

Fr. Stanislaw Dziwisz  
Personal Secretary to the Pope  
John Paul II  
Papal Palace, Vatican

August 5<sup>th</sup>, 1993

Honorable Father Secretary.

As a seminarian of the 4<sup>th</sup> year of theology at Christ the King Seminary in East Aurora, New York (The Diocese of Buffalo), and after your earlier invitation to personal contact by Rev. Secretary, I had decided to write this letter with "specific details." In the current situation that is present in the Diocese of Buffalo, I believe that Rev. Secretary is the only person very close to the Pope who may become the direct pushing force in order to change the autodestructive direction which the Diocese of Buffalo is strongly traveling, including currently managing bishops, but the hostages of this very serious dissaray are the minds and the hearts of the believing lay catholics, including many polish, because Buffalo has sizable Polonia. I hope that the information contained here will find attention with John Paul II in his election to immediate corrective and preventive action in relationship to several scandals that are (already) fantastically formed. Those scandals that are on the stand by in the immediate future, if not swiftly put out, will have the effect of the force comparable to one associated with the missile shot on Stalingrad from now very famous nazi canon Gustaw! Therefore, it is my opinion that it is only a matter of time now before public media in Buffalo will expose priests involved with the underage where their (the underage) innocence is devoured by those priests on the industrial scale.

Before however I will touch upon the merit of the issues which I would like to bring up here, first a little about myself, as a refresher. My name is Wieslaw J. Walawender. We have met last year at Warsaw Airport, Okc'e. Rev. Secretary was leaving for Rome and I was leaving for Toronto. During our conversation, we generally touched upon the topics that relate to the dissenting currents in the church in general, mainly in the american church, in relation to the present teaching of John Paul II; strong formation of the atmosphere of the gigantic direction of going away from the basic principles of morality and the catholic faith, not only among the american society, but also among pish immigrants. In this conversation we had agreed that at the base of this going away and dissent is buffet morality – where everone picks and chooses whatever they want in the sphere of mora!

behavior, specifically in the sphere of sexual morality. This specific topic touched upon an open immoral behaviors at the Christ the King Seminary in Buffalo, where I study, and where there is many instances of seminarians in relationship with one another, and to smaller extend, but existing, in relationship with faculty members (either professors or formators). Rev. Secretary said at the end, during parting our ways, to keep in contact and asked me to write. Therefore, now I am doing so after about 10 months of our meeting, and things and situations that I want to bring up, now are reaching the summit in the context of the looming public scandal which is about to blow up in Buffalo.

Now is the time for facts:

I am not sure if Rev. Secretary remembers when in our conversation I had mentioned what I had personally witnessed with my own bishop of Buffalo, in the hotel Marriot in Cracow in July 1991, during the bishop's diocesan pilgrimage to Poland. I will remind you that the case relates to the auxiliary Bishop of Buffalo, Bp. Edward Grosz., who was appointed before I came to the Diocese from Orchard Lake, MI. The situation which took place then is connected with the fact of sleeping in one room, on two single beds, in the said hotel, in the presence overnight of the two underage boys from Poland (ages 12/13), when one of the boys looked positively very unhappy and hurt the following morning (during the breakfast) as he was in the sleepover night in the presence of Bishop Grosz and Father Gressock. I was in this room personally because I was looking for Bishop Grosz at the request of pilgrimage participants. This whole sleepover was in the presence of another diocesan priest of Buffalo, Rev. Thomas Gressock, whose persona, in the most current situation has the next chapter in the new exposure. Few days ago, this dear friend of the said Bishop (Rev. Thomas Gressock is known among local clergyman under the trivial name of puppyboy), has has new incidents. Personally I know his pastor, Monsignor Panczakiewicz (St. John Gualbert RC, Cheektowaga, NY), who is being burned in shame, often having vocal (panika), because at his parish are circulating stronger gossips (based on facts) about the absolutely immoral behavior of Gressock with the underage, and some of these underage are the alterboys. Personally I know few friendly families at this parish and people, many of whom are polish immigrants, are being deoralized and scandalized. However, nothing can be done because Reverend sinner sodomite Thomas Gressock has a strong support of Bishop Grosz, who, as it came out to be, himself displays strange behavior in the direction of the underage (picking up under the wings, pinching in the cheeks and caressing, checking up the biceps, pulling by the neck, sniffing hair/heads, and even poking in the thighs). Bishop Grosz, despite the fact that he says he is just nobody, is in fact black eminence, and possesses serious share of power in our Diocese: Bishop Chief,

Edward D. Head continuously stays "with his family" in the exclusive Hampton, New York (Long Island). I heard from several pastors in Buffalo (e.g. Rev. Edward Kazimierczak from St. Casimir Parish in Buffalo) when during the visit of than Cardinal Wojtyla w Buffalo, in 1976, Bishop Head did not have time for some polish Cardinal, with whom he would meet, and he sent a lower rank diocesan employæ. I do not know at this time if Rev. Sekretary was in Buffalo with Cardinal Wojtyla, but to this very day throught Buffalo are circulating stories about that spacific visit; it was Cardinal Wojtyla whi is said to conclude, according to my witneses and conversations (e.g Rev. Kazimierczak, or Msgr. Gabalski, or Rev. Ropelski) that BISHOP HEAD IS WITHOUT THE HEAD.

In the last year, in April 1992, took place another incident where my dirrect supervisor, Rev. Dennis Riter (Queen of All saints Parish, Lackawanna, NY) sexually used in a perversive way an underage boy (who was around 9 years of age), who with his parents visited me. During my and his father's absence (we drove to McDonnald's for sandwiches), and napping mother (high sugar) in the car, the boy Anthony was invited by my pastor (Dennis Riter) inside the rectory's kitchen under the prentense of ice cream. According to the account given by Anthony, there was a direct event of contact that is prohibited under the canon law and to the criminal event under the american law. I was a dirrect witness of the remnants of the biological material left on the boy during the preliminary post event inspection of the boy's body and his clothing. Abr ut this specifi situation I did not tell the Rev. Secretary than at Okecie because I did not want to look weird at the beginning, coming across as someone crazy; it is definitively much easier to write about such a thing than talk about it.

In the effect of this criminal event, responding to the please from the Anthony's parents and under the dirrect order of my confessor, Rev. J. Moreno, I wrote to both Bishops (Head and Grosz), but until this very day I have not received any response. Despite the fact of the event from Cracow in July 1991 relating to Bishop Grosz, Rev. Moreno bound me to write under the dures of God's wrath, believeing that justice in this situation must be done. Me, on my part, I was convinced back than that I will only bring more black clouds over my head. After all I am only an imigrant, and such behavior (which I mentioned earlier) from persons such my Bishop Grosz who is the main cogwheel in our diocesan machine, (and) for sure will bring me only more problems. My misgivings were proven to be right; in exactly 5 days after the event with Anthony, the Seminary Rector Frederick Leising called me unto the red carpet. During this meeting, he accused me of (nieuczciwosc) in the submitted documentation-reports relating to the traveled distance relating to the travel to my parish assignment, but the deal was about taking longer (but faster and safer route, especially in the winter when tires of my car were bald

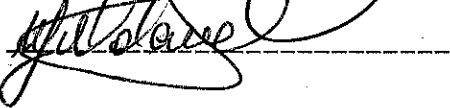
because I was short on financial resources from my sponsor-Diocese of Buffalo) to this parish. During this meeting Rector Leising threatened me of being thrown out. In the next two days, by coincidence, it came into my hands a secretive memo in which the academic dean (Alphons Osiander) is asking two others – (Formation Director Rev. P. Drilling and vocations Director, Rev. Paul Burkard) to make a decision for the purpose of extending my seminary program – giving as the fundamental reason as “other problems than academic.” In the next move, I was directed to work at a hospital, instead of being sent for a 10 week pastoral practice at the parish. This way, I was placed in a facility (former abandoned convent) all by myself, which experience I had understood as the “re-education camp in the soviet style.” Here there is much to be said...and maybe when the occasion arrives to speak about this with Rev. Secretary, and you will be interested in it, because here, this letter, is already becoming very long.

As of this moment of my writing, in the Diocese of Buffalo, things are getting progressively worse! The only hope to reverse this course would be a direct canonical investigation conducted immediately, with real possibility of replacement of Bishops, because both Bishops are guilty in making immoral, unjust and socially irresponsible decisions. There are many cases of immoral and criminal conduct among local clerics and I am of the opinion at this very time that we are dealing with “a train which has passed the point of control” by its operators, that is both of the bishops. My own future most likely will not be in this Diocese because I had already experienced much of negativity; of psychological and physical abuse on my person, specifically from those so called priests into whose hands I had entrusted my life and my vocation. I think, that the abusive party here is very well aware of fact that the scream through which they had put me through will not produce any positive and good results for neither side; after all every good farmer knows that it is simply very smart not to abuse a young bullock because when he grows up and becomes a real bull, he will remember the abuse, hunt down the abuser (s) and then when he catches up with them, he will get sweet justice. Here, after all, I speak in the farmer's terms and images, and in allegorical sense really, as I am myself a small town boy who is proud of his roots, culture, and values. This description of my own situation, here and now, in the farmer terms only helps to understand the reality of situating I am finding myself as a seminarian; I had seen a lot of disgusting stuff in the seminary. At this very moment, I know that my decision to leave Poland, from my home diocese of Przemysl, far away from my family parish, my village or small town, and loving family, was the wrong decision; despite the fact that I was guided by the principles of christian love and pure apostolic spirit, which is so heavily being shown by the person of John Paul 2, through his many apostolic pilgrimages; it is this Pope, whom you, Rev. Secretary Stanislaw, have the privilege and blessing to serve. From my home Diocesan Seminary in Przemysl, I did not have to travel

here, to this absolute theological and moral mess; the mess<sup>d</sup>isaray cause not by the "world" but by those who claim to be called in Christ. I would say colloquially: this fallow land ha. already passed its plowable stage as it is not only rocky hard, but especially it is poluted by the germs of this devil's seed! Only penance sack, with barren bred and water could serve here as real medicine, and holy water shall be applied everywhere, especially on the grounds of the Seminary I am at; this is not the Seminary of real Christ the King – but this place shall be renamed according to its practiced mission: as The Seminary of "Saint" Judas the Iscariot - this profesional traitor! This Seminary has in its foundation the contradiction of the Church's teachings and practice of life, and I think its days area already being counted down, as the gound on which its sits is soaked and poluted by teachings and spilled all over with sperm, squeezed during homosexual acts between seminarians and clericks or during unhappy acts of mutual masturbation, including the underage whose innocence is being gobbled with pride. Wow to those priests and seminarians as their expression of life is nothing less than sowing of scandal, and they do so at every opportunity in time and place. Please contact me under the address of my extended family at: Wieslaw J. Walawender c/o Dorthy Walawender, 422 Bucknor Street, Dunkirk, NY 14048. Please do not contact me at the Seminary or via Diocese of Buffalo offices, baccuse such a contact will only bring me more trouble, of which I am already full (as they are prosecuting me for doing 'he right thing).

With good wishes in Christ,

Wieslaw J. Walawender

A handwritten signature in black ink, appearing to read 'Wieslaw J. Walawender', written over a horizontal dashed line. The signature is stylized and somewhat cursive.