abusing an altar boy in the 1970s at St. Ursula in Parkville, MD.

The cover up took place on Saturday, April 20, 1996 at St. John the Evangelist rectory during which time Simms asked Walawender to place his hand on a bible and swear not to disclose to anyone what happened to him “for the good of the Church.” In the course of the three hour meeting during which Staub tried to excuse his behavior by claiming that he was drunk and could not remember what he had done that night, Simms explained that this would be a “good test” of Walawender’s ability to keep confidential whatever is disclosed to him as a priest in confession.

On April 26, 1996, Walawender signed an undated “Conciliation Agreement” in Simms’ office at St. Thomas More Church in Baltimore that was supposed to summarize what Staub, Simms, and he discussed and agreed upon at their April 20, 1996 meeting (See: Exhibit F). Interestingly, the agreement was drawn up between Walawender and Simms and not between Walawender and Staub. The wording of the agreement was problematic in that instead of stating, “The police report has not been filed,” it erroneously read, “The police report has not been not filed as Rev. Msgr. Staub begged him not to do so.” While Walawender was asked to swear from that moment on not to reveal what Staub had done to him, it did not require Staub either to admit to having drugged and sodomized Walawender while claiming to be intoxicated, or to promise to refrain from defaming Walawender in an effort to prevent his ordination to the priesthood. Anyone who reads the four-page “Conciliation Agreement” can see that its intent was to cover up the sexual assault incident in order to avoid causing scandal without concern for the long-term harm Walawender would have to live with for the rest of his life.

After residing at the seminary since March 24, 1996, Walawender was sent back on May 21, 1996 to St. John the Evangelist to live again with his abuser. It seemed to Walawender that Keeler and Simms feared what happened to him might come to light had he been assigned to work in another parish with another pastor. Walawender was moved to a suite of rooms on the first floor of the rectory. Although Staub never harassed him sexually following his return, Walawender found Staub’s behavior when he was drinking to be quite scandalous.

On July 25, 1996, Staub sent a memorandum to the parish staff informing them that Walawender was scheduled to be ordained to the diaconate on November 16, 1996 and the priesthood on May 3, 1997 (See: Exhibit G). He made this announcement without realizing that before Walawender promised not to engage in any actions that would negatively impact their reputations or “the reputation of the Church of Baltimore,” he had already confided in his two Polish friends and their German doctor how he was drugged and sodomized by Staub.

On November 16, 1996 Walawender was ordained to the diaconate at the chapel of Mount St. Mary’s Seminary. It was only in April of 2018 that Walawender learned that during the reception following the ordination ceremony, Staub approached his guests, Magda and Greg, from the Polish Embassy . Walawender was told that Staub bragged about what a great mentor he was to Walawender. Apparently aware of what Walawender reported to Magda at their home on March 23, 1996, Greg said to Staub, “So, is this how you do it in America? First you fuck them, then you ordain them. Is that right? In response, Staub became agitated and, without saying a word, made a hurried exit. Walawender today can only assume that Staub relayed to Simms what Greg had said which then would have led Keeler to want to get rid of Walawender thinking that he broke his promise on April 20, 1996 about not revealing to anyone what had happened on March 23, 1996. Walawender never brought up at the conciliation meeting that he had reported the incident to Magda, Greg, and Dr. Ehmann shortly after the assault.

Keeler removed Walawender's faculties "to function as a transitional deacon" with an "Administrative Decree" that was "to be in effect until revoked." The problem was that its effective notarized date was March 3, 1997 (See: Exhibit H). Walawender also received a letter dated March 3, 1997 from Father James Barker, the Director of Vocations, informing him that Cardinal Keeler decided not to ordain him to the Priesthood. The fact that Walawender was ordained to the diaconate just six months earlier makes the specious reasons cited in Barker's letter for not ordaining him to the priesthood very suspect. Because Walawender was not aware of the crude comment Magda's husband, Greg, made to Staub at the ordination reception, he had no way of knowing the impact that encounter had on Staub, Simms, and Keeler. Certainly, as long as Walawender was around, Staub feared being prosecuted and imprisoned for sexual assault, and Keeler and Simms feared being prosecuted for criminal omission for failing to report the assault to law enforcement. The goal was to get Walawender as far away from the archdiocese as possible, and as quickly as possible. To this end, Barker wrote, "If it is your wish to return to Poland in the near future, the Archdiocese will assume the reasonable cost of your return ticket." Staub was even more direct when he told Walawender that if he did not vacate his room at the rectory by noon on Saturday, March 8, 1997, the police would be called and he would be arrested for trespassing.

The amount of sexual abuse Keeler covered up in the Harrisburg Diocese before becoming the Archbishop of Baltimore led Bishop Ronald Gainer in 2018 to remove Keeler's name from all archdiocesan buildings for covering up abuse and protecting predators. Keeler's name was also removed that same year from a Baltimore Catholic School for the same reason. Keeler's successor, then-Archbishop Edwin O'Brien, was also accused of underreporting and covering up abuse in the Archdiocese for the Military Services (AMS) where he served prior to replacing Keeler. Even though hundreds of abuse cases were reported to the AMS during the 52-year period of the John Jay Report (1950-2002), O'Brien reported only two cases. Those two cases are actually more than the number of abuse cases reported in the Archdiocese of Buenos Aires by then-Cardinal Jorge Bergoglio who wrote, "It [sex abuse] never happened in my diocese."

The St. John Evangelist Church bulletin for March 8-9, 1997 contained an announcement which led parishioners to believe that Walawender voluntarily decided that he did not want to be ordained a priest. A rumor circulated that Walawender was returning to Poland to marry and have a family.

Walawender refused the one-way plane ticket to Poland mentioned in Barker's letter. He lived in his car for weeks before a member of St. John's parish took pity on him and gave him \$450 to enroll in a truck driving school in Indianapolis, IN. Walawender completed the three week driving course on May 3, 1997, around 10 a.m., the same day and time he would have been the only priest ordained that year for the Archdiocese of Baltimore.

Without having been reported or prosecuted for sexual assault, Staub died on May 12, 2000. Keeler, accompanied by over 100 priests, church staff members, and parishioners, honored Staub by being the celebrant at his Mass of Christian Burial.

When the Archdiocese of Baltimore in September 2002 published a list of priests and brothers accused of child sexual abuse, it never revealed Staub's name or others who sexually abused seminarians like Walawender and other adults. One name that did appear, however, was William Simms, against whom two civil sex abuse law suits were filed in 1988 even before Keeler tasked Simms with investigating Walawender's sexual assault. Simms was later charged with sexual abuse in 1994 and again in 1997 by the State's Attorney General's Office. It was only in 2002 after five more victims claimed being abused by Simms that Keeler asked him to retire. In 2016 another victim claimed Simms abused him in 1985, and in 2021 three more men reported abuse as children by Simms.

The same year Keeler published the incomplete list of accused Baltimore clergy was the same year Michael Rose published his book, *Goodbye, Good Men*. The 2002 book documents the retaliation faced by

heterosexual seminarians who either reported sexual misconduct or refused to engage in homosexual relations with their superiors or peers. Based on the number of recent cases in which straight seminarians have reported being dismissed or coerced into leaving formation by homosexual ecclesiastical and seminary officials would indicate that Walawender is only one of countless straight candidates whose vocations were destroyed by gay clergy whose sexual predation and homosexual misconduct continues to be covered up to this day.

On January 15, 2004, Crane wrote Keeler a letter following a visit that he and Walawender had in Baltimore with Auxiliary Bishop W. Francis Malooly (See: Exhibit I). While Crane admonishes both Keeler and Malooly for covering up Staub's abuse of Walawender, he wrote: "Father Kevin Rhodes of Mount Saint Mary's Seminary, and Bishop Victor Galeone are both of the same opinion as I am, that the decision was precipitous and wrong, and that, as Bishop Galeone said to me, 'It's on Ed Staub's conscience'." Four years later, on September 8, 2008, Malooly would be installed as the Bishop of Wilmington. In May of 2023, *The Baltimore Sun* singled out Malooly as "one of several past high-ranking Archdiocese of Baltimore officials identified as those who helped cover up sexual abuse."

In August 2018 the Pennsylvania (PA) Grand Jury reported its abuse findings involving six PA dioceses, and Archbishop Carlo Maria Viganò published his "Testimony" accusing Pope Francis and other senior Church officials of covering up sexual abuse involving then-Cardinal Theodore McCarrick and other prelates thought to be members of the Church's "Gay Mafia." Shortly before that "Summer of Shame," Walawender retained the services of a Springfield, Missouri canon lawyer, Father Vincent Bertrand. After undertaking a very thorough examination of Walawender's dismissal from in Baltimore, Bertrand wrote Diane Barr, the Chancellor of the Baltimore Archdiocese, on May 22, 2018, summarizing his findings and making certain requests. In his letter Bertrand recommended:

1. The Archdiocese provides a written or verbal statement to both the clergy of the Archdiocese and to the parishioners of St. John the Evangelist Church, Severna Park, MD clearly indicating that the allegations of sexual misconduct and slander/libel by Walawender against Staub are credible;
2. The Archdiocese expresses sincere sorrow for the harm caused by Staub and the Archdiocese to Deacon Walawender;
3. Walawender remains at this time a deacon in good standing with the Archdiocese;
4. Complicit Archdiocesan officials like Msgr. James Barker issue a written apology to Walawender personally;
5. Archbishop William Lori provide Walawender a letter indicating the administrative decree of Cardinal Keeler removing the faculties of Deacon Walawender is null and void because it is dated March 3, 1997 and there was no canonical basis for the removal of faculties;
6. Archbishop Lori place on hold any administrative process at the Congregation for Clergy to have Walawender dismissed from the canonical state; and
7. The Archdiocese provide him with a generous and fair financial settlement as a measure of justice for the grave trauma caused to him by Monsignor Staub and officials of the Archdiocese in 1996-97; to reimburse him for the significant costs he has incurred with therapy expenses; and to compensate him for his loss of ministry income from the Archdiocese over the past decades.

On August 10, 2018, four days before the Pennsylvania Grand Jury released their findings involving six Pennsylvania dioceses, Bertrand sent the following email to Barr:

We would appreciate if you would contact us early September with information about the "next steps". Deacon Walawender is very anxious to see that those who were responsible for the improper canonical investigation and resolution of

his sexual abuse by Msgr. Staub be held accountable (most especially the VG and Vocation Director at the time of the incident), that his good reputation be restored in the Archdiocese, and that financial compensation be provide to him for the grave injustice committed against him by the Archdiocese (including his loss of employment and association with the Archdiocese due to false information provided by Msgr. Staub about him and others) and the abuse and the medical care (physical and mental) he had to pay for over the past two decades. We will look forward to a letter or phone call from you by early September with more information.

In response to the two communications from Bertrand, Barr wrote Walawender a letter dated October 16, 2018 which is similar to many letters written by Church officials and lawyers to abuse victims requesting justice through the Church without resorting to remedy through civil courts. Barr wrote, “It was impossible to determine what actually led to your dismissal...in the decree dated March 3, 1997 since most privy to this discussion are dead.” The notarized administrative decree signed by Keeler was actually dated “March 3, 1997.” Further, there were a number of clerics involved in Walawender’s case who were still very much alive in 2018 who were “privy” to what really transpired. Included among these potential witnesses were Victor Galeone, Thomas Crane, James Barker, Jeremiah Kenney (the former Judicial Vicar), Magda Bentkowska, Greg Kiczor, Rudolf Ehmann, and Kevin Rhoades, the current Bishop of Fort-Wayne South Bend who was mentioned in Crane’s January 15, 2004 letter to Keeler.

In response to Barr’s letter to Walawender, Bertrand sent Walawender an October 19, 2018 email stating:

It appears that the Archdiocese still wants to cover up the actions of Staub and the Archdiocese (having pedophile Fr. Simms investigate your case and pressure you into agreeing to a very unjust conciliation agreement, leaving you at the rectory of the pastor who sexually assaulted you, allowing the pastor who assaulted you to have a major part in the decision for your dismissal from the Archdiocese, allowing Cardinal Keeler-the VG-Fr. to conspire in covering up the assault and your dismissal from the Archdiocese, etc).

The undated and signed “Conciliation Agreement” (See: Exhibit F) alone provides more than enough proof that Staub assaulted Walawender and both Simms and Keeler covered it up as true ambassadors of iniquity poised to destroy his authentic vocation. Baltimore Archbishop William Lori and Chancellor Diane Barr today refuse to admit to the sex abuse and cover-ups in this case knowing that the statute of limitations for sex abuse cases in Maryland was lifted for minor abuse victims and not vulnerable adults. It would be truly remarkable if Church officials were to act in a morally upright manner and compensate vulnerable adult victims like Walawender without having to be compelled by the courts. Unfortunately, most bishops pass off victims’ claims as “unsubstantiated” while promising to keep them in their prayers. While Lori issued an official statement “praying” that “Victim-Survivors might find some measure of ... peace of mind and heart,” he, along with the clergy and laity of the archdiocese, need to realize that prayers neither pay bills nor heal memories and there can be no true peace in the minds and hearts of victims without just compensation.

The Rest of the Story

“The Rest of the Story” was a radio program hosted by Paul Harvey that began as part of his newscasts during the Second World War and later premiered as its own series. Although people can

lie, hide the truth, and escape being exposed, time sometimes catches up with them and “The Rest of the Story” shines light on who the good guys and bad guys really are.

Wieslaw Walawender was denied ordination to the priesthood just like Dominican Father Thomas Doyle was denied faculties to celebrate the sacraments in the Washington Archdiocese by then-Cardinal Theodore McCarrick. Doyle had just returned to his home in the DC area after then-Archbishop Edwin O’Brien revoked his ecclesiastical endorsement to serve as an Air Force Chaplain in retaliation for Doyle’s testimony at countless sex abuse trials around the country. Doyle’s testimony over the years has cost Washington and numerous other dioceses not millions, but billions of dollars. We all know what happened to McCarrick, but what is “The Rest of the Story” regarding those who supervised and reprised against Walawender in Orchard Lake, Buffalo, Newark, and Baltimore?

Father Michael Dylag whom Walawender said sexually harassed him in the presence of other seminarians shortly after his arrival at the Orchard Lake Schools (OLS) in 1989, died at the age of 80 in 2018. There are no reports online accusing Dylag of clerical sexual harassment or abuse.

Father Paul Mast whom Walawender accused of groping him at OLS is no longer an active priest as of 2013. He lives in Clayton, Delaware and has published three books, *Fatal Absolution* (2012), *Street Sabbatical* (2014), and *Bella Nightingale* (2015).

Monsignor Paul Burkard is the Vocation Director who appears to have worked to get rid of Walawender after he reported Riter to Head and Grosz in 1992, and after he reported Grosz and other predator priests in 1994 to Pope John Paul II. Burkard who recommended Walawender apply to the Newark Archdiocese, covered up McCarrick’s abuse of Walawender that Moreno, and possibly others from Newark, reported to him. Burkard is living in a very affluent parish in Lackawanna with Monsignor David LiPuma who was accused of removing Moreno’s personal files from his rectory following the discovery of his body which forensic experts believe to have been staged.

Monsignor Peter Popadick, Bishop Head’s secretary who told Walawender in 1994, “The next time you decide to write to the Holy Father, make sure you also send a copy to Bishop Head,” was accused in a lawsuit filed in August of 2019 of sexually abusing an 11-year-old boy while he was working at Bishop Fallon High School in the 1970s. Popadick is living comfortably at St. Aloysius Gonzaga Church in Chicktown, NY.

Bishop Edward Grosz, whom Walawender was told abused a young man in the Marriott Hotel in Krakow in 1991, and to whom Walawender reported Father Dennis Riter for abusing Anthony Ravari in 1992, was himself accused of groping and abusing a boy in 1990. He resides at St. Stanislaus Rectory in Buffalo which he himself renovated at considerable expense.

Father Thomas Gresock, whom Walawender saw in Grosz’s Marriott Hotel bedroom in 1991 with two teenage boys, was removed from ministry two years later in 1993. He was named in a 2019 lawsuit and is alleged to have abused a multiple number of young men. A very, very close friend of Grosz, Gresock continued to receive a salary for 27 years from the diocese until May 1, 2020 as a result of the Buffalo Diocese bankruptcy claim.

Father Dennis Riter whom Walawender reported in 1992 for abusing Anthony Ravarini was also accused of abusing two other young men in the 1990s. Despite a plethora of evidence, an internal investigation by Grosz and the diocese ruled the allegations “unsubstantiated.” Riter died in February 2020.

Father Joseph Gatto, whom Walawender accused of hugging him in an inappropriate sexual manner, was removed as president and rector of Christ the King (CTK) Seminary in 2018 over sexual abuse allegations involving seminarians.

Father Charles O'Connor, OFM who is alleged to have put his foot under the table into Walawender's crotch at dinner in a Polish restaurant and to feign oral sex with a banana, was said to have been "put on a short leash" by his order and assigned to work as a hospital chaplain away from teenage boys. O'Connor is living at St. Anthony Shrine in Boston, MA.

Father Charles Slisz, a close friend of Grosz, Cunningham, Drilling, and Riter, who failed to write Walawender an evaluation in 1993 only to submit a negative letter to Head 1994 and again in 1995, is retired and living with another man in Allentown, a section of Buffalo noted for having the largest numbers of gay bars in the city.

Father Peter Drilling, who along with Bishops Head and Grosz covered up Walawender's report about Riter and Ravarini, and who did not require Father Charles Slisz to write an evaluation or pay him for his work during the summer of 1993, is living comfortably at the retired priests home (Bishop Head Residence) in Lackawanna, NY.

Father Frederick Leising who was Walawender's rector at CTK Seminary was suspended in November 2018 after being accused of sexually abusing a 19-year old in the 1980s. The girl accused Leising of inserting his tongue into her mouth. Leising is living in a retired priests home in Lancaster, NY.

Monsignor Robert Cunningham who as Chancellor voted against Walawender's ordination, and who became the Bishop of Ogdensburg, and then the Bishop of Syracuse, is living in retirement with Syracuse Bishop Douglas Lucia, who served as Chancellor when Cunningham was the Bishop of Ogdensburg.

Father Joseph Moreno was Walawender's spiritual director and confessor who helped him compose a letter to Bishops Head and Grosz about Riter's abuse of Ravarini, and who told Walawender, the day before he was found shot, that he wanted to entrust him with certain confidential documents. While Moreno's October 13, 2012 death was ruled a suicide, an abundance of evidence and testimony from a renowned forensic pathologist and other crime scene experts points to him being murdered.

Cardinal Theodore McCarrick whom Walawender reported for sexually assaulting him at his beach house on May 6, 1994, has been accused over time of sexually harassing and abusing numerous seminarians, young priests, and minors. He was laicized on February 13, 2019 only after he was accused of abusing a minor. Out of some 150 bishops credibly accused of abusing minors or vulnerable adults, only seven prelates like McCarrick have been laicized to date.

Monsignor Edward Staub, whom Walawender accused of drugging and sodomizing him on March 23, 1996, was never reported to authorities by Cardinal Keeler or Father William Simms. He died in May 2000.

Father William Simms, whom Cardinal Keeler appointed to investigate Walawender's sexual assault, had two sex abuse law suits filed against him in 1988 before he covered up Walawender's reported assault by Staub. Simms was later charged by multiple victims of sexual abuse in 1994, 1997, 2002, 2016, and 2021. Simms died on September 30, 2005.

What is interesting about the above clerics who found Walawender unfit for priestly ordination is that, with the exception of Father Moreno and possibly Monsignor Popadick, they are all thought to be homosexuals.

What is even more interesting is how all the bishops and priests who were credibly accused of abuse were never prosecuted even if the statute of limitations did not expire in their particular case. Consider the cases of Anthony Ravarini and Father Joseph Moreno that were brought before Erie County District Attorney John Flynn.

Despite the fact that Father Dennis Riter, the late member of the gay clerical mafia that runs the Buffalo Diocese, was accused by three different young men of sexual abuse, DA Flynn, who prides himself on being a devout Catholic, refused to prosecute Riter after Grosz (himself accused of abuse by two young men) dismissed the accusations as “unsubstantiated.” Flynn probably flunked Health Class in high school owing to the fact that he did not object when diocesan officials argued that the semen reported on Ravarini’s face, hair, and shirt was the result of him masturbating in Riter’s rectory bathroom. While diocesan officials thought Ravarini was around 10-12-years old owing to his size, the truth was that Ravarini was only 6 ½ years old at that time and physically incapable of producing semen.

Flynn also may not have received a good grade in criminology owing to the fact that he supported the belief that Moreno’s death was the result of suicide. There are a number of problems with this diagnosis. First, Moreno was shot behind his left ear, meaning he would had to have used his left hand to shoot himself. Renowned forensic pathologist, Dr. Cyril Wecht, stated, “I’ve been a pathologist for 55 years. I can’t tell you I’ve ever seen a case where a right-handed person with a crippled left hand would be able to shoot himself from that angle.” One crime scene investigator believed that Moreno may have been killed elsewhere because his body appeared to be staged and there wasn't any blood spatter on the chair, the nearby wall, nor the carpet.

Even though Catholic News Agency (CNA) reported that “more than 900 abuse claims” have been filed against the Buffalo Diocese, DA John Flynn has never prosecuted or convicted one abusive Catholic priest since taking office on January 1, 2017.

EXHIBIT A

Bishop Edward D. Head
Bishop Edward Grosz
795 Main Street
Buffalo, NY 14203

May 9, 1992

Dear Bishop Head and Bishop Grosz,

As a student in the ministerial program at Christ the King Seminary I was required to participate in the Field Education Program (PS741, PS742, and PS742A), and I was assigned for two academic semesters to Queen of All Saints Parish in Lackawanna, NY under the leadership of Rev. Dennis Riter and Sr. Barbara Riter.

This pastoral assignment was going very well until very questionable situation that has taken place a month ago, which is still very disturbing to me to the point that this keeps me awake at night. Therefore, after much thinking and prayer, I have decided to write this letter to you, Bishops, informing both of you of the details, requesting your immediate canonical investigation of this very unfortunate matter where many questions need to find the answer. This involves Rev. Dennis Riter whom I witnessed to be in a morally and legally questionable situation with young male child named Anthony. The child is less than 10 years of age, yet he was found to be with Rev. Riter at the Queen of All Saints Rectory, while the father and I went to get McDonald's lunch; Anthony and Tommy (his older brother) were left behind with their mother in the car waiting for our return.

Upon our return, the mother was "napping" in the car, with Tommy, a little older son, playing in the back of the vehicle, yet younger son Anthony was nowhere to be found. The father and I were worried that Anthony wandered away or was taken away by someone; as we began our search, calling aloud his name, I and the father went towards the Rectory, hoping to inquire further. All the sudden, from the inside of one of the rooms, the child emerged and in the background was Rev. Riter. As the father took Anthony by his hand and spoke "to his ear" dragging him outside, with me following, he exploded. Dumbfounded, I asked what was wrong. All of the sudden he raised his hand to my nose, asking me what was the substance he had on his hand. At that point I noticed that Anthony was terrified, with his eyes blinking and watery; the same substance was found on his shirt, face and in his hair!

I was shocked as I realized that Anthony had on him "mature male body fluid." At that point, as Anthony's father cursed in the direction of the building, the main door to the Rectory was immediately shut; the father turned around, walked back towards it, yet the door was positively locked. I tried to open it myself to no avail, kept knocking and using the bell (which did not work), but this action did not produce any result.

In all this I am finding myself very disturbed, so do Anthony's parents. At their specific request, I wish to set up an appointment, so they and I can met with you, expressing our concerns directly to you, filling you with more details if desired. Further, they stated to me that they spoke with local Police, yet they did not tell me the specifics of their report as of the day of this letter. On my part, I think that this is critically serious event and that the canonical investigation shall be initiated according to the norms set in the canon 1395, 52 of our Code of Canon Law. In short, Bishop Head and Bishop Grosz, your investigation and appropriate

preventive measure action shall be swift in order to mitigate any possibility of other children to be victimized in the future as those situations are never one time events. In the meantime, I wonder how many other children may already have been taken advantage of by Rev. Riter, and this very fact does not let me sleep well at night, especially that I was assigned to Queen of All Saints under the pastoral supervision of Rev. Riter, for whom I lost much respect at this time. Anyone who would take advantage of a child this way shall be criminally investigated, and not serve as priest in any capacity in any ministry in our Catholic Church.

Sincerely yours in Christ,

A handwritten signature in black ink, appearing to read 'Wieslaw J. Walawender', written in a cursive style.

Wieslaw J. Walawender
Theology Student
Christ the King Seminary, East Aurora, NY

cc: Rev. Peter Drilling, Formation

EXHIBIT B

Translated from Polish by Wieslaw J. Walawender

January 16, 1994

Pope John Paul II
Papal Palace
00120 Vatican City State

Dear Holy Father,

I am writing this letter to Your Holiness because I have been shaken to the depths of my being and the limit of my soul. In August of 1993, I gave your secretary, Father Stanisław Dziwisz, a four page letter in which I described in graphic detail the unfolding of scandal in my Diocese of Buffalo. When I wrote, I had a deep hope that Father Dziwisz would get Your Holiness to take steps to reverse the destructive path in which the Diocese was heading. Although I provided my contact information, I have yet to receive a reply to my letter. Additionally, there are no noticeable positive changes in the right direction taking place since my writing. Unfortunately, a destructive program is ongoing which involves the reprogramming of current vocations which is turning them into dedicated members of cliques engaged in destructive immoral practices including acts of sodomy. Unsatisfied with just having sex among themselves, they even reach out for much more valuable "forbidden fruit," i.e., innocent underage boys who are a really valuable and sought after "delicacy." The rape of the innocence of the young is truly demonic. This sexual abuse leaves a stigma that gets imprinted into the minds and souls of the victims. It not only has a destructive effect on the victims, but also a life-long effect upon those close to them.

It has only been 5 months since I gave my August 1993 letter to Father Dziwisz, and one of the issues I addressed has just blown up. Now we have a public scandal. On December 21, 1993, *The Buffalo News* published an article involving Father John Aurelio, the spiritual director of Christ the King Seminary. A criminal investigation conducted by the Buffalo Police Department and Special Agents of the Federal Bureau of Investigation (FBI) disclosed that Father Aurelio sodomized a minor a decade earlier.

Father Aurelio acknowledged having done this along with his priest friend, Father Bernard Mack. Interestingly, Father Mack appeared in court in Lockport, NY on December 9, 1993, and was also charged with crimes of a similar nature committed in previous years. In addition to Father Mack, Bishops of the Diocese of Buffalo are also named as defendants in the \$2.9 million lawsuit (See the enclosed article).

There are, however, even more scandals involved in this particular case. Today I just read a very gripping article by Jolorrene A. Latona entitled, "One View of an Admitted Child Molester -- A Kind, Loving Man." Undoubtedly, this article discloses the two faces of Father John Aurelio. On one hand, he comes across as a "listening" father and an author of children's books; but on the other hand, he is actually a dangerous sexual criminal - a predator of innocent underage youth. In this article, Latona writes, "Sometime in our lives we learn that we all are mortal. We no longer hold the beliefs that presidents, doctors and priests are beyond any earthly wrongs. So why does this news shake our very souls? Because it is a crime against children, the once unforgivable act -- the act that perpetuates pain for us all. It

doesn't end when the act is over. The legacy continues in the lives of all who come in contact with the child, and those lives will be forever changed."

As a seminarian and a candidate for priestly ordination in 1994, I am deeply concerned about the moral destruction of seminarians done by Father Aurelio who is supposed to be their inspiring spiritual director. Father Aurelio is well known for condoning lax moral norms among the clergy. I believe his immoral behavior is the direct result of a gradual process of abandoning faith and morals. This *de facto* problem has become the basis for my Master's degree dissertation, "Sexual and spiritual exploitation among Catholic Clergy: Long term psycho-spiritual condition of the perpetrator and the victim in the unthinkable deeds of our time."

Enclosed Your Holiness will find a copy of two newspaper articles along with a copy of my letter which I personally delivered to your personal secretary, Father Stanisław Dziwisz, in Denver, Colorado in August of 1993.

I remain, prayerfully in Christ,

Polish Original Signed: *Wiesław J. Walawender*

Wiesław J. Walawender
St. Ignatius Dorm #12
Christ the King Seminary
711 Knox Road
East Aurora, NY 14052

Enclosures (3):

"One View of an Admitted Child Molester -- A Kind, Loving Man," *The Buffalo News*, January 16, 1994.
Letter to the Rev. Stanisław Dziwisz, August 5, 1993.

"Sources Say Priest Admits Abusing Boys with Rev. Mach," *The Buffalo News*, December 21, 1993.

EXHIBIT C

ST. HEDWIG'S CHURCH

**324 TOWNSEND STREET
DUNKIRK, NEW YORK 14048
PHONE: 716 366-1615**

April 15, 1994

Dear Bishop Head:

May I express to you my dismay and disappointment at the troubles which have come to Wieslaw Walawender, the seminarian from Poland who has been preparing for priesthood for our Diocese.

Wieslaw has been notable for both academic excellence and some difficulty in adjusting to the more free and open style of the American seminary. Nevertheless, the annual evaluations note his progress and commend his efforts. The evaluation given him last spring was strongly favorable. Last December his Formation Director assured him that things were going well and that he could expect to be ordained to the diaconate this June.

Last summer, and again from last December to last month, Wieslaw was a pastoral intern at St. Josaphat's parish. Father Charles Slisz, the pastor, was pastoral supervisor. Things did not go well, especially from December. After receiving a report from Father Slisz, the seminary faculty voted not to recommend Wieslaw for ordination now.

On the Wednesday of Holy Week Father Slisz abruptly evicted Wieslaw from St. Josaphat's rectory, demanding that he move out by Easter. Wieslaw was devastated, and I was appalled. He is now back at the seminary to complete the requirements for the M.Div. degree.

Bishop, without burdening you with details, I respectfully suggest that Father Slisz was the wrong man to be a pastoral supervisor. He lacks the qualities which such a task requires. As far as I know, he has given no written evaluation of the candidate. It is the responsibility of a pastoral supervisor to provide such a document. Likewise, it is the responsibility of the seminary faculty to demand it, especially when the oral report is negative. Furthermore, the seminary faculty should have presented specific and convincing reasons for reversing the positive evaluation which they gave last spring. In all of this I consider that the candidate has suffered injustice and that our Diocese has not been well served.

This man has freely volunteered to serve our Diocese; he has entrusted himself to his superiors and obeyed their directives. No hint of scandal, immorality or illegality has been associated with him.

He has suffered for the faith under the communists in Poland and now he has suffered abuse from Father Slisz and is enduring great anguish because of the unchallenged actions of Father Slisz and the seminary faculty. He fears that he is unwanted and rejected by our Diocese.

Bishop, may I ask whether you would be prepared to review this matter, since this young man had legitimate expectations of being ordained a deacon in June. If this is not possible, may I ask that the matter be reviewed before too long, so that his ordination may not be deferred longer than you may deem necessary.

If Wieslaw is to receive another parish assignment, I ask that he be placed with a pastor who will show him understanding, positive guidance and effective leadership.

Bishop, do you think that you might allow a few minutes of your valuable time to write him a letter, assuring him of your goodwill and telling him that he is not unwanted or rejected?

What I see at stake here, aside from the need for proper accountability on the part of pastoral supervisors as well as on that of the seminary faculty, is the prospect of gaining-- or of losing--many decades of effective priestly service from a positive prospect in whom our Diocese has already invested much, and who is eager to serve.

I am ready to meet with you to provide more details, if you should consider this to be warranted. I thank you for your kind attention to this important matter.

With sincere best wishes, I am, as always

In the Lord

Rev. Msgr. Thomas E. Crane

EXHIBIT D

Rev. Joseph F. Moreno
St. Margaret's RC
Hertel Avenue, Buffalo, NY

May 12, 1994

REV. MSGR. PAUL BURKARD
Chancery-Office of Vocations
795 Main Street,
BUFFALO, NY 14203

RE: WIESLAW J. WALAWENDER
aka WES

Paul,

As you may know, I have been Wes' confessor for several years now, so I am limited what I can tell you. What I am disclosing is my knowledge and interpretation of what has been said by Wes outside the confessional few days ago.

On May 5th, Wes came to see me without prior announcement and begged me for money so he could travel for a meeting set for the following day in Newark, NJ. Apparently, at your direction, Wes was able to secure a potential intake meeting with Bishop of Newark Archdiocese. Prior to his departure on the 5th of May, at your request, Wes was trying to borrow money for this travel from his Formation Director, Rev. Peter Drilling, who in turn, redirected him to the Seminary Rector. This attempt was met with apparent indifference and outright rejection of his request.

When Wes came to see me last week, Thursday, about his immediate need, I, without much hesitation reached into my pocket, realizing that they are close to empty. Wes said that he spoke with you about this travel loan, which you agreed to add to his student expense account. Since I did not have enough personal cash on me that day, I asked my dear sister Sue for assistance, which she did. That day, when I spoke with Wes about new possibility that just opened up for him in Newark, I was initially very happy that he finally can move on; as some of our people in his training have been dead against his ordination. Noticably, Wes' troubles seem to begin in the summer 1991 with the incident involving our own Bishop and another situation with one of our "distinguished" pastors in Lackawanna in April 1992.

It is my take, that because of those two major situations, Wes has been treated ill by the way of inhumane living arrangement for the summer 1992, and then placed with Rev. Chuck Slisz where he was abused mentally, verbally and spiritually. As his confessor, I know very specific details of that treatment.

(draft 2, page 1)

(draft 2, page 2:Wieslaw)

Now, as of last Tuesday, Wes came back to see me; it is mind boggling and my brain hurts to know what he revealed to me in our conversation. The Bishop of the Newark Archdiocese met with Wes at his office in the Cathedral rectory, then the Bishop invited him for evening dinner at his private residence. Sometimes during the course of preparation of the dinner, the Bishop Theodore McCarrick, put his "holy" hands on Wes' body, committing the unthinkable act of sex assault. Since I am Wes' confessor, I cannot reveal to you any more of details. All I wish to tell you is that this "new opportunity" is another blow to Wes' vocation, and I think he will ever trust our Catholic Church leaders again.

SINCE this latest event, I think Wes shall disengage from his path to priesthood in our country, and upon graduation next week, he shall go back to Poland; our leaders have failed this viable and highly capable vocation, and shame shall be on us all before God's people of our Diocese of Buffalo.

I am going to close now at this very sad note, and I wish to request of you \$200.00 that I had to borrow from my dear sister Sue for this failed venture to save Wes' vocation. Yesterday I called around to find out about that Newark Bishop, and I was told that his behavior with student seminarians is a well known public secret! If such is the case, than I wonder if you knew that as Vocations Director.

God and his Son Jesus will be our judge how we handled vocations, which are deciding the future of the ministry of our Catholic Church. As I am saying this to you Paul, I feel as guilty as you should, since we both took part in sending this young Polish man into the dirty hands of seminarian's predator. The only justification in my favor is the fact that I did not know this public secret of Bishop McCarrick, but I wonder now if you knew.

God have mercy of on us all for those intentional deeds that are resulting in the internal destruction of the new heterosexual celibate vocations as we see on full display in the case of Wieslaw J. Walawender aka Wes.

Faternally yours,

Joe Moreno

EXHIBIT E



OFFICE OF THE CARDINAL

ARCHDIOCESE OF BALTIMORE

320 Cathedral Street • Baltimore, Maryland 21201 • 410-547-5437 • FAX: 410-727-8234

April 17, 1996

Rev. William Simms
Tribunal
320 Cathedral Street
Baltimore, Maryland 21201

Dear Bill,

Upon canonical consultation with Reverend Monsignor Jeremiah Kenney, and canons 521.§2, 1395.§1 and §2, I am ordering canonical investigation into allegation of serious misconduct between our Seminarian, Mr. Wieslaw J. Walawender and his pastor, Reverend Monsignor Edward F. Staub.

Reverend Monsignor Edward Staub and his accuser, Mr. Wieslaw Walawender, are to be interviewed individually according to the procedures of the standard in canonical investigation. I encourage you to meet with both of them in the next several days, and if acceptable to both of them, record and then transcript their individual testimonies. I request full transcript of both testimonies.

This allegation could be of serious consequence to Mr. Walawender as he is in a difficult situation after being dropped by the Diocese of Buffalo. Upon accepting him into our Special Program, I was hoping that his final path to ordination will be smooth.

Given this new development, I am hoping to arrive at the objective truth of events that allegedly took place at St. John the Evangelist Rectory in the last week of March.

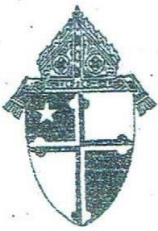
With prayers, I remain

Sincerely yours in Christ

Archbishop of Baltimore

E

EXHIBIT F



TRIBUNAL
ARCHDIOCESE OF BALTIMORE
320 CATHEDRAL STREET
BALTIMORE, MARYLAND 21201

(410) 576-691

CONCILIATION AGREEMENT

between

The ARCHDIOCESE OF BALTIMORE TRIBUNAL
INVESTIGATOR
Rev. William Q. Simms

and

WIESLAW J. WALAWENDER
Seminarian Intern
St. John the Evangelist Church, Severna Park, MD

PRELIMINARY STATEMENT

Acting on behalf and request of the Archbishop of Baltimore, Cardinal William Keeler, as expressed in the letter dated April 17th, 1996, I met with both the accuser, Wieslaw J. Walawender, and the accused, Rev. Msgr. Edward Staub, the Pastor of St. John the Evangelist Church. The meeting took place on the 20th day of April 1996 at the parish Rectory. In fulfillment of this mission to investigate the allegation, I have conducted individual meetings with both. At first, I met with Mr. Walawender for about 45 minutes and then I met with Rev. Msgr. Staub.

FINDINGS – PART 1

1. Mr. Walawender appears to be under considerable emotional and psychological distress, noticeable when asked to describe the specific details of the event itself in his room. It was obvious that this has led to much of his anguish and discomfort afterwards. He stated numerous times that he wishes to "stay away from Ed as far as he can." This meeting at the Rectory is the first time since March 23, 1996 event of alleged assault when Mr. Walawender returned to

his parish, and he states that he would not have done so if it was not for my specific request to conduct this meeting.

2. Given the obvious trauma, he states that he will not sleep "in that room upstairs ever again." I asked Mr. Walawender if he has seen a medical doctor and he affirmed that he did so the same day. In addition, arrangements have been made for counseling with an expert counselor for those kinds of situations, Father Benedict Groeschel of Larchmont, New York.
3. The police report has not been not filed as Rev. Msgr. Staub begged him not to do so. However, I am not sure if he will stay with this decision for too long in the future as he is considering return to his home country of Poland. He feels repulsive towards his former diocese where he apparently witnessed an abuse of a minor child and now, in the face of this alleged sexual assault of himself, it may be just the "last straw that broke the camel's back." He states that he will consult with legal counsel at Polish Embassy in Washington DC regarding this matter.
4. During the meeting, Mr. Walawender's body language indicates that he is very uncomfortable about the details, yet he often mentions "the loss of innocence" as if he were a child. It is my observation that this emphasis on innocence is highly overblown, yet it may be justified given the gravity of the unexpected and undesired violation of his private space and bodily assets.

FINDINGS-PART 2

1. Rev. Msgr. Edward Staub has been visibly shaken when I first arrived. He is very much embarrassed by the entire situation and the alleged encounter.
2. I have specifically asked him the question: "did you sexually assault Mr. Walawender?"
3. In his response, he did not positively confirmed or denied it. His only response was that he was too drunk to remember anything as he had

"one too many". He states that he has a blank in his memory from that time. It is important to state that Mr. Walawender has been helping Msgr. Staub to walk in the state of intoxication to get to his room, choosing freely to reduce personal space to a close body contact: this most likely was the beginning of Rev. Staub's unfortunate response later in the night.

4. Rev. Msgr. Staub requests forgiveness from Mr. Walawender and feels very sorry for the alleged event if it has taken place as reported. He emphasizes that he has a weakness towards periodic excessive consuming of alcohol triggered by excessive "bone pain" which he blames for this alleged event.

5. Based on my personal familiarity with Rev. Msgr. Staub in the past, I believe him to be genuine in all his responses and forgiveness request.

SUGGESTED REMEDY

In this light, I recommend that Rev. Msgr. Staub requests and receives genuine forgiveness from Mr. Walawender. If Mr. Walawender would accept such a solution in the spirit of christian charity and forgiveness, I would recommend the canonical case be suspended, provided that this was the first and the only time event. The final decision in the canonical matter rests with Cardinal William Keeler in accepting such a solution, yet for the good of the Church of Baltimore, this would be the best desirable outcome. It is also understood and agreed upon by both parties that once this agreement is signed and accepted, Mr. Walawender and Rev. Msgr. Staub will not engage in any actions by any means and at any time in the future that would negatively affect the reputation of either one of them, and therefore the reputation of the Church of Baltimore. If this were to happen, this Agreement becomes null and void, with canonical and administrative consequences to follow.

SIGNATURES

This Conciliation Agreement is hereby executed by and between the Tribunal of the Archdiocese of Baltimore (Rev. William Q. Simms as Investigator), Rev. Msgr. Edward

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Staub as accused, and Wieslaw J. Walawender, as the accuser and the alleged victim of one time sexual assault.



WIESLAW J. WALAWENDER
Seminarian



Rev. EDWARD F. STAUB
Pastor



Rev. WILLIAM Q. SIMMS
Investigator

EXHIBIT G

MEMORANDUM

TO: Fr. Joe, Fr. Rick, Grog, Dean
FROM: Monsignor Staub
DATE: July 25, 1996

If all goes well, Wes will be ordained a deacon on Saturday, November 16, 1996 at Mt. St. Mary's in Emmitsburg at 10:00 a.m. along with several other students from other dioceses.

He will be ordained to the priesthood on Saturday, May 3, 1997 at the Basilica in the same ceremony when other Baltimore seminarians are ordained to the diaconate. The time is 10:00 a.m.

You may wish to write this on your calendars.

cc: Wes

EXHIBIT H



ARCHDIOCESE OF BALTIMORE

Department of Human Resources
Division of Pastoral Personnel Services

320 Cathedral Street • Room 620 • Baltimore, MD 21201 • (410) 547-5427 • Fax (410) 234-2953

Rev. Richard W. Wey
Director

Rev. J. Bruce Jarboe
Associate Director

Rev. John C. Collopy
Director, Office of Senior
& Retired Priests

Rev. James M. Barker
Director,
Office of Vocations

ADMINISTRATIVE DECREE

Administrative Decree to Wieslaw J. Walawender because of the reasons which have recently arisen and impair your ability to fulfill your canonical mission. In virtue of Canon 35, I hereby remove your Archdiocesan faculties to function as a transitional deacon of the Archdiocese of Baltimore, both within the Archdiocese and in any other ecclesiastical jurisdiction. This Decree is to be in effect until revoked.

Archbishop of Baltimore

Notary

Seal

✓ Date March 3, 1997

My Commission expires June 14, 1998

EXHIBIT I

SAINT JOSEPH'S CHURCH

1451 Payne Avenue
North Tonawanda, NY 14120
716-693-2791 Fax 716-743-1405
montec@localnet.com
www.stjosephsnt.org

January 15, 2004

Eminentissime Bill:

I am sorry that I was not able to see you the other day, January 13, when I was in Baltimore with Wes Walawender, whom I introduced to you in 1995 and whom you accepted then as a candidate for priesthood for Baltimore. Wes was ordained a deacon in November of 1996, but then you decided not to call him to priesthood. We had an interview with Bishop Malooly, who, I am sure, has reported to you on this. Bishop Malooly told Wes that your decision was based principally on the word of Monsignor Staub of Severna Park, who had been Wes' pastor and supervisor. Bishop Malooly expressed some surprise that Wes had had only one assignment in Baltimore and only one supervisor, and that he did not have an opportunity to work in another context, as I had asked you to let him do. I also find it tragic that the man's entire vocation and fitness for priesthood was made to stand or fall on the word of one person, as was the case here.

I find great consolation in the fact that such admirable men of the Church as Father Kevin Rhoades, of Mount St. Mary's Seminary, and Bishop Victor Galeone are both of the same opinion as I am, that the decision was precipitous and wrong, and that, as Bishop Galeone said to me, "It's on Ed Staub's conscience."

Also, I believe that you should know of the cruel manner in which Wes was abruptly evicted from the rectory at Severna Park and given five days to disappear, with nowhere to go, no one to turn to, no place to store his possessions and no alternative to begging permission from a parishioner to store his things in the parishioner's cottage, and then having to sleep in his car for two weeks until another parishioner happened to see him doing this and took him into his home until Wes was able to make other arrangements. The parish bulletin for the following weekend said that Wes had "discontinued" preparation for priesthood. This statement can only be construed as a deliberate falsehood, designed to deceive people and enable those who were responsible for Wes' situation to escape accountability. There was

no consideration or concern on the part of the people of your Archdiocese to offer Wes counseling or to help him to adjust to his new situation. I do not see how this can be considered honorable or reconciled ~~this~~ with even the minimum of charity, much less with the fact that you had entered into a sacramental covenant with him by calling him to diaconate, and then dismissed him without warning, and, I believe, without a justifying grave cause.

As we conclude this matter of Wes' relationship with your Archdiocese, agreeing, evidently, to disagree, I thank you nevertheless for having acceded to my request to accept Wes in the first place, and for whatever positive things you and your people did for him.

While I remain saddened at the negative conclusion of this matter, I continue to cherish our friendship, which has perdured now for half a century.

In Domino


Rev. Msgr. Thomas E. Crane