

101 X 2
ALL-STATE LEGAL

ST. PAUL
**PIONEER PRESS
DISPATCH**

MINNESOTA'S FIRST NEWSPAPER METRO FINAL

Cover-up of priest's sex misconduct denied

By Chris Karpow
Staff Writer

The auxiliary bishop of the Archdiocese of St. Paul and Minneapolis emphatically denied on Monday that he and other church officials covered up the sexual misconduct of the late Thomas Adams.

Adams, a former priest of the archdiocese, has been charged in the last months of his life with molesting boys under his spiritual care during more than two decades as a Minnesota priest.

The Rev. Richard Carlson, auxiliary bishop of the archdiocese, said he first

learned of an alleged pattern of sexual abuse in December 1983 when Adams admitted having sexual relations with a young boy at Immaculate Conception church in Columbia Heights. The bishop said the priest was quickly removed from his parish duties and placed in an "extended hospital treatment program" at St. Mary's hospital in Minneapolis.

Rev. Jeffrey Anderson, an attorney for the boys who allege they were sexually abused by Adams, said Sunday evening that officials from both the Diocese of Winona and the Archdiocese of St. Paul had

Minneapolis later earlier than 1983 about Adams' sexual activities and continued to place him in positions where he had contact with adolescent children.

"We just as emphatically state the Ad case is," Anderson said. "The diocese of Winona 'knew' about it. The question about it."

"They have in fact not of him since 1984 and the archdiocese says that they had knowledge that should have prevented his removal."

Adams said Adams in 1975 admitted to the Rev. Loren Walker, then bishop of the Winona

diocese, that he had abused adolescent boys. He said that information was "communicated" to the archbishop or another in Archbishop John Enns' in 1976 before Adams became a priest in the Twin Cities.

Carlson said church boys of parents about an alleged homosexual incident involving Adams and an adult before Adams was transferred to the archdiocese from Winona. He said that Enns explored the matter with Adams and that the priest "probably returned" to St. Paul.

The bishop denied that church officials kept Adams' name out of

several meetings with children when the priest admitted to it in 1980 and that Adams immediately was put into treatment.

Carlson said Adams was removed to parish duties only after he had completed the treatment program and had agreed to the out-patient therapy and maintain regular contact with an archdiocesan official. He said the priest then was assigned to St. Peter's Church in Apple Valley with the verbal stipulation that he would have no contact with youth.

While serving as a priest at



Rev. Richard Carlson
Denies actions of church

TV protests greet debut of 'Amerika'

Protesters gathered outside the United States, marking the debut of the ABC series and television protests and demonstrations by Yale students marked Sunday night's first installment of a miniseries about a Soviet citizen in the United States.

"Amerika," a 104-hour ABC-TV series that depicts the Soviet Union's invasion of the United States, has been criticized as particularly damaging to U.S.-Soviet relations and peace efforts.

That was the focus of many calls to television station KSTP, which broadcast the program for the Twin Cities. By a margin of about 3 to 1, citizens were critical of the program, according to the station, a station spokesman who said

Springlike sprint



Soviets free dissident

Release of Josef Begun follows Moscow protests

By Felicity Barringer
New York Times

MOSCOW — The Jewish dissident whom Communist imprisonment for all a series of human rights violations demonstrated in Communist Moscow last week, Josef Begun, has already been freed, a Soviet official said Sunday.

Begun's son, Boris, also said he had heard nothing official.

The 45-year-old Begun has been the most prominent Jewish dissident imprisoned in the Soviet Union since the release a year ago of Haim Simanovsky, who was then known as Anatoly Brikmanovsky. Begun's reported release comes after the publication of about 110 letters

Abuse

Continued from Page 1A

Risen Savior, according to a complaint filed last week, Adamson had sexual contact with a 13-year-old boy.

Carlson said that if mistakes were made in the archdiocese's handling of the Adamson case, it was because church officials did not properly understand how to deal with child abusers. He said reports of child abuse by priests will be dealt with firmly and swiftly in the future.

"there was nothing to it."

Acting on a determination that the incident was "inappropriate behavior" and not sexual abuse, Carlson said, the archdiocese decided to ask Adamson to sign a written agreement that he would have no contact with young people.

"If there had been a case of sexual abuse at that time, rather than just inappropriate behavior, I think we would have removed him," Carlson said.

Church officials did remove Adamson from the priesthood in 1984 when they learned of allegations that Adamson had abused Gregory Reidle about once a month from the fall of 1977 through the spring of 1979 while serving as a priest in St. Paul Park.

"In 1984, when the real case came to our attention, and as I said in my statement that was reported to us by the State of Minnesota, we investigated that and brought the information we had and sat down with Thomas Adamson," Carlson said. "He admitted that he had had contact with the Reidle boy. And I recommended to Archbishop Roach that since this violated his written contract with us, that we would terminate him at that time."

The bishop said the termination meant all of Adamson's rights and abilities to function as a priest in the archdiocese were removed. Later, the Diocese of Winona terminated Adamson.

Carlson said that if mistakes were made in the archdiocese's handling of the Adamson case it was because church officials did not properly understand how to deal with child abusers. He said reports of child abuse by priests will be dealt with firmly and swiftly in the future.

"It's our policy today that there really is no cure for someone with the disease of pedophilia, but only a chance for some recovery," Carlson said. "Therefore, it's our current policy that a minister would never return to parish because how can you separate working with adults and working with children since families make up that parish community?"

Carlson said that his and Roach's concern in cases of sexual abuse always is focused on the victims and that a memorandum he sent Roach in 1984 advising "the archdiocese posture itself in such a way that any publicity will be minimized" was not referring to protecting the church from public embarrassment.

"The memo recommending that Father Adamson be terminated was the same one in which the phrase exists that's been quoted in the media about us in some way wanting to limit the publicity in the matter," Carlson said. "We, at that time, assumed that since the state had told us about the sexual abuse allegation, it would be a public matter."

"Our concern obviously was for the victim," Carlson said, "that he would receive proper care and we were working to get him that care at that time. The memo referred to terminating Adamson so that when this became public, people would not see us as irresponsible because we had kept him in a position once the contract was so clearly violated."

"You have to get within our mindset," he said. "In 1980, we were aware of one case of sexual abuse. Looking back at it, since I was obviously involved in that, I treated this as a case of someone who had really violated his vow of celibacy ... an inappropriate act-ing out."

Carlson said he hoped the allegations will not result in a lengthy public trial.

"I'd love to settle this," Carlson said. "And the reason I say that is because those children have been through enough."

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ALL-STATE LEGALS

ST. PAUL PIONEER PRESS 10/30/98

Church updates sex abuse policy

Official: 15 archdiocesan priests in last 50 years have been 'credibly accused' of molesting minors

MARA BECKSTROM STAFF WRITER

In 1984, the Rev. Kevin McDonough sat in on a meeting at the chancery in St. Paul between church leaders and a distraught family whose son had been sexually abused by a Catholic priest years before. It was the young McDonough's

introduction to the problem of sexual misconduct by clergy, which was to consume the Roman Catholic Church locally and nationally for the next decade. Over the years, the Archdiocese of St. Paul and Minneapolis has been lit with nearly 40 sex exploitation lawsuits and paid \$400,000 in settlements, said spokesman Tim Anderson. Insurance pay-

ments covered another \$1 million in settlements. It also developed one of the first policies in the country to prevent abuse and respond compassionately to victims' complaints. This week, the Archdiocese of St. Paul and Minneapolis released a revised version of that policy. There are few changes. But it indicates that church officials are keeping the issue before their flock. "We think we responded fairly well to the crisis," said McDonough, vicar gener-

al of the archdiocese. "Now what we want to do is stay out in front of the issue and not sit back and cross our fingers and hope that nothing happens." For the first time, McDonough revealed the extent of the problem in an interview this week. Fifteen priests in the archdiocese have been "credibly accused" of molesting minors over the past 50 years, McDonough said. The number is higher than the national average, McDonough said, but cor-

CHURCH/Archdiocese paid \$400,000 in sex abuse lawsuits

▼ CONTINUED FROM 1D

sponds to experts' predictions that about 2 percent of priests abuse children. Fifty priests in the archdiocese have been "credibly accused" of a sexually exploiting another adult, McDonough said.

In the 1980s and early 1990s, Minnesota was the scene of a series of high-profile cases alleging sex abuse by priests. Church officials were criticized for ignoring allegations and moving offending priests from parish to parish. Under the leadership of former Archbishop John Roach, the archdiocese responded in 1988 by writing the country's first policy to deal with priests and the sexual abuse of children. In 1992, guidelines were expanded to include exploitation of adults and to cover any ministry employee in the archdiocese, ordained or not.

The new 17-page document, "A Time to Heal: Preventing and Responding to Ministry-Related Sexual Misconduct," reiterates these policies and tightens training requirements. It was released to priests Thursday and will be published today in the archdiocesan newspaper, the Catholic Spirit, which goes to 87,000 homes. For the first time, brochures explaining how to make a complaint will be made available in every parish.

Gary Schoener, a Minneapolis psychotherapist who has consulted in more than 3,000 sexual misconduct cases, said the archdiocese's

efforts to publicize its policy is commendable.

"My own view is that the archdiocese track record here is as good as it gets, and they have done a better job than anyone I have seen across the country. And I'm consulted by a number of other dioceses," said Schoener. "Nationally, I don't think the Catholic Church has done a good job at all."

Even the local policy has drawn fire.

"The archdiocese can write and say all these wonderful things, but I judge them by their actions," said Jeffrey Anderson, a St. Paul attorney who has filed hundreds of sex misconduct lawsuits against Catholic dioceses nationwide. "Part of justice is reparation, and when it comes to payment of money, they just don't care. When a victim comes forward, they continue to hire an army of lawyers and advisers to brutalize and revictimize the victim in court."

Although victims can approach the archbishop or vicar general directly, the new guidelines suggest they first contact Phyllis Wilterscheid, coordinator of victim advocates. If the complaint involves a minor or vulnerable adult, it is turned over to police.

Otherwise, the archdiocese starts an investigation that may include interviewing witnesses and the victim. In one case, the archdiocese hired a private investigator to follow a priest who denied hav-

ing an affair with a woman in his parish. He was caught and later resigned, McDonough said.

For the past three years, cases have been reviewed by a panel, which includes three clergy and six lay people. The panel makes a recommendation to the archbishop about a long-term solution.

Priests who molested children are not allowed to work in a parish setting or have any contact

Priests who molested children are not allowed to work in a parish setting or have any contact with children, McDonough said.

with children, McDonough said. Four of the 15 priests who sexually molested children still work for the archdiocese in administrative capacities, he said.

Priests who exploited adults may return to a parish if they undergo therapy, but their ministry is often restricted. For example, a priest may be prohibited from one-on-one counseling. The parish council and staff are always informed of misconduct, McDonough said.

"In a case when an individual appears to have faced the underlying causalities, is genuinely sorry,

where the victims are comfortable with this, and where there is disclosure, then we will put a person with specific skills back to work," said McDonough. "But that is a lot of hoops to go through."

McDonough believes that most cases involving abuse of children have been heard. But he still thinks there are people who were exploited as adults who have not come forward.

That's because experts estimate that about 10 percent of people in helping professions, such as physicians, psychologists and clergy, have inappropriate sexual contact with the people they serve. Allegations of adult exploitation in the archdiocese have identified about 4 percent of the archdiocese's 520 priests.

"We're very concerned. I think we're actually more concerned than our people to tell you the truth about adult-to-adult interaction," said McDonough. "When I go to parishes to tell them that we are removing their priest because of involvement with an adult parishioner, the reaction is often something like, 'Well, thank God it was a woman and not a child.' Well, our reaction is that any time we misuse our position to harm another, that is a very fundamental violation of the integrity of what we're about. It's just wrong."

Meja Beckstrom, who covers religion news, can be reached at mbeckstrom@pioneerpress.com or (651) 228-5295.

October 8, 2004

Fr. Kevin McDonough
The Chancery
226 Summit Ave.
St. Paul, MN 55102

Dear Fr. Kevin:

I am writing to you with regards to our conversation a few weeks ago related to Fr. Curtis Wehmeyer. Since visiting with you, I have been troubled with what was communicated, and thought it would be appropriate for me to write.

Earlier this summer, we had the opportunity to visit about the findings from the formal assessment that Fr. Curtis went through. In that conversation the following general comments were communicated by you to both myself and the individual that was approached by Fr. Curtis:

- Fr. Curtis was very defensive throughout the assessment.
- There was some indication that he was still in denial to himself.
- He had been seeing a counselor in the past, but more recently had not been seeing him.
- There clearly were some deep issues that affect Fr. Curtis – he is very unhappy.

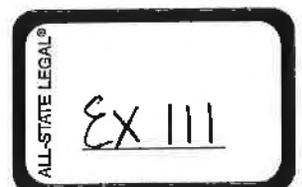
The plan or approach that you communicated to us with regards to Fr. Curtis including the following:

- Full disclosure with key leadership staff at St. Joseph's
- Reestablish regular consistent counseling with his previous counselor given full disclosure of the findings of the assessment.
- Participation in some type of group therapy.
- A reassessment to be completed three months from the original assessment, whereby a determination would be made regarding his honesty and progress.
- If no significant change had taken place after three months, a decision would be made to send him away for more intense long-term treatment.

I perhaps do not have every detail straight, but I think I have captured the general sense – please correct me if I am wrong. I also recognize that you still needed to talk to Archbishop Flynn directly to confirm the plan.

When I visited with you approximately three months after the original assessment (mid-September), the following information was conveyed:

- Full disclosure did take place with the principal, DRE, and Youth Minister
- Fr. Curtis has been meeting with his counselor (Ruff), and that you were going to probably meet with Ruff in October to discuss progress.



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- No mention of any type of group therapy has ever been discussed (though, this might be happening).
- A reassessment would probably not take place until perhaps after the 1st of the year.
- No further restrictions have been imposed upon Fr. Curtis.

I'm troubled by the fact that you did not follow through on the reassessment within three months as conveyed to both me and the young man you met with earlier this summer.

I'm troubled that after the original assessment there appeared to be recognition that Fr. Curtis had some significant issues to deal with in his life – and at the time was not being fully honest. And now somehow, it doesn't appear to be a priority any more, since you're going to wait until at least after the 1st of the year to reassess.

I'm troubled that no indication has been given with regards to any group therapy.

I'm troubled by the fact that no restrictions have been imposed upon Fr. Curtis and his ministry. I'm troubled by the fact that my son went to ValleyFair this summer with St. Joseph's, and Fr. Curtis was one of the chaperones. I'm troubled when my two teenage sons come home from a mass on Sunday at St. Joseph's and speak of betrayal and hypocrisy.

As difficult as it is to say, I cannot help but get a sense that this is just going to "quietly go away". That I will never hear of anything more, until God forbid, I read a police log, or hear of another individual being approached.

I don't want to come across disrespectful to you and the important work that you do within the Archdiocese. I desire healing and grace in the life of Fr. Curtis. I pray for him. I simply needed to let you know that I have struggled after our conversation the other week. The original plan for dealing with the situation is not being followed.

With all respect,



Patrick Menke

June 26, 2012

Most Rev. John C. Nienstedt
Archdiocese of St. Paul & Minneapolis
The Chancery
226 Summit Avenue
St. Paul, MN 55102

Dear Archbishop Nienstedt,

I am unfortunately writing to you with regard to the recent news of Fr. Curtis Wehmeyer. I have chosen to write to you, and copy Bishop Piché and Andy Eisenzimmer as my efforts to use 'the appropriate channels' eight years ago in my opinion sadly failed.

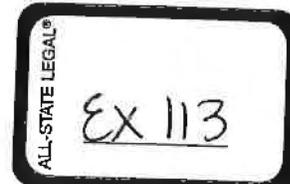
In the spring of 2004, my brother-in-law's two friends were both indirectly 'propositioned' by Fr. Wehmeyer at a Barnes & Noble store in Roseville; the two young men had naively found themselves in a location where homosexual men were looking for activity. When they later learned that the individual that approached them was a Catholic priest, they were quite shook up.

I was asked to meet with these young men to hear their stories, and agreed to bring the situation to the appropriate parties within the Archdiocese. At the time, one of the individuals was dating a young woman whose family were parishioners at the Church of St. Joseph where Fr. Wehmeyer was assigned at the time. I regret today encouraging the young woman's father to not 'storm the rectory' to take justice in his own hands - assuring him that I would bring the facts of this situation to the right parties, and it would be properly addressed.

I first spoke with Fr. Kevin McDonough after the incident and sent to him two sworn statements from the young men. I expressed to him my concern that not only was there an actively homosexual priest with issues at The Church of St. Joseph, but that he was very involved with the young people within this Church - and my 15 and 17 year old sons at the time knew him through their participation with the youth group.

I expressed to Fr. McDonough that even though the two young men approached by Fr. Wehmeyer were 19-20 year old 'adults' - they easily could have passed off as high school students - the very age group of my sons. These were very young looking men. Fr. McDonough tried to ease my concerns by suggesting the many studies that disassociate homosexuals and the abuse of minors -perhaps a quiet reference to the John Jay study which was publicly released during this same time frame.

Fr. McDonough informed me that Fr. Wehmeyer was sent away for a week of evaluation, officials within the local Church were notified, and other efforts were being made to address the situation. I specifically asked about any possible restrictions that might be imposed to his ministry. I orchestrated a personal meeting between Fr. McDonough and one of the young men to hear the story first hand. The young man



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graciously said to Fr. McDonough that perhaps it was God's hand that they had this encounter so that Fr. Wehmeyer would be able to get the help he needs.

As the next months unfolded, I grew increasingly concerned that life was 'back to normal' at The Church of St. Joseph; my wife and I were both shocked to hear of his continued involvement with the youth group (i.e. chaperoning trips). I contacted Fr. McDonough a few months after the initial assessment to get an update. I was deeply concerned at this time that the situation was quietly going away - and I specifically wrote to Fr. McDonough that I feared I would 'never hear of anything more, until God forbid, I read a police log, or hear of another individual being approached'. He expressed to me in writing, 'I accept your perception that we might be trying to sweep all of this under a rug. Nonetheless your perception is inaccurate. I expect still to be working on this a year from now, and probably beyond, until this priest has a demonstrated track record of greater maturity, spiritual, moral and psychological.' This was the last exchange I can recall with Fr. McDonough on this subject.

Today as I see Fr. Wehmeyer's photo in the newspaper, I'm deeply saddened and I'm angry. Assuming these allegations are true, I cannot but question my own actions. Why didn't I contact others in the Archdiocese, especially when I perceived Fr. McDonough's actions as dismissing and inadequate? Why didn't I speak up when Fr. Wehmeyer was appointed to his own parish, or when you became Archbishop, or when Bishop Piche was installed as auxiliary?

I'm also left with a range of other questions: What follow-up was ever done after my last conversation with Fr. McDonough? Was he continuing to work with this priest toward 'greater maturity, spiritual, moral and psychological'? Will these allegations be isolated? Is my correspondence and the statements even a part of Fr. Wehmeyer's personnel file? Does the Church reevaluate its posture with regard to the John Jay study, now that potentially another young person's life will be destroyed at the hands of an unhealthy homosexual priest?

I have enclosed copies of my correspondence with Fr. McDonough from 1984; I no longer have the emails. I look forward to visiting with somebody about my correspondence.

With all this being said, please still know of my love for the Church (in its imperfection) and my personal support and prayers for you in your important role as shepherd of the local Archdiocese.

Respectfully,



Patrick Menke

cc: Most Rev. Lee Piché, Auxiliary Bishop
Mr. Andrew Eisenzimmer, Chancellor

MEMORANDUM

Date: February 4, 2012
To: The Most Reverend John C. Nienstedt
From: Jennifer Haselberger
Re: Reverend Jonathan Shelley

Archbishop,

I know that the CAB has been asked to look into the question of a future assignment for Father Shelley. However, prior to the CAB making any recommendations, both Andy and I feel strongly that the Clergy Review Board should be consulted:

You will recall that Father Shelley's current assignment as administrator (2008) was made on the condition that he adhere to a support and accountability plan administered through the Office of Priestly Life and Ministry. With Father Tiffany's illness and departure from the office, Father Shelley has been without supervision.

Your decision to appoint Father Shelley in this matter was based on a psychological report conducted by Jay McNamara. This report focused on leadership issues in Father Shelley's previous assignments. Therefore, the support and accountability plan was focused on developing leadership skills in Father Shelley.

What was only briefly alluded to in the report is Father Shelley's misconduct, which was discovered in 2004. The reason that this was not given more attention in 2008 only became clear recently. For, while there is reference to the misconduct in Father Shelley's green personnel file, the detailed information relating to the misconduct, including the investigator's report, was one of 48 'restricted files' that were archived (meaning moved to the basement without reference to it being placed in the personnel files) in the early months of 2008. Therefore, when you were making the decision to appoint Father Shelley in 2008, neither you nor the staff advising you was aware that additional information existed. We have only recently 'discovered' these archived files. I have attached the list of files that were moved to the archives, although we have not been able to locate all of the files on the list.

The reason that I recommend that this matter go before the Clergy Review Board is as follows,

ARCHDIOCESE
OF
SAINT PAUL &
MINNEAPOLIS

In 2004, while Father Shelley was assigned to St Jude of the Lake, Father Shelley's personal laptop computer (one of three) was mistakenly donated to a parishioner during a parish 'garage sale'. The parishioner attempted to install games for his children to use, and found pornographic images on the computer. The parishioner reported the matter to the Archdiocese, and provided Chancery staff with the computer. The Archdiocese then ordered an investigation and computer analysis be done on the machine. The Archdiocese also requested that Father Shelley allow them to conduct a similar analysis on his other two personal computers. When he received that request, Father Shelley immediately destroyed one of the computers, and while he initially indicated he would permit an analysis of the third computer, he changed his mind and never provided the Archdiocese with access to it.

After completing the computer analysis and investigation, the investigator reported:

'Many of the homosexual pornographic images viewed by this investigator and the computer analyst could be considered borderline illegal, because of the youthful looking male image.'

The report of the computer analyst indicates that searches for pornography on the internet included use of search terms such as 'free naked boy pictures'. The investigator and the analyst also concluded that 'there is no credible evidence to support the claim that person(s) other than Father Shelley accessed, downloaded, or viewed the approximate 2300 adult sites/images', and 'there is sufficient reason to believe that the computer hard drive which Mr. Terus [parishioner] turned over to the investigator had been used exclusively by Father Shelley'.

These latter points are significant in that Father Shelley's claim throughout the investigation, and when he was sent for evaluation to Saint Luke's Institute, was that the computer had been used by another man who was living with Father Shelley, and who had admitted to Father Shelley that he used internet pornography.

Archbishop, I am attaching the copy of our September 23, 2004, letter of referral to SLI, as well as their report, to this memo. However, please note that the SLI report is dated October 14, 2004, while the report of the computer analyst is October 15, 2004, and the investigator's report is dated October 21, 2004. In other words, our referral to SLI and their report back was completed before the computer itself had been examined and the report received. The statement in the letter of referral that 'this assessment is not occasioned by any known illegal activity' was, in retrospect, premature. Father Shelley has not been assessed by SLI since the computer was determined to have images that were borderline illegal.

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MINNEAPOLIS

The Church, and civil law, considers accessing pornographic images of minors to be equivalent to the sexual abuse of a minor. Therefore, credible accusations that a cleric has accessed child pornography are to be reported to the Congregation for the Doctrine of the Faith. Obviously, this was not done in 2004, and, in fact, Father Shelley was almost immediately reassigned to parochial ministry. You will recall that this has not been without problems, including the fact that Father Shelley had a 18yr old male living in the rectory of St John the Baptist in 2009.

However, now that you have access to the information that was recently recovered (including DVDs of the material that was found on the computer) I think there is a great risk associated with reassigning Father Shelley. In fact, prior to doing so, I would recommend the following actions:

1. Collecting all of the personal computers/laptops that Father Shelley is using at this time and sending them for similar analysis. If the SLI report is correct and Father Shelley has an ongoing problem with compulsive sexual behavior in his internet pornography use, it is very likely that this use will have continued, since Father Shelley never received treatment to address this.
2. Based on the results of the above, send Father Shelley for a second evaluation at SLI, providing them with the information discovered during both analyses and without setting limitations on their assessment or report.
3. Send all of the information on Father Shelley to the Clergy Review Board for its review and recommendation.
4. Depending on the results of the computer analysis and the second SLI evaluation, you may want to consider referring this matter to the Congregation for the Doctrine of the Faith.

I shared this information with Father Laird last July when the question arose as to whether Father Shelley would be made pastor of the merged parishes in Centerville. However, with your recent request to the CAB that they consider a new assignment for him, I thought it was important to bring this to your attention as soon as possible.

Thank you.

MEMO

TO: Archbishop Flynn, Bishop Pates, Sister Dominica, Andrew Eisenzimmer
FROM: Fr. Kevin McDonough
DATE: November 3, 2005
RE: Father Kenneth LaVan and the Charter?

Tim Rourke has been reviewing the files of all of our priests with a history of boundary violations. His purpose in doing so is to establish a monitoring plan for each.

Some months ago he was reviewing the file of Father Ken LaVan. What he saw in the file prompted him to ask whether LaVan is not actually covered by the Charter for Protection of Children and Young People. It embarrasses me to acknowledge once again a lapse of memory on my own part. Although I had dealt with LaVan for many years about his boundary violations with adult females, I had forgotten that there were two allegations in the late 1980s concerning sexual involvement with teen-aged girls.

While readily acknowledging his misconduct with adults, LaVan had always denied any misconduct with the two teenagers. It is evident from a review of the file that their allegations were taken very seriously, and that Father Michael O'Connell had initially considered them to be trustworthy. Over time, however, significant doubts were raised about both of them. In the end, both matters were closed with what might realistically be characterized as "defense cost settlements." That suggests that even the attorney, Jeff Anderson, representing the two women had significant doubts about whether their complaints would hold up in a lawsuit.

From the Archdiocese side of things, I believe that our focus was on the therapeutic and spiritual work that LaVan was doing to address his acknowledged misconduct with adult women. Since all of this was brought to a close years before the Charter was on the horizon, we did not ever reach our own complete determination about the veracity of the two complaints against him.

As I understand it, Kenneth LaVan is now fully retired and no longer engages in any ministry. Even so, I do not think we have the option of leaving this matter "open ended." I propose the following steps:

1) That I or several of us would meet with Kenneth LaVan and ask him whether he is willing to live by the restrictions of the Charter. He could do so even without acknowledging guilt in the two 1980s complaints against him and we probably would have discharged all of our obligations in his regard.

2) If he is unwilling to live by the Charter restrictions, then we would reopen an investigation into those old matters. I would ask Richard Setter to re-interview [REDACTED]

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Re: Kenneth LaVan
November 3, 2005
Page two

████████████████████ I would ask Mr. Setter to form his own opinion about the reliability of these accusations.

3) If Richard Setter believes that the allegations have credibility, then we would go back to LaVan once again and ask him to respect that finding and live by the Charter. If he would then refuse to do so, we would have to explore our canonical options at that point.

I look forward to discussing this with you or having your written response.

cc: Tim Rourke

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Father Michael O'Connell

DATE: October 7, 1988

FROM: Father Kevin McDonough

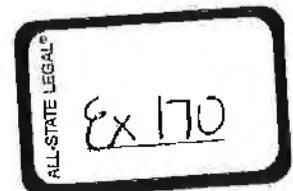
RE: MEETING WITH FATHER JOSEPH WAJDA, OCTOBER 4, 1988

Michael, I want to summarize for you the notes that I took from our October 4 meeting with Father Wajda. My notes are sometimes barely readable and often repeat themselves so I want to prepare this summary. Once I have prepared it, I will destroy the notes. I would ask you to review this and see if I accurately recorded what you remember from the conversation.

At the beginning of the meeting, you explained to Father Wajda why Monsignor Kneal was present. Basically, you said that he was there to serve as an advocate or canonical assistant to Father Wajda. Wajda consented to Kneal's presence. Next, you warned Father Wajda that any statements that he would make to us should be considered discoverable. Finally, you informed Father Wajda that you and I might have to make a decision to discipline him even if he were to choose to deny the allegations that follow.

You then handed to Father Wajda a written text which you entitled "The Proceedings." I presume that you are saving a copy of that because I have destroyed mine. He reviewed that text, and then he said that he found the written text to be clear.

Then you read the text of the written proceedings aloud. At the end of the text you "sketched some background." Among the points of background you reviewed were these. First, you reminded Father Wajda of the meeting in November of 1987 which you and Bishop Carlson had with him. It was prompted by your having been notified of a lawsuit against Father Wajda over a 1973 allegation of propositioning a young man. At the time of that interview, according to the background you were providing, Father Wajda denied the allegation in the lawsuit and said that he was willing to take a polygraph. You then asked him to describe his relationships with young people. At that time, Father Wajda gave several names to you of boys with whom he had vacationed. At the time of the interview, both you and Bishop Carlson found Father Wajda's denial convincing. However, this past spring reports of lack of impulse control by Father Wajda in anger led us to investigate the names that had been given to you by Father Wajda in November of '87. You told Father Wajda that you had met about ten days ago with the parents of [redacted]. You reported "incidentally" that the conversation with the [redacted] Family confirmed a suspicion that Bishop Carlson and Father Patrick Ryan of St. Rose of Lima parish had previously had. The suspicion was that it was the [redacted] Family who had been the victim of harrassing telephone calls in 1986, which telephone calls were subsequently traced to the St. Rose parish rectory. You indicated that Bishop Carlson had confronted Wajda about the phone calls in the fall of 1986. However, no direct evidence linking Father Wajda to the phone calls ever appeared. Therefore, none of this appeared in the written record of the proceedings because we have no direct link between [redacted]



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October 7, 1988

Father Wajda and the incident. Two days after meeting with the parents, you reported, you met with [redacted] is extremely angry at his alleged manipulation by Father Wajda. You described several elements of this manipulation.

You then warned Father Wajda that it was your understanding from our attorney that the incidents around the birthday spankings are probably chargeable under obscenity or solicitation statutes. You said several times that you believe that [redacted] would be willing to press charges if Father Wajda does not follow through in the psychological help that we are recommending to him.

Father Wajda then asked if he could clarify one point in the text. He asked about the indication in the text that Father Wajda had "angrily" emphasize the need to shower in the nude. Father Wajda asked whether this was [redacted] impression or your impression. You then said that it was [redacted] clear impression. In fact, you said, [redacted] had commented about this to his mother at the time and his mother remembered the comment.

You then reviewed the third page of the written text entitled "The Conditions." You went over each point individually. As we were going over the point about having no further contact with anyone who has talked with us about Father Wajda, Wajda interrupted you to say that he had called [redacted] the preceding day and left a message for him at about 9:30 p.m. with his roommate at college. Then he had called [redacted] again that same morning about 7:00 a.m. and talked with him asking [redacted] to call Father Wajda back later.

You demanded that Father Wajda not receive a follow up call from [redacted]. You emphasized again that Wajda was neither to talk with or call or be in any other sort of communication with anyone else whom he suspected of talking with the Chancery about him. This prohibition was to begin as soon as the present meeting was ended.

At this point, Monsignor Kneal asked what St. Luke's Institute is. I briefly described it as a psychiatric hospital specializing in alcohol treatment and the treatment of sexual dysfunction.

At this point, you then said, "All right, Joe, let's get down to the issues." You then said that the material in the written text showed a pattern of abnormal psychosexual development in friendship relationships. Furthermore, you pointed out that there is a civil lawsuit going on about his relationships with young men. You said that we have chargeable criminal violations here. You suggested that a failure to deal with the [redacted] situation would probably complicate the first lawsuit. Finally, you indicated that the attorney in the current lawsuit might conceivably be in touch with the [redacted] and that another lawsuit could result. However, you said you believed that if Father Wajda cooperated with the psychological assistance offered that the [redacted] would be less likely to want to enter into a lawsuit. You then asked how Wajda would respond to all of this.

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Wajda then asked Monsignor Kneal how he should respond. You and I offered to leave the room if they wanted to be able to speak with each other confidentially. Wajda said that this was unnecessary. Kneal reminded Wajda that whatever he said to us could well become public knowledge if it were subject to discovery. Secondly, he said that he believed that the package of conditions as laid down by yourself looked positive and helpful to Father Wajda.

At that point, Father Wajda asked to reread the text. At that point, Father Wajda said that he would interpret several things in the text differently. He reported the following things.

First, he said that he checked out the gift of waterskis, before offering it, with the parents.

Next, he said that he did not simply give rides to from athletic contests and practices but to other children in the car at the same time.

Wajda claims to recall going to McCarthy Gym with alone only two or three times.

Wajda then denied that he angrily indicated the necessity of showering int he nude. He said that he would only point to the written text indicating this rule. At that point, I asked him whether he instructed the young people with him about other rules. He said yes. I asked him what other rules. He said for example, that he reminded all the young people he brought with him as guests that the gym was primarily intended for priests and seminarians. He also told them they should not dive into the lap swimming lanes at the pool, that they should not run in the pool area, that they should not use the weight room.

Father Wajda said that he encouraged the boys to shower because generally after exercising he would take them out for a dinner somewhere, and if they did not shower they would be sweaty.

You then asked Father Wajda if he remembered the incident reported by with the boy who would not shower. He said that he did not remember that.

Father Wajda next explained that he had talked with about his maturation as a young man after he had found crying at the graduation of the 8th Grade students who graduated the year before him. Father Wajda indicated that had been held back a year and, therefore, this graduation signalled to him that his peers and friends were moving on. Father Wajda encouraged him to socialize with his actual classmates in this context to discuss the maturity difference.

You then asked him if he talked "about getting hard" as the written text alleged. Wajda then said that he didn't remember doing so. He did say that one time had talked with him about having an erection while he was in school and that they had talked about that.

Father Wajda denied ever saying anything to about "ruining" him.

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Father Wajda then described a visual joke which he sometimes does with young people about birthday spankings. According to this joke, which he explained with gestures which are impossible to render here, Wajda would pretend to get ready to spank the child having a birthday. He would say to him, "Guess where this hand is going to be on your birthday." Then he would offer the child his hand in a handshake. You then pressed Father Wajda on the birthday spankings with

Wajda admitted that twice did take down his pants and lean over. This happened in the context of talking about birthdays and celebrating birthday with a dinner. Wajda insists that had instigated the removal of the pants. You insisted that remembered things differently. Wajda insisted that had been the instigator. You described rather graphically the process by which one removes one's pants and asked Father Wajda if he had permitted this entire process to go on twice and have the child lean over before he stopped him told him that it was inappropriate to do so. Wajda said that he, in fact, had done so.

You asked Wajda if he had ever done this with anyone else. Wajda said that he had not.

You then pressed the point of the inappropriateness of Wajda's behavior in this situation and of the potential chargeability of this behavior as a crime.

You then asked when the spanking incidents occurred. Father Wajda indicated that they both happened around 15th birthday within a couple of months of each other.

You then asked Wajda if he had anything else he wished to discuss. Wajda reaffirmed his objections as I have listed them above.

You then reviewed the names that you had received so far from Wajda of his minor friends. You developed a list of those names through discussion with Wajda. I saw Wajda writing those names down and I presume that he was preparing to get a list to you of the things that are required in the condition in regard to these young people.

You asked next whether Wajda had taken any vacations this past year. He said that he had taken one vacation of one week's endurance by himself.

I then asked him what he did on his day off. He said that he sometimes went home to see his family, he would have lunch with friends, he would go shopping or visit these shopping malls.

At this point, I then left the meeting. This is the extent of the notes that I have. Do these seem to you to be an accurate rendering of what happened?

KMM:ggr

cc: Andrew Eisenzimmer- Meier, Kennedy & Quinn

Memorandum

12 August 2002

Memo To: Archbishop Flynn and Archbishop's Council

From: Father Kevin McDonough

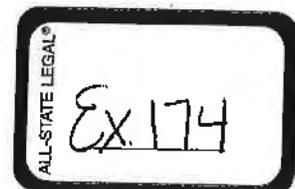
Re: Generating Communication with Parishes Having Some Connection to
a History of Clergy Sexual Abuse

We have a significant number of parishes that were served at one time or another – before, during, or after known offenses – by priests with a history of sexual abuse of minors. For years we have acknowledged that there are good reasons to implement a healing process in some such parishes: for example, to help other possible victims to come forward and to break the unhealthy secrets that often remain in such parishes. On one or more occasions this summer, our failure to do so in specific instances has been viewed as part of a “cover-up”. Of course, that failure was not a cover-up, but rather lack of time and resources to follow up. I want to propose that we ought to devote the resources now to “lancing the boil” while there is residual interest/fear/concern/anger about this issue.

A further motivator for particular work with these parishes is this: the local media are researching our history and are likely eventually to publish a list of our known offenders. Even if we do not preemptively release all of that information ourselves (“publish the list”), we are going to have to deal with its disclosure sooner or later. I would prefer to see us in the position of having already prepared local parishes for this likelihood.

I propose that we take the following steps:

1. We should identify a list of parishes that potentially deserve this attention.
2. We should call a meeting that involves the pastors, trustees, and parish council presidents of all such parishes. The meeting would include a presentation about the policies of our Archdiocese about sexual misconduct, a description of the possible effects of this history on a parish, and the outcomes of our past work with such parishes.
3. We would then meet individually with the small leadership group of each parish and go over the relevant history with each of them.



4. We would ask them to consider whether and how to involve a broader leadership group in the discussion.
5. We would then send a staff member to each such parish to work out a process of communication and follow up with each parish.

I do not believe we currently have sufficient staff support to carry out this effort with internal resources. Therefore, we should bring someone in on a contract basis to organize the effort. I propose that Patricia Gries be hired in that capacity. There may be other equally qualified candidates. I suggest that we move on this relatively quickly, so that we can initiate the meetings this fall.

Here is a partial list of the parishes that merit special attention:

Priests with known abuse histories:

Gilbert Gustafson: Saint Mary of the Lake, WBL

Michael Stevens: Saint Michael, Prior Lake; Epiphany, Coon Rapids

Robert Thurner: Saint Mark, Saint Paul; Saint John, Hopkins; Saint Joseph, West Saint Paul; Saint Therese, Saint Paul; Most Holy Trinity, Saint Louis Park; Saint Michael, Prior Lake; St. Edward, Bloomington; Saint Luke, Saint Paul

Lee Krautkremer: Saint Peter, Forest Lake; Saint Joseph, Lino Lakes; Saint Michael, Saint Michael; Saint Michael, W. Saint Paul; Saint Margaret Mary, Golden Valley; Saint Peter, N. Saint Paul; Immaculate Conception, Faribault

Robert Kapoun: Saint Raphael, Crystal; Saint Scholastica, Heidelberg; Saint Patrick, Saint Joseph, Saint Catherine, rural New Prague; St. Kevin, Minneapolis; Most Holy Redeemer, Montgomery

Robert Zasacki: Saint Peter, Forest Lake; Sacred Heart, Robbinsdale; Saint Joseph, Hopkins; Saint Joseph, Delano, Saint Peter, Delano

Paul Palmitessa: Holy Redeemer, Maplewood; Saint Paul, Zumbrota.

Timothy McCarthy: Saint Andrew, Elysian; Saint Peter Claver, Saint Paul; Holy Redeemer, Maplewood; Saint Leo, Saint Paul, All Saints, Lakeville; Guardian Angels, Lake Elmo; Saint Joseph, Circle Pines

Tom Gillespie OSB: Saint Bernard, Saint Paul; Saint Mary, Stillwater.

Eugene (Salvatore) Corica: Saint Bridget, Minneapolis; Saint Raphael, Crystal; Holy Family, Saint Louis Park; Saint Patrick, Inver Grove Heights; Holy Childhood, Saint Paul, temp.

Thomas Adamson: Saint Thomas Aquinas, Saint Paul Park; Immaculate Conception, Columbia Heights; Risen Savior, Apple Valley; Saint Boniface, Saint Bonifacius; lived at Saint Leo, Saint Paul, and helped out; was from Winona Diocese

Joseph Heitzer: Several New Ulm parishes; Saint Peter, Forest Lake.

Alfred Longley: Saint Richard, Richfield; Immaculate Conception, Faribault; Saint Jude of the Lake, Mahtomedi

Harold Whittet: Saint Augustine, South Saint Paul; Saint Rose of Lima, Roseville.

Rudolph Henrich: Saint Margaret Mary, Golden Valley; Saint James, Saint Paul; Saint Mark, Shakopee

Francis Reynolds: Saint Francis Xavier, Buffalo; Maternity of BVM, Saint Paul; Saint Patrick, Saint Paul; Visitation, Minneapolis; Saint Margaret Mary, Golden Valley, Our Lady of Perpetual Help, Minneapolis

Ambrose Filbin: Saint Pius X, WBL; Saint Helena, Minneapolis; Northfield; Lake Benton; Eden Valley; Saint Ignatius, Annandale, Saint Bridget, Lindstrom

Priests with disputed claims, marginal behavior, or undue attention:

Gilbert DeSutter: Annunciation, Minneapolis; Saint William, Fridley; Saint Michael, Prior Lake; Saint Mary, Saint Paul; Saint Peter, Richfield; Saint Mark, Saint Paul; Immaculate Conception, Faribault (spiritual director)

John McGrath: Saint Helena, Minneapolis; Sacred Heart, Robbinsdale;

John Brown: Saint Mary, Waverly; Saint Peter Claver, Saint Paul; Annunciation, Hazelwood; Saint Timothy, Maple Lake, Sacred Heart, Robbinsdale, Saint John, St. Paul, Saint Joseph, Hopkins; Saint Anthony of Padua, Minneapolis, Immaculate Conception, Madison Lake; Saint Mary, LeCenter

Jerome Kern: Saint Mark, Saint Paul; Our Lady of Grace, Edina; IHM, Minnetonka; Saint Peter, Forest Lake; Saint Dominic, Northfield

Joseph Wajda: Saint Raphael, Crystal; Immaculate Conception, Columbia Heights; Saint Andrew, Saint Paul; Saint Rose of Lima, Roseville, Saint Joseph, Waconia, Saint Peter and Paul, Loretto, Our Lady of Perpetual Help, Minneapolis, Blessed Sacrament, Saint Paul

Richard Jeub: Our Lady of Grace, Edina; Saint Mark; Saint Paul; Our Lady of Peace (Saint Kevin), Minneapolis; Sacred Heart, Robbinsdale; Saint Rose of Lima, Roseville; Christ the King, Minneapolis, Saint Joseph, Hopkins

Dennis Kampa: Immaculate Conception, Faribault; Saint Mark, Saint Paul; Saint Vincent, Osseo; Saint Michael, Pine Island; Saint Michael, Kenyon; Saint Joseph, W. Saint Paul, Holy Family, Saint Louis Park, Holy Trinity, S. Saint Paul

Joseph Gallatin: Saint Hubert, Chanhassen; Saint Bernard, Saint Paul.

Harry Walsh: Holy Trinity, South Saint Paul; Saint Henry, Monticello; Saint Pius X, White Bear Lake; Maternity of Blessed Virgin, Saint Paul, Saint Stephen, Minneapolis; Saint Anne, LeSueur; All Saints, Lakeville

Please note as well that we have three unresolved situations: Bishop Dudley and [REDACTED]. The outcome of their investigations may also affect this list.

16 January 2003

Memo To: Bill Fallon
From: Father Kevin McDonough
Re: Father Wajda

Bill, just yesterday you briefed me about the Clergy Review Board and its process with Father Wajda's situation. Ironically, I have some new information this morning.

As you know, Father Wajda lives in the rectory at Saint Peter Claver with me. This morning, a minute or two after 6:15, I was walking past his room on my way downstairs. As I went past his door, I heard his voice. I also heard his shower running. I did not have to make any special effort to hear him, because his voice was plainly audible in the hallway, even though the door to his suite of rooms was full closed.

Here are some of the things I heard him say in a forced, strained voice over the next five minutes or so:

"I want to see [REDACTED] naked."

"I want to see [REDACTED] naked."

"Nobody in his right mind would get naked."

"I want to see [REDACTED] masturbate."

"I want to see [REDACTED] masturbate."

"I won't answer (or "ask ya") any questions, [REDACTED]"

Bill, I have indicated to you in the past that I heard disturbing statements from Joe Wajda while he was evidently showering. I had not written them down before, so I could not confidently give you specifics. This morning, however, I noted the above-recorded statements right after hearing them, and am confident in their content.

I am going to alert Archbishop Flynn to this. I am not worried about Wajda using a priestly position to endanger a young person, since he has absolutely no ministry other than his office work at the Tribunal. I also do not want to undermine the process that the Clergy Review Board is undertaking. Nevertheless, the statements above reflect attitudes and behaviors that are so close to what Wajda was accused of doing, I have a hard time imagining how we could find the accusations against him anything other than credible. I will talk with you about this as soon as possible.

cc: Archbishop Flynn

