

Roman Catholic Clergy Sexual Abuse of Children in Colorado from 1950 to 2020

Special Master's Supplemental Report

December 1, 2020

**WARNING: This Report Contains
Graphic and Disturbing Accounts
of the Sexual Abuse of Children.**

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I. Executive Summary

This Supplemental Report concludes 22 months of work investigating and reporting on a 70-year history of (1) Roman Catholic clergy child sexual abuse in Colorado and (2) the Colorado dioceses' programs and systems for preventing it. Our investigation has produced a reckoning and accounting of the past and a presentation of lessons from which the Colorado dioceses can continue to improve its child-protection practices into the future.

Our Special Master's Report on Roman Catholic Clergy Sexual Abuse of Children in Colorado from 1950 to 2019 ("First Report") was issued on October 22, 2019. It can be found at https://coag.gov/app/uploads/2019/10/Special-Masters-Report_10.22.19_FINAL.pdf. That same month, Colorado's 3 Roman Catholic dioceses launched the Independent Reconciliation and Reparations Program ("IRRP"). Over the ensuing 4 months, the IRRP solicited and reviewed claims from alleged child sex abuse victims of Roman Catholic clergy in Colorado, and it awarded financial compensation (paid by the relevant Colorado diocese) to those victims whose claims it deemed credible. During that period additional victims also made clergy child sex abuse reports directly to the Colorado Attorney General's Office.

In July 2020, we were then engaged under a new agreement with the dioceses and the Colorado Attorney General's Office to determine (1) whether those newly reported child sex abuse incidents are substantiated and (2) what Colorado's 3 dioceses have and have not done to implement the 5-6 improvements to their child-protection systems that we recommended after we evaluated those systems in 2019.

The results of our review of all the **newly reported allegations** are as follows. All of these incidents occurred between 1951 and 1999:

- We substantiated 46 additional incidents of sexual abuse of children (37 boys and 9 girls) by 25 diocesan priests in Colorado. The majority of the children were between the ages of 10 and 14 when they were abused.
- 16 of those 25 priests were already identified in the First Report. 9 of those priests are newly identified in this Supplemental Report.
- 5 of the newly identified priests served in the Denver Archdiocese. They are Father Kenneth Funk, Father Daniel Kelleher, Father James Moreno, Father Gregory Smith, and Father Charles Woodrich.
- 4 of the newly identified priests served in the Pueblo Diocese. They are Monsignor Marvin Kapushion, Father Duane Repola, Father Carlos Trujillo, and Father Joseph Walsh.
- 23 of those children were sexually abused by 13 diocesan priests serving in the Denver Archdiocese.
- 23 of those children were sexually abused by 12 diocesan priests serving in the Pueblo Diocese.
- No additional children were sexually abused by diocesan priests serving in the Colorado Springs Diocese.
- All 46 newly substantiated child sex abuse incidents occurred between 1951 and 1999. Three-quarters of them occurred during the 1960s and 1970s.
- Only 1 of those 46 incidents was not reported to law enforcement even though required by Colorado law when the victim first came forward in 2006.

- 16 of the 46 newly reported victims were abused after the relevant diocese was already on notice that the priest was a child sex abuser.

About two-thirds of these newly substantiated child sex abuse incidents were committed by priests already named in the First Report. Not surprisingly then, our investigation confirmed the observations we presented in the First Report about the 3 Colorado dioceses' historical handling of child sex abuse claims, accused priests, and victims. Specifically, these incidents provide further evidence that historically the dioceses enabled clergy child sexual abuse by transferring abusive priests to new parishes; taking no action to restrict their ministry or access to children; concealing the priests' behavior with secrecy, euphemism, and lack of documentation; silencing victims; and not reporting the abuse to law enforcement. The relevant dioceses' handling of the 9 newly named priests does not follow the same pattern. This is because the relevant diocese immediately suspended the newly accused priest, or because the priest was already dead when the diocese first learned he was an abuser.

Adding these newly substantiated incidents of clergy child sex abuse to those detailed in the First Report, **the totals from our two investigations**, covering the time period 1950 to 2020, are as follows. This total data is set forth graphically in the Appendices at the end of this Supplemental Report.

- 212 children (186 boys and 26 girls) were sexually abused by 52 diocesan priests. The majority of these children were between the ages of 10 and 14 when they were sexually abused.

- 150 of those children were sexually abused by 27 diocesan priests serving in the Denver Archdiocese.
- 3 of those children were sexually abused by 2 diocesan priests serving in the Colorado Springs Diocese.
- 59 of those children were sexually abused by 23 diocesan priests serving in the Pueblo Diocese.
- All 212 child sex abuse incidents occurred between 1950 and 1999. The majority occurred during the 1960s.
- 37 of the 212 child sex abuse incidents were not reported to law enforcement by the relevant diocese when required by Colorado law.
- 113 of these 212 children were sexually abused by 14 diocesan priests after the relevant diocese was already on notice that the priest was a child sex abuser.

We conducted numerous victim interviews during our supplemental investigation, and we cannot overstate the courage it takes for victims to recount their abuse. During our supplemental investigation, some who had recently reported their abuse to the IRRP chose not to endure the trauma of repeating their stories for inclusion in this Supplemental Report. As a result, those potential victims are not counted in the above numbers. In addition, these numbers do not include any victims who themselves have not reported their abuse, or victims who have reported directly to a diocese but not to the IRRP or the Colorado Attorney General's Office. Finally, as with our first investigation, our scope of investigation did not include allegations of abuse committed by religious-order priests, allegations brought by adult victims, or allegations against

church volunteers or employees other than ordained priests. Again, by agreement, our supplemental investigation was focused solely on those victims who reported to the IRRP or the Colorado Attorney General's Office.

After reckoning with the history of Catholic clergy child sex abuse in Colorado to the extent possible under these circumstances, we turned to what Colorado's dioceses are doing to be as safe as possible for children in the present and in the future. Specifically, the second component of our supplemental work was to determine what each diocese has done over the last year to implement the First Report's recommendations for improving their child-abuse prevention and child-protection systems. We conclude, as set forth in detail below, that each diocese quickly committed to implementing our recommendations and has since made meaningful changes. Each has now implemented very substantial, specific, and measurable improvements to its child-protection systems. No diocese rejected a single one of the First Report's recommendations. All 3 dioceses have eliminated the problematic practices identified in the First Report. They have put in place professional and independent investigation systems, suspended any priest accused of child sexual misconduct, and provided for victim-assistance coordinators whose sole function is to care for victims. Each diocese also has substantially improved records- management systems to facilitate child-abuse reporting and law-enforcement reporting, investigations tracking, and training and communications that encourage victims and parishioners to report child sex abuse first and directly to law enforcement.

These important improvements appear to be sound. At this point, though, they are largely untested. As a result, perhaps the most important enduring protective improvement is that each Colorado diocese has committed to regular third-party qualitative audits of their child-protection

systems to ensure they will function as designed. We are confident these audits will further strengthen each diocese's child-protection systems as any weaknesses are detected in their actual future operation. Thus, each Colorado diocese is now well on the way to systems that will produce honest, valid determinations whether child sex abuse incidents have occurred and, if so, systems that will help heal victims and remove priests accused of abuse from ministry.

Our conclusions are presented below in the same format we used in the First Report. Accordingly, we report the results of our supplemental investigation by diocese, and for each diocese we start with its implementation of the First Report's recommendations. Next, for each diocese we report the newly substantiated incidents of child sex abuse. Those incidents are reported alphabetically by priest, and the victims are anonymously listed by number (in continued sequence from the First Report for those priests already named therein). Each incident report includes the following 11 categories of information:

- i. A summary of the abuse;
- ii. The approximate date(s) of the abuse;
- iii. The approximate date(s) the abuse was first reported to the diocese;
- iv. The age and gender of the victim;
- v. Where the priest was serving when he sexually abused the child;
- vi. Whether the diocese had received any report of that priest engaging in sexual misconduct with other children prior to the abuse incident described;
- vii. Whether the diocese reported the child sex abuse incident to law enforcement when required by Colorado law. These sections of the incident reports often say "N/A" (not applicable) because for 52 of the 70 years investigated, there was no mandatory reporting

law applicable to clergy in Colorado. In addition, that law did not require reporting of the now-adult victims who came forward for the first time through the IRRP;

- viii. Whether the priest denied abusing the victim and whether we found any evidence indicating the incident did not occur;
- ix. Whether the diocese took any action against the priest (*e.g.*, transferred him, removed him from ministry, or prevented his access to children);
- x. If the diocese did not remove him from ministry, whether it at least restricted the abuser priest's ministry or sent him for psychiatric evaluation or care; and
- xi. An analysis of the quality and effectiveness of the diocese's response to the abuse allegation. This analysis includes whether the diocese reported the abuse allegation to law enforcement even if not mandated by law, whether the diocese investigated the abuse allegation, and whether the diocese provided care to the victim.

Finally, in the sections for each diocese, we report that our investigation did not reveal any priests who engaged only in sexual grooming behavior with children without also engaging in sexual abuse itself.

Over the last 22 months, we have conducted hundreds of interviews, analyzed hundreds of documents, reviewed hundreds of files, researched and consulted with experts on numerous issues, and done our best to provide an accurate reckoning with the past and to recommend meaningful protections for the future. Many people representing Colorado's dioceses, the Colorado Attorney General's Office, and the victim-support community provided earnest, sincere, and valuable assistance – as did experts around the country. But no one helped us more

than the victims themselves. We hope the First Report and this Supplemental Report honor the courage, suffering, sacrifice, and healing of all the victims of clergy child sex abuse.

II. ARCHDIOCESE OF DENVER

A. Implementation of Recommendations

Our First Report presented to the Denver Archdiocese 6 recommendations for improving its child-protection systems. The recommendations were specifically designed to install a solid foundational system that the public can rely on to ensure that the Denver Archdiocese (1) immediately reports clergy child sex abuse to law enforcement, (2) immediately offers healing assistance to victims, (3) immediately and honestly determines whether the child sex abuse incident occurred, and if so (4) immediately removes the abuser from ministry. The day we issued the First Report, the Denver Archbishop publicly pronounced that the Denver Archdiocese would implement the First Report's recommendations. One year later, we conducted extensive interviews, document review, and analysis to determine whether it has. We present our findings below, by the recommendation numbers used in the First Report.

At the outset, though, we also note 2 overarching improvements the Denver Archdiocese has made that impact all the systems discussed below. First, the archdiocese has carefully, consistently, and firmly made clear in its revised Code of Conduct and related documents that all church personnel MUST report evidence of child sexual misconduct immediately to law enforcement. Second, the archdiocese has clearly defined what constitutes a credible child sexual misconduct allegation, what constitutes a substantiated allegation, and what happens to a priest

once he is accused of child sexual misconduct: he is immediately removed from ministry. These are very substantial system-wide improvements that will protect children going forward.

Recommendation #1: Independent, Thorough Investigations

In the First Report, we concluded the Denver Archdiocese's investigative process was deficient and in need of improvement. The First Report recommended the following 11 improvements to enhance its investigations. As discussed in detail below, the Denver Archdiocese has implemented, or is in the process of implementing, all these recommendations, though we note a few areas for refinement.

1. Create, or contract with, an independent investigative component to handle investigations that are independent from the Office of Child and Youth Protection (OCYP), Victim Assistance Coordinator, and Review Board.
2. Deploy investigators (a) with expertise in investigating the sexual abuse of children; (b) who are supported by a process that allows fact-based, objective, and impartial investigations; and (c) who do not serve the Denver Archdiocese in any other capacity.
3. Develop an investigative manual that provides procedures for all investigations.
4. Refer all clergy child sexual misconduct allegations to the independent investigators.
5. Require the independent investigators to ensure the Vicar General and Victim Assistance Coordinator are aware of all allegations.

6. Require the independent investigators to report these allegations to law enforcement, to coordinate with law enforcement, to monitor law enforcement status, and to keep the Review Board apprised of that status.
7. Require the independent investigators to fully and independently investigate these allegations.
8. Require the independent investigators to establish and follow a timeline for completing and regularly reporting on the status of investigations to the Vicar General and Review Board.
9. Require the independent investigators to present completed investigation reports to the Review Board.
10. Require the independent investigators to thoroughly document all investigations in a file maintained separately from other personnel and administrative files. The independent investigators should create and preserve these files even for allegations that are not substantiated.
11. Apply the above investigations processes to religious-order and extern priests serving in the Denver Archdiocese.

Creation of an Independent Investigative Component (#1 & #2)

The Denver Archdiocese contracted with 2 independent investigators to investigate allegations of child sexual misconduct independently from the OCYP, Victim Assistance Coordinator, Review Board, and any other component of the archdiocese. Both are retired law enforcement investigators who have extensive experience in conducting or managing sensitive

investigations, including crimes against children. Neither investigator serves in any other position within the archdiocese. They are supported by a process that allows them to conduct fact-based, objective, and impartial investigations to determine whether a child sexual misconduct allegation is substantiated. Indeed, each investigator has already conducted investigations for the Denver Archdiocese under this new system, and the system has proven to function effectively. These improvements are sound.

Development of an Investigative Manual (#3)

The Denver Archdiocese is still in the process of completing, with the assistance of its independent investigators, an investigative manual that will serve as a uniform, detailed guide for investigations. The manual will memorialize techniques for conducting child sexual misconduct investigations within the church setting and without law enforcement authorities. The manual will benefit investigators by detailing best practices, and it will assist the archdiocese in ensuring investigations are comprehensive. The quality of this manual will be an important element of the Denver Archdiocese's investigation system upgrades that auditors must review in their first systems audit (see Recommendation #3, below).

Independent Investigation of All Allegations (#4)

The current protocols and Code of Conduct make clear that all credible allegations of child sexual misconduct will be forwarded to one of the 2 independent investigators for investigation. The protocols also state that if it is unclear whether an allegation is credible, the allegation will be forwarded to the independent investigator to determine if the allegation is or is

not credible. The Code of Conduct also clearly defines the term “credible.” Through interviews of archdiocese personnel, we further established that even if the Vicar for Clergy determines an allegation is not credible, he still will consult with the independent investigator to doublecheck that determination. All of this is a best practice. To solidify it, the Denver Archdiocese should clarify and codify in its Division of Responsibilities that the Vicar General will doublecheck his “not credible” determinations with the independent investigator.

Internal Notifications (#5)

Under the new protocols, the OCYP is responsible for notifying the Vicar for Clergy and Victim Assistance Coordinator of child sexual misconduct allegations against priests. Because all allegations received by the archdiocese will be sent to the OCYP, we conclude that this internal notification process is effective.

Reporting to and Coordinating with Law Enforcement (#6)

We also conclude the new protocols ensure the independent investigators are responsible for coordinating with law enforcement and monitoring law enforcement progress. While the initial report to law enforcement may be facilitated by another component in the archdiocese, the protocols require the independent investigators to verify the allegation has been reported and to coordinate with law enforcement. This practice is sound.

Ensuring the Investigation Will Be Independent and Thorough (#7)

After reviewing the Code of Conduct and new protocols and conducting extensive interviews at the archdiocese (including interviews of the 2 independent investigators), we are satisfied they will be supported in their efforts to conduct thorough, impartial, and independent investigations. We also conclude the archdiocese is committed to assessing and responding to every child sexual misconduct allegation only after getting an objective, independent, and impartial evaluation of the facts.

Establishing a Timeline for Completing Investigations (#8 & #9)

The Denver Archdiocese Code of Conduct confirms that the archdiocese will investigate every credible child sexual misconduct allegation promptly. While a rigid timeline applicable to each investigation is inappropriate, it would be a best practice for the archdiocese (in its new investigative manual, after consultation with its independent investigators) to establish and document the approximate and flexible timeline to be followed for interim updates and the completion of essential investigative stages. This upgrade will ensure that investigations do not languish or go unresolved.

Record Keeping for Completed Investigations (#10)

In response to the First Report's recommendations, the Denver Archdiocese contracted with a software development company that designed a new state-of-the-art case records management system for the archdiocese. The system will be used to document and track all allegations of child sexual misconduct, from receipt to resolution, and serve as a repository for

all corresponding investigations documentation. The archdiocese will also document all unsubstantiated allegations in their new system and ensure priest personnel files are flagged if information relevant to that priest is contained in that records-management system. We also note our review of the investigation reports completed by the new independent investigators revealed their investigations were thoroughly documented.

Finally, we note that this new records-management advancement corrects a flaw we highlighted in our First Report regarding the archdiocese's ability to reliably recommend one of its priests as suitable to minister in another diocese. In response to our criticism in that regard, the Denver Archdiocese now has a best practice firmly in place that allows it to reliably affirm (or not) one of its priest's suitability for ministry elsewhere.

Application of the Investigative Process to Religious-Order and Extern Priests (#11)

To implement a critical improvement in child protection, the Denver Archdiocese has committed to modifying the Code of Conduct to apply its new investigation protocols to child sexual misconduct allegations made against religious-order and extern priests serving within the archdiocese. Its Code of Conduct will also now provide that the archdiocese will suspend such clerics pending its investigation of credible allegations and remove their authority to serve in the Denver Archdiocese if it substantiates the allegations. This aligns with the process applicable to the archdiocese's own priests. It is a best practice and a substantial improvement to the Denver Archdiocese's child-protection systems.

Recommendation #2: OCYP

We recommended that the Denver Archdiocese OCYP improve its ability to efficiently accept, document, and track allegations of child sexual misconduct and corresponding investigations. Specifically, regarding the intake process, we recommended the use of an electronic intake form for victims and witnesses to report allegations. Among other important benefits, an electronic intake process greatly improves flexibility, access, reliability, and ease of reporting for victims. These considerations are paramount to a successful intake process.

In compliance with this recommendation, the Denver Archdiocese has implemented an online intake system. On its home page there now is a link (<https://archden.org/child-protection/intake-form/>) which takes the user to an electronic intake form for reporting the sexual abuse or neglect of a child, which is available in English and Spanish. This form is accessed from the Denver Archdiocese home page by clicking on the “Offices” link, which opens the “Office of Child and Youth Protection” page. On this page is a link for filing a report involving a U.S. Bishop and a link for the online reporting form. It also contains the telephone number for the OCYP and a link to email an allegation to the archdiocese. The page includes information regarding how to report suspected abuse and neglect through Colorado’s Child Protective Services Hotline. This online intake form is a substantial improvement and complies with our recommendation.

The archdiocese, though, should further improve this intake form by adding fields that guide the filer as (s)he submits this initial report. This will help both the filer and the archdiocese capture as much information as possible while it is fresh in the filer’s memory. For example, specific questions such as age of the victim, potential witnesses, relationship of victim with the

suspected abuser, and whether the incident was reported to anyone other than the archdiocese all will help guide the filer.

The archdiocese's online reporting upgrades also improve efficiency and reliability. All allegations filed through the electronic intake process are received by the OCYP Director, which eliminates the possibility of mishandling by any intermediaries. The Director is trained and qualified to handle these allegations per archdiocese policy and will immediately take the necessary and required steps when an allegation is received.

As noted above, the archdiocese's new case management system also enables the tracking of all new and historical allegations of child sexual misconduct, along with any reports regarding suspicious behavior with children by employees or volunteers. This case management system is a comprehensive repository which gives the archdiocese the ability to monitor the steps taken for an allegation, from the initial intake to the final conclusion. The use of this case management system complies with our recommendation that the OCYP improve its ability to efficiently accept, document, and track allegations of child sexual misconduct and corresponding investigations. By deploying this case management system, the OCYP Director can ensure allegations are appropriately addressed in a timely manner and that all reporting is completed. It also gives the Director a tool for managing each allegation and cross-referencing each allegation with other allegations. Finally, the new system allows for oversight and quality control by storing all such information for review during future audits.

Our final recommendation for the Denver Archdiocese OCYP program was that upon receiving and logging an allegation, the OCYP immediately provide it to the independent

investigator. The diocese has adjusted its protocols to make clear that it will indeed do so, without any intermediate filtering of allegations for “credibility.”

Finally, we note that the archdiocese did not follow our recommendation that its website include a description of its child sexual misconduct response processes. The site does include a link entitled “What Happens When a Report is Made,” but this link explains what occurs when a report of abuse or neglect is made to the Colorado Child Protective Services Hotline, not what action the archdiocese takes when it receives an allegation of abuse. Now that the archdiocese has substantially strengthened and streamlined its child-protection systems across the board, it should also add to its website a simple explanation of how those systems operate.

Recommendation #3: Audit Function

The First Report strongly recommended that the Denver Archdiocese engage an experienced independent auditor to conduct thorough, substantive, and qualitative evaluations to determine the functional effectiveness of its child protection and investigations systems every other year. The Denver Archdiocese has fully committed to this improvement. The auditor will be tasked with conducting interviews and a substantive review of files to provide useful findings and identify areas in need of improvement. These audits will ensure that any system weaknesses manifest during the application of the archdiocese’s policies and practices related to an allegation of child sexual misconduct will be identified and eliminated for the future protection of children.

Recommendation #4: Victim Assistance Coordinator

In the First Report, we observed that the Denver Archdiocese Victim Assistance Coordinator's responsibilities were too intertwined with the investigative and Conduct Response Team processes. We recommended the Victim Assistance Coordinator position be restricted solely to the care of the victim. Our supplemental examination of this program has confirmed that the Denver Archdiocese has complied with this recommendation.

The Denver Archdiocese's Code of Conduct, Division of Responsibilities, and Victim Assistance Coordinator Code of Work (along with interviews of archdiocese personnel including the Victim Assistance Coordinator) confirm the Victim Assistance Coordinator role has been successfully and significantly improved. The Victim Assistance Coordinator will no longer have any involvement with investigations and will focus entirely on supporting the victim, explaining archdiocese processes, answering the victim's questions, arranging and supporting the victim through any investigative interviews, passing any facts learned straight to the investigator, keeping the victim advised of investigative status and outcome, and finding the victim counseling and other resources. These are all best practices.

Recommendation #5: Review Board

In the First Report, we recommended the Denver Archdiocese Conduct Response Team not conduct any investigative activities; rather, it should receive completed investigation reports from independent investigators, review them, confer, and make recommendations to the Archbishop regarding care for the victim and discipline for the priest. The archdiocese has fully complied with this recommendation. It has discarded its Conduct Response Team model and

installed its new Archdiocese of Denver Review Board. This Review Board will have no investigative function, and it will not have any direct interaction with the victim. A review of the Statutes of the Review Board, Flow Chart, Code of Conduct, and Division of Responsibilities, along with interviews of 2 Review Board members, confirmed the Review Board will not play any role in the investigation of allegations of child sexual misconduct. Instead, the Review Board will be informed when a credible case is being investigated, and when all investigation has concluded the Review Board will convene and receive a presentation from the independent investigator. The Review Board will also review any information the accused priest wishes to present. The Review Board has clear authority to request additional investigation by the independent investigators if it feels it necessary to make sound recommendations to the Archbishop. The Review Board will then deliberate and make recommendations to the Archbishop regarding the fitness of the accused priest for future ministry and any actions to be taken to assist the victim with healing.

These are substantial improvements. The Review Board members have a broad range of education, training and experience which qualify them to review child-protection systems, protocols, and policies generally for the archdiocese. The archdiocese should strongly consider taking even greater advantage of the Review Board's significant talent. Specifically, it should rely on members' assistance in analyzing and identifying any gaps in the archdiocese's child-protection practices when and if they are applied to a future allegation. The Review Board would be a valuable asset in advising the Archbishop regarding the implementation of new policies, improvements to existing policies, and additional education and training.

Recommendation #6: Training Improvements

In the First Report, we recommended the Denver Archdiocese supplement its Safe Environment Training with material that enhances their personnel's trust in, understanding of, and active engagement with law enforcement as an essential partner in the protection of children from sex abuse. We recommended it include training material designed to foster a "see something say something" culture around clergy child sexual misconduct. And we recommended it make clear to diocesan personnel and to parishioners that reporting of child sexual misconduct directly to law enforcement will be rewarded not punished.

Our supplemental review confirmed that the Denver Archdiocese has strengthened its messaging about the protection of children through (a) communications from the Archbishop to the entire archdiocese; (b) a commitment to encourage its pastors to tell their parishioners that reporting directly to law enforcement is encouraged and supported by the archdiocese; (c) the upgraded deployment of the VIRTUSOnline ("VIRTUS") training system to support the Safe Environment Program; (d) improvements to its website; and (e) clear and direct materials about child sexual misconduct and reporting options for all parishes to display at their facilities.

The Denver Archdiocese emphasizes the important step of reporting allegations of child sexual misconduct to law enforcement in its Safe Environment Training and in strong, clear, explanatory flyers posted at facilities throughout the archdiocese. It still has room to improve its communications to parishioners, employees, and volunteers that they should report child sexual misconduct directly to law enforcement – and that the archdiocese will support them if they do. While the training provided by VIRTUS is sufficient to educate personnel and parishioners regarding the general concepts of child sexual misconduct and their duty to report it, the training

can only be truly effective if those on-line lessons are reinforced consistently by the archdiocese's leaders. The archdiocese should commit to regular communications within the diocesan community—starting at the Archbishop level and regularly reinforced by the pastors in each parish—that consistently remind the community the duty to report goes beyond a legal requirement and the archdiocese views reporting as a noble act.

B. Incident Reports -- Substantiated Allegations of Sexual Abuse of Minors

FATHER THOMAS BARRY

Victim #2

- i. Barry groomed this girl by inviting her and her friends to the rectory for dinners and taking them for rides in his Cadillac. Barry then fondled Victim #2 numerous times over the course of a year when she volunteered at Annunciation Parish. Barry hugged her, massaged her shoulders, rubbed her chest, and forced his hand down inside her underwear.
- ii. Barry sexually abused Victim #2 in 1965.
- iii. Victim #2 reported her abuse through the IRRP in December 2019.
- iv. Victim #2 was a 10-year-old girl when Barry sexually abused her.
- v. Barry served as an Assistant Pastor at Annunciation Parish in Denver when he groomed and abused Victim #2.
- vi. It does not appear from Barry's file that the Denver Archdiocese had received any reports of Barry engaging in sexual misconduct with children prior to his sexual abuse of Victim #2.
- vii. N/A.
- viii. It is unclear whether Barry ever admitted or denied sexually abusing Victim #2. We are aware of no exculpatory evidence.
- ix. N/A (Barry died before the Denver Archdiocese received this abuse report in 2019).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #2's abuse to law enforcement as soon as it received her allegation through the IRRP. It did not independently investigate Victim #2's report because Barry was already dead. Instead, it allowed the IRRP to run its course and paid financial compensation to Victim #2 if the IRRP awarded any.

FATHER TIMOTHY EVANS

Victim #4

- i. Evans forcibly groped, fondled, and sexually molested this St. Elizabeth's parishioner 5 or 6 times. On each occasion Evans abused Victim #4 in Evans's office at St. Elizabeth's after the victim's instructor sent him there when the boy had questions that the instructor could not answer during Religious Education Classes.
- ii. Evans sexually abused Victim #4 from 1998 to 1999.
- iii. Victim #4's abuse was reported to the Denver Archdiocese in approximately August 2019 and again in February 2020.
- iv. Victim #4 was a 12- to 13-year-old boy when Evans sexually abused him.
- v. Evans served as the Pastor at St. Elizabeth Ann Seton Parish in Fort Collins when he sexually abused Victim #4.
- vi. As set forth on pages 71 to 72 of the First Report, the Denver Archdiocese's file on Evans does not contain any explicit report of Evans engaging in sexual misconduct with children before he sexually abused Victim #4. Instead, there is evidence in his file that before Evans abused Victim #4 the Denver Archdiocese knew about but failed to investigate serious and recurring personal relationship, boundary, and sexual issues that indicated Evans may engage in sexual misconduct with children. In particular, as detailed in the First Report, before Evans abused Victim #4 the Denver Archdiocese knew he had (1) sexually harassed and touched fellow seminarians, and (2) become inappropriately "consumed" with particular teenaged boys.
- vii. N/A.
- viii. In March and April 2007, Evans was convicted of assault and sexual assault on children, and he was sentenced to a total of 20 years in the Colorado Department of Corrections. He was released on parole in July 2020. Before his release he admitted to sexually abusing children. It is unclear whether Evans has ever specifically admitted or denied sexually abusing Victim #4. We are aware of no exculpatory evidence.
- ix. N/A. (Evans had been criminally convicted and then "laicized" (formally removed from the priesthood altogether by the Vatican) before the Denver Archdiocese received Victim #4's report).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #4's abuse to law enforcement soon after it received his allegation. It did not independently investigate Victim #4's report because Evans had already been convicted, incarcerated, and laicized. Instead, it allowed the IRRP to run its course and paid financial compensation to Victim #4 if the IRRP awarded any.

FATHER KENNETH FUNK

Victim #1

- i. Funk groomed this boy for about 2 years, starting when he was an altar server at Holy Name Parish in Steamboat Springs. Funk groomed Victim #1 by inviting him to his residence to play cards, serving him alcohol, telling him “off-color jokes,” allowing Victim #1 to drive Funk’s car, and pressing the boy for details about his sex life during his confessions. Eventually Funk took the boy on an overnight trip, took him to a hotel, and engaged in fondling, oral sex, and anal sex with him. Approximately 3 years later, Funk engaged in oral and anal sex with Victim #1 again, this time at Funk’s parish residence.
- ii. Funk sexually abused Victim #1 in 1959 and 1962.
- iii. Victim #1 reported his abuse through the IRRP in early 2020.
- iv. Victim #1 was a 13- and 16-year-old boy when Funk sexually abused him.
- v. Funk was the Pastor at Holy Name Parish in Steamboat Springs when he groomed and abused Victim #1.
- vi. It does not appear from Funk’s file that the Denver Archdiocese had received any reports of him engaging in sexual misconduct with children prior to his sexual abuse of Victim #1.
- vii. N/A.
- viii. It is unclear whether Funk ever admitted or denied sexually abusing Victim #1. We are aware of no exculpatory evidence.
- ix. N/A (Funk died before Victim #1 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #1’s abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate Victim #1’s report because Funk was already dead. Instead, it allowed the IRRP to run its course and paid Victim #1 financial compensation if the IRRP awarded any.

FATHER NEIL HEWITT

Victim #9

- i. Hewitt groomed this St. Therese parishioner by providing him alcohol, driving him around in his GTO, taking him flying in Hewitt’s plane, and coaching his football team. He sexually abused Victim #9 once, after flying him to Sterling. Hewitt took the boy skinny-dipping in Sterling Reservoir and fondled him. Then Hewitt took Victim #9 to Hewitt’s parents’ house to spend the night. That night Hewitt went into the boy’s room,

- disrobed, climbed into bed with him, and fondled Victim #9's genitals. The boy rolled off the bed and crawled under it to prevent further abuse.
- ii. Hewitt sexually abused Victim #9 in approximately 1967.
 - iii. Victim #9 reported his abuse in October 2019 through the IRRP.
 - iv. Victim #9 was an approximately 12- to 13-year-old boy when Hewitt sexually abused him.
 - v. Hewitt served as an Assistant Pastor at St. Therese Parish in Aurora when he abused Victim #9.
 - vi. It does not appear from Hewitt's file that the Denver Archdiocese had received any reports of him engaging in sexual misconduct with children prior to his sexual abuse of Victim #9.
 - vii. N/A.
 - viii. It is unclear whether Hewitt ever admitted or denied sexually abusing Victim #9. We are aware of no exculpatory evidence.
 - ix. N/A (Hewitt voluntarily withdrew from the priesthood in 1979, his faculties were removed in 1980, and he was laicized on April 4, 2020. All of this occurred before the Denver Archdiocese received Victim #9's abuse report).
 - x. N/A.
 - xi. The Denver Archdiocese reported Victim #9's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate Victim #9's report because Hewitt had already been removed from ministry, left Colorado, and laicized. Instead, it allowed the IRRP to run its course and paid financial compensation to Victim #9 if the IRRP awarded any.

FATHER JOHN V. HOLLOWAY

Victim #7

- i. Holloway groomed this altar server by flattering him with special attention and convincing the boy and his parents he was "a chosen one" destined to be a priest. Holloway then sexually abused Victim #7 numerous times in the rectory at St. John Parish, at another parish in the foothills, and in a van on camping trips.
- ii. Holloway sexually abused Victim #7 from approximately 1966 to 1972.
- iii. Victim #7 reported his abuse through the IRRP in December 2019.
- iv. Victim #7 was an approximately 8-year-old boy when Holloway began sexually abusing him.
- v. Holloway served as an Assistant Pastor at St. John the Evangelist Parish in Loveland when he abused Victim #7.
- vi. It does not appear from Holloway's file that the Denver Archdiocese had received any reports of Holloway engaging in sexual misconduct with children prior to his sexual abuse of Victim #7.
- vii. N/A.

- viii. It is unclear whether Holloway ever admitted or denied sexually abusing Victim #7. We are aware of no exculpatory evidence.
- ix. N/A (Holloway died before the Denver Archdiocese received this abuse report).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #7's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate the report because Holloway had died in 1982. Instead, it allowed the IRRP to run its course and paid financial compensation to Victim #7 if the IRRP awarded any.

Victim #8

- i. Holloway invited this boy to meet with him in Holloway's rectory bedroom after the boy expressed doubts about his faith. During their meeting, Holloway sexually abused Victim #8 by engaging in conduct that suggested he would expose his genitals to the boy.
- ii. Holloway sexually abused Victim #8 in 1972.
- iii. Victim #8 reported his abuse through the IRRP in March 2020.
- iv. Victim #8 was a 17-year-old boy when Holloway sexually abused him.
- v. Holloway served as an Assistant Pastor at St. John the Evangelist Parish in Loveland when he abused Victim #8.
- vi. It does not appear from Holloway's file that the Denver Archdiocese had received any reports of Holloway engaging in sexual misconduct with children prior to his sexual abuse of Victim #8.
- vii. N/A.
- viii. It is unclear whether Holloway ever admitted or denied sexually abusing Victim #8. We are aware of no exculpatory evidence.
- ix. N/A (Holloway died before the Denver Archdiocese received this abuse report).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #8's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate the report because Holloway was already dead. Instead, it allowed the IRRP to run its course and paid financial compensation to Victim #8 if the IRRP awarded any.

FATHER DANIEL KELLEHER

Victim #1

- i. Kelleher sexually abused this St. Paul's parishioner once while she was alone with him in his vehicle. He put his hand up Victim #1's skirt and penetrated her with his fingers.
- ii. Kelleher sexually abused Victim #1 in 1962.
- iii. Victim #1 reported her abuse through the IRRP in December 2019.
- iv. Victim #1 was a 15-year-old girl when Kelleher sexually abused her.

- v. Kelleher served as an Assistant Pastor at St. Paul Parish in Colorado Springs when he abused Victim #1.
- vi. It does not appear from Kelleher's file that the Denver Archdiocese had received any reports of him engaging in sexual misconduct with children prior to his sexual abuse of Victim #1.
- vii. N/A.
- viii. It is unclear whether Kelleher ever admitted or denied sexually abusing Victim #1. We are aware of no exculpatory evidence.
- ix. N/A (Kelleher was laicized long before Victim #1 reported her abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #1's abuse to law enforcement as soon as it received her allegation through the IRRP. It did not independently investigate her report because Kelleher had already been laicized. Instead, it allowed the IRRP to run its course and paid financial compensation to Victim #1 if the IRRP awarded any.

FATHER JAMES MORENO

Victim #1

- i. Moreno sexually abused this boy from 9th grade to college. After a substantial amount of grooming during Victim #1's freshman year at St. Andrew's Preparatory Seminary High School in Denver, Moreno showed the boy print and video pornography, plied him with marijuana and alcohol, fondled him, masturbated with him, and engaged in oral and anal sex with him. This sexual abuse continued while Victim #1 later attended Bishop Machebeuf High School in Denver. Moreno abused Victim #1 in various areas at St. Andrew's including bedrooms and offices. Moreno also sexually abused this boy in the rectory at the Cathedral of the Immaculate Conception in Denver, in Moreno's car, and in a house where Moreno lived. Moreno sexually abused Victim #1 at least 60 times before the boy turned 18 years old.
- ii. Moreno sexually abused Victim #1 from 1978 to 1980.
- iii. Victim #1 reported his abuse through the IRRP in late 2019.
- iv. Victim #1 was a 15- to 17-year-old boy when Moreno sexually abused him.
- v. Moreno served as an Assistant Pastor at Cathedral of the Immaculate Conception Parish in Denver, as an Assistant Pastor at Presentation of Our Lady Parish in Denver, and as a Spiritual Director at St. Andrew Preparatory Seminary High School in Denver when he abused Victim #1.
- vi. It does not appear from Moreno's file that the Denver Archdiocese had received any reports of Moreno engaging in sexual misconduct with children prior to his sexual abuse of Victim #1.
- vii. N/A.
- viii. In December 2019 Moreno admitted he had sexually abused Victim #1. We are aware of no exculpatory evidence.

- ix. Moreno had medically retired from the priesthood 16 years before Victim #1 reported his abuse. Nonetheless, based on Victim #1's report and its thorough, independent investigation of that report, the Denver Archdiocese is also has commenced action to laicize Moreno.
- x. N/A.
- xi. The Denver Archdiocese reported Victim #1's abuse to law enforcement as soon as it received his allegation through the IRRP. It also quickly initiated a thorough, independent investigation into the allegations. Based on the results of that investigation, the Denver Archdiocese initiated the process to laicize Moreno. In addition, it allowed the IRRP to run its course and paid financial compensation to Victim #1 if the IRRP awarded any.

FATHER JAMES RASBY

Victim #3

- i. Rasby groomed this Cathedral High School student for 2 years by taking him to dinners, events, and overnight trips to Glenwood Springs and his cabin. Rasby also enlisted Victim #3 to help with tasks around the Cathedral and with personal errands. During this period Rasby repeatedly hugged Victim #3 tightly and kissed him on the cheeks and the mouth, attempting to put his tongue in the boy's mouth. Rasby also rubbed against the boy's pelvic area and at least once attempted to fondle his genitals.
- ii. Rasby sexually abused Victim #3 from 1969 to 1971.
- iii. Victim #3 reported his abuse through the IRRP in November 2019.
- iv. Victim #3 was a 16- to 17-year-old boy when Rasby sexually abused him.
- v. Rasby served as the Rector at the Cathedral of the Immaculate Conception in Denver when he abused Victim #3.
- vi. It does not appear from Rasby's file that the Denver Archdiocese had received any reports of Rasby engaging in sexual misconduct with children prior to his sexual abuse of Victim #3.
- vii. N/A.
- viii. It is unclear whether Rasby ever admitted or denied sexually abusing Victim #3. We are aware of no exculpatory evidence.
- ix. N/A (Rasby died before Victim #3 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #3's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate the report because Rasby was already dead. Instead, it allowed the IRRP to run its course and paid financial compensation to Victim #3 if the IRRP awarded any.

MONSIGNOR GREGORY SMITH

Victim #1

- i. Smith began sexually abusing this 9-year-old parishioner by whipping him while he was naked. Within a year, the sexual abuse progressed to Smith fondling the boy's genitals from behind, often after having Victim #1 pull his pants down. Smith sexually abused Victim #1 in this manner in the St. Frances de Sales Church, including in the confessional, and he continued on a daily or weekly basis until the boy was 14 years old. Thus, over the course of 5 years, Smith sexually abused Victim #1 approximately 1,000 times.
- ii. Smith sexually abused Victim #1 from 1971 to 1976.
- iii. Victim #1 reported his abuse in November 2019 as a claimant in the IRRP.
- iv. Victim #1 was a 9- to 14-year-old boy when Smith sexually abused him.
- v. Smith served as the Pastor at St. Frances de Sales Parish in Denver when he abused Victim #1.
- vi. It does not appear from Smith's file that the Denver Archdiocese had received any reports of Smith engaging in sexual misconduct with children prior to his abuse of Victim #1.
- vii. N/A.
- viii. It is unclear whether Smith ever admitted or denied sexually abusing Victim #1. We are aware of no exculpatory evidence.
- ix. N/A (Smith died before Victim #1 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #1's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate Victim #1's report because Smith was already dead. Instead, the Denver Archdiocese allowed the IRRP to run its course and paid Victim #1 financial compensation if the IRRP awarded any.

FATHER LAWRENCE ST. PETER

Victim #4

- i. St. Peter sexually abused this young Holy Family parishioner numerous times over a several-year period. St. Peter inappropriately touched Victim #4 numerous times. St. Peter performed oral sex on the boy multiple times, and he anally raped Victim #4 twice.
- ii. St. Peter sexually abused Victim #4 from at least 1982 through 1983.
- iii. Victim #4 reported his abuse through the IRRP in October 2019.
- iv. Victim #4 was an approximately 8- to 9-year-old boy when St. Peter sexually abused him.
- v. St. Peter served as the Pastor at Holy Family Parish in Denver when he abused Victim #4.

- vi. For at least 12 years before he sexually abused Victim #4, the Denver Archdiocese had been receiving numerous, reliable, consistent reports that St. Peter was sexually abusing children. Indeed, at least by the early 1970s, St. Peter's sexual misconduct with children was an open secret within the Denver Archdiocese. For example, in 1970 a priest received firsthand reports that St. Peter had raped a seminarian. Similarly, when St. Peter was assigned to Holy Family Parish in 1972, one priest there reported he heard "at least 10" complaints that St. Peter was "putting the make on guys." The same priest reported over the next few years that 7 or 8 boys complained they had been approached sexually or fondled by St. Peter. This same priest reported all this to a Denver Archdiocese official and begged him to tell the Archbishop. As discussed in the First Report, none of these contemporary reports appear in St. Peter's file, and there is strong circumstantial evidence that he removed all incriminating evidence from his own file when he attained a position in the Denver Archdiocese that allowed him to do so.
- vii. N/A.
- viii. It is unclear whether St. Peter ever admitted or denied sexually abusing Victim #4. We are aware of no exculpatory evidence.
- ix. N/A (St. Peter died before Victim #4 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #4's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate the report because St. Peter was already dead. Instead, it allowed the IRRP to run its course and paid financial compensation to Victim #4 if the IRRP awarded any.

FATHER GEORGE WEIBEL

Victim #3

- i. Weibel groomed Victim #3 by taking her on swimming trips to the public pool in Eldorado Springs. On at least 3 occasions while in the swimming pool with her, Weibel repeatedly fondled her breasts.
- ii. Weibel sexually abused Victim #3 in 1959.
- iii. Victim #3 reported her abuse through the IRRP in January 2020.
- iv. Victim #3 was an approximately 11- to 12-year-old girl when Weibel sexually abused her.
- v. Weibel served as an Assistant Pastor at Nativity of Our Lord Parish in Broomfield when he abused Victim #3.
- vi. It does not appear from Weibel's file that the Denver Archdiocese had received any reports of Weibel engaging in sexual misconduct with children prior to his sexual abuse of Victim #3.
- vii. N/A.
- viii. It is unclear whether Weibel ever admitted or denied sexually abusing Victim #3. We are aware of no exculpatory evidence.

- ix. N/A (Weibel died before Victim #3 reported her abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #3's abuse to law enforcement as soon as it received her allegation through the IRRP. It did not independently investigate the report because Weibel was already dead. Instead, it allowed the IRRP process to run its course and paid Victim #3 financial compensation if the IRRP awarded any.

Victim #4

- i. Weibel sexually abused this parishioner on 1 occasion during rehearsal for her confirmation ceremony. He stood between her and others, reached over her from behind, and fondled her breasts over her clothes.
- ii. Weibel sexually abused Victim #4 in 1974.
- iii. Victim #4 reported her abuse through the IRRP in January 2020.
- iv. Victim #4 was a 12-year-old girl when Weibel sexually abused her.
- v. Weibel served as the Pastor at St. Francis Cabrini Parish (formerly the Columbine Catholic Parish) in Denver when he abused Victim #4.
- vi. It does not appear from Weibel's file that the Denver Archdiocese had received any reports of Weibel engaging in sexual misconduct with children prior to his abuse of Victim #4.
- vii. N/A.
- viii. It is unclear whether Weibel ever admitted or denied sexually abusing Victim #4. We are aware of no exculpatory evidence.
- ix. N/A (Weibel died before Victim #4 reported her abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #4's abuse to law enforcement as soon as it received her allegation through the IRRP. It did not independently investigate the report because Weibel was already dead. Instead, it allowed the IRRP to run its course and paid Victim #4 financial compensation if the IRRP awarded any.

FATHER HAROLD WHITE

Victim #64

- i. White fondled and masturbated this St. Catherine's altar server numerous times over a 3-year period. White sexually abused Victim #64 before Mass in the sacristy, in White's cars, and in many other locations.
- ii. White sexually abused Victim #64 from 1958 through at least 1960.
- iii. Victim #64 reported his abuse in December 2019, as a claimant in the IRRP.
- iv. Victim #64 was a 7- to 9-year-old boy when White sexually abused him.
- v. White served as a teacher and an Assistant Pastor at St. Catherine Parish in Denver when he sexually abused Victim #64 from June through December 1960. When he abused this

victim prior to June 1960, White served at St. Catherine's and Holy Family Parish as a pre-ordination deacon.

- vi. The Denver Archdiocese had received 3 reports of White sexually abusing children before he abused Victim #64.
- vii. N/A.
- viii. It is unclear whether White ever admitted or denied sexually abusing Victim #64. We are aware of no exculpatory evidence.
- ix. N/A (White died before Victim #64 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #64's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate the report because White was already dead. Instead, it allowed the IRRP to run its course and paid Victim #64 financial compensation if the IRRP awarded any.

Victim #65

- i. White forcibly fondled the genitals of this St. Catherine's eighth-grade student and altar server on 2 occasions. White sexually abused this boy once in White's parents' basement and once in the sacristy at St. Catherine's as he prepared to serve at the altar for morning Mass. After the first incident, White warned Victim #65 not to report the abuse to anyone.
- ii. White sexually abused Victim #65 during the 1960 to 1961 school year.
- iii. Victim #65 reported his abuse in December 2019, as a claimant in the IRRP.
- iv. Victim #65 was a 13-year-old boy when White sexually abused him.
- v. White served as an Assistant Pastor and teacher at St. Catherine Parish in Denver when he abused Victim #65.
- vi. The Denver Archdiocese had received at least 3 reports of White sexually abusing children before he abused Victim #65.
- vii. N/A.
- viii. It is not clear whether White ever admitted or denied sexually abusing Victim #65. We are aware of no exculpatory evidence.
- ix. N/A (White died before Victim #65 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #65's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate the report because White was already dead. Instead, it allowed the IRRP to run its course and paid Victim #65 financial compensation if the IRRP awarded any.

Victim #66

- i. Over the course of 3 years, White repeatedly fondled, groped, and committed other sexual acts against Victim #66 – a St. Catherine’s parishioner, altar server, and student at St. Catherine School and Holy Family High School. White sexually abused this boy in the St. Catherine’s sacristy, in his cars, in the park, and at other locations.
- ii. White sexually abused Victim #66 from 1961 to 1963.
- iii. Victim #66 separately reported White’s sexual abuse to the St. Catherine School principal, the St. Catherine Parish Pastor, and another Denver Archdiocese official in 1961. They all told Victim #66 they did not believe him.
- iv. Victim #66 was an 11- to 13-year-old boy when White sexually abused him.
- v. White served as an Assistant Pastor and teacher at St. Catherine Parish in Denver when he sexually abused Victim #66.
- vi. The Denver Archdiocese had received at least 5 reports of White sexually abusing children before he abused Victim #66.
- vii. N/A.
- viii. It is not clear whether White ever admitted or denied sexually abusing Victim #66. We are aware of no exculpatory evidence.
- ix. The Denver Archdiocese took no action at all against White or his ministry after Victim #66 reported his abuse in 1961.
- x. The Denver Archdiocese took no meaningful steps to protect potential future victims from White after Victim #66 reported his abuse in 1961. During this time frame, the Denver Archdiocese received several other reports that White was sexually abusing boys, and it admonished him to stop and told him his behavior would not be tolerated. Yet the Denver Archdiocese never enforced the admonition; it never put any mechanism in place to support its alleged intolerance for his sexual abuse of children. It did not restrict his ministry or his access to children. It did not increase his supervision. It did not discipline him. It did not send him for any kind of counseling, evaluation, or care.
- xi. The Denver Archdiocese did not report Victim #66’s abuse to law enforcement until 59 years after first receiving it. It never investigated his reports of sexual abuse. It did not care for him when he reported the abuse. Instead, church officials told him they did not believe White was sexually abusing him. When Victim #66 made a claim through the IRRP in 2020, the Denver Archdiocese allowed the IRRP to run its course and paid Victim #66 financial compensation if the IRRP awarded any.

Victim #67

- i. White sexually abused Victim #67, a St. Anthony’s parishioner and student at St. Anthony’s School, approximately 7 to 8 times over the course of several years. White sexually abused this boy by grabbing him from behind and sliding his hands over the victim’s chest and groin, sliding his hands up the victim’s thigh to his groin, and sliding his hand under the boy’s pants and underwear. White abused Victim #67 at White’s family cabin in Grand Lake, in White’s camper, in White’s parents’ basement, in his cars

- while driving, and in the St. Anthony's sacristy while preparing for Mass and other services.
- ii. White sexually abused Victim #67 from approximately 1965 to 1968.
 - iii. Victim #67 reported his abuse in December 2019, as a claimant in the IRRP.
 - iv. Victim #67 was a 10- to -13-year-old boy at the time White sexually abused him.
 - v. White served as an Assistant Pastor and teacher at St. Anthony Parish in Sterling when he abused Victim #67.
 - vi. The Archdiocese had received at least 15 reports of White sexually abusing children before he abused Victim #67.
 - vii. N/A.
 - viii. White admitted he sexually abused Victim #67. We are aware of no exculpatory evidence.
 - ix. N/A (White died before Victim #67 reported his abuse).
 - x. N/A.
 - xi. The Denver Archdiocese reported Victim #67's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate the report because White was already dead. Instead, it allowed the IRRP to run its course and paid Victim #67 financial compensation if the IRRP awarded any.

Victim #68

- i. White sexually abused Victim #68 countless times over a 12-year period, starting when she was in eighth grade at St. John's School. White engaged in oral, anal, and other forms of sex with Victim #68, frequently after plying her with vodka and cheap wine. White's sexual abuse of this girl began after a long period of methodically ingratiating himself with her family, starting when she was in fifth grade. White sexually abused her in her own home, in his cars, in his camper, in the rectories in Minturn and Aspen, and at his cabin in Granby.
- ii. White sexually abused Victim #68 from 1968 to 1979.
- iii. Victim #68 reported her abuse in 2006 when she filed a lawsuit against the Denver Archdiocese.
- iv. Victim #68 was a 13-year-old girl when White began sexually abusing her.
- v. White served as an Assistant Pastor at St. John the Evangelist Parish in Loveland, the Pastor at St. Patrick Parish in Minturn, and the Pastor at St. Mary Parish in Aspen when he sexually abused Victim #68.
- vi. The Denver Archdiocese had received at least 17 reports of White sexually abusing children before he abused Victim #68.
- vii. The Denver Archdiocese did not report White's sexual abuse of Victim #68 to law enforcement as required under Colorado law when Victim #68 first reported her abuse in 2006.
- viii. It does not appear White ever admitted or denied sexually abusing Victim #68. We are aware of no exculpatory evidence.
- ix. N/A (White died before Victim #68 reported her abuse in 2006).

- x. N/A.
- xi. The Denver Archdiocese did not report Victim #68's abuse to law enforcement until January 2020, 14 years after it first learned of her abuse, despite the fact that Colorado law required the archdiocese to report it in 2006. It investigated her report only for purposes of defending the lawsuit she brought. Victim #68 and the Denver Archdiocese engaged in mediation to resolve her lawsuit, and Victim #68 felt neither healed nor cared for by the Denver Archdiocese in that process. In 2020 when Victim #68 made a claim through the IRRP, the Denver Archdiocese did not independently investigate the report because White was already dead. Instead, it allowed the IRRP to run its course and paid Victim #68 financial compensation if the IRRP awarded any.

Victim #69

- i. White sexually abused this altar server numerous times in the sacristy of St. Mary's Church in Eagle.
- ii. White sexually abused Victim #69 from 1969 to 1970.
- iii. Victim #69 verbally reported White's abuse to an archdiocese official in Edwards in approximately 1980. The archdiocese official indicated there was nothing he could do to help.
- iv. Victim #69 was a 14- to 15-year-old boy when White sexually abused him.
- v. White served as the Assistant Pastor at St. John the Evangelist Parish in Loveland when he sexually abused Victim #69. The abuse occurred at St. Mary's Parish in Eagle, where White frequently visited to conduct Mass and other services.
- vi. The Denver Archdiocese had received at least 17 reports of White sexually abusing children before he abused Victim #69.
- vii. N/A.
- viii. It is unclear whether White ever admitted or denied sexually abusing Victim #69. We are aware of no exculpatory evidence.
- ix. The Denver Archdiocese took no action against White in response to Victim #69's report to an archdiocese official in approximately 1980. It did not prevent his access to children, discipline him, or remove him from ministry.
- x. The Denver Archdiocese did not restrict White's ministry or send him for psychiatric care or evaluation in response to Victim #69's report of abuse.
- xi. The Denver Archdiocese's response to this abuse report in 1980 allowed White's serial sexual abuse of children to go unpunished and permitted White to continue abusing children unabated. The Denver Archdiocese did not investigate this report. It did not refer it to law enforcement. It did not care for the victim. Instead, the archdiocese official who received the report made it clear to Victim #69 that the Denver Archdiocese would do nothing to help him and nothing to stop White's continued abuse of children like him.

Victim #70

- i. White sexually abused Victim #70 numerous times over the course of 6 to 7 years while the boy was a ward and altar server at St. Clara's Orphanage in Denver and at Savio House foster-care facility in Denver. White fondled Victim #70's genitals numerous times before robing for Mass at St. Clara's and Savio House. White also fondled the boy's genitals while masturbating himself. This occurred numerous times in jacuzzies and bedrooms during church outings and ski trips after White provided the boy with drugs and alcohol.
- ii. White sexually abused Victim #70 from approximately 1969 to 1975.
- iii. Victim #70 reported his abuse in January 2020, as a claimant in the IRRP.
- iv. Victim #70 was an approximately 10- to 16-year-old boy when White sexually abused him.
- v. White served as a visiting priest at St. Clara's Orphanage and Savio House, and as a chaperone on church outings and ski trips, when he sexually abused Victim #70.
- vi. By the time White began sexually abusing Victim #70, the Denver Archdiocese had received at least 17 reports of him sexually abusing children.
- vii. N/A.
- viii. It does not appear White ever admitted or denied sexually abusing Victim #70. We are aware of no exculpatory evidence.
- ix. N/A (White died before Victim #70 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #70's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate Victim #70's report because White was already dead. Instead, the Denver Archdiocese allowed the IRRP to run its course and paid Victim #70 financial compensation if the IRRP awarded any.

FATHER CHARLES WOODRICH

Victim #1

- i. Woodrich groomed this catechism student and altar server by befriending his family and him; having the boy perform chores around the parish and Woodrich's residence; paying him; touching him on the back, shoulder, legs, buttocks, and (eventually) genitals; and encouraging him to drink alcohol at Woodrich's residence. In early 1984, Woodrich progressed with Victim #1 from fondling each other's genitals to exchanging oral sex. On at least 1 occasion, Woodrich attempted to anally penetrate Victim #1 with his penis. Most of Woodrich's sexual abuse of this boy occurred at Woodrich's residence, and it continued once or twice per month for a period of approximately 6 years.
- ii. Woodrich sexually abused Victim #1 from 1983 to 1989.
- iii. Victim #1 reported the abuse in January 2020, as an IRRP claimant.

- iv. Victim #1 was an approximately 12- to 18-year-old boy when Woodrich sexually abused him.
- v. Woodrich served as the Pastor at Holy Ghost Parish in Denver when he abused Victim #1.
- vi. It does not appear from Woodrich's file that the Denver Archdiocese had received any reports of Woodrich engaging in sexual misconduct with children prior to his sexual abuse of Victim #1.
- vii. N/A.
- viii. It is unclear whether Woodrich ever admitted or denied sexually abusing Victim #1. We are aware of no exculpatory evidence.
- ix. N/A (Woodrich died before Victim #1 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #1's abuse to law enforcement as soon as it received his allegation through the IRRP. It also quickly initiated a thorough, independent investigation conducted by a professional investigator. In addition, it allowed the IRRP to run its course and paid Victim #1 financial compensation if the IRRP awarded any.

Victim #2

- i. Woodrich groomed this parishioner by befriending him and his family, mentioning the boy in sermons, frequently touching him on the shoulders and back, and developing their common interests in sports and photography. Woodrich then invited Victim #2 to Woodrich's assigned residence at Holy Ghost Parish in Denver, telling the boy he could borrow Woodrich's expensive camera. Once at his residence, Woodrich told Victim #2 he would have to pose for pictures before he could borrow the camera. Woodrich then had Victim #2 strip down to his underwear, and repeatedly touched the boy's hair and body while positioning him into different poses over the course of an hour. Woodrich was slow and deliberate throughout the session, breathing heavily. Victim #2 later returned to Woodrich's residence to have dinner and spend the night. Victim #2 awoke the next morning in Woodrich's apartment wearing only his underwear.
- ii. Woodrich sexually abused Victim #2 in approximately 1976.
- iii. Victim #2 reported the abuse in December 2019, as an IRRP claimant.
- iv. Victim #2 was an approximately 15-year-old boy when Woodrich sexually abused him.
- v. Woodrich was serving as a visiting priest at Our Lady of the Mountains Parish in Estes Park, and assigned as the Pastor of Holy Ghost Parish in Denver, when he abused Victim #2.
- vi. It does not appear from Woodrich's file that the Denver Archdiocese had received any reports of Woodrich engaging in sexual misconduct with children prior to his sexual abuse of Victim #2.
- vii. N/A.
- viii. It is unclear whether Woodrich ever admitted or denied sexually abusing Victim #2. We are aware of no exculpatory evidence.

- ix. N/A (Woodrich died before Victim #2 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #2's abuse to law enforcement as soon as it received his allegation through the IRRP. The Denver Archdiocese also quickly initiated a thorough, independent investigation conducted by a professional investigator. In addition, it allowed the IRRP to run its course and paid Victim #2 financial compensation if the IRRP awarded any.

Victim #3

- i. Woodrich got to know this altar server at Our Lady of the Mountains Parish in Estes Park when Woodrich served there as a visiting priest and developed the boy's trust. When he later encountered Victim #3 at a conference in Denver, Woodrich invited the boy to dinner at his residence at Holy Ghost Parish (Woodrich's assignment at the time), where Woodrich served him alcohol. After the boy vomited from excess alcohol, Woodrich took him to a restaurant for dinner where Victim #3 consumed more alcohol before they returned to Woodrich's residence. Victim #3 awoke the next morning alone in Woodrich's bedroom wearing only his underwear.
- ii. Woodrich sexually abused Victim #3 in approximately 1978.
- iii. Victim #3 first reported the abuse in February 2020, as a claimant in the IRRP.
- iv. Victim #3 was an approximately 15- to 16-year-old boy when Woodrich sexually abused him.
- v. Woodrich was serving as a visiting priest at Our Lady of the Mountains Parish in Estes Park, and assigned as the Pastor of Holy Ghost Parish in Denver, when he abused Victim #3.
- vi. It does not appear from Woodrich's file that the Denver Archdiocese had received any reports of Woodrich engaging in sexual misconduct with children prior to his sexual abuse of Victim #3.
- vii. N/A.
- viii. It is unclear whether Woodrich ever admitted or denied sexually abusing Victim #3. We are aware of no exculpatory evidence.
- ix. N/A (Woodrich died before Victim #3 reported his abuse).
- x. N/A.
- xi. The Denver Archdiocese reported Victim #3's abuse to law enforcement as soon as it received his allegation through the IRRP. It also quickly initiated a thorough, independent investigation conducted by a professional investigator. In addition, the Denver Archdiocese allowed the IRRP to run its course and paid Victim #3 financial compensation if the IRRP awarded any.

C. Incident Reports – Substantiated Allegations of Misconduct with Minors

During our supplemental investigation, we found no substantiated allegations of sexual grooming behavior by diocesan priests serving in the Denver Archdiocese who are not already named above, or in the First Report, for sexually abusing children.

III. DIOCESE OF COLORADO SPRINGS

A. Implementation of Recommendations

Our First Report presented to the Colorado Springs Diocese 6 recommendations for improving its child-protection systems. The recommendations were specifically designed to install a solid foundational system the public can rely on to ensure the Colorado Springs Diocese (1) immediately reports clergy child sex abuse to law enforcement, (2) immediately offers healing assistance to victims, (3) immediately and honestly determines whether the child sex abuse incident occurred, and if so (4) immediately removes the abuser from ministry. The day we issued the First Report, the Colorado Springs Bishop publicly pronounced that the Colorado Springs Diocese would implement the First Report's recommendations. One year later we conducted extensive interviews, document review, and analysis to determine whether it has. We present our findings below, by recommendation number from the First Report.

At the outset, though, we also note 2 overarching improvements the Colorado Springs Diocese has made that impact all the systems discussed below. First, the diocese has carefully, consistently, and firmly made clear in its revised Code of Conduct and related documents that all church personnel MUST report evidence of child sexual misconduct immediately to law

enforcement. Second, the diocese has clearly defined what constitutes a credible child sexual misconduct allegation, what constitutes a substantiated allegation, and what happens to a priest once he is accused of child sexual misconduct: he is immediately removed from ministry. These are very substantial system-wide improvements that will protect children going forward.

Recommendation #1: Independent, Thorough Investigations

In the First Report, we concluded the Colorado Springs Diocese's investigative process was deficient and in need of improvement. The First Report recommended the following 11 improvements to enhance its investigations:

1. Create, or contract with, an independent investigative component to handle investigations that are independent from the Office of Child and Youth Protection (OCYP), Victim Assistance Coordinator, and Review Board.
2. Deploy investigators (a) with expertise in investigating the sexual abuse of children; (b) who are supported by a process that allows fact-based, objective, and impartial investigations; and (c) who do not serve the Colorado Springs Diocese in any other capacity.
3. Develop an investigative manual that provides procedures for all investigations.
4. Refer all clergy child sexual misconduct allegations to the independent investigators.
5. Require the independent investigators to ensure the Vicar General and Victim Assistance Coordinator are aware of all allegations.

6. Require the independent investigators to report these allegations to law enforcement, to coordinate with law enforcement, to monitor law enforcement status, and to keep the Review Board apprised of that status.
7. Require the independent investigators to fully and independently investigate these allegations.
8. Require the independent investigators to establish and follow a timeline for completing and regularly reporting on the status of investigations to the Vicar General and Review Board.
9. Require the independent investigators to present completed investigation reports to the Review Board.
10. Require the independent investigators to thoroughly document all investigations in a file maintained separately from other personnel and administrative files. The independent investigators should create and preserve these files even for allegations that are not substantiated.
11. Apply the above investigations processes to religious-order and extern priests serving in the Colorado Springs Diocese.

As discussed in detail below, the Colorado Springs Diocese has implemented, or is in the process of implementing, all these recommendations, though we note a few areas needing refinement. It is also important to note the Colorado Springs Diocese has not handled an allegation of child sex abuse since the First Report was published in 2019, so its new protocols and policies have not yet been tested.

Creation of an Independent Investigative Component (#1 & #2)

The diocese created the Diocesan Independent Investigative Team to investigate allegations of child sexual misconduct independently from the OCYP, Victim Assistance Coordinator, Review Board, and any other component of the diocese. The diocese entered an agreement with two volunteer investigators who will conduct investigations jointly. The two investigators have complementary skills, expertise, and experience. One is male, one is female. One has 30 years of law enforcement investigative experience (including experience in conducting and managing investigations involving crimes against children), and one has over 35 years of experience as a trial lawyer (including extensive experience handling interviews and investigations). Neither of the investigators serves in any other position within the diocese. These are sound improvements.

Development of an Investigative Manual (#3)

The Colorado Springs Diocese created the “INVESTIGATION PROTOCOL – CHILD SEXUAL MISCONDUCT” to outline procedures to govern its response to allegations of child sexual misconduct. The diocese also is in the process of developing an investigative manual that will serve as a uniform, detailed guide for investigators that will memorialize techniques for conducting a child sexual misconduct investigation within the church setting and without law enforcement authorities. The diocese’s new protocol, with the addition of the investigative manual, effectively addresses our recommendation for improvements in this area.

Independent Investigation of All Allegations (#4)

The current protocols make clear that all allegations of child sexual misconduct will be forwarded to the investigative team. Importantly, the diocese has eliminated any preliminary determination by the Director of the OCYP as to whether an allegation is “at all credible” before passing it to the investigative team. Now all allegations go to the investigative team. This too is an effective improvement that addresses the concerns underlying our recommendation in this area.

Internal Notifications (#5)

Under the new protocols, the Director of the OCYP is responsible for notifying the General Counsel, Victim Assistant Coordinator, and the investigative team of an allegation of child sexual misconduct. Since all allegations received by the diocese will be sent to the OCYP, we conclude that this internal notification process is effective.

Reporting to and Coordinating with Law Enforcement (#6)

We also conclude the new protocols ensure the investigative team is the component responsible for coordinating with law enforcement and monitoring law enforcement progress. While it is likely the Director of the OCYP will make the initial report of the allegation to law enforcement, the protocols require the investigative team to verify the allegation has been reported. This is a sound improvement.

Ensuring the Investigation Will Be Independent and Thorough (#7)

After a review of the current protocols and extensive interviews at the diocese, we are satisfied the investigative team will be unfettered in its ability to conduct thorough and independent investigations. While untested to date, the written protocols and interviews of the General Counsel, Director of the OCYP, and independent investigator all indicate a commitment by the diocese to address every allegation with an objective, independent, and impartial evaluation of the facts.

Establishing a Timeline for Completing Investigations (#8 & #9)

The current protocols call for the completion of the investigation within 5 business days, or a status report to the OCYP on a weekly basis until the investigation is completed. This protocol is appropriate, but the diocese should expand it to make explicit that the OCYP will in turn keep the Vicar General and Review Board apprised of an investigation's timing and status.

Record Keeping for Completed Investigations (#10)

Under the new protocols, completed investigation documentation will be provided to and retained by the Director of the OCYP. Given the organization of investigative processes and delegation of responsibilities in the diocese, we concur that the Director of the OCYP should retain and store the investigative files, including information related to allegations that are not substantiated. It is essential, however, that the diocese complete its agreed shift to up-to-date record retention practices, electronically storing the investigative files and linking them to the

appropriate priest personnel files. This will ensure the files are maintained in a secure environment and can be searched in an efficient manner.

Application of the Investigative Process to Religious-Order and Extern Priests (#11)

The Colorado Springs Diocese has committed to applying its new investigation protocols to child sexual misconduct allegations made against religious-order and extern priests serving within the diocese. This improvement effectively implements our recommendation, and it is an important improvement in child protection.

Recommendation #2: OCYP

We recommended that the Colorado Springs Diocese OCYP improve its ability to efficiently accept, document, and track allegations of child sexual misconduct and corresponding investigations. Specifically regarding the intake process, we recommended the use of an electronic intake form for victims and witnesses to report allegations. Among other important benefits, an electronic intake process greatly improves flexibility, access, reliability, and ease of reporting for victims. These considerations are paramount to a successful intake process.

The Colorado Springs Diocese has adopted online intake. On its home page there now is a link which takes the user to an electronic intake form for reporting the sexual abuse or neglect of a child, which is available both in English and Spanish. (<https://www.diocs.org/Reporting-Abuse/Child-Abuse>). This form collects all the information needed by the diocese to conduct relevant follow-up to the allegation for analysis regarding initial credibility and any immediate action needed for the welfare of the victim. The link also provides the user with the telephone

number for the Colorado Child Abuse Reporting Hotline, along with several other links for various Human Services and Adult Protective Services offered by the counties within the diocese. Finally, the electronic intake system is designed so the individual who submitted the allegation will receive a confirmation email documenting that the allegation was received by the diocese.

Also, all allegations filed through the electronic intake process are received by the OCYP Director, which eliminates the possibility of mishandling by any intermediaries. The Director is trained and qualified to handle these allegations per diocese policy and will immediately take the necessary and required steps when an allegation is received.

In addition, this electronic intake system complies with our recommendation that the OCYP manage a formal intake process which creates and maintains comprehensive records consistent in form and content for all child sexual misconduct allegations. By developing and activating the electronic intake form, the OCYP Director now has an allegation database maintained on a laptop computer whereby the Director can track all allegations to ensure they are appropriately addressed in a timely manner. This also allows for oversight and quality control by storing all such information for review during future audits. The intake form further assures the information gathered for each allegation is consistent in form and content, which ensures the same starting point for each investigation and consistent follow up, reporting, and management of the uploaded data.

The OCYP also complied with our recommendation that its website include a description of its child sexual misconduct response processes. The diocese website now has a tab under the “Reporting Abuse” heading that is entitled “What is the process when an abuse report is

made?” (<https://www.diocs.org/Reporting-Abuse/What-is-the-process-when-an-abuse-report-is-made>). The infographic is scant on detail but depicts the basic steps/responses by the diocese once an allegation is submitted. This serves to educate all church personnel and parishioners on the diocese’s abuse response protocol, which will help establish confidence that allegations will be objectively investigated and adjudicated by the diocese. The diocese could further enhance this trust by providing an even more detailed description of the process steps.

Our final recommendation for the Colorado Springs Diocese’s OCYP program was that upon receiving and logging an allegation the OCYP immediately provide it to the independent investigator. The diocese has adjusted its protocols to make clear that it will indeed do so, without any intermediate filtering of allegations for “credibility.”

Recommendation #3: Audit Function

The First Report strongly recommended that the Colorado Springs Diocese engage an independent auditor to conduct thorough, qualitative evaluations of its child protection and investigations systems every other year. The diocese has fully committed to this improvement. The auditor will be tasked with conducting interviews and a substantive review of files to provide useful findings and identify areas in need of improvement. This is critical given that all its systems changes are as yet untested. These audits will ensure that any system weaknesses manifest during the actual application of these systems to an allegation of child sexual misconduct will be identified and eliminated for the future protection of children.

Recommendation #4: Victim Assistance Coordinator

The only recommendation we offered in the First Report regarding the Victim Assistance Coordinator position was that it remain restricted solely to the care of the victim. Our supplemental examination of this program has confirmed that the Colorado Springs Diocese has complied with this recommendation. Additionally, it has strengthened its victim-assistance program by hiring 2 on-call victim advocates, both with high levels of expertise and experience. One is a female and the other a male, which will allow a victim to work with whichever gender the victim prefers. Additionally, one is located in Douglas County, and the other is in El Paso County, which helps provide coverage in both the northern and southern portions of the diocese. Both have the appropriate education, training, and experience to perform the victim-assistance duties at the highest levels. Our interviews confirmed both are very aware of the purpose, responsibilities, mission, and limitations of the position. They understand they have no role in the actual investigation of child sexual misconduct allegations and instead focus entirely on supporting the victim, explaining diocese processes, answering the victim's questions, arranging and supporting the victim through any investigative interviews, passing any facts learned straight to the investigator, keeping the victim advised of investigative status and outcome, and finding the victim counseling and other resources.

Recommendation #5: Review Board

The only recommendation we offered regarding the Colorado Springs Diocese's Review Board was that it remain removed from investigating any child sexual misconduct allegations. We recommended that it remain confined to receiving and reviewing investigators' reports,

conferring, and making recommendations to the Bishop regarding the well-being of the victim and any discipline of the accused priest.

Our supplemental review confirmed that the Review Board will remain limited to these specific roles. Additionally, these specific roles for the Review Board are now documented in the Colorado Springs Diocese's Internal Reporting Flowchart. Our interview with a Review Board member confirmed the Review Board's mission has become "more well defined" with the institution of the investigative-team system. The Review Board member confirmed that the Review Board recognizes the investigative team constitutes an autonomous investigative system that will operate without any involvement from the Review Board. He also confirmed that the Review Board feels appropriately empowered to request further investigative follow-up if it perceives gaps in an investigation.

Thus, the diocese and the Review Board recognize the latter's core functions. We also note that the Review Board members have a broad range of education, training, and experience which well-qualify them to review child-protection systems, protocols, and policies generally for the diocese. The diocese should strongly consider taking even greater advantage of the Review Board's significant talent. Specifically, it should rely on members' assistance in analyzing and identifying any gaps in the diocese's child-protection practices when and if they are applied to a future allegation. The Review Board would be a valuable asset in advising the Bishop regarding the implementation of new policies, improvements to existing policies, and additional education and training.

Recommendation #6: Training Improvements

In the First Report we recommended the Colorado Springs Diocese supplement its Safe Environment Training with material that enhances its personnel's trust in, understanding of, and active engagement with law enforcement as an essential partner in the protection of children from sex abuse. We recommended the diocese include training material designed to foster a "see something say something" culture around clergy child sexual misconduct. And we recommended it make clear to diocese personnel and to parishioners that reporting of child sexual misconduct directly to law enforcement will be rewarded not punished.

Our supplemental review confirmed that the Colorado Springs Diocese has strengthened its training. Specifically, it has transitioned to a training program provided and supported by VIRTUSOnline ("VIRTUS"). The transition was completed in August 2020, and it has improved online training and tracking of that training. Additionally, the diocese has enhanced its website with additional resources and an online reporting portal. Further, the Colorado Springs Bishop has communicated with the entire diocese to reinforce, from the top down, the reporting and child-protection culture we recommended.

Moreover, over the past year the diocese has hired into important child-protection roles 2 new deacons with significant law enforcement experience and relationships. Specifically, the new OCYP Director and his supervisor collectively have 64 years of experience in police investigations. These 2 deacons join a General Counsel and Chief of Staff at the diocese who also has criminal prosecution experience. These personnel will help embed trust in law enforcement and increase parishioners' trust that the diocese will support those who report child-abuser priests directly to law enforcement. In addition, we find that the training provided by

VIRTUS is sufficient to educate personnel and parishioners regarding the theoretical concepts of child sexual misconduct and their duty to report it. But we also find that the training can only be truly effective if those on-line lessons are reinforced consistently by the diocese’s leaders. Therefore, we find that the diocese should commit to regular communications within the diocesan community—starting at the Bishop level and regularly reinforced by the pastors in each parish—that consistently remind the community that the duty to report goes beyond a legal requirement and that the diocese views reporting as a noble act.

B. Incident Reports – Substantiated Allegations of Sexual Abuse of Minors

During our supplemental investigation, we found no substantiated allegations of child sexual abuse by diocesan priests serving in the Colorado Springs Diocese.

C. Incident Reports – Substantiated Allegations of Misconduct with Minors

During our supplemental investigation, we found no substantiated allegations of sexual grooming behavior by diocesan priests serving in the Colorado Springs Diocese.

IV. DIOCESE OF PUEBLO

A. Implementation of Recommendations

Our First Report presented 5 recommendations to the Pueblo Diocese for improving its child-protection systems. The recommendations were specifically designed to install a solid foundational system the public can rely on to ensure the Pueblo Diocese (1) immediately reports

clergy child sex abuse to law enforcement, (2) immediately offers healing assistance to victims, (3) immediately and honestly determines whether the child sex abuse incident occurred, and if so (4) immediately removes the abuser from ministry. Shortly after we issued the First Report, the Pueblo Bishop publicly pronounced that the Pueblo Diocese would implement the First Report's recommendations. One year later we conducted extensive interviews, document review, and analysis to determine whether it has. We present our findings below, by recommendation number from the First Report.

At the outset, though, we note 2 overarching improvements the Pueblo Diocese has made that impact all the systems discussed below. First, the diocese has carefully, consistently, and firmly made clear in its revised documents that all church personnel **MUST** report evidence of child sexual misconduct to law enforcement immediately. Second, the diocese has clearly defined what constitutes a credible child sexual misconduct allegation, what constitutes a substantiated allegation, and what happens to a priest once he is accused of child sexual misconduct: he is immediately removed from ministry. These are very substantial system-wide improvements that will protect children going forward.

Recommendation #1: Independent, Thorough Investigations

In the First Report we concluded the Pueblo Diocese's investigative process was deficient and in need of improvement. The First Report recommended the following 11 improvements to enhance its investigations:

1. Create, or contract with, an independent investigative component to handle investigations that are independent from the Office of Child and Youth Protection (OCYP), Victim Assistance Coordinator, and Diocesan Review Board.
2. Deploy investigators (a) with expertise in investigating the sexual abuse of children; (b) who are supported by a process that allows fact-based, objective, and impartial investigations; and (c) who do not serve the Pueblo Diocese in any other capacity.
3. Develop an investigative manual that provides procedures for all investigations.
4. Refer all clergy child sexual misconduct allegations to the independent investigators.
5. Require the independent investigators to ensure the Vicar General and Victim Assistance Coordinator are aware of all allegations.
6. Require the independent investigators to report these allegations to law enforcement, to coordinate with law enforcement, to monitor law enforcement status, and to keep the Diocesan Review Board apprised of that status.
7. Require the independent investigators to fully and independently investigate these allegations.
8. Require the independent investigators to establish and follow a timeline for completing and regularly reporting on the status of investigations to the Vicar General and Diocesan Review Board.
9. Require the independent investigators to present completed investigation reports to the Diocesan Review Board.
10. Require the independent investigators to thoroughly document all investigations in a file maintained separately from other personnel and administrative files. The independent

investigators should create and preserve these files even for allegations that are not substantiated.

11. Apply the above investigations processes to religious-order and extern priests serving in the Pueblo Diocese.

The Pueblo Diocese has implemented, or is in the process of implementing, all the recommendations in the First Report. We note though that the new systems implemented by the diocese have not yet been fully tested, highlighting the importance of the audit process described below to ensure the effectiveness or continued improvement of the implemented protocols.

Creation of an Independent Investigative Component (#1 & #2)

The Pueblo Diocese has contracted with an independent investigator to investigate allegations of child sexual misconduct independently from the OCYP, Victim Assistance Coordinator, Diocesan Review Board, and any other component of the diocese. The independent investigator is a retired law enforcement officer with over 30 years of law enforcement experience, including experience conducting sex crimes and crimes against children investigations. The investigator does not serve in any other position within the Pueblo Diocese. Through interviews and a review of the diocese's revised protocols, we determined the independent investigator is supported by a process that allows for prompt, fact-based, and impartial investigations. These are substantial improvements to the Pueblo Diocese's child-protection systems.

Development of an Investigative Manual (#3)

Working with the independent investigator, the Pueblo Diocese has created an investigative protocol that serves as a uniform, detailed guide for investigators, documenting steps and techniques for conducting a child sexual misconduct investigation within the unique setting of the church. The protocol is very thorough, clear, and grounded in national best practices. This systems improvement will benefit future investigators and assist the diocese in ensuring all investigations are conducted in a complete and comprehensive manner.

Independent Investigation of All Allegations (#4)

The Pueblo Diocese, in response to the First Report's recommendations, has created a group of new or revised documents that create, explain, and enforce its upgraded child-protection systems. Those documents make clear that it will refer all child sexual misconduct allegations to its investigator for independent and objective investigation. This is a significant improvement in the diocese's systems that protect children.

Internal Notifications (#5)

The First Report recommended protocols that ensure the Vicar General and Victim Assistance Coordinator are aware of all child sexual misconduct allegations. The diocese's revised Sexual Misconduct Policy, new Checklist for Management of Allegations of Sexual Misconduct, new Vicar General Job Description, and new Master Protocol for Management and Investigation of Allegations of Sexual Misconduct require all allegations of child sexual misconduct be reported to the Vicar General or Human Resources Generalist, who serves as a

liaison to the victim on behalf of the diocese. If it is the latter who first receives the allegation, the new protocols require her to report it to the Vicar General, who in turn is required to report it to the Bishop. Those protocols also require the Vicar General or his designee to contact the independent investigator to initiate an investigation after an allegation is received. Thus, we conclude the diocese has complied with our recommendation and its internal notification processes are effective.

Reporting to and Coordinating with Law Enforcement (#6)

The Pueblo Diocese's improved systems also clearly require the independent investigator to confirm that a child sexual misconduct allegation has been reported to law enforcement, to coordinate with law enforcement, and to monitor law enforcement progress. The clear delineation of these responsibilities is a substantial improvement and complies with the First Report's recommendation.

Ensuring the Investigation Will Be Independent and Thorough (#7)

After reviewing the Pueblo Diocese's new protocols and conducting extensive interviews with the new independent investigator and diocesan personnel, we are confident that the new systems will support and empower the investigator to conduct thorough and independent investigations grounded in impartial evaluation of the facts.

Establishing a Timeline for Completing Investigations (#8 & #9)

The diocese's Master Protocol for Management and Investigation of Allegations of Sexual Misconduct states as follows: "The timeliness of a response to allegations of sexual misconduct is essential." The protocol then describes how the Vicar General or his designee must consult and reach agreement with the independent investigator at the onset of an investigation to determine how long the investigation will take to complete. The protocol further requires the Vicar General or his designee to periodically confer with the independent investigator "to learn how the facts are developing, to assess whether the Diocese has additional information that might be helpful to the investigator, and to ensure that the investigator is acting expeditiously to complete his work within the time allotted." This complies with our recommendation. Importantly, it also reinforces the necessity that the diocese continue to assess whether there is additional information in its possession that could be relevant to the independent fact-finding process.

The protocol also requires that the Diocesan Review Board receive and review the independent investigator's report and meet with him following his completion of that report. These requirements are reinforced by the mandatory Checklist for Management of Allegations of Sexual Misconduct, which designates responsible parties for ensuring these requirements are met. These are all important improvements that comply with the First Report's recommendations.

Record Keeping for Completed Investigations (#10)

In the First Report, we recommended the diocese ensure that the independent investigator thoroughly documents all investigations (including investigations of allegations that are not substantiated) in a file maintained electronically and separately from other personnel and administrative files. Our supplemental examination of the diocese's systems confirms that the independent investigator will be responsible for thoroughly documenting investigations on a computer provided by the diocese. The investigator will also maintain any hard copy documentation collected or created during the investigation. Upon completion of an investigation, the investigator is required to return custody of all investigative documents to the Vicar General or his designee, who are required to store and maintain all those documents electronically, including a copy to be kept electronically in the accused priest's personnel file.

Thus, in compliance with our strong recommendation, the Pueblo Diocese is now implementing an essential improvement to the filing system we encountered when we conducted our first investigation last year. It will electronically store all active priest personnel files and all documentation related to allegations of child sexual misconduct. The value of this upgrade is hard to overstate. It will protect both the children and the diocese by ensuring files are reliably complete and easy to access, yet secure, and by reducing the possibility that human error will create a gap in the record-keeping system.

Application of the Investigative Process to Religious-Order and Extern Priests (#11)

In its Master Protocol for Management and Investigation of Allegations of Sexual Misconduct and related documents, the Pueblo Diocese has committed to apply its new

investigation protocols to child sexual misconduct allegations made against religious-order and extern priests serving within the diocese. This represents a substantial improvement in the diocese's child-protection systems, and it fully complies with the First Report's recommendation.

Recommendation #2: Safe Environment Coordinator/Victim Assistance Coordinator

We recommended that the Pueblo Diocese's website include a description of its child sexual misconduct response process and an electronic intake form which victims and witnesses can use to report allegations. We also recommended the Safe Environment Coordinator manage a formal intake process that creates and maintains comprehensive records that are consistent in form and content for all child sexual misconduct allegations. This intake process should include a comprehensive tracking system for each allegation, substantiated or not, allowing the Pueblo Diocese to ensure the investigative response in each case is exhaustive and conclusive. Finally, we recommended the Victim Assistance Coordinator's responsibilities be restricted solely to care of the victim.

The Pueblo Diocese has commenced – but not completed – the process of updating its website to include a description of its child sexual misconduct response process. It also has commenced – but not completed – development of an electronic intake form which victims and witnesses can use to report child sexual misconduct. These essential upgrades will enhance the diocese's current website, which directly encourages anyone with knowledge of child sexual misconduct by a cleric, religious-order priest, seminarian, diocesan priest, parish employee, or volunteer to report the abuse to the Vicar General or the Safe Environment Coordinator.

Electronic intake and allegation management are necessities if the diocese is to eliminate its significant history of human error crippling its child-protection systems.

We strongly recommend that the diocese carefully design its new electronic intake form to collect as much detail as possible. The intake form should elicit specific information to assist the diocese in following up on an allegation, particularly if the victim or witness wishes to remain anonymous and cannot be contacted for follow-up information. The form should allow for uniformity of information collected and for tracking to ensure all follow-up was appropriately conducted. This system will also assist a thorough audit, as each allegation will be documented and maintained in a case management system that can be easily reviewed by auditors. If the electronic intake mirrors the diocese's new hard-copy internal reporting form, as promised, the diocese will have complied with this recommendation.

An electronic case-management system also is vital to ensure all investigative and administrative steps are completed. Such a system is necessary for an accurate and complete audit of allegations and corresponding investigations, and for accurate and complete record checks when searching accused priest or victim names. The Denver Archdiocese has developed and now uses such a system. The Pueblo Diocese has not. Instead, the Pueblo Diocese will track investigations with an electronically maintained checklist and electronically maintained records of its contacts with victims (soon to include the victims' intake forms). These practices are initial improvements on the diocese's prior practices, but they are not best practices and fall short of fulfilling our recommendation for an electronic tracking system.

The Pueblo Diocese has, though, complied with the First Report's recommendation that it immediately provide allegations to its independent investigator. Upon receipt of an allegation

from the Human Resources Generalist, the Vicar General will provide the allegation to the Diocesan Legal Counsel, who will contact the independent investigator and provide the investigator with the details of the allegation so the investigator can commence an investigation.

Finally, the Pueblo Diocese has complied with our recommendation that its Outreach Coordinator's responsibilities be restricted solely to serving as a diocesan liaison to the victim. Our interview with the Outreach Coordinator confirmed that the coordinator will continue to explain the process to the victim, answer all the victim's questions, support the victim during in-person interviews, provide counseling referral options to the victim, handle logistics for the victim, communicate with the victim on behalf of the diocese, and keep the victim apprised of the investigation status and outcome. The Outreach Coordinator recognizes that she will not be responsible for investigating the victim's allegation. While an investigation is pending, the Outreach Coordinator will only coordinate the contact between the victim and the independent investigator. The Outreach Coordinator also understands that if she does become aware of facts pertinent to the investigation, she must document and communicate those facts to the Vicar General with the expectation they will be provided to the independent investigator.

Recommendation #3: Audit Function

The First Report strongly recommended that the Pueblo Diocese engage an experienced independent auditor to conduct thorough, substantive, qualitative evaluations to determine the functional effectiveness of its child-protection and investigations systems every other year. The Pueblo Diocese has fully committed to this improvement. The auditor will be tasked with conducting interviews and a substantive review of files to provide useful findings and identify

areas in need of improvement. These audits will ensure that any system weaknesses manifest during the application of the diocese's policies and practices related to an allegation of child sexual misconduct will be identified and eliminated for the future protection of children. For the Pueblo Diocese, this audit will be absolutely essential because key protocols like electronic intake and file maintenance have yet to be fully implemented and then tested in response to a new allegation of child sexual misconduct.

Recommendation #4: Diocesan Review Board Improvements

The First Report found the Pueblo Diocese's Diocesan Review Board clearly confined to proper and effective roles. The only recommendation we offered was that the review board continue not to conduct any investigative activities. We also noted the Diocesan Review Board should be empowered to suggest that the independent investigator conduct any follow-up investigation the Diocesan Review Board believes is necessary.

Our supplemental review confirmed that the Diocesan Review Board will stay removed from any investigative functions and will continue to act in an advisory role to the Bishop. The Diocesan Review Board's role is clearly documented in the Pueblo Diocese's Master Protocol for Management and Investigation of Allegations of Sexual Misconduct: "When the investigation is complete, the Diocesan Review Board will be permitted to review the independent investigator's report and to meet with the independent investigator who shall answer any questions the Review Board might have. The Review Board will assess the allegations, the investigator's findings and, thereafter, advise the Bishop as to the alleged perpetrator's suitability for ministry, employment, or assignment."

Our interview with a Diocesan Review Board member confirmed that the Diocesan Review Board members understand the board's role is to review the completed investigation and offer recommendations to the Bishop regarding the well-being of the victim and the abuser's suitability for ministry. The Diocesan Review Board member also confirmed that the board members recognize the board plays no role in the investigation itself, other than to request further investigative follow-up if it perceives gaps in an investigation.

It is important to note that the Pueblo Diocese is the only one of Colorado's 3 dioceses that acted on our recommendation that its Review Board would benefit from the input of a non-Catholic member. Specifically, in a remarkable spirit of improving its systems to protect children, the Pueblo Diocese has committed to placing at least 1 non-Catholic on its Diocesan Review Board in a non-voting role in order to benefit from the perspectives of someone with no ties to the church. The Pueblo Diocese has already commenced its search for this new board member in order to put this innovation in place as soon as possible.

Especially given this laudatory improvement, we suggest that the diocese strongly consider taking even greater advantage of the Diocesan Review Board's significant talent. The Diocesan Review Board members have a broad range of education, training and experience which qualify them to review child-protection systems, protocols, and policies generally for the diocese. The diocese would do well to rely on members' assistance in analyzing and identifying any gaps in the diocese's child-protection practices when and if they are applied to a future allegation. The Diocesan Review Board would be a valuable asset in advising the Bishop regarding the implementation of new policies, improvements to existing policies, and additional education and training.

Recommendation #5: Training Improvements

In the First Report, we recommended that the Pueblo Diocese supplement its Safe Environment Training with materials that enhance their personnel’s trust, understanding of, and active engagement with law enforcement as an essential partner in the protection of children from sexual misconduct. We recommended it include training material designed to foster a “see something say something” culture around clergy child sexual misconduct. And we recommended they make clear to diocesan personnel and to parishioners that reporting of child sexual misconduct directly to law enforcement will be rewarded not punished.

Our supplemental review confirmed the Pueblo Diocese has strengthened its messaging about the protection of children through the following: (a) engagement and communication by the Bishop with the entire diocese and strong specific communications encouraging “clergy and other workers” to report child sexual misconduct; (b) the continued use of Catholic Mutual Group and Circle of Grace training modules, and their updates, to support the diocese’s Safe Environment Program; (c) monthly pastoral training with Directors of Religious Education; and (d) upgrades to its website.

These steps are significant and address most of our recommendation. But the most impressive improvement has been the Bishop’s initiative to directly encourage lay Catholics to report to law enforcement – and to direct pastors in the Pueblo Diocese to do the same with their parishioners. This is an extremely important advancement in the diocese’s commitment to protect children.

B. Incident Reports – Substantiated Allegations of Sexual Abuse of Minors

FATHER JOHN BENO

Victim #3

- i. Over a period of months, Beno repeatedly had this St. Anne's parishioner accompany him to the rectory after Sunday Mass. Once there, Beno kissed Victim #3 and fondled her breasts and vaginal area while she sat next to him and on his lap.
- ii. Beno sexually abused Victim #3 between 1972 and 1974.
- iii. It appears that a member of Victim #3's family, who was an active parish volunteer, reported this abuse to a church official in approximately 1980. Victim #3 herself reported her abuse in November 2019, as a claimant in the IRRP.
- iv. Victim #3 was a 10- to 12-year-old girl when Beno sexually abused her.
- v. Beno served as the Pastor at St. Anne Parish in Pueblo when he sexually abused Victim #3.
- vi. It does not appear from Beno's file that the Pueblo Diocese had received any reports of Beno engaging in sexual misconduct with children prior to his abuse of Victim #3.
- vii. N/A.
- viii. It is unclear whether Beno ever admitted or denied sexually abusing Victim #3. We are aware of no exculpatory evidence.
- ix. N/A (Beno died before Victim #3 reported her abuse).
- x. N/A.
- xi. The Pueblo Diocese reported Victim #3's abuse to law enforcement as soon as it received her allegation through the IRRP. It did not independently investigate Victim #3's report because Beno was already dead. Instead, the Pueblo Diocese allowed the IRRP to run its course and paid Victim #3 financial compensation if the IRRP awarded any.

Victim #4

- i. Over a period of months, Beno repeatedly had Victim #4 accompany him to the rectory after Sunday Mass. There he kissed this St. Anne's parishioner while she sat next to him and on his lap. Beno also kissed and fondled the breasts and vaginal area of Victim #3 while Victim #4 sat next to him and on his lap.
- ii. Beno sexually abused Victim #4 between 1972 and 1974.
- iii. It appears that a member of Victim #4's family, who was an active parish volunteer, reported this abuse to a church official in approximately 1980. Victim #4 herself reported her abuse in November 2019, as a claimant in the IRRP.
- iv. Victim #4 was a 9- to 11-year-old girl when Beno sexually abused her.
- v. Beno served as the Pastor at St. Anne Parish in Pueblo when he sexually abused Victim #4.

- vi. It does not appear from Beno's file that the Pueblo Diocese had received any reports of Beno engaging in sexual misconduct with children prior to his abuse of Victim #4.
- vii. N/A.
- viii. It is unclear whether Beno ever admitted or denied sexually abusing Victim #4. We are aware of no exculpatory evidence.
- ix. N/A (Beno died before Victim #4 reported her abuse).
- x. N/A.
- xi. The Pueblo Diocese reported Victim #4's abuse to law enforcement as soon as it received her allegation through the IRRP. It did not independently investigate Victim #4's report because Beno was already dead. Instead, the Pueblo Diocese allowed the IRRP process to run its course and paid Victim #4 financial compensation if the IRRP awarded any.

FATHER DELBERT BLONG

Victim #7

- i. Blong fondled and masturbated this Our Lady of Guadalupe parishioner 1 time after luring the boy to Blong's sister's house and getting into bed with him.
- ii. Blong sexually abused Victim #7 in October 1964.
- iii. Victim #7 reported his abuse as a claimant in the IRRP in November 2019.
- iv. Victim #7 was a 15-year-old boy when Blong sexually abused him.
- v. Blong served as the Pastor of Our Lady of Guadalupe Parish in La Junta when he abused Victim #7.
- vi. The Pueblo Diocese had received reports of Blong's sexual misconduct with children 12 years prior to his abuse of Victim #7. Specifically, the Parish Administrator for Our Lady of Guadalupe Parish knew in 1952, just two months into Blong's first assignment as a priest, that he was sexually grooming adolescent boys at that parish and behaving as if he were involved in a "love affair" with one boy. The Parish Administrator informed the Pueblo Bishop about Blong's sexual misconduct in 1953, characterizing Blong as "actually love crazy" for teenaged-boy parishioners. The Parish Administrator also told the Pueblo Bishop that he had instructed Blong to cease this behavior and that Blong had refused. The Parish Administrator also informed the Pueblo Bishop that boys' parents had reported Blong's sexual misconduct to the parish Pastor in early 1953.
- vii. N/A.
- viii. It is unclear whether Blong ever admitted or denied sexually abusing Victim #7. We are aware of no exculpatory evidence.
- ix. N/A (Blong died before Victim #7 reported his abuse).
- x. N/A.
- xi. As soon as Victim #7 reported his abuse through the IRRP in November 2019, the Pueblo Diocese reported it to law enforcement. Because Blong was already dead, the Pueblo Diocese did not conduct any independent investigation of Victim #7's abuse. Instead, it allowed the IRRP to run its course and paid Victim #7 financial compensation if the IRRP awarded any.

FATHER ANDREW BURKE

Victim #4

- i. Burke sexually abused this boy 2 times after agreeing to be his spiritual counselor. Burke asked Victim #4 if he would help with Burke's "college thesis experiments about how the human body reacted to temperature stimulations." He instructed the boy to meet him at a room in a low-end motel in Grand Junction. There Burke had Victim #4 strip down to his underwear and lie on his back on the bed with a wet rag over his eyes. Burke then rubbed ice cubes on the boy's nipples and many other parts of his body. After applying the ice, Burke masturbated. Approximately 2 years later, Burke sexually abused Victim #4 again in the same motel and in the same manner.
- ii. Burke sexually abused Victim #4 in 1972 and again in 1974, shortly after he had been laicized.
- iii. Victim #4 reported his abuse through the IRRP in December 2019.
- iv. Victim #4 was a 14-year-old boy when Burke first abused him.
- v. Shortly before he sexually abused Victim #4, Burke had been resident at St. Joseph Parish in Grand Junction, assigned to the Newman Apostolate at Mesa Junior College, teaching at the Immaculate Heart of Mary Junior High School, and assigned as the Pueblo Diocese's Youth Program Director in the area. At the time he abused Victim #4, Burke still had personal belongings and a presence in Grand Junction but had recently been transferred to St. Pius X Parish in Pueblo.
- vi. As set forth at pages 219 to 223 of the First Report, at least 4 years before Burke abused Victim #4 the Pueblo Diocese knew he suffered from a psychosexual disorder that drove him to sexually abuse children. It was also clear to Victim #4 when he met Burke in 1972 that Grand Junction church personnel knew Burke had a problem and shunned him as a result.
- vii. N/A.
- viii. It is unclear whether Burke ever admitted or denied sexually abusing Victim #4. We are aware of no exculpatory evidence.
- ix. N/A (Burke died before Victim #4 reported his abuse).
- x. N/A.
- xi. The Pueblo Diocese reported Victim #4's abuse to law enforcement as soon as it received his allegation through the IRRP. It did not independently investigate Victim #4's report because Burke was already dead. Instead, the Pueblo Diocese allowed the IRRP to run its course and paid Victim #4 financial compensation if the IRRP awarded any.

Victim #5

- i. Burke groomed this boy by ingratiating himself with the boy's parents. Then he sexually abused Victim #5 at least once at an apartment after inviting the boy to help with "an experiment for a college project" involving "the effect of lights on heart rate." The sexual

abuse included stripping Victim #5 to his underwear; blindfolding him; turning on lights; placing the boy's body in unusual, restricted, painful positions; and touching the boy's body in various places "to take his pulse."

- ii. Burke sexually abused Victim #5 in 1969.
- iii. Victim #5 reported his abuse through the IRRP in October 2019.
- iv. Victim #5 was a 15-year-old boy when Burke sexually abused him.
- v. Burke was assigned to St. Joseph Parish in Grand Junction when he abused Victim #5.
- vi. The Pueblo Diocese knew at least 1 year before Burke abused Victim #5 that Burke suffered from a psychosexual disorder that drove him to sexually abuse children.
- vii. N/A.
- viii. It is unclear whether Burke ever admitted or denied sexually abusing Victim #5. We are aware of no exculpatory evidence.
- ix. N/A (Burke died before Victim #5 reported his abuse).
- x. N/A.
- xi. When Victim #5 reported his abuse through the IRRP in October 2019, the Pueblo Diocese immediately notified law enforcement. It did not independently investigate Victim #5's report because Burke was already dead. Instead, it allowed the IRRP to run its course and paid Victim #5 financial compensation if the IRRP awarded any.

Victim #6

- i. Burke sexually abused this St. Pius X parishioner after strategically grooming and manipulating the boy as his sponsor for an award. After gaining the boy's trust during that process, Burke invited Victim #6 to participate in a "psychological experiment" at Burke's residence. Approximately 3 times, Burke took the boy there, had him remove his shirt and lie on his back with his arms above his head, blindfolded him, and rubbed ice cubes on his chest and stomach for 10 to 20 minutes. Each successive time Burke became more aggressive, forceful, and agitated. During at least 1 session, Burke unbuttoned the boy's pants and rubbed ice below his waistline above his groin. Victim #6 was blindfolded, but he could hear Burke making strange noises and his breathing become labored.
- ii. Burke sexually abused Victim #6 in 1972 and 1973.
- iii. Victim #6 reported his abuse as an IRRP claimant in December 2019.
- iv. Victim #6 was a 13- to 14-year-old boy when Burke sexually abused him.
- v. Burke was the Chaplain at Parkview Hospital and a part-time Assistant Pastor at St. Pius X Parish in Pueblo when he abused Victim #6.
- vi. The Pueblo Diocese had known for at least 4 years before he sexually abused Victim #6 that Burke suffered from a psychosexual disorder that drove him to sexually abuse children.
- vii. N/A.

- viii. It is unclear whether Burke ever admitted or denied abusing Victim #6. We are aware of no exculpatory evidence.
- ix. N/A (Burke died before Victim #6 reported his abuse).
- x. N/A.
- xi. When Victim #6 reported his abuse through the IRRP in December 2019, the Pueblo Diocese immediately reported it to law enforcement. It did not independently investigate because Burke was already dead. Instead, it allowed the IRRP to run its course and paid Victim #6 financial compensation if the IRRP awarded any.

Victim #7

- i. Burke sexually abused this St. Pius X student 3 to 6 times in Burke's office in the basement of the St. Pius X Narthex by subjecting him to the same "experiment" to which he subjected his other victims. Specifically, Burke had the boy remove his shirt and lie on his back on a table. Burke then blindfolded him and applied heat and cold to his naked torso, pinched him, and tickled him. Though blindfolded, it appeared to Victim #7 from the circumstances that Burke also masturbated on him.
- ii. Burke sexually abused Victim #7 in 1971.
- iii. Victim #7 reported his abuse as an IRRP claimant in December 2019.
- iv. Victim #7 was an 11-year-old boy when Burke sexually abused him.
- v. Burke was the chaplain at Parkview Hospital and a part-time Assistant Pastor at St. Pius X Parish in Pueblo when he abused Victim #7.
- vi. The Pueblo Diocese had known for at least 4 years that Burke suffered from a psychosexual disorder by the time he sexually abused Victim #7.
- vii. N/A.
- viii. It does not appear Burke ever admitted or denied sexually abusing Victim #7. We are aware of no exculpatory evidence.
- ix. N/A (Burke died before Victim #7 reported his abuse).
- x. N/A.
- xi. After Victim #7 reported his abuse through the IRRP in December 2019, the Pueblo Diocese immediately reported it to law enforcement. Because Burke was already dead, the Pueblo Diocese did not independently investigate the abuse report. Instead, it allowed the IRRP to run its course and paid Victim #7 financial compensation if the IRRP awarded any.

FATHER WILLIAM GLEESON

Victim #2

- i. Gleeson groped and humped this St. Pius X parishioner in the boy's parents' home on 1 occasion.
- ii. Gleeson sexually abused Victim #2 in December 1968.

- iii. Victim #2 and his parents reported Gleeson's abuse to the Pueblo Diocese approximately 2 weeks after it occurred.
- iv. Victim #2 was a 17-year-old boy when Gleeson sexually abused him.
- v. Gleeson served as an Assistant Pastor at St. Pius X Parish in Pueblo when he abused Victim #2.
- vi. It does not appear from Gleeson's file that the Pueblo Diocese had received any reports of Gleeson engaging in sexual misconduct with children prior to his sexual abuse of Victim #2.
- vii. N/A.
- viii. Gleeson denied abusing Victim #2 but admitted he hugged him, "went too far," and "possibly may have violated his boundaries." We are aware of no exculpatory evidence, and we find the corroborating evidence outweighs his denial.
- ix. In response to Victim #2's abuse report in early 1969, the Pueblo Diocese took no action against Gleeson. It did not transfer him, restrict his authority, prevent his access to children, or remove him from ministry. Instead it sent another priest to ask Gleeson if the report was true. Even though Gleeson did not fully deny it ("maybe I went too far"), the Pueblo Diocese took no further action.
- x. Approximately 10 years later, Victim #2 sent a letter to the Pueblo Diocese renewing his sexual abuse claim and complaining about the Pueblo Diocese's lack of corrective action in response to his 1969 report. The Pueblo Diocese ignored that letter. In 1993 Victim #2 reported Gleeson's abuse to the Pueblo Diocese again (in the wake of extensive media coverage of Father Blong's serial child sex abuse and the Pueblo Bishop's public plea that all victims of any Pueblo priest come forward). This time the Pueblo Diocese did its own investigation of Victim #2's abuse. However, when it found no directly corroborating witnesses to the abuse, the Pueblo Diocese determined it could not substantiate Victim #2's allegation; therefore, it again took no action against Gleeson. Neither in 1969 nor in 1993 did the Pueblo Diocese restrict Gleeson's ministry in any way. As part of its investigation in 1993, however, it did have him evaluated by 2 different psychiatrists and 1 psychologist. After those evaluations the Pueblo Diocese concluded Gleeson was "not an imminent threat" and was "suitable for ministry." Nonetheless, it did require Gleeson to participate in psychotherapy for 3 years thereafter and required his therapist to report to the Pueblo Diocese quarterly.
- xi. The Pueblo Diocese responded to Victim #2's report in 1969 by (1) asking Gleeson if it was true; and (2) when Gleeson did not fully admit it, telling Victim #2 he was not credible and warning his mother to "stop slandering the church." The Pueblo Diocese did not report the allegation to law enforcement, did not investigate it, and demeaned the victim and his family. In contrast, in 1993 the Pueblo Diocese activated its Sexual Misconduct Review Board process and engaged in a lengthy investigation, which included an extensive file review, at least 24 interviews, and several psychological evaluations of Gleeson. It failed, however, to weigh significant corroborating evidence, gave no weight to the victim's testimony, and failed to recognize indicators of guilt in Gleeson's pattern of quasi-denials. As a result, its investigation was "inconclusive;" therefore, the diocese decided (25 years after the incident) that Gleeson "did not present

an imminent threat” and that it was not necessary to report the incident to law enforcement. It did, though, keep the victim advised during the course of the investigation and explain its reasoning and results when it closed that investigation.

When Victim #2 reported his abuse again in 2019 as an IRRP claimant, the Pueblo Diocese reported it to law enforcement immediately. It did not independently investigate the report because Gleeson was already dead. Instead, it allowed the IRRP to run its course and paid Victim #2 financial compensation if the IRRP awarded any.

Victim #3

- i. Gleeson forcibly humped, groped, and fondled this St. Mary’s altar server on numerous occasions during “wrestling practice” after school in the St. Mary’s Church basement. Victim #3 was given wine and allowed to eat hosts as a snack before Gleeson convened these “wrestling practices.”
- ii. Gleeson sexually abused Victim #3 in 1968.
- iii. Victim #3 reported his abuse to the St. Mary’s Pastor in the summer of 1968.
- iv. Victim #3 was a 13-year-old boy when Gleeson sexually abused him.
- v. Gleeson served as an Assistant Pastor at St. Mary Parish in Montrose when he sexually abused Victim #3.
- vi. Gleeson’s file does not indicate the Pueblo Diocese had received any reports of him engaging in sexual misconduct with children before he abused Victim #3.
- vii. N/A.
- viii. It is unclear whether Gleeson ever admitted or denied sexually abusing Victim #3. We are aware of no exculpatory evidence.
- ix. The Pueblo Diocese transferred Gleeson to St. Pius X Parish in Pueblo in August 1968, shortly after Victim #3 reported his sexual abuse to the St. Mary’s Pastor. Gleeson’s file contains no record of the reason for that transfer. The Pueblo Diocese took no other action against Gleeson. It did not restrict his authority. It did not prevent his access to children. It did not remove him from ministry.
- x. The Pueblo Diocese did not restrict Gleeson’s ministry in any way after Victim #3 reported his sexual abuse. Nor did it send Gleeson for any kind of evaluation, therapy, or care.
- xi. When Victim #3 reported this abuse to the St. Mary’s Pastor, the Pastor said he “would take care of it.” Gleeson was gone from St. Mary’s shortly after that. The Pueblo Diocese did not report Gleeson’s sexual abuse of Victim #3 to law enforcement or conduct any investigation of it. Nor did it provide care to Victim #3.

Victim #4

- i. Gleeson groomed this catechism student and parishioner at St. Pius X by ingratiating himself with the boy's family, taking the boy on outings, doing activities with him, and getting to know him. On 1 occasion, after taking him to do an activity, Gleeson invited Victim #4 to the basement of the St. Pius X rectory where Gleeson lived and tricked the boy into taking his pants down. Gleeson then rolled up and rearranged Victim #4's underwear and fondled his genitals.
- ii. Gleeson sexually abused Victim #4 in approximately 1969.
- iii. Victim #4 reported his abuse through the IRRP in November 2019.
- iv. Victim #4 was an approximately 13-year-old boy when Gleeson sexually abused him.
- v. Gleeson served as an Assistant Pastor at St. Pius X Parish in Pueblo when he abused Victim #4.
- vi. The Pueblo Diocese had received at least 2 reports of Gleeson sexually abusing children before he abused Victim #4: (1) the report detailed above for Victim #3 in Montrose that likely led the Pueblo Diocese to transfer Gleeson to Pueblo, and (2) the report detailed above for Victim #2 shortly after Gleeson arrived at his new assignment in Pueblo.
- vii. N/A.
- viii. It is unclear whether Gleeson ever admitted or denied sexually abusing Victim #4. We are aware of no exculpatory evidence.
- ix. N/A (Gleeson died before Victim #4 reported his abuse).
- x. N/A.
- xi. The Pueblo Diocese reported Victim #4's allegation to law enforcement soon after receiving it. It did not independently investigate his allegations because Gleeson was already dead. Instead, the Pueblo Diocese allowed the IRRP to run its course and paid Victim #4 financial compensation if the IRRP awarded any.

Victim #5

- i. Gleeson sexually abused this St. Mary's altar server numerous times by humping, groping, and fondling him during "wrestling practice" after school in the St. Mary's Church basement.
- ii. Gleeson sexually abused Victim #5 in 1968.
- iii. Victim #5 reported his abuse as an IRRP claimant in July 2020.
- iv. Victim #5 was an 11- or 12-year-old boy when Gleeson sexually abused him.
- v. Gleeson served as an Assistant Pastor at St. Mary Parish in Montrose when he sexually abused Victim #5.
- vi. It does not appear from Gleeson's file that the Pueblo Diocese had received any report that he engaged in sexual misconduct with children before he abused Victim #5.
- vii. N/A.
- viii. It is unclear whether Gleeson ever admitted or denied sexually abusing Victim #5. We are aware of no exculpatory evidence.
- ix. N/A (Gleeson died before Victim #5 reported his abuse).

- x. N/A.
- xi. The Pueblo Diocese notified law enforcement as soon as it received Victim #5's allegation. It did not conduct an independent investigation because Gleeson was already dead. Instead, it allowed the IRRP to run its course and paid Victim #5 financial compensation if the IRRP awarded any.

MONSIGNOR MARVIN KAPUSHION

Victim #1

- i. Kapushion sexually abused this ward of the Sacred Heart Orphanage 1 time at a Christmas party at Kapushion's house. Kapushion provided counseling to Victim #1 at the orphanage and offered to pay him to shovel snow, serve guests, and help with set-up and clean-up at the Christmas party. Victim #1 agreed. After the boy had been working for several hours, Kapushion told him he should take a break, and the boy went to the bathroom. As he was urinating, Victim #1 saw Kapushion enter the bathroom. Kapushion came up behind the boy, reached around him, fondled his penis, and pulled the boy's hand back and placed it on Kapushion's penis.
- ii. Kapushion sexually abused Victim #1 on December 23, 1984.
- iii. Victim #1 reported his abuse in February 2020.
- iv. Victim #1 was a 16-year-old boy when Kapushion sexually abused him.
- v. Kapushion served as the Pastor at St. Aloysius Parish in Rye, the Director of Catholic Charities in Pueblo, and a counselor to orphans at the Sacred Heart Orphanage in Pueblo when he sexually abused Victim #1.
- vi. It does not appear from Kapushion's file that the Pueblo Diocese had received any report that he engaged in sexual misconduct with children before he abused Victim #1.
- vii. N/A.
- viii. It is unclear whether Kapushion ever admitted or denied sexually abusing Victim #1. We are aware of no exculpatory evidence.
- ix. N/A (Kapushion retired from ministry 3 years before Victim #1 reported his abuse).
- x. N/A.
- xi. Victim #1 reported his sexual abuse in February 2020. Kapushion died on April 7, 2020. The Pueblo Diocese did not report Victim #1's allegation to law enforcement until April 20, 2020. In other words, Kapushion was alive when Victim #1 reported his abuse, but the Pueblo Diocese waited until 2 weeks after his death to report him to the police. Months after receiving Victim #1's allegation and after Kapushion's death, the Pueblo Diocese engaged an experienced, professional, independent investigator to investigate the allegation. The investigator did not interview Victim #1, however, because he was represented by counsel. The investigation was sharply limited by this and other circumstances; it was not representative of the new independent investigation process discussed above that the Pueblo Diocese will utilize now that the IRRP has closed. The investigation "found zero substantiated complaints of any kind of abuse toward children" because it was substantially incomplete.

FATHER GARY KENNEDY

Victim #2

- i. Kennedy forcibly humped, fondled, and groped this St. Mary's altar server on numerous occasions during "wrestling practice" after school in the St. Mary's Church basement.
- ii. Kennedy sexually abused Victim #2 in 1968.
- iii. Victim #2 reported his abuse to the St. Mary's Pastor in the summer of 1968.
- iv. Victim #2 was a 13-year-old boy when Kennedy sexually abused him.
- v. Kennedy served as an Assistant Pastor at St. Mary Parish in Montrose when he sexually abused Victim #2.
- vi. Kennedy's file does not indicate the Pueblo Diocese had received specific reports of him engaging in sexual misconduct with children before he abused Victim #2. His file does indicate, however, that the Diocese of Wichita, Kansas had decided by late 1967 that it would not ordain him to the priesthood in that diocese because through seminary Kennedy had exhibited a pattern of immaturity, imprudence, lack of common sense, and flightiness. The Pueblo Diocese decided in early 1968 to ordain Kennedy to the priesthood, nonetheless.
- vii. N/A.
- viii. It is unclear whether Kennedy ever admitted or denied sexually abusing Victim #2. During the course of our investigation, Kennedy was too infirm to submit to an interview. We are aware of no exculpatory evidence.
- ix. The Pueblo Diocese took no action against Kennedy in response to Victim #2's abuse report. It did not transfer him. It did not restrict his authority. It did not prevent his access to children. It did not remove him from ministry.
- x. The Pueblo Diocese did not restrict Kennedy's ministry in any way or send him for any form of evaluation, therapy, or care after Victim #2 reported this sexual abuse in 1968.
- xi. When Victim #2 reported his abuse to the St. Mary's Pastor in 1968, the Pastor said he "would take care of it." But he did not. Nor did the Pueblo Diocese. It did not report him to law enforcement. It did not investigate Victim #2's report. It did not provide any care to Victim #2.

In fact, despite Victim #2's report of sexual abuse by Kennedy and Kennedy's arrest and criminal charge for soliciting sex from an adult male in Summit County in 1978, the Pueblo Diocese issued a "certificate of suitability" for Kennedy in 2012. In that document the Pueblo Diocese falsely represented that "no criminal charges have ever been brought against" Kennedy, that he had had "no behavior problems in the past," and that it had no indication he had engaged in sexual misconduct with children.

Victim #3

- i. Kennedy sexually abused this St. Mary's altar server numerous times by humping, groping, and fondling him during "wrestling practice" after school in the St. Mary's Church basement.
- ii. Kennedy sexually abused Victim #3 in 1968.
- iii. Victim #3 reported his abuse as a claimant to the IRRP in July 2020.
- iv. Victim #3 was an 11- or 12-year-old boy when Kennedy sexually abused him.
- v. Kennedy served as an Assistant Pastor at St. Mary Parish in Montrose when he sexually abused Victim #3.
- vi. Kennedy's file does not indicate the Pueblo Diocese had received specific reports of him engaging in sexual misconduct with children before he abused Victim #3. His file does indicate, however, that the Diocese of Wichita, Kansas had decided by late 1967 that it would not ordain him to the priesthood in that diocese because through seminary Kennedy had exhibited a pattern of immaturity, imprudence, lack of common sense, and flightiness. The Pueblo Diocese decided in early 1968 to ordain Kennedy to the priesthood, nonetheless.
- vii. N/A.
- viii. It is unclear whether Kennedy ever admitted or denied sexually abusing Victim #3. We are aware of no exculpatory evidence.
- ix. N/A (The Pueblo Diocese immediately removed Kennedy from ministry, commenced an investigation, and reported him to law enforcement last year after receiving Victim #1's sexual abuse allegation (see First Report, p. 234). Thus, by the time Victim #3 reported his abuse in July 2020, Kennedy was out of ministry).
- x. N/A.
- xi. The Pueblo Diocese immediately notified law enforcement of Victim #3's allegation. It also has opened an independent investigation of that allegation, per its new investigation protocols. Finally, the Pueblo Diocese has allowed the IRRP to run its course and paid Victim #3 financial compensation if the IRRP awarded any.

Victim #4

- i. Kennedy sexually abused this St. Peter's altar server 1 time. Following a Sunday Mass, Victim #4 was one of the last to leave the church. Kennedy stopped him, shook his hand, grabbed and fondled the boy's genitals with his other hand, and told the boy he looked forward to working with him in the future.
- ii. Kennedy sexually abused Victim #4 in 1974.
- iii. Victim #4 reported his abuse in December 2019 as an IRRP claimant.
- iv. Victim #4 was a 14-year-old boy when Kennedy sexually abused him.
- v. Kennedy served as the Pastor at St. Peter Parish in Rocky Ford when he abused Victim #4.

- vi. The Pueblo Diocese had received Victim #2's report that Kennedy engaged in sexual misconduct with children 6 years before he abused Victim #4.
- vii. N/A.
- viii. It is unclear whether Kennedy ever admitted or denied sexually abusing Victim #4. During the course of our investigation, Kennedy was too infirm to submit to an interview. We are aware of no exculpatory evidence.
- ix. N/A (the Pueblo Diocese had already removed Kennedy from ministry several months before Victim #4 reported his abuse).
- x. N/A.
- xi. The Pueblo Diocese immediately notified law enforcement of Victim #4's allegation. It also has opened an independent investigation of that allegation, per its new investigation protocols. Finally, it has allowed the IRRP to run its course and paid Victim #4 financial compensation if the IRRP awarded any.

FATHER DANIEL MAIO

Victim #3

- i. Maio sexually abused Victim #3 at least 4 times while Maio was the Director of the Diocesan Youth "SEARCH" Program. Victim #3 attended multiple SEARCH gatherings. At one of those gatherings in the basement of St. Patrick's Church in Pueblo, Maio gave this boy a "full body hug" and rubbed his erect penis against the boy. Then twice at a SEARCH gathering at the Pueblo Bishop's mountain cabin, Maio took Victim #3 to a private location, pulled his pants down, put his penis between the boy's legs while grabbing his buttocks, and ejaculated on the boy. Finally, at a subsequent SEARCH gathering, Maio fondled Victim #3 and attempted to digitally penetrate him. During these sex assaults, Maio whispered "this is love" in the boy's ear.
- ii. Maio sexually abused Victim #3 in 1967 and 1968.
- iii. Victim #3 reported his abuse in October 2019.
- iv. Victim #3 was a 13- to 14- year-old boy when Maio sexually abused him.
- v. Maio served as the Assistant Pastor at St. Patrick Parish in Pueblo and as the Director of the Diocesan Youth SEARCH Program when he sexually abused Victim #3.
- vi. It does not appear from Maio's file that the Pueblo Diocese had received any reports of him engaging in sexual misconduct with children before he abused Victim #3.
- vii. N/A.
- viii. It is unclear whether Maio ever admitted or denied sexually abusing Victim #3. We are aware of no exculpatory evidence.
- ix. N/A (Maio died before Victim #3 reported his abuse).
- x. N/A.
- xi. The Pueblo Diocese immediately notified law enforcement of Victim #3's allegation. It did not independently investigate the allegation because Maio was already dead. Instead, it allowed the IRRP to run its course and paid Victim #3 financial compensation if the IRRP awarded any.

FATHER JOHN MARTIN

Victim #2

- i. Martin sexually abused this St. Mary's parishioner and catechism student on numerous occasions at a swimming pool and at the parish after catechism classes. At the pool, Martin would swim up behind the boy, slide his hands inside the front of the boy's swimming suit, and fondle his genitals. At the parish after teaching catechism class, Martin would pick the boy up, slide his hands inside his pants and underwear and fondle his genitals. Martin sexually abused Victim #2 in this manner numerous times at the swimming pool and 1 to 2 times per week after catechism classes.
- ii. Martin sexually abused Victim #2 in 1955.
- iii. Victim #3 reported his abuse as a claimant in the IRRP in October 2019.
- iv. Victim #2 was a 10-year-old boy when Martin sexually abused him.
- v. Martin served as an Assistant Pastor at St. Mary Parish in Walsenburg when he sexually abused Victim #2.
- vi. Martin's file does not indicate that the Pueblo Diocese had received any reports of him engaging in sexual misconduct with children before he abused Victim #2.
- vii. N/A.
- viii. It is unclear whether Martin ever admitted or denied sexually abusing Victim #2. We are aware of no exculpatory evidence.
- ix. N/A (Martin died before Victim #2 reported his abuse).
- x. N/A.
- xi. When Victim #2 reported his abuse through the IRRP in October 2019, the Pueblo Diocese immediately reported the abuse to law enforcement. It did not independently investigate Victim #2's allegation because Martin was already dead. Instead, it allowed the IRRP to run its course and paid Victim #2 financial compensation if the IRRP awarded any.

Victim #3

- i. Martin sexually abused this St. Mary's altar server numerous times. Martin bear-hugged him from behind, pushed his hands down inside the boy's pants and underwear, and fondled the boy's genitals. Martin also, on other occasions, made the boy disrobe and stared at his naked body. Martin sexually abused Victim #3 in the basement of St. Mary's Church.
- ii. Martin sexually abused Victim #3 in 1959.
- iii. Victim #3 reported his abuse as a claimant in the IRRP in December 2019.
- iv. Victim #3 was a 12- to 13-year-old boy when Martin abused him.

- v. Martin served as an Assistant Pastor at St. Mary Parish in Walsenburg when he sexually abused Victim #3.
- vi. Martin's file does not indicate that the Pueblo Diocese had received any reports of him engaging in sexual misconduct with children before he sexually abused Victim #3.
- vii. N/A.
- viii. It is unclear whether Martin ever admitted or denied sexually abusing Victim #3. We are aware of no exculpatory evidence.
- ix. N/A (Martin died before Victim #3 reported his abuse).
- x. N/A.
- xi. After Victim #3 reported his abuse through the IRRP in December 2019, the Pueblo Diocese immediately reported it to law enforcement. Because Martin was already dead, it did not independently investigate. Instead, it allowed the IRRP to run its course and paid Victim #3 financial compensation if the IRRP awarded any.

FATHER DUANE REPOLA

Victim #1

- i. Repola approached this boy while the boy was at work and told him he could help Victim #1 "transition from boy to man." Repola told the boy he was doing the same for other boys and gave him their names. Repola then got permission from Victim #1's parents to "work with him" and took Victim #1 to the Immaculate Heart of Mary rectory. Once there, Repola had the boy get into a bed. Repola took off his own clothes, got into the bed, and put his penis on Victim #1's body. The boy scrambled under the bed. The next day Repola repeated these actions while the boy was trying to take a nap. Repola also asked to touch Victim #1's penis. Victim #1 refused and again hid under the bed.
- ii. Repola sexually abused Victim #1 in 1967.
- iii. Victim #1 reported his abuse through the IRRP in December 2019.
- iv. Victim #1 was a 14- to 15-year-old boy when Repola sexually abused him.
- v. Repola was serving as an Assistant Pastor at Immaculate Heart of Mary Parish in Grand Junction when he sexually abused Victim #1.
- vi. It is not clear from Repola's file whether the Pueblo Diocese had received any reports of him engaging in sexual misconduct with children prior to his sexual abuse of Victim #1. Repola's record as a diocesan priest and his pattern of assignments indicate that the Pueblo Diocese may have been aware that he engaged in such behavior. Specifically, Repola served only 7 years as a diocesan priest for the Pueblo Diocese. It transferred him from La Junta to Grand Junction only 1 year into his La Junta assignment (which was his first assignment after his Ordination in 1964). Fewer than 3 years into his Grand Junction assignment (which is when he abused Victim #1), the Pueblo Diocese moved him from parish ministry into a chaplaincy position in Alamosa. Approximately 1 year later, the Pueblo Diocese removed Repola from ministry altogether, for reasons unexplained in his file. Soon after that, in 1970, Repola sought to return to ministry. The Pueblo Diocese instead placed Repola on leave of absence status for 1 year and required him to

participate in “professional counseling.” The nature of that counseling – and why the Pueblo Diocese required it – are left unexplained in Repola’s file. Repola died in 1971 while still on his leave of absence. The short duration of his assignments, the geographic scope of his assignments, his leave of absence, the requirement that he participate in professional counseling, and the Pueblo Diocese’s silence about the reasons for any of these events indicate that the Pueblo Diocese may have known Repola engaged in the sexual abuse of children. We reach that conclusion having seen in our investigations numerous child sex-abuser priests in Colorado with a similar pattern of assignments and employment actions.

- vii. N/A.
- viii. It is unclear from Repola’s file whether he ever admitted or denied abusing Victim #1. We are aware of no exculpatory evidence.
- ix. N/A (Repola died before Victim #1 reported his abuse).
- x. N/A.
- xi. When Victim #1 reported his abuse through the IRRP in December 2019, the Pueblo Diocese immediately reported it to law enforcement. It did not independently investigate the allegation because Repola was already dead. Instead, it allowed the IRRP to run its course and paid Victim #1 financial compensation if the IRRP awarded any.

FATHER LAWRENCE SIEVERS

Victim #2

- i. After 6 months of grooming Victim #2 by getting close to her father, showering her with attention, and professing his love for her, Sievers sexually abused this eighth-grade girl. Specifically, one night he got her alone at her family’s cabin, kissed her, fondled her, took off all of her clothes, and tried to have sexual intercourse with her. When Victim #1 exclaimed, “What if I get pregnant?” Sievers stopped.
- ii. Sievers sexually abused Victim #2 in approximately 1970.
- iii. Victim #2 reported her abuse to a Catholic Charities counselor in approximately 1984.
- iv. Victim #2 was a 14- to 15-year-old girl when Sievers sexually abused her.
- v. Sievers served as an Assistant Pastor at St. Francis Xavier Parish in Pueblo when he sexually abused Victim #2.
- vi. Sievers’s file does not indicate that the Pueblo Diocese had received any reports of him engaging in sexual misconduct with children before he sexually abused Victim #2.
- vii. N/A.
- viii. It is unclear whether Sievers ever admitted or denied sexually abusing Victim #2. We are aware of no exculpatory evidence.
- ix. N/A (Sievers voluntarily abandoned the priesthood 10 years before Victim #2 reported her abuse. His Pueblo Diocese file does not explain why it abruptly transferred him from parish ministry to a chaplaincy – or why he left the priesthood altogether 1 year later).
- x. N/A.

- xi. Victim #2 reported Sievers's sexual abuse to a Catholic Charities counselor in approximately 1984. It is unclear whether that counselor ever reported the abuse to the Pueblo Diocese. Regardless, the Pueblo Diocese took no action on the report if it did receive it (neither investigating it, reporting it to law enforcement, nor offering care to Victim #2).

When Victim #2 reported her abuse again, through the IRRP in October 2019, the Pueblo Diocese immediately reported her abuse to law enforcement. It did not independently investigate because Sievers had long since left the priesthood. Instead it allowed the IRRP to run its course and paid Victim #2 financial compensation if the IRRP awarded any.

FATHER CARLOS TRUJILLO

Victim #1

- i. Trujillo groomed this boy by ingratiating himself with the family, visiting their house, having breakfasts with them after Sunday Mass, taking Victim #1 on a trip, and buying him gifts (including a crucifix). Trujillo then sexually abused the boy for approximately 2 years. Specifically, on numerous occasions over that period, Trujillo had Victim #1 spend the night with him at the rectory, and he performed oral sex on the boy and had the boy anally penetrate him.
- ii. Trujillo sexually abused Victim #1 from 1978 through 1979.
- iii. Victim #1 reported the abuse in late 2019 as an IRRP claimant.
- iv. Victim #1 was a 16- to 17-year-old boy when Trujillo sexually abused him.
- v. Trujillo served as the Pastor of St. Joseph Parish in Capulin when he sexually abused Victim #1.
- vi. Trujillo's file does not indicate that the Pueblo Diocese had received any reports of him engaging in sexual misconduct with children before he abused Victim #1.
- vii. N/A.
- viii. It is unclear whether Trujillo ever admitted or denied sexually abusing Victim #1. We are aware of no exculpatory evidence.
- ix. N/A (Trujillo left the priesthood decades before Victim #1 reported his abuse).
- x. N/A.
- xi. The Pueblo Diocese immediately reported Victim #1's abuse to law enforcement after receiving his allegation in late 2019. It did not independently investigate because Trujillo had long since left the priesthood. Instead, it allowed the IRRP to run its course and paid financial compensation to Victim #1 if the IRRP awarded any.

FATHER JOSEPH WALSH

Victim #1

- i. Walsh sexually abused this young orphan from the Sacred Heart Orphanage in Pueblo numerous times over several years. Specifically, Walsh enticed the child with trips to an ice cream parlor. On the drives there and back, he put the boy on his lap and fondled his penis. Walsh also forced the child to fondle Walsh's penis. Walsh sexually abused Victim #1 in a similar manner numerous times in the rectory.
- ii. Walsh sexually abused Victim #1 from approximately 1951 to 1954.
- iii. Victim #1 reported his abuse to the Pueblo Diocese Bishop in 1969. In 1981, he reported his abuse again to the next Pueblo Diocese Bishop.
- iv. Victim #1 was an approximately 4- to 8-year-old boy when Walsh sexually abused him.
- v. Walsh served as Chaplain at Sacred Heart Orphanage in Pueblo when he sexually abused Victim #1.
- vi. Walsh's file does not indicate that the Pueblo Diocese had received any reports of him engaging in sexual misconduct with children before he abused Victim #1.
- vii. N/A.
- viii. It is unclear whether Walsh ever admitted or denied sexually abusing Victim #1. We are aware of no exculpatory evidence.
- ix. Victim #1 reported his sexual abuse to 2 Pueblo Bishops. Neither took any action against Walsh. Neither restricted his ministry. Neither restricted his access to children. Neither removed him from ministry. Neither restricted his authority in any way. Instead the second Bishop to whom Victim #1 reported he had been sexually abused as a 4-year-old orphan told Victim #1 he would not be believed. The Bishop also told Victim #1 that his allegation would really hurt the church if it became public.
- x. The Pueblo Diocese did nothing to restrict Walsh's ministry and did not send him for any psychological counseling, treatment, or care.
- xi. In neither 1969 nor 1981 did the Pueblo Diocese report Victim #1's sexual abuse to law enforcement or investigate his allegation. At neither time did the Pueblo Diocese offer Victim #1 care, healing, or support. On the contrary, in 1981 the Bishop told Victim #1 not to make the matter public because he would not be believed and the scandal would damage the church.

Victim #2

- i. Walsh repeatedly sexually abused this young female orphan during her entire 6-year tenure at the Sacred Heart Orphanage in Pueblo. He enticed her onto his lap with candy, put his hand under her dress and underwear, fondled her vaginal area, and digitally penetrated her. Walsh repeated this abuse for years despite her attempts to hide from him. In addition, on 1 occasion he inflicted the same sexual abuse on the girl while sitting with her in the back seat of his car watching a drive-in movie. Walsh had enticed her and

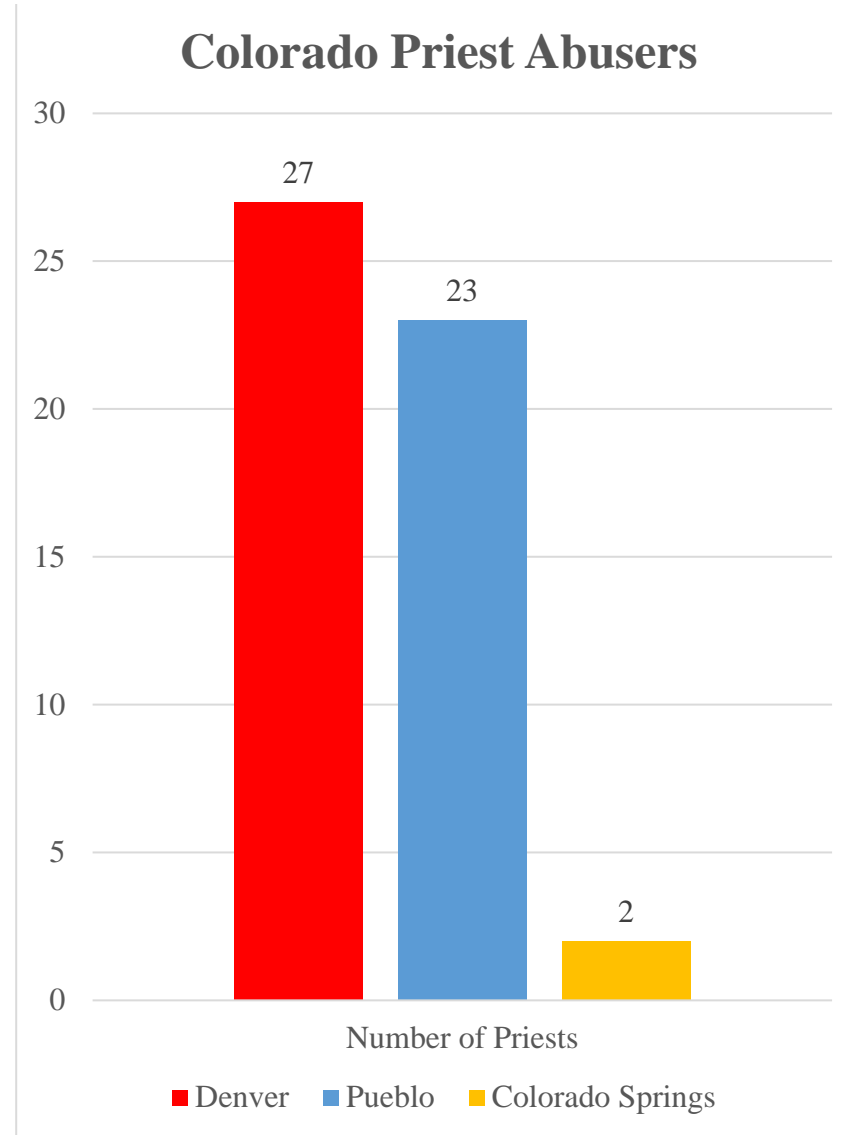
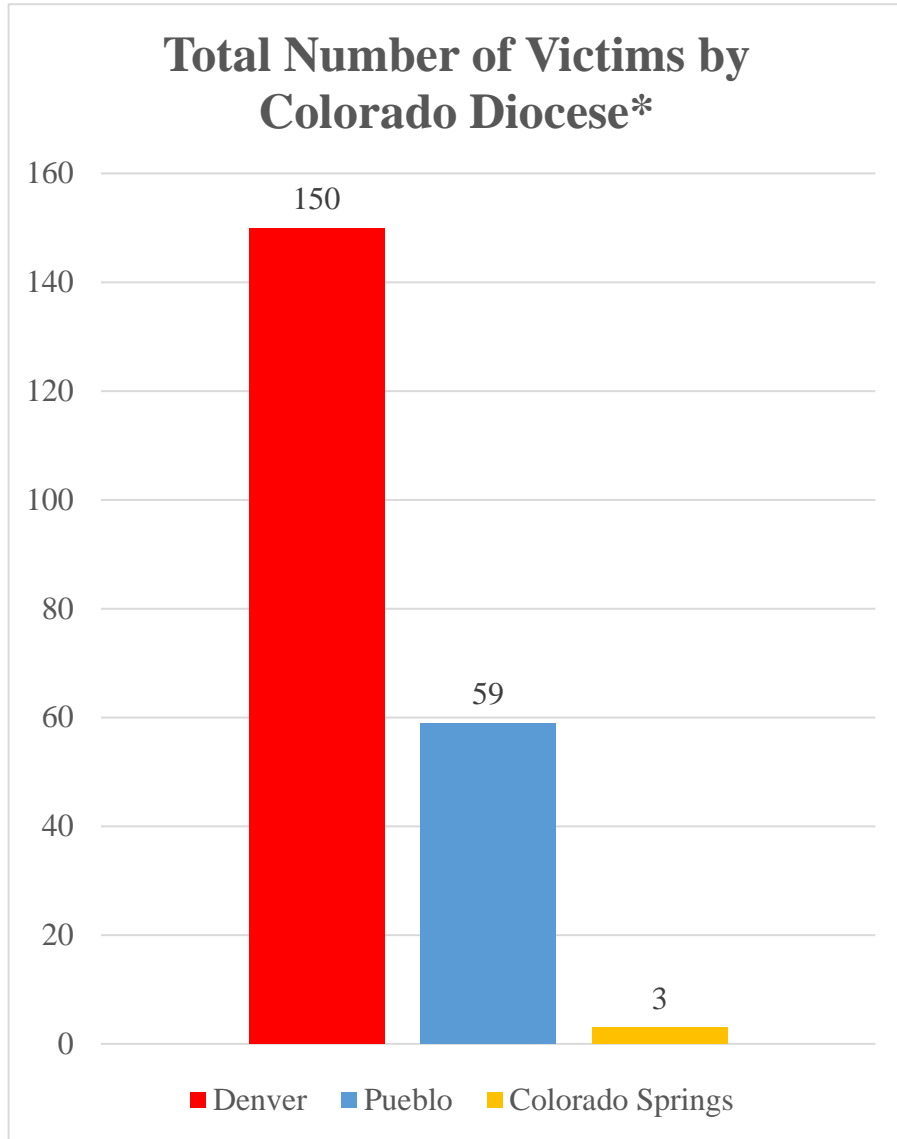
several other girls with an exceptional drive-in movie experience for these orphans. Victim #2 agreed to go because she thought she would be safe with the other girls there. Finally, during confessions Walsh repeatedly demanded that Victim #2 describe for him whether and how she masturbated.

- ii. Walsh sexually abused Victim #2 from 1951 through 1957.
- iii. Victim #2 reported her abuse in November 2019 as an IRRP claimant.
- iv. Victim #2 was a 7- to 13-year-old girl when Walsh sexually abused her.
- v. Walsh served as Chaplain at Sacred Heart Orphanage in Pueblo when he sexually abused Victim #2.
- vi. Walsh's file does not indicate that the Pueblo Diocese had received any reports of him engaging in sexual misconduct with children before he abused Victim #2.
- vii. N/A.
- viii. It is unclear whether Walsh ever admitted or denied sexually abusing Victim #2. We are aware of no exculpatory evidence.
- ix. N/A (Walsh died before Victim #2 reported her abuse).
- x. N/A.
- xi. The Pueblo Diocese immediately reported Victim #2's abuse to law enforcement after receiving her allegation in November 2019. It did not independently investigate her allegation because Walsh was already dead. Instead, it allowed the IRRP to run its course and paid Victim #2 financial compensation if the IRRP awarded any.

C. Incident Reports – Substantiated Allegations of Misconduct with Minors

During our supplemental investigation, we found no substantiated allegations of sexual grooming behavior by diocesan priests serving in the Pueblo Diocese who are not already named above, or in the First Report, for sexually abusing children.

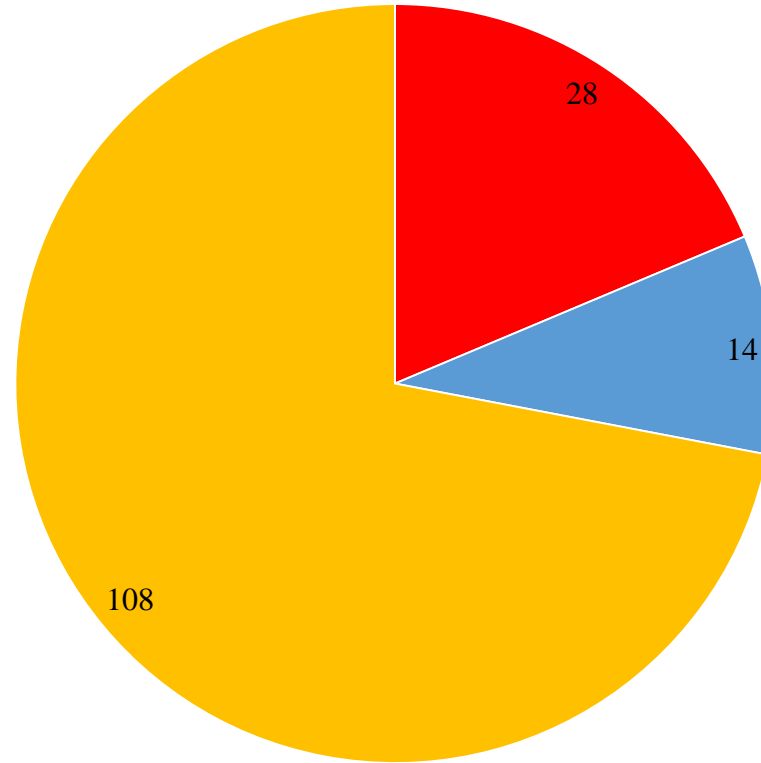
APPENDIX 1



*This data set includes substantiated incidents of both child sex abuse and sexual misconduct with minors.

APPENDIX 2

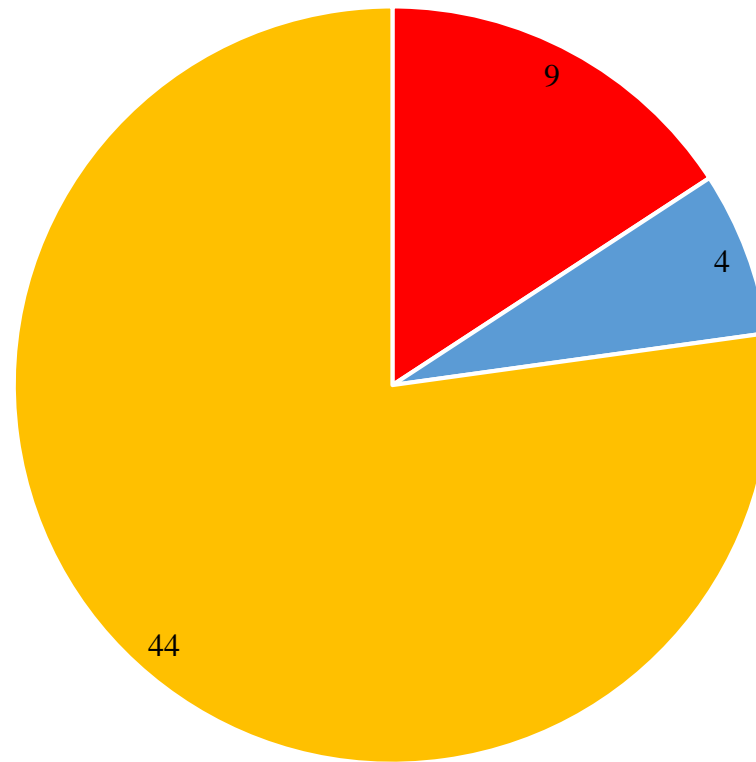
Denver Archdiocese Compliance with Mandatory Reporting Law



■ Failed to Report as Required ■ Reported as Required ■ Not Required to Report

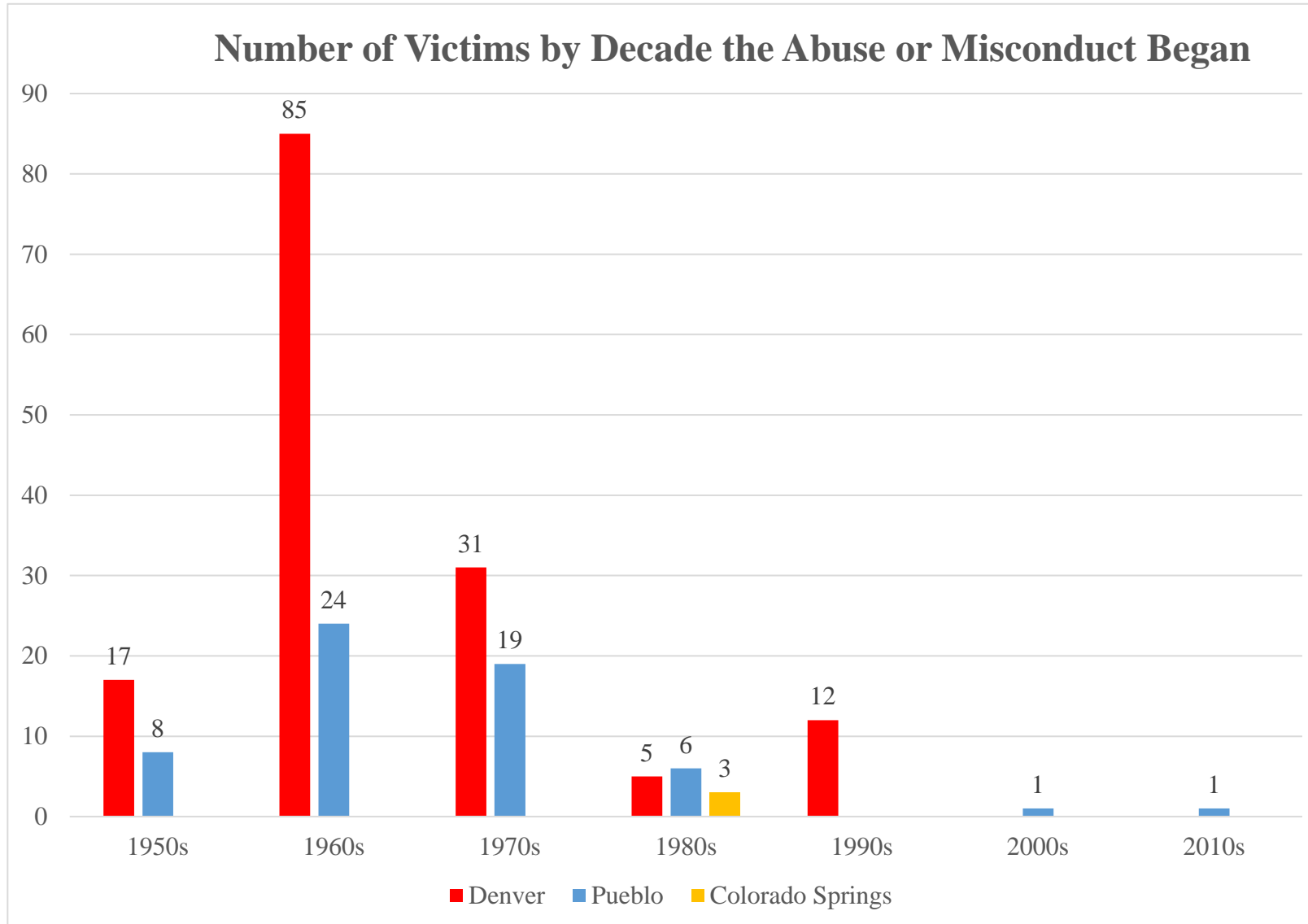
APPENDIX 3

Pueblo Diocese Compliance with Mandatory Reporting Law

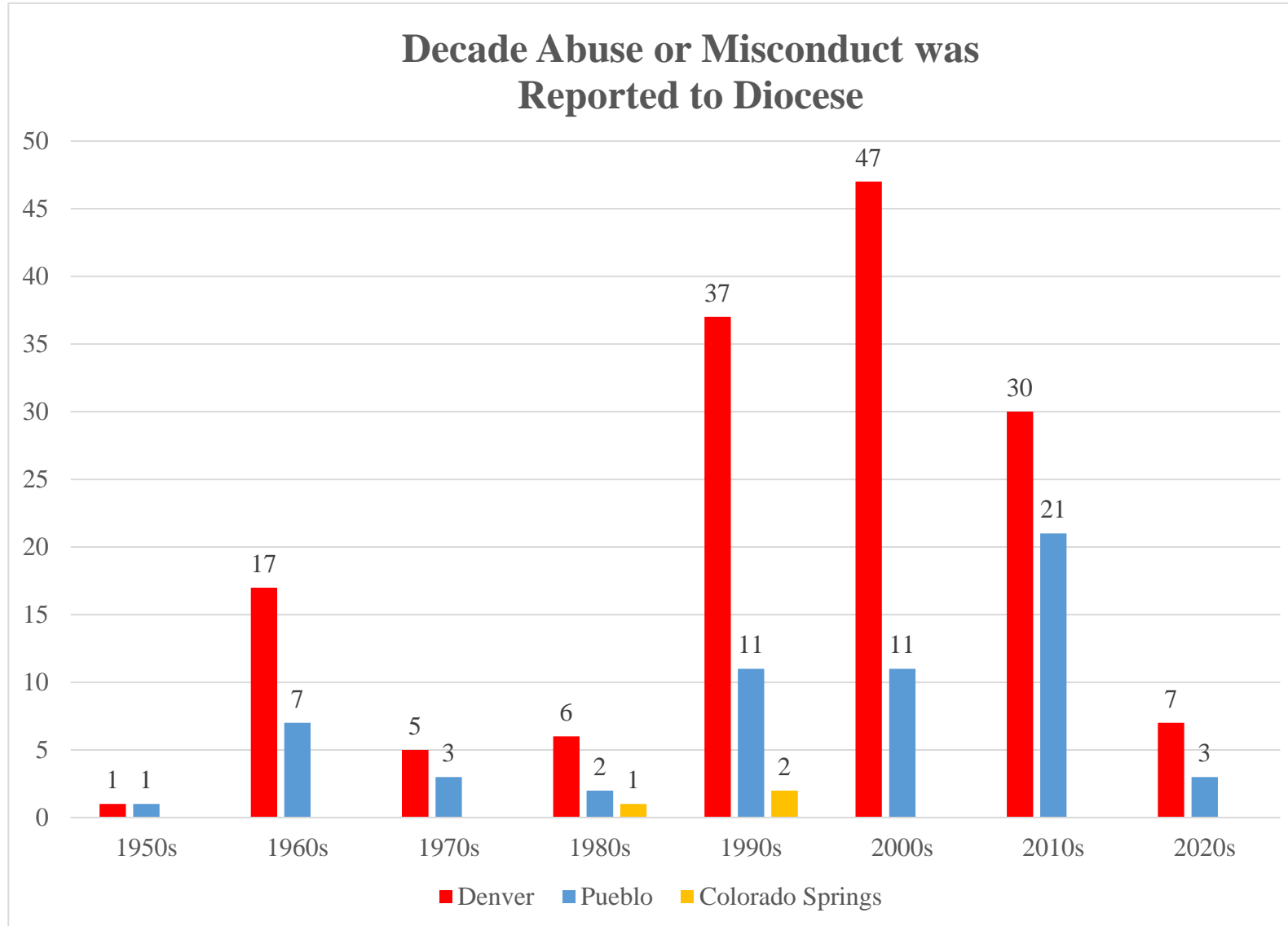


■ Failed to Report as Required ■ Reported as Required ■ Not Required to Report

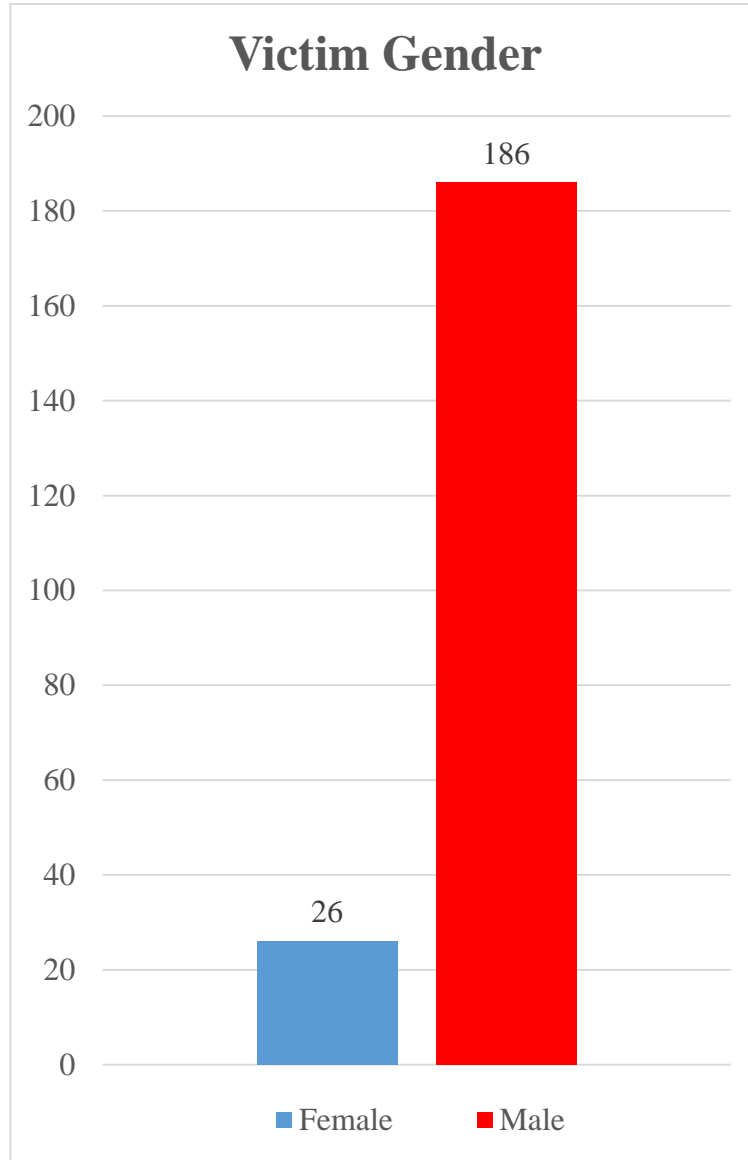
APPENDIX 4



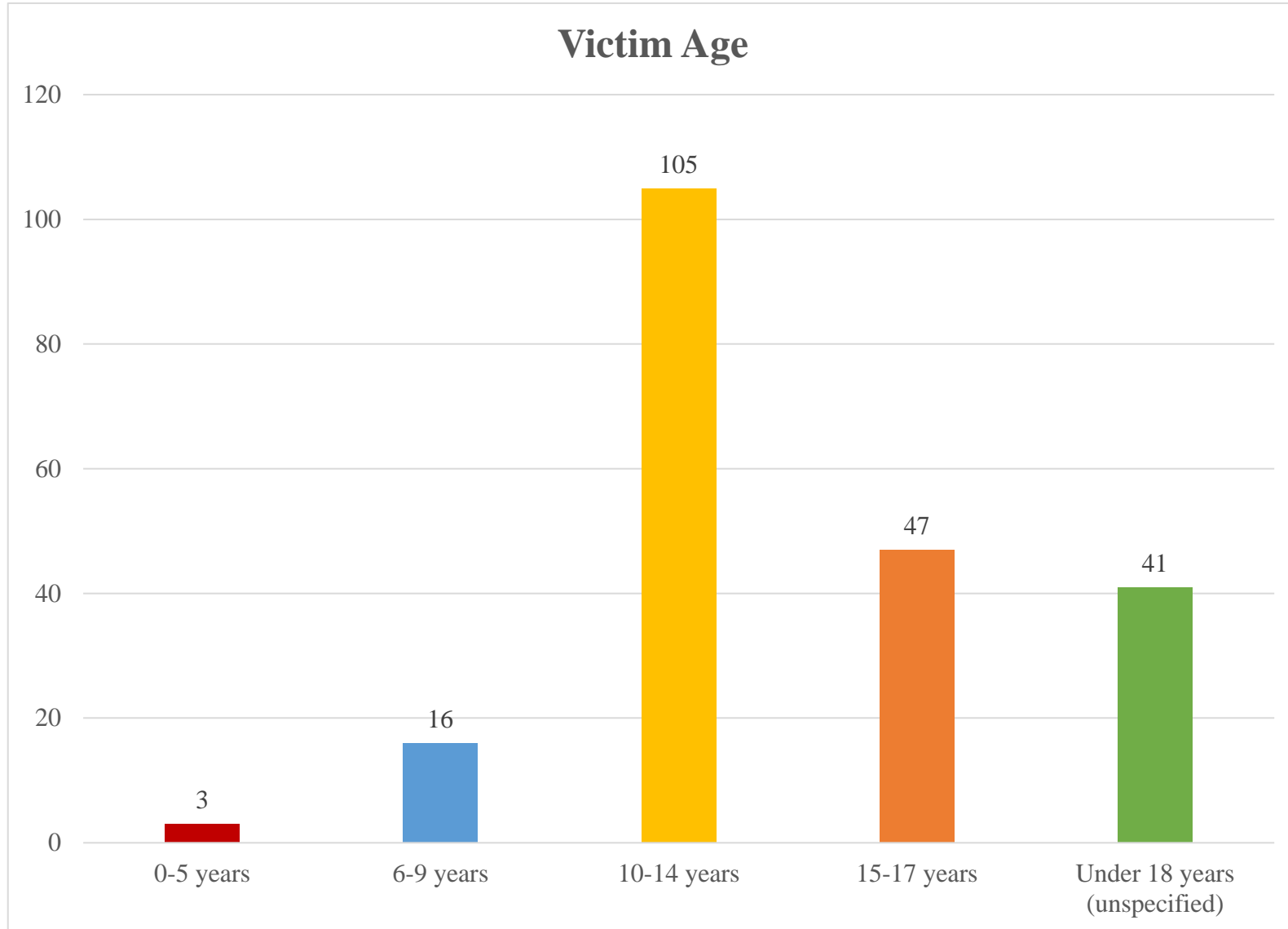
APPENDIX 5



APPENDIX 6



APPENDIX 7



APPENDIX 8



APPENDIX 9

