

AFFIDAVIT OF A.W. RICHARD SIPE

In the Case of

John Doe v Roman Catholic Diocese of Brooklyn

I. Identification

I, A.W. Richard Sipe, do depose and state that if called as a witness in this case I would testify as follows:

1. My name is A. W. Richard (Aquinas Walter Richard) Sipe. I have been asked to render an opinion from the documents provided me and listed below (i) whether and if so, when did the Catholic Diocese of Brooklyn know or should have known that Romano Ferraro was sexually attracted to males; (ii) and posed a threat to the safety of minors, especially boys.

2. I was trained as a counselor/psychotherapist to deal with the mental health problems of Roman Catholic clergy and Religious.

3. My area of expertise is the sexual/celebrate behaviors of men who profess “perfect and perpetual (chastity) celibacy” and are presented to the public by their sponsoring organization as sexually safe. I have authored seven books on the subject. (A complete and correct copy of my *CV* is attached to this Affidavit as Exhibit A).

II. Materials Reviewed

4. In preparing and rendering an opinion in this case, I have reviewed:

- (i) The Complaint;
- (ii) Plaintiff’s First Request for Production of Documents;
- (iii) Response of Defendant;
- (iv) Documents produced by the Diocese of Brooklyn; (RCDB-0001-09)
- (v) Documents provided by the Archdiocese of the Military;
- (vi) Documents from Christ the King Seminary;
- (vii) Documents from case of Guecia v. Diocese of Brooklyn;
- (viii) Documents Criminal Trial Transcript of the Commonwealth of Massachusetts v Romano Ferraro;
- (ix) Brooklyn Diocese Answers to Interrogatories.

III. Background and Experience

5. I was educated in Roman Catholic institutions from grade school through seminary training in the U.S. and Rome, Italy. I was ordained a RC priest in 1959 and served until dispensed from my vows by the Vatican in 1970. I was married in the Roman Catholic Church and continue as a member in good standing.

6. My formal training as a counselor occurred between 1964 and 1970 and was supported with grants from the NIMH, the Danforth Foundation, and The Seton Psychiatric Institute where I was also employed as a staff member for 3 years.

7. I have been on the staff and taught at various Roman Catholic seminaries, universities, and colleges from 1967 until 1996. One was a Pontifical Seminary and University (Roland Park).

8. I have served on the staff of a psychiatric hospital that treated numerous priests, some of them for the sexual abuse of minors; and held a part-time appointment in the division of child and adolescent psychiatry in a medical school for 25 years (Johns Hopkins).

9. I have consulted or counseled several hundred priests and also counseled several hundred victims of RC clergy sexual abuse and reviewed the case histories of several hundred sexually offending clergy and clergy victims over a period of 40 years.

10. I have been qualified in both State and Federal courts as an expert witness and testified before numerous juries and Grand Juries on the issue of sexual abuse of minors and by Roman Catholic clergy.

11. I conducted a 25-year ethnographic study (1960-85) of the celibate/sexual behaviors of RC clergy and in 1986 rendered the opinion that 6 percent of Catholic clergy get involved sexually with minors; these figures were published in 1990 in *A Secret World: Sexuality and the Search for Celibacy*. My figures correlate with the *John Jay College of Criminal Justice Survey* (published 2/27/04) commissioned by the U.S. bishops and based on their records; it concluded that 6.5 percent of priests ordained during the same period were reported for sexually abusing minors. (Cf. Pp.30-37)

12. As an expert witness or consultant, I have reviewed several hundred thousand pages of documents from over two-hundred-and-fifty cases of men and women alleging sexual abuse by Roman Catholic clergy. For purposes of research I have reviewed an additional 441 case history documents from the archives of ten Roman Catholic dioceses. (Cf. *A Review of Clergy Abuse from Church Archives* Exhibit B). As a priest, Personnel Director of a community of 360 Catholic priests and brothers, a resident and staff member of a mental hospital specializing in the treatment of clergy, a Professor in 3 seminaries, Consultant about the mental health of Catholic clergy, and as counselor/psychotherapist for Roman Catholic clergy and religious for over 40 years, in addition to the research noted in #11, I am equipped to read and interpret reports and statements that indicate concern—usually coded—about the sexual behaviors of priests.

IV Opinions to be Offered

13. Romano Ferraro has a homosexual orientation; his seminary faculty observed and noted this in the customary code while he was in training and prior to ordination. From my experience as a seminary teacher I am aware that bishops receive regular evaluations about students from their diocese. Bishops know the results of a seminary evaluation since they make the ultimate decision to ordain a man. The bishop of the diocese, in this case the bishops of Brooklyn, were responsible for Romano Ferraro from the time they sponsored him for studies throughout his priestly career. This includes his assignments within the diocese, while he was in treatment or on loan in other locations. Even during his assignment to the Navy his enduring fundamental affiliation was with the Diocese of Brooklyn.

14. Romano Ferraro left the seminary six months prior to ordination because of his own concern about his homosexual attraction to minors; he gave **notice** to his priest advisor with whom he debated his concerns for two days. Ferraro said the priest “demanded” that he proceed with ordination knowing Ferraro’s doubts and concerns.

15. Father Romano Ferraro’s behavior after his ordination to the priesthood in 1960 and prior to his induction into the U.S. Navy was clearly indicative of behavioral problems functioning as a minister and registered red flags. Given the sum total of facts and from my experiences I can say to a reasonable degree of psychological certainty that priests around Fr. Ferraro were disturbed by his homosexuality and the probability of his acting out. His orientation and preference for boys was not disguised and would give rise to unease.

16. By his own admission Father Ferraro was compulsively sexually active with minors from the time of his ordination. Superiors perceived the evidence that something was amiss with his behavior. This is evidenced by his frequent reassignments and extraordinary visitations from the Chancery office. Despite the fact that documents from that time do not name his addiction, bishops’ concerns about his behavior indicate they were aware of his pastors’ discomfort with him personally. They could not miss obvious signs of his orientation and his attraction to young boys. Homosexuality in the clergy, although a known problem, was rarely spoken about openly or named on records in the early 1960s.¹ During this time “homosexuality,” when used by clergy, included same-sex activity with minor boys.

V Documented Facts That Support the Stated Opinions

17. Romano Ferraro was consistently a dubious candidate for the priesthood:

- At St. Francis College he was evaluated as “over emotional.” (RCDB-708) This needs to be read in the *Code* of the time and would indicate effeminacy or the equivalent.² Such words covered a concern for

¹ In 1961 The Vatican published a document sent to all seminaries and religious superiors forbidding homosexual men from entering a seminary or being ordained. On 2/12/76 Francis Mugavero, bishop of Brooklyn, issued a statement to his 850 priests forbidding homosexual groups to use church property to meet.

² Cf. *Code Words to Hide Sex Abuse*. Exhibit C. The study of documents of credibly alleged and convicted RC clergy abusers of minors demonstrates that euphemisms and codes are used to express observations about sexual concerns by superiors, psychiatrists and others. Pedophilia is

homosexuality that was rarely named in 1950s church records.

- Ferraro's pastor expressed doubts that he had a vocation to the Catholic priesthood, but conceded that he might be fit for a religious group. (RCDB-702) This kind of reservation from the pastor of a candidate who had long-term observation of the development of the boy and most likely heard his confession³ is serious. A vocation to the priesthood from a parish was a great honor for the parish and pastor.
- The Vice-Chancellor of Brooklyn wrote the seminary Rector to express his concern about Ferraro pointing out that, his "Personal qualifications need much improvement." (RCDB-653)
- Importantly, the seminary in accord with the bishop refused to advance Ferraro to Tonsure in 1957. This is the first step to Ordination to the priesthood and its denial or delay marks a serious doubt on the part of superiors about the suitability of a man for the priesthood.
- During his criminal trial in Massachusetts Fr. Ferraro testified that he left the seminary about 6 months prior to his ordination. Records of this action are absent from the documents supplied. Some record of such an event would be expected in his seminary or diocesan file. I found none.
- Ferraro also testified that he debated for 2 days with a priest confidant at that time and told him of his "homosexual desires" and knew his sexual urges were focused on male children.⁴
- The priest after receiving this notice "demanded" Ferraro to proceed to his ordination as a priest for the Diocese of Brooklyn and that he was "being silly and worrying too much." (Trial Trans. P.86)

18. After ordination in 1960 Fr. Ferraro continued to demonstrate problematic personality behavior.

- He was assigned to 4 parishes in the first 8 years after ordination. Ferraro has since admitted that his transfers were ordered after allegations of sexual abuse arose, consistent with a pattern I personally observed in the church.
- Written complaints were registered to the Chancery office from the pastor of his first assignment in 1962. (RCDB-1240) The exact nature of the pastor's discontent was not put in writing, but a visitation from an auxiliary bishop (a highly unusual step) labeled Ferraro "untidy, undisciplined, and unpredictable." These are vague coded objections that again indicate concern for personality and behavior. (RCDB-1238) Although the Ordinary hesitated, Ferraro was transferred in June 1963. The pastor of his next assignment also requested that Ferraro be

never used prior to 1980 to name activity with minors; sexual activity is masked behind concerns of homosexuality, alcoholism or personality difficulties.

³ Although the matter and identity of a personal confession is held in strict secrecy the knowledge gathered there does have an inevitable influence on certain opinions and judgments. I know this from many years dealing with the clerical system in seminaries and parishes.

⁴ From my education, training, and clinical experience I can say to a reasonable degree of psychological certainty that Ferraro's sexual experiences with boys did not begin after ordination. He was concerned because he already had experienced his addiction. In a 2-day debate with the priest it is more than likely (probable) that some of the details would have been expressed.

transferred. He claimed that Ferraro “suffers from mental unbalance and needs some treatment...where he can be aided by modern science and divine grace.” (RCDB-1236) The appeal to **divine grace** in the pastor’s complaint is a clear code that some moral transgression needed to be addressed. *Modern science* refers to psychiatry. *Divine grace* in this combination refers to sexual transgressions—the un-nameable sexual activity with boys.

- Ferraro was given permission to join the Navy as a chaplain: first the reserves in 1966, and the regular Navy in 1969. From my examination of files from 10 dioceses [Cf. Exhibit B, p.8] and from knowledge and experience I am aware that some priests who were in behavioral trouble or even reported for abuse in their diocese seek a military chaplaincy.
- He left the service with a “Less than Honorable” discharge in 1970. His sexual activity with boys while he was in the Navy is now a matter of public record.
- Fr. Ferraro admitted under oath that as soon as he “got out of the seminary (he) began to engage in sexual activities with young boys.” (Trial Trans. P.97) According to Ferraro this compulsive activity continued until 1990 during all of his assignments including while he was receiving psychological treatment in St. Louis.

19. From 1970 to 1973 when Ferraro’s sexual activity with minors (pedophilia) was explicitly on notice (Naval discharge) with the Diocese he was still assigned to parish duty. This continued the pattern and practice employed since his ordination in 1960.

- Ferraro admitted to the bishop his failings, (sexual activity with boys) but was still given assignments. (RCDB-1225)
- Although the Diocese placed Ferraro on Sick Leave in 1973 (RCDB-1204) when “Some unfortunate difficulty (an indication of sex with minors) had arisen in the parish...for which (he) had been to see a psychologist” he was supported by the Diocese, but without adequate supervision. (RCDB-1210-1220)

20. From 1973 to 1980 Ferraro was associated with the Diocese with permission to study and to live in various parishes. The diocese received reports from therapists.

- Dr. Edmund Elbert wrote in 1973 that Romano, “has a definite sexual identity difficulty...the main objection now would be to avoid any assignment of work that would engage Romano intimately...especially with young boys or teenagers.” (RCDB-1208)
- Ferraro did not stay in treatment. In 1977 an official of the diocese wrote that Dr. Elbert said that Ferraro’s “condition was cured,” but 2 priests spoke to a bishop of his “difficulties.” Ferraro was having minors in the rectory [bedroom] on several occasions. (RCDB-1190)
- He was sexually inappropriate with 2 boys and moved. (RCDB-1192-1194)
- In 1977 Ferraro saw another psychiatrist, Dr. Gannon, who advised restriction (RCDB-1189), but 3 months later he was assistant chaplain in a retirement residence and living in another parish, St. Francis Xavier.

(RCDB-1186)

- In 1978 the bishop assigned Ferraro to a hospital chaplaincy that was without any warning about his sexual compulsion. He resided in another parish, St. Aloysius. (RCDB-1184)
- In January 1979 The Bishop requested from the USCC [now the USCCB] “official accreditation as a hospital chaplain” and assured them that Ferraro was in good standing. (RCDB-1182) All the while RF is indulging his compulsion.
- That December Ferraro was hospitalized in the Psychiatric Center of St. Vincent’s Hospital. (RCDB-1181)

21. From 1980 to 1989 Ferraro was referred periodically to Catholic treatment centers that specialized in the care of sexually active clergy, but still resided in parishes.

- Ferraro is a patient in The House of Affirmation in St. Louis and lives in a parish from 1980 to 1983. (RCDB-387) He later testifies that he is still sexually active during this period at the same time he is assuring the bishop the he can control himself and not “embarrass the diocese.” (RCDB-378-381)
- In 1982 the HOA thinks that Ferraro can return to ministry. (RCDB-1172-3) But in 1983 a bishop thinks reassignment is “too much of a risk” (RCDB-1169) and 4 months later after talking to Ferraro the bishop agrees to no assignment in Brooklyn. (RCDB-931)
- Back from HOA in 1983 Ferraro’s psychic disabilities were noted when he was hospitalized in NY for a physical problem: he was acting “rather unusual” according to the hospital chaplain and “may be suffering from sever psychological problems.” (RDCB-67)
- In 1984 the bishop suggests that Ferraro seek an assignment in another diocese so he can “begin anew” (RCDB-1162) and he goes to the diocese of Metuchen even with the intention of incardinating into that diocese. (RCDB-904)
- In 1987 his faculties in Metuchen were revoked and they requested that he return to Brooklyn. (RCDB-1147 &1150) [Santa Claus caper]
- In 1988 Ferraro is active in another parish, St. Rita’s in the Archdiocese of NY. By telephone a Brooklyn chancery official now informs NY about Ferraro’s “general background.” (RCDB-1136-7)
- During 1988-1989, Ferraro is sent to St. Luke’s Institute, a facility reserved for the treatment of Catholic clergy that specializes in addiction (especially sexual). I served on the Board from 1986 to 1988. After release he had temporary residence in a diocesan facility, Parsons Manor, but was told to find a place off diocesan property. (RCDB-1135)

22. From 1990 to 2002 Fr. Ferraro maintained a relationship with the diocese and the officials.

- In 1991 Metuchen reports that Fr. Ferraro abused 2 boys while he lived in a parish there around 1986-7. (RCDB-1288)
- He continued to be supported by the diocese and continued to request

assignments that are refused. (311) St. Luke's reports in 1995 that Ferraro continues to struggle with many of his life-long issues. (RCDB-202-3)

- In 1996 Bishop Daily considers some limited non-public ministry. (RCDB-188)
- In 1998 Ferraro's canonical suspension is lifted, but he is still forbidden to practice any public ministry. (RCDB-186) He was living then at a diocesan priests' residence Parsons Manor.
- Ferraro was arrested in 2002 for sexual abuse of a minor in Massachusetts over a period from 1970 to 1978. After the arrest the diocese arranged for his residence with Franciscan Friars at Graymoore and makes a donation to them. (RCDB-152)

23. Father Romano Ferraro was convicted of abusing the boy in MA and given a life sentence in 2004.

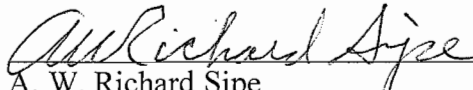
- Ferraro protested his innocence in the criminal case, but admitted to abusing boys in every assignment from the time of his ordination until 1989.

IV Conclusion

24. The Diocese of Brooklyn took a chance on ordaining Romano Ferraro to the priesthood after there were many indications of the risks of his personality and character even while he was in the seminary. He registered his own doubts about his ability to be a priest and his homosexual attraction to boys prior to ordination. The Diocese transferred him from parish to parish after complaints of troublesome behavior and need for psychological treatment and "grace." Ferraro's entrance into the Navy was no accident. The pattern and practice of many dioceses was to allow or encourage sexually active priests to enlist in the armed forces. Part of the pattern was to control or avoid local scandal, but another motivation was the hope that the experience would "make a man" of the homosexual.⁵ Even after there were specific complaints of abuse of minors the diocese transferred him to pastoral activity in another diocese. The bishops and the Diocese of Brooklyn failed to supervise this troubled man and neglected to warn parishes where he served of his problems and the danger he presented to children.

I declare under penalty of perjury, pursuant to the laws of the State of California, that the foregoing is true and correct.

Executed this 10 day of June, 2009, La Jolla CA


A. W. Richard Sipe
Declarant

⁵ I have found this in the analysis of several dioceses. i.e. Burlington VT where all records are open.

May 2009

CURRICULUM VITAE
A. W. RICHARD SIPE

EDUCATION

- Loyola College, Baltimore , Maryland , MS 1980
- The Seton Psychiatric Institute, Baltimore, Maryland , Certificate-Resident in Counseling of Religious 1965-1967
- The Menninger Foundation, Topeka, Kansas , Certificate in Counseling 1964-1965
- Saint John's Seminary, Collegeville, Minnesota , Ordained Roman Catholic Priest (M.Div. Equiv.) 1957-1959
- Collegio Sant' Anselmo, Rome, Italy 1955-1957
- Saint John's University, Collegeville, Minnesota — BA 1950-1955
- Saint John's Preparatory School, Collegeville, Minnesota 1946-1950

CERTIFICATION

- Psychiatrist Assistant: Registration No. S-00001 The Maryland State Board of Medical Examiners 1982-2000
- Cf. Note on functions
- National Certified Counselor (NCC) Certificate #03879 1983-2000
- National Academy of Certified Clinical Mental Health Counselors (CCMHC) Certificate No. 183 1981-2000

PROFESSIONAL POSITIONS

- Pastoral Counselor (Volunteer) Owen Clinic, University of California at San Diego 2000- 2003
- Psychiatrist Assistant (State of Maryland) 1982-1999
- Consultant, Task Force on Sexual Abuse — St. John's Abbey &

- | | |
|---|-----------|
| University, Collegeville, Minnesota | 1993-1994 |
| • Supervisor in Family Therapy — Child and Adolescent Fellows Program, | 1989-1993 |
| • John's Hopkins Medical School Department of Psychiatry | |
| • Counselor, (Private Practice Associates) | 1970-1982 |
| • Staff, Consultation Center for Clergy and Religious Archdiocese of Baltimore | 1978-1982 |
| • Consultant in Family Therapy North Baltimore Mental Health Center | 1978-1980 |
| • Counselor, Loyola College Counseling Service (Acting Director 1974) | 1971-1979 |
| • Consultant to the Program of Psychiatry and Religion, Spring Grove State Hospital, Baltimore , Maryland | 1969 |
| • Personnel Director, St. John's Abbey | 1968-1970 |
| • Director of Family Services, the Seton Psychiatric Institute, Baltimore , Maryland | 1967-1970 |
| • Executive Director, Saint John's University Institute for Mental Health, | 1965-1969 |
| • Collegeville , Minnesota | |
| • Counselor, Saint Boniface High School, Cold Spring , Minnesota | 1959-1964 |

ACADEMIC APPOINTMENTS

- | | |
|---|-----------|
| • Instructor in Psychiatry (part-time), John's Hopkins School of Medicine, Department of Psychiatry, Baltimore , Maryland | 1972-1997 |
| • Adjunct Professor, Pastoral Counseling, Saint Mary's Seminary and University, Baltimore, Maryland | 1972-1984 |
| • Adjunct Associate Professor of Psychology Loyola College , Baltimore , Maryland | 1971-1975 |
| • Assistant Professor of Pastoral Counseling, St. John's University , Collegeville , Minnesota | 1967-1970 |

- Lecturer in Pastoral Counseling, Woodstock College , Woodstock , 1968-1970 Maryland

ARTICLES

- "Forgiveness Shines Through Many Faces," Bread Rising, January 2005.
- " Cincinnati 's 30 pieces of silver," The National Catholic Reporter, December 12, 2003
- "Does the Church Really Care," Corpus Reports, September/October, 2003.
- "Abuse: From the Eye of the Storm," Bread Raising, June, 2003.
- "Priests Still Die of AIDS as Church Postpones Needed Dialogue," The National Catholic Reporter, March 31, 2000.
- "Perilous Choice to Ignore AIDS Issue," The National Catholic Reporter, March 31, 2000 .
- "Road Map and Road Blocks: The Seminarian's Dilemma," The TABLET (London), October 7, 1995 , (p. 1276-1278).
- "Achievement," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , October 1995.
- "Celibate Spirituality—In Search of the Feminine Voice," Sisters Today, September, 1995 (p. 342-346).
- "Transformation," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , September 1995.
- "Integration," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , August 1995.
- "Truth or Consequences," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , July 1995.
- "How I should Have Loved," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , June 1995.
- "Appropriate, Responsible, Mature," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , May 1995.
- "After the Fall," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , April, 1995
- "Authority and Power," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , March 1995.
- "Loneliness," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , February 1995.

- "Desire and Self Knowledge," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , January 1995.
- "Celibacy: Nature and Grace," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , December 1994.
- "How to be Celibate," Reflections on Celibacy series in Priestly People, Jemez Springs , New Mexico , November 1994.
- "Priest sex abuse case stirs political storm in Ireland," The National Catholic Reporter, December 2, 1994 , (p. 17).
- "The Problem of Sexual Trauma and Addiction in the Catholic Church," Sexual Addiction and Compulsivity, Vol. 1, No. 2, 1994, (p. 130-137).
- "Celibacy and Power," The Tablet (London), November 26, 1994 , (p. 1504-1505).
- "Divine Justice: William F. Love's Bishop Regain and Harry Kemelman's Rabbi Small" (with B.C. Lamb) The Armchair Detective, Vol. 27: No. 1, winter, 1994.
- "Victims of Clergy Abuse Achieve Rightful Status," Bread Rising, Vol. 4: No. 1, 1994.
- "A Step toward Prevention of Sexual Abuse," Human Development, Vol. 14: No. 4, 1993 (p. 27-28).
- "Clergy Sexual Abuse: The St. John's Initiative" St. John's Magazine, December 1993.
- "To Enable Healing," The Natural Catholic Reporter, September 17, 1993.
- "Celibacy and Imagery: 'Horror Story' in the Making," The National Catholic Reporter, July 2, 1993.
- "Celibacy in Law and Life," Viewpoint, The Tablet (London), June 12, 1993 .
- "The Celibacy Question," The Tablet (London), June 5, 1993, (p. 737-738).
- "A House Built on Sand," Viewpoint, The Tablet (London), September 12, 1992 , (p. 1118).
- "Chesterton's Brown and Greeley 's Blackie," (with B.C. Lamb), Commonweal, August 14, 1992, (p.18-25).
- "Double-Talk on Celibacy," The Tablet (London), May 16, 1992 , (p. 605-606).
- "Sex and Celibacy," The Tablet (London), May 9, 1992, (p. 576-577).
- "Spirituality and Integrity," Fellowship of Prayer, Vol. 43, No. 6, December 1991.
- "Education for Celibacy: An American Challenge," America , May 18, 1991 , (p. 539-548).
- " Newfoundland Report a Church Reform Manifesto," The National Catholic Reporter, September 21, 1990.
- "Outpatient Responses to Sexual Problems of Catholic Religious," The Bulletin of the National Guild of Catholic Psychiatrists, San Francisco, California, Vol. 32, 1988, (p. 42-45).

- "The Mental Health Institute at St. John's 1954-1984," The Scriptorium, Vol. 24, Collegeville, Minnesota , 1985.
- "The Psychological Dimensions of the Rule of St. Benedict," The American Benedictine Review, The American Benedictine Review, Inc., St. Benedict's Abbey, Atchison, Kansas, December, 1983, Vol. 34:4, (p. 424-435).
- "Memento Mori, *Memento Vivere* and the Rule of St. Benedict," The American Benedictine Review, North Central Publishing Co., St. Paul, Minnesota , Vol. XXV: 1, March, 1974, (p. 96-107).
- Introduction to Conflict in Community, Robert J. McAllister, M.D., St. John's University Press, pp. xiii-xv, 1969.
- "The Introduction of Psychiatry Into a Religious Setting," (with Ivan D. Junk, M.D.), The American Benedictine Review, North Central Publishing Col., St. Paul, Minnesota, Vol. XX:3, September, 1969, (p. 257-271).
- "The Celibate and Community Life," Sisters Today, Sentinel Publishing Co., Collegeville, Minnesota, Vol. 41:4, December 1969, (p.206-210).
- "The Education of Religious: A Question of Goals," Sisters Today, Sentinel Publishing Co., Collegeville, Minnesota, Vol. 39:7, March 1968, (p. 337-347).

REVIEWS IN

- Psychiatric Annals; Medical Insight; Theological Studies; American Journal of Psychiatry; Worship

LECTURES

- "The New Copernican Crisis" Cincinnati, Ohio VTOF, April 28,2007.
- "Finding Your Place in History" Long Island VOTF, April 14, 2007.
- "Communicating With the Hierarchy" VOTF, Los Angeles, California, February 12, 2006.
- "Living Celibacy" and "Finding Models and Meaning" Priests' Conference the Rochester New York Diocese, May 12, 2005.
- "Forgiveness of the Church for Sexual Abuse" VOTF, St. Thomas University, St. Paul, Minnesota, November 7, 2004.
- "A Dangerous Business: Questions & Truth Telling" SNAP National Meeting, Denver, CO, June 12, 2004.
- "Sexual abuse and suicide" seminar, SNAP National Meeting, Denver, CO, June 11, 2004.
- "The Consequences of Guilt" Santa Clara Symposium on Sin Against the Innocent, Santa Clara, CA, May 14, 2004.
- "Family Secrets: the extent of abuse" SNAP Retreat, Minneapolis, March 2, 2004

- "Confessions of an Expert Witness" VOTF, Minneapolis, Minnesota, March 1, 2004.
- "The Bishops have spoken. Is there hope?" Call to Action San Diego, Pacific Beach, California, March 6, 2004.
- "Beyond Abuse" VOTF Boston, January 24, 2004. .
- "Sexual Abuse: the Crisis Behind the Headlines" Call to Action, Milwaukee, Wisconsin, November 7-9, 2003.
- "Being Catholic in the 21st Century: Crisis, Challenge, and Opportunity " VOTF, Fordham University , Bronx . NY, October 25, 2003 .
- "Moral Leadership: Abuse Victims, the Press, Lawyers, and Law Enforcement." Keynote for the West Coast Conference of SNAP, Los Angeles, CA. October 18, 2003 .
- "An Historical Note on Clergy Abuse." National Clergy Abuse Network. Chicago, Illinois. October 3-4, 2003 .
- "A Theological Reflection in Three Acts-or-The Vegas Showgirl, God/Popeye, and Where the Church Went Wrong." Keynote for the National Meeting of Dignity, Las Vegas, Nevada , August 7-10, 2003 .
- "Does the Church Care?" Keynote for the National Conference of CORPUS, Dallas , Texas , June 27-29, 2003 .
- "View From the Eye of the Storm" Keynote for the 11th annual National Meeting of LINKUP, Louisville, Kentucky, February 22, 2003 .
- "Celibacy in Crisis" Institute for Continued Learning University of California San Diego, March 7,2003
- "Abuse at the Abbey" Survivors Network of Minnesota, Minneapolis , February 28-29, 2003 .
- "The Pastoral Challenge in a Climate of Distrust" State of California Chaplains' Conference. Oakland, California, October 23, 2002 .
- "Crisis in the Church" The Channel Club, Santa Barbara, California. September 27, 2002.
- "Religious Construction of HIV/AIDS Diagnosis in San Diego & its Import on Decisions about Treatment & Care" Respondent, University of California San Diego Social Sciences Roundtable, February 13, 2002.
- "Was Jesus a Sexual Person?" CORPUS National Conference, Secaucus, New Jersey, June 30, 2001 .
- "The Healing Hand of God" The Cathedral of St. John the Baptist, Roman Catholic Diocese of Paterson, New Jersey, October 14, 1998.
- "Is Sexual Abstinence Possible?" Towson State University, Towson, Maryland , May 7, 1997 .
- "Religion and Psychiatry" Grand Rounds, Springfield State Hospital, Sykesville , Maryland, April 11, 1997 .

- "Celibacy, Sex and Fiduciary Boundaries," Symposium on Boundary Issues and Violations in the Clergy, The Menninger Foundation, Topeka, Kansas, September 20-21, 1996.
- "Celibacy: A Way of Living, Loving and Serving" (15 lectures) St. John 's Seminary, Collegeville, Minnesota , January 8-27, 1996 .
- "Denial in Recovery" The Florida Medical Professional Group convention, Ft. Lauderdale, Florida , November 4, 1995 .
- "Spirituality and Recovery" Keynote Panel National Council on Sexual Addiction and Compulsivity, Atlanta Georgia, March 23, 1995 .
- "The Person of the Priest: Toward a Celibate Integration" (10 lectures) St John 's Seminary, January 10-21, 1995.
- "The Prophetic Role of Victims of Clergy Sexual Abuse," Christian Survivors of Sexual Abuse, the Commonwealth Institute, London, October, 9, 1994 .
- "Christian Roots of Abuse" LINKUP, National Conference, Collegeville, Minnesota , August 4, 1994 .
- "Christian Leadership: Challenge to Sex and Power" LINKUP Leadership Conference, June 17, 1994.
- "Psychoanalysis and Family Therapy" George Washington University, Washington , D.C., June 14, 1994 and November 8, 1994 .
- "The State of Sexual Abuse in the Catholic Church," Conference on Sexual Trauma in the Church, St. Johns University, Collegeville , Minnesota , August 12-13, 1993 .
- "Sex and the Church" (15 lectures), St. Louis University, Department of Theology, St. Louis , Missouri , July 19-23, 1993 .
- "Negotiating Loneliness in the Celibate Process," Vincentian Fathers Annual Convocation, St. Louis, Missouri , June 16, 1993 .
- "Sexual Abuse by Clergy: Who and Why," Maryland Governor's Conference on Child Abuse and Neglect, April 29, 1993.
- "The Clergy and Human Sexuality," Maryland Association of Private Practicing Psychiatrists, December 3, 1992.
- "Sexual Abuse by Priests—Why?" VOCAL, Chicago , Illinois , October 18, 1992.
- "Sex and the Clergy," The City Club of Cleveland, October 18, 1991 .
- Grand Rounds, the Veterans Hospital of Baltimore, September 17, 1991 .
- "Addictions and Spirituality," Prince George 's County Health Department, May 20, 1991.
- "The Celibate/Sexual Adjustment of Roman Catholic Priests," Research Conference, John's Hopkins Medical School, Department of Psychiatry, May 6, 1991 .
- "The Celibate/Sexual Agenda," CORPUS National Meeting, New York, June 22, 1991 .

- "Outpatient Response to Sexual Problems Among Catholic Religious"—The National Guild of Catholic Psychiatrists, Montreal, Canada , May 8, 1991.
- "Facing Dangerous Questions: An Intellectual Odyssey," (Rolling-Leutkemeyer Lecture), McDonogh School, April 3, 1991 .
- "Sexuality—Intimacy and Ministry" (2 lectures), Ministry Formation Program, Archdiocese of Baltimore, March 31, 1991.
- "Spirituality and Integrity" and "Remaining Credible Witnesses to Our Faith," Princeton Theological, December 4, 1990.
- "Sexual/Celibate Pressures of Catholic Priests," The American Psychological Association National Meeting, Boston , Massachusetts , August 11, 1990 .
- "Celibacy and Sexuality" (13 lectures with Marianne Benkert, M.D.), St. John's University, July 23-26, 1990 .
- "What Questions May a Theologian Ask About Celibacy," St. John's University School of Theology, July 25, 1990.
- "Life, Love and Celibacy" (3 lectures) St. John 's Seminary, September 26, 1989.
- "Celibacy, Sex and the Place of Women"—First National Meeting of CORPUS, American University, Washington , D.C., June 17, 1988 .
- "The Psychological Aspects of the Aging Process"— Catholic University of America, Washington, D.C. , March 21, 1987 .
- "Growth of Celibate Self: How? Now, Wow!" (10 lectures) (With Dr. Marianne Benkert), Erie Pennsylvania, August 7 to August 9,1986 .
- "Positive Patterns to Marriage"—Seminar. The United Hospitals of St. Paul, Minnesota , April 25, 1985 .
- "Making Marriage Work" (6 lectures), Baltimore Archdiocese Marriage Preparation Series, July - August 1985.
- "Family Therapy Grows Up"— Springfield Hospital Center, Psychiatric Grand Rounds, Sykesville , Maryland , April 12, 1985 .
- "Psychiatry and Religion: Partners in Health"—The United Hospitals of St. Paul, Minnesota , October 18, 1983 .
- "Family Therapy: A Perspective Not a Technique" Psychiatric Residence Conference, University of Maryland Medical School, Baltimore, August 11, 1983.
- "Family Therapy." Veterans Administration Hospital. San Juan , Puerto Rico , March 16, 1983 .
- "Retired Priests: An Adaptive Task" Stella Maris Hospice, Towson, Maryland, May 6, 1981.
- "Family Therapy as Sole Method of Treatment"—Panel: The Uses and Abuses of Family Therapy—American Ortho Psychiatric Meeting, New York, April 15, 1977.
- "Psychic Reconciliation" Loyola College Lenten Lecture, Baltimore, Maryland, May 24, 1976 .

- "The Role of the Counselor"—American Ortho Psychiatric Association, New York , June, 1973.
- "The Family: Its Faith and Its Fears"— Wilmington, Delaware , March 10, 1971.
- "The Dilemma of the Hospital Chaplain: —Mid-West Health Congress, Kansas City, Missouri , March, 1970.
- "Occupational Hazards of Helping People"—Johns Hopkins, Medical School , April 1, 1969 .
- "What Clergy Learn About Psychiatry"— Maryland Association of Private Practicing Psychiatrists, Baltimore. Maryland. January 30, 1969.
- "The Introduction of Psychiatry into a Religious Setting"—42nd Anniversary Congress of the Pan-American Medical Association, Buenos Aires , Argentina , November 26, 1967 .
- "The Role of Benedictines in the Church Today" St. John’s Chapter, Colledgeville, Minnesota , October 21, 1967 .
- "Psychiatric and Religious Intervention in Mental and Emotional Illness," George Washington University Faculty, Department of Psychiatry, Washington, D.C. , February 16, 1966 .

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- Celibacy Today: Mystery, Myth, and Miasma in “Asceticism Today” Kusumita Pedersen Ed. Cross Currents. Winter 2008, Pp. 545 -62
- The Serpent and the Dove: Celibacy in Literature and Life, Praeger Press for the Series on Psychology, Religion, and Spirituality, Greenwood Press, Westport, CT: 2007.
- Introduction to: Crosses: Portraits of Clergy Abuse by Carmine Galasso, Trolley Books, London: 2007.
- Sex, Priests & the Secret Codes: the Catholic Church's 2000-Year Paper Trail of Sexual Abuse with Thomas P. Doyle & Patrick J. Wall, Precept Press, Santa Monica, 2006.
- Sexo, Padres e Códigos Secretos Occidentalis 2007
- Introduction to: Spoils of the Kingdom: Clergy Misconduct and Social Exchange in Religious Life by Anson Shupe, University of Indiana Press, 2007.
- Living the Celibate Life: A Search for Models and Meaning, Triumph Books, Ligouri, Missouri: 2004.
- "The Crisis of Sexual Abuse and the Celibate Agenda of the Church" in Sin Against the Innocents: Sexual Abuse by Priests and the Role of the Catholic Church, Thomas G. Plante, Ph.D., Editor, Westport, CT: Greenwood, 2004.
- Celibacy in Crisis: A Secret World Revisited, Brunner/Routledge, New York, 2003.

- "Celibacy" The Oxford Companion to Christian Thought Adrian Hastings, editor, Oxford University Press, Oxford, 2000.
- "The Sexual Abuse of Minors by Clergy: Problems of Prevention" in Bless Me Father for I Have Sinned, Thomas G. Plante, Ph.D., Editor, Westport, CT: Greenwood, 1999.
- "Clergy Abuse in Ireland" in Wolves Within the Fold: Religious Leadership and Abuses of Power, Anson Schupe, Editor, Rutgers University Press, New Jersey, 1998.
- Celibacy: A Way of Living, Loving and Serving, Triumph Books, Ligouri, Missouri & Gil/MacMillan, Dublin, Ireland 1997/E.J. Dwyer, Sydney, Australia, 1997.
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- "Negotiating Loneliness in the Celibate Process" in Living in the Meantime, (pp. 104-117), Paul Philibert, O.P. Editor. Paulist Press, New York, 1994.
- A Secret World: Sexuality and the Search for Celibacy, Brunner/Mazel, New York, 1990.
- Sexualität und Zölibat, Ferdinand Schöningh. Paderborn, Germany, 1992.
- Obedience (Roman Catholicism) p. 795-96; Retreats (Roman Catholicism) p. 1082-83; Religions, Pastoral Care of, p. 1060-1061, in: Dictionary of Pastoral Care and Counseling, Rodney J. Hunter, General Editor, Abingdon Press, Nashville, 1990.
- "Sexual Aspects of the Human Condition"—in Changing View of the Human Condition, Paul Pruyser, Editor, Mercer University Press, 1987.
- Psychiatry, Ministry and Pastoral Counseling, Editor (with C.J. Rowe, M.D.): The Liturgical Press, Collegeville, Minnesota , September, 1983.
- Beyond Crescent Gate, Fifteen American Poems, Walter O. Jahreiss, M.D. (A. W. Richard Sipe, Editor), Garamond/Pridemark, Baltimore, Maryland, 1971.
- Hope: Psychiatry's Commitment, Editor: Brunner/Mazel, New York, 1970.
- A Physician in the General Practice of Psychiatry: The Selected Papers of Leo H. Bartemeier, M.D., Editor (with P.A. Martin, M.D. and G.L. Usdin, M.D.); Brunner/Mazel Publishing Co., New York, 1970.

RESEARCH

- Priests With AIDS—A Desperate Cry: "The Church Has AIDS"
- Project: Celibacy in Literature and Life,—Research Assistants: Harris Gruman, Ph.D. & B.C. Lamb, Ph.D., JD.(This is currently being serialized on the WEB. www.richardsipe.com)
- "A Search for Celibacy, 1960-1985: Practice, Process and Achievement."

- "The Pastoral Promise: an Explanation of a Quality of Ministry" Master of Science Thesis, Loyola College, Maryland , December 5, 1979 .
- "A Proposal for the Implementation for a Counseling Facility in a Small College Setting," St. John's University, Collegeville, Minnesota, July 1966.
- "The Ego Functioning of a Training Group: An Organizational Case Study Report"—Department of Preventive Psychiatry, The Menninger Foundation, Topeka, Kansas, 1965.
- "An Investigation into Parental Suicide and Adolescent Difficulties: Three Cases" St. Thomas University, St. Paul, 1964.

FORENSIC CONSULTATION

Consultant and Expert Witness:

- Two hundred-and-twenty-three cases of clergy abuse of minors and other clergy professional malfeasance in the United States and Canada, 1988-2008.
- Depositions: Forty-five.

Expert Trial Witness:

- Kimberly Phillips vs. Fr. Timothy Sugrue, Marist Fathers & the Military Ordinariate. District Court of Arkansas, Western Division, Little Rock, 1993
- Daubert Hearing: Does I-VI vs. Fr. Ed Klister & the Diocese of El Paso, Texas. (Drs. Doyle, Foote & Sipe) October 20, 1999.
- Expert Witness at the Sentencing Hearing: Case of the US vs. Fr. Richard Poster in the Federal Court of Des Moines, Iowa, January 22, 2004.
- Mr. & Mrs. Doe vs. Fr. H. & the Archdiocese of St. Paul, Minnesota. February 18, 2005.
- Machado vs. Fr. Arakal & the Diocese of Stockton, Stockton, California, March 11, 2005.
- Thatcher vs. Fr. Pritchard & the Diocese of Oakland, California, Alameda County, California, July 11, 2005.
- Turner vs. The Diocese of Burlington, Vermont, June 21, 2007.

Consultant:

- To the Federal Habeas Corpus Investigators in Phoenix, AZ, 2009.

- To the District Attorney's Office of Los Angeles, Division of Childhood Protection Assistant District Attorney William Hodgman and staff. (DA's from Ventura County and San Francisco also attended.) December 11, 2002 & October 14, 2004.
- To the staff of the Attorney General's office of the State of Massachusetts preparing to convene a Grand Jury investigation of abuse of minors by Catholic clergy. December 16, 2002 & January 2, 2003.
- With the Attorneys of the city of Philadelphia conducting a Grand Jury investigation of minor abuse by Catholic priests. May 1, 2003.
- Witness before the Philadelphia Grand Jury investigating sexual abuse by Catholic priests. May 8, 2003.
- To the Attorney General of California, district of San Diego (Assistant Peter Quon) in the criminal prosecution of a priest accused of sexual abuse of a minor. June 15, 2003
- Witness before the National Review Board convened by the American Bishops to investigate the child abuse crisis. May 6, 2002.
- To the District Attorney's Office of Orange County, California, Rosemary Froeberg, and her staff (detectives, social service, and lawyers) for investigation of child abuse. August 20, 2002.

BOARD, COMMITTEES, FELLOWSHIPS AND HONORS

- St. John's University INTERFAITH SEXUAL TRAUMA INSTITUTE Board of Directors, Chairman of the Board 1994-1996
- Isaac Taylor Institute for Psychiatry and Religion—Advisory Committee 1986-1989
- St. Luke's Institute, Suitland , Maryland , Board of Directors 1986-1988
- Institute for Religion and Human Development, Board of Directors (Chairman 1977-1983) St. John 's University 1977-1984
- Archdiocese Commission on Women in the Church (Baltimore) 1977
- Institute for Ecumenical and Cultural Research: Project Fellow

- | | |
|--|-----------|
| (Faith: Human Condition) | 1977-1982 |
| • American Medical Association: Consultant, Committee for the
AMA Handbook <u>Human Sexuality</u> | 1969 |
| • Who's Who in Religion | 1975 |
| • American Catholic Who's Who | 1978-1979 |

PROFESSIONAL ASSOCIATIONS

- | | |
|--|-----------|
| • American Family Therapy Academy | 1986-1996 |
| • National Council on Family Relations (24505) | 1971-1995 |
| • American Association of Mental Health Counselors (President
1971) | 1971-1980 |
| • American Personnel and Guidance Association (S-4038114) | 1975-1995 |
| • American Mental Health Counselors Association | 1978-1997 |
| • Maryland Mental Health Counselors Association | 1978-1997 |

MEDIA CONTACTS

- Television: (selected from several hundred participations since 1990)
 - TV Documentary SEXUAL IDENTITY BBC 2005
 - TV Documentary CELIBACY BBC/HBO 2004
 - Participant in ten TV documentaries on clergy sexual abuse, USA , France , & UK during 2003/2004.
 - Court TV, January 2002.
 - CNN, TV January 2002.
 - “Non-Celibate Priests,” Religion & Ethics PBS TV, July 2001.
 - “Priests With AIDS,” 20/20, ABC TV, January 2001.
 - “ St. John’s Priest With AIDS,” KSTP TV, January 2001.
 - “Sexual Abuse & St. John’s Abbey,” KSTP TV, November 10-11, 2000 .
 - “Priests: A Question of Celibacy,” Canada Sex TV, September 2000.
 - NBC, CBS, ABC, Fox, CNBC: England , Yorkshire TV, BBC TV, Oxford TV, Netherlands TV, CBC TV, PBS, etc.

- "Our Father," HBO, 1996.
- "Sins of the Fathers," BBC-EVERYMAN September 10, 1995 .
- Print Media:
 - Interviews:

People Magazine, The National Review, The Boston Globe, Washington Post, Baltimore Sun, USA Today, New York Times, New York Post, News Day, A.P. News Service, Catholic News Service, The Catholic Register, National Catholic Reporter, London Times, The Chicago Tribune, Los Angeles Times, San Francisco Examiner, Wall Street Journal, Time, Newsweek, Hartford Courant, Miami Herald, Detroit Free Press, Playboy, L'Espresso, New Yorker, etc.
- Radio:

Major US networks: ABC, NBC, CBS, FOX, CNN; NPR, PBC, CBC, BBC— England , Ireland , Wales ; Australian Radio, etc.

Note: Basic Psychiatrist Assistant function as defined by the Dept of Health & Mental Hygiene, Board of Physician Quality Assurance, 4201 Patterson Ave, PO Box 2571, Baltimore, MD 21215-0095:

- Screen patients to determine need for treatment.
- Review patient records to determine health status.
- Take a patient history.
- Perform a mental health status examination.
- Participate with supervising psychiatrist in diagnosis & treatment plan.
- Record pertinent patient data, such as evaluation, progress notes, attendance, medications, etc.
- Provide individual, family, group or couple psychotherapy/counseling.
- Gather data on patients being seen for the initial evaluation of a problem.
- Gather data for the follow-up evaluation of a previously diagnosed & stabilized condition.
- Prepare patient summaries.
- Initiate requests for commonly performed initial laboratory studies & routine psychological testing.
- Identify normal & abnormal findings on history & commonly performed laboratory studies.
- Coordinate patient care with other agencies, institutions or health care providers.
- Initiate appropriate evaluation & emergency management for emergency situations (e.g., suicidal threats, acute psychotic states, threat of violence).
- Participate in evaluation of patient's response to psychiatric medication, if pharmacology is part of the treatment plan.
- Counsel patient's family.

A Review of Clergy Abuse from Church Archives

A.W.R. Sipe

K.K. Murray

THE IMPORTANCE OF DOCUMENTS

25 January 2007

WE KEEP ARCHIVES TO REMIND US HOW BAD WE WERE.

To its credit, the Roman Catholic Church has traditionally been a staunch guardian of documents and archives. In recent times—since 1985—this reverence for documents has eroded to the point where some archival documents have been deliberately destroyed or variously hidden and diverted to avoid investigation and prosecution. The crisis of sexual abuse of minors by clergy in the United States is one element that has given rise to this unfortunate trend. Certainly the protection of children will be one victim of these maneuvers because the more accurate knowledge an institution has of the process of its past workings the more astute it can be in eliminating shortcomings and instituting healthy changes.

For its own good the church needs to face the treasure trove of knowledge—however disconcerting—secreted in its archives. The sooner the better in regard to the real protection of children thereby empowering bishops to implement initiatives that go beyond statements of intention and self-protective policy.

LORD ACTON

Lord John Acton (1834-1902) was a Roman Catholic who pursued history as a critical and scientific discipline; he perceived the history of Christianity and the church as a process of change and development rather than as a fixed system of doctrine and dogma. He held that the best way to understand any human phenomenon is to study its existence as a process of development.

He is widely remembered for his saying: "Power tends to corrupt and absolute power corrupts absolutely." He contributed to his field by his mastery and critical analysis of sources, especially by his investigation of documents and archives. These establish a necessary foundation of historical knowledge.

He thought that the truth about the past could only become adequately known and the historical facts established by means of exploring documents and archives.

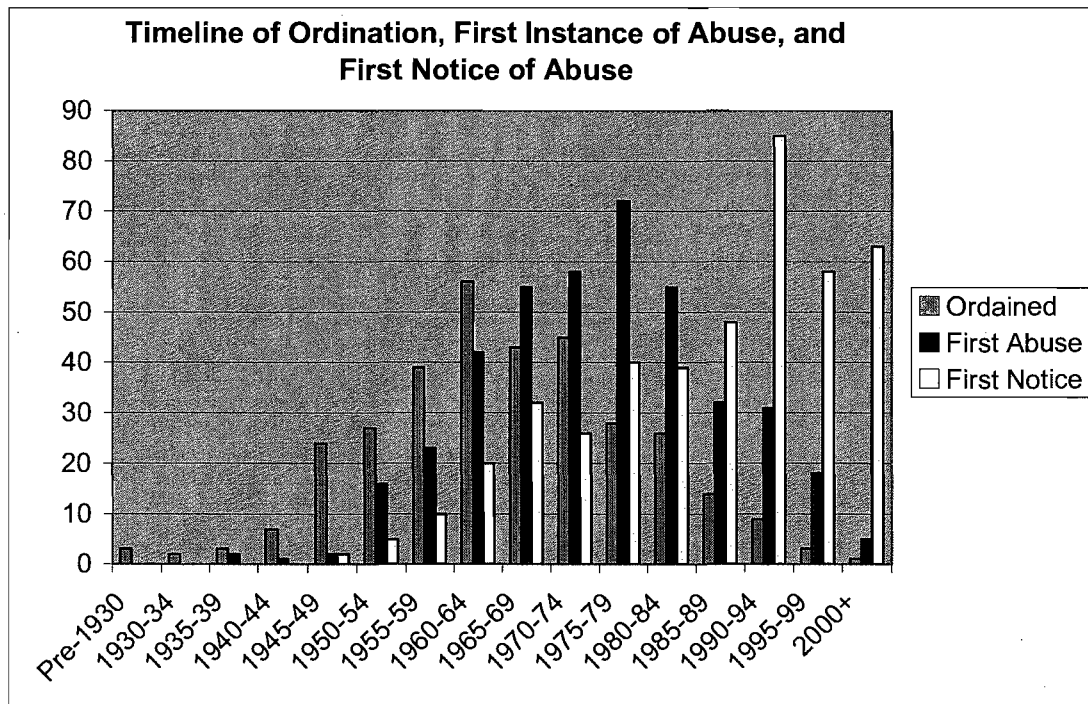
Partiality, error, and falsehood constantly distort the reality of the present and the past. He felt that the evidence of archives was the only way "to compel assent, or to crush interest or prejudice" because the power and the "enmity between the truth of history and the reason [motives] of state and official secrecy."

He told students at Cambridge University that by turning from books to manuscripts and from the library to the archive, "we exchange doubt for certainty, and become our own masters. We explore a new heaven and a new earth, and at each step forward, the world moves with us."

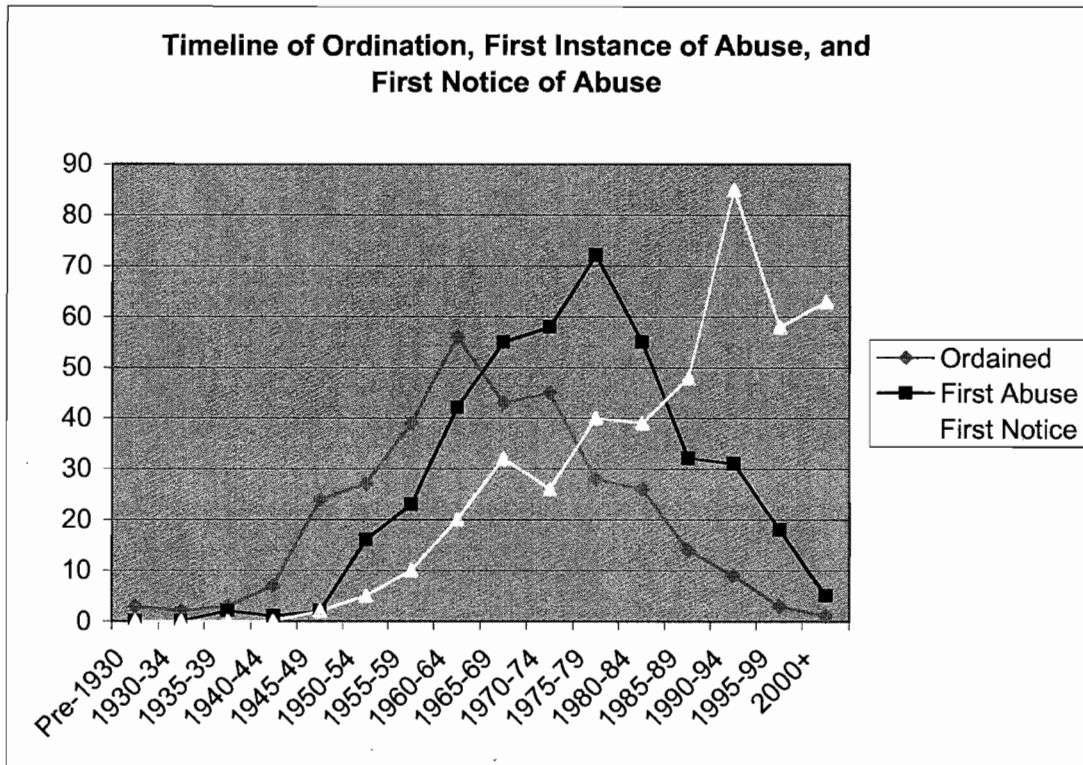
Overview of Our Data

- The following data was gathered from personnel files of ten United States dioceses.
- A total of 441 priests are represented in the following profiles.
- Largest diocese represents 102 files of priests accused of abuse; smallest diocese represents 13 files

Timeline 1



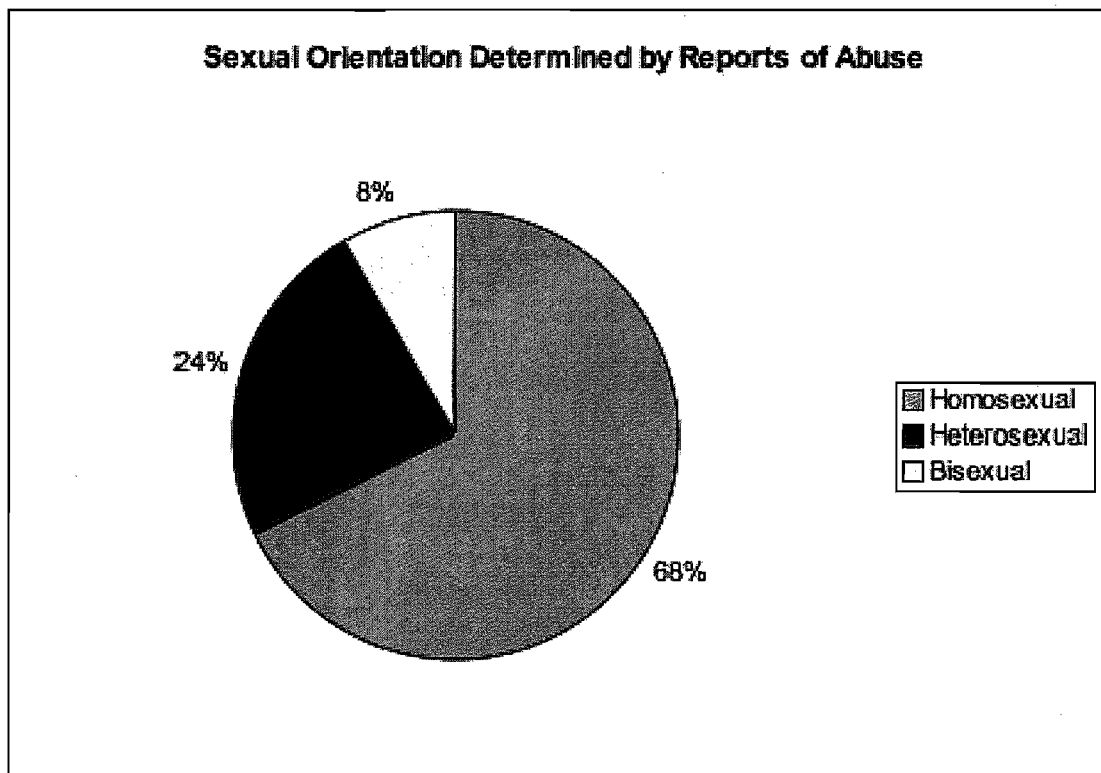
Timeline 2



Timeline Data

	Ordained	First Abuse	First Notice
Pre-1930	3	0	0
1930-34	2	0	0
1935-39	3	2	0
1940-44	7	1	0
1945-49	24	2	2
1950-54	27	16	5
1955-59	39	23	10
1960-64	56	42	20
1965-69	43	55	32
1970-74	45	58	26
1975-79	28	72	40
1980-84	26	55	39
1985-89	14	32	48
1990-94	9	31	85
1995-99	3	18	58
2000+	1	5	63

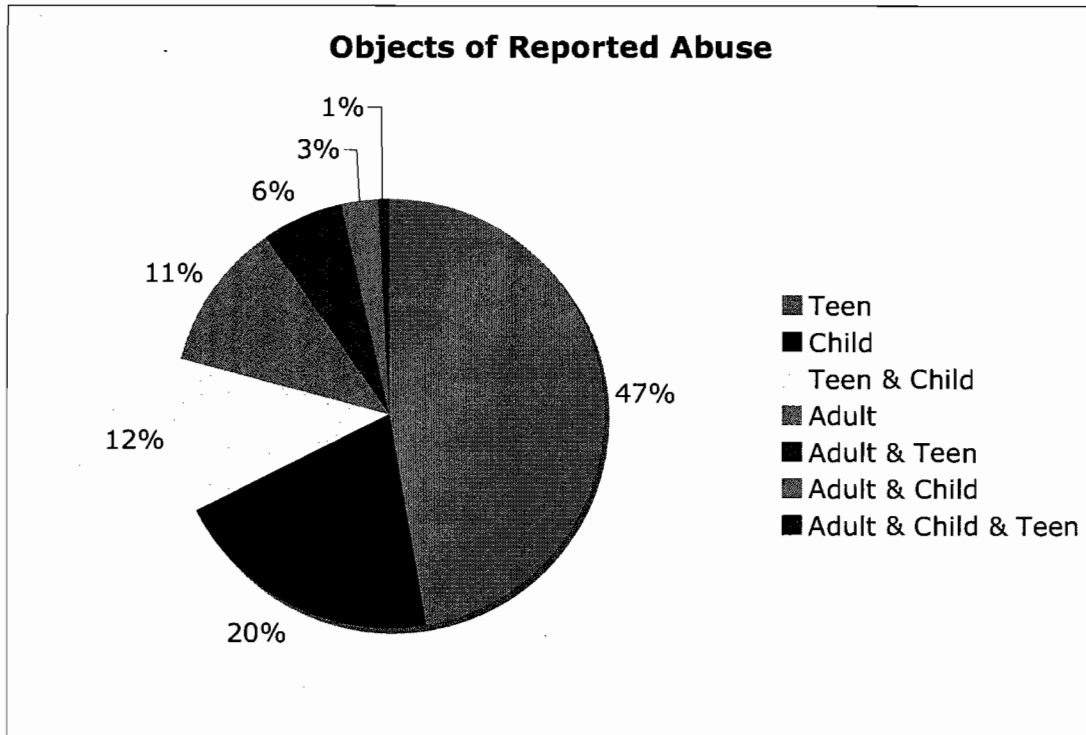
Sexual Orientation



Sexual Orientation Data

Homosexual	325
Heterosexual	115
Bisexual	40

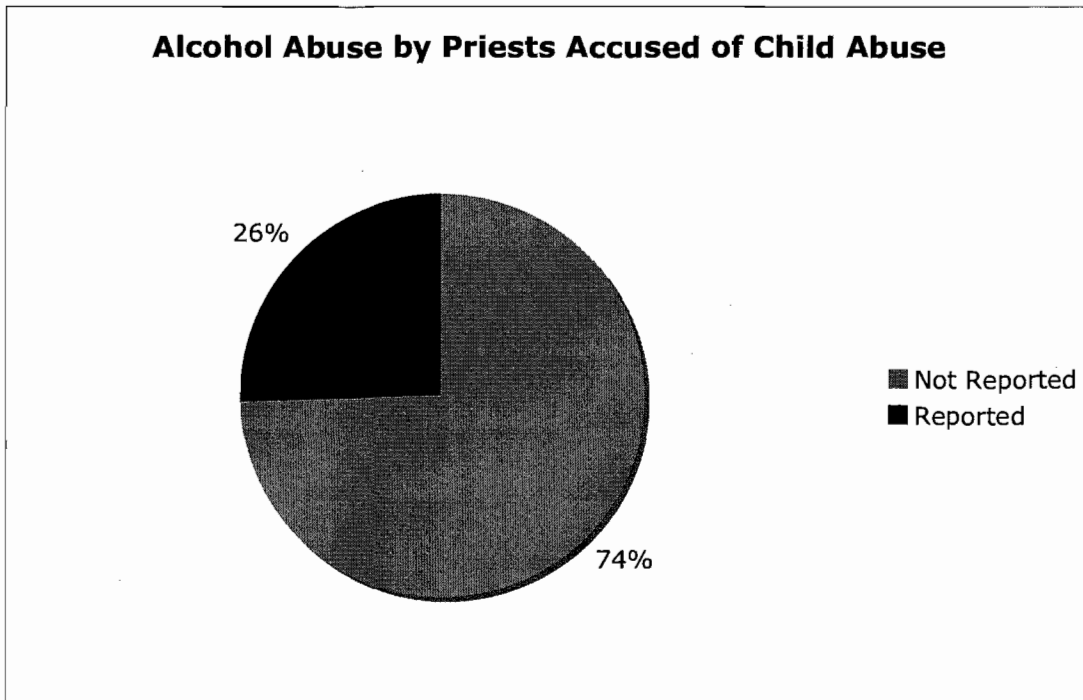
Victims of Reported Abuse



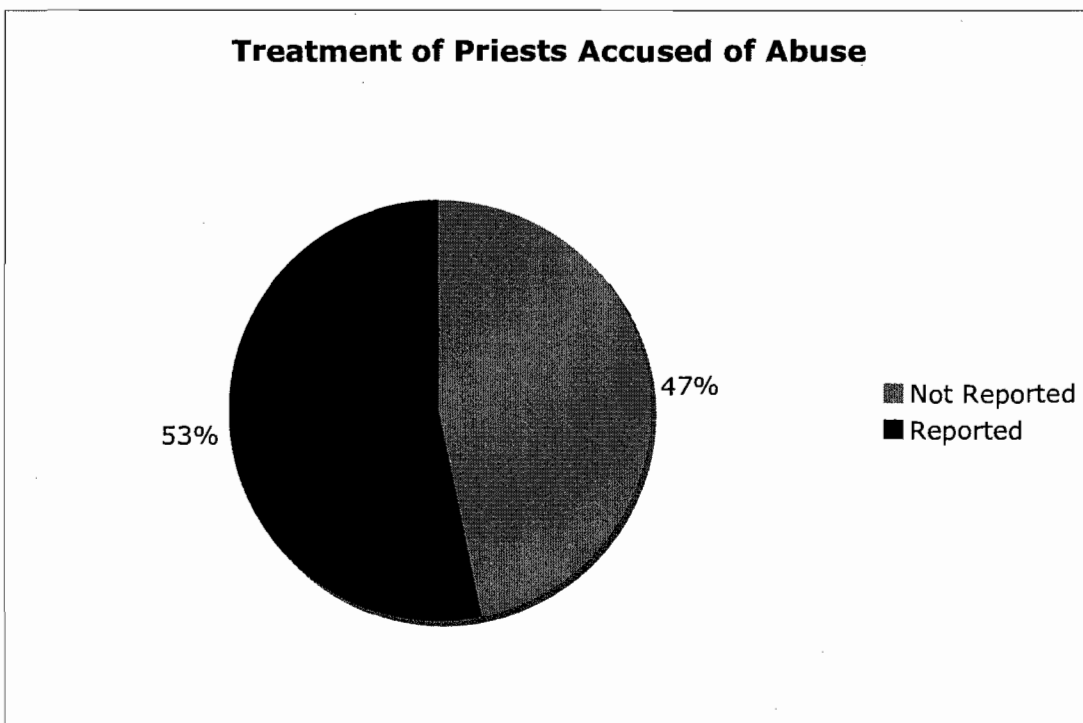
Victims of Reported Abuse Data

Teen	205
Child	87
Teen & Child	51
Adult	48
Adult & Teen	26
Adult & Child	12
Adult & Child & Teen	4

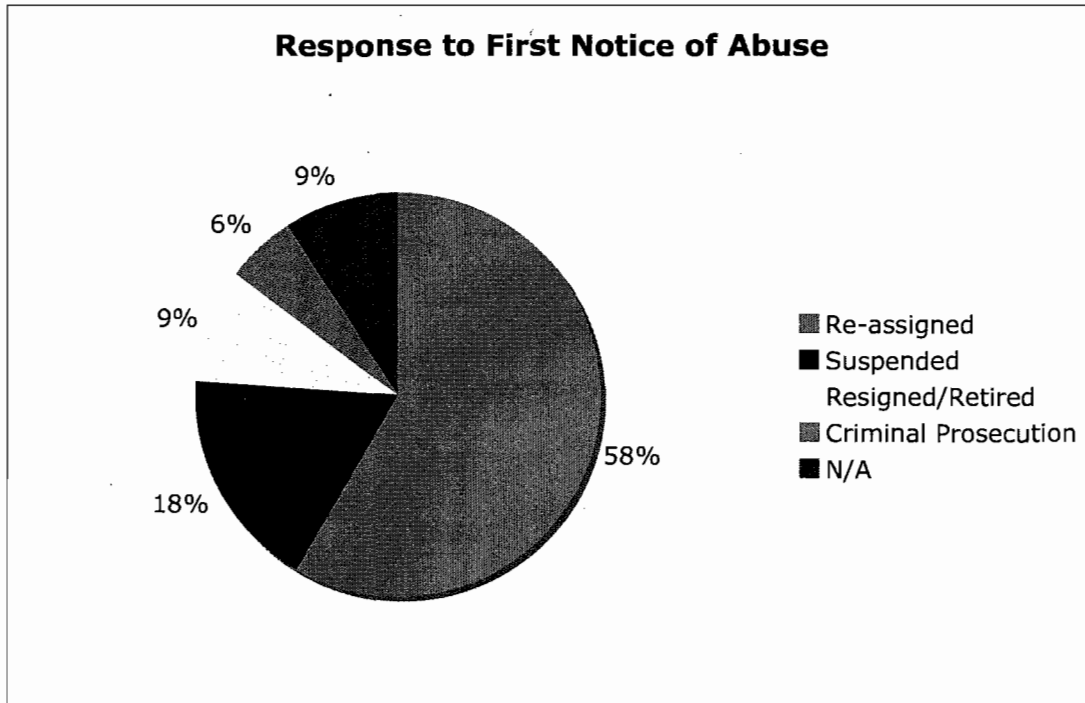
Reported Alcohol Use



Reported Treatment



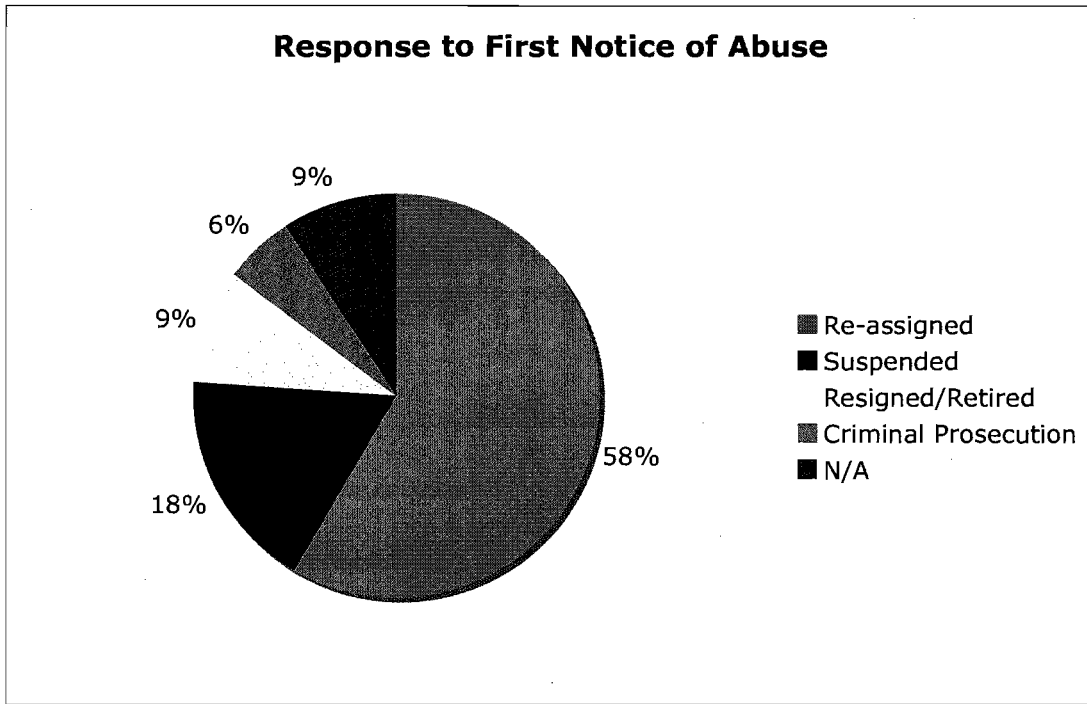
Response to First Notice



First Notice Data

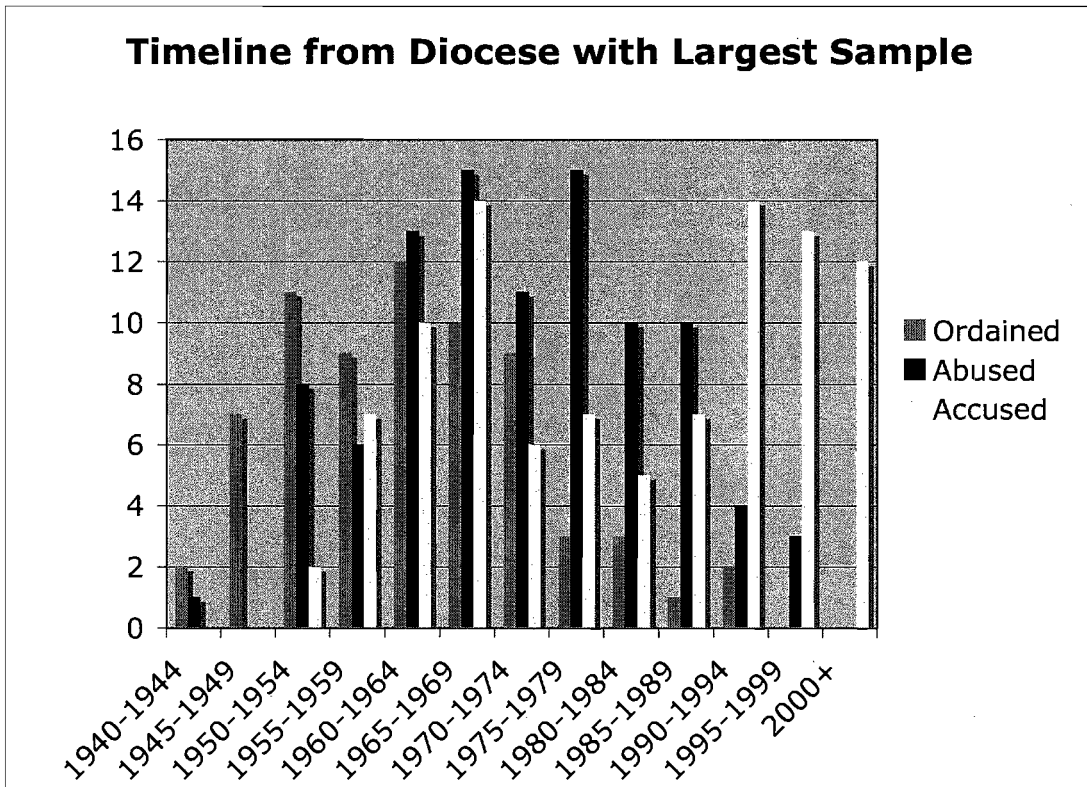
Re-assigned	264
Suspended	80
Resigned/Retired	41
Criminal Prosecution	25
N/A	42

Number of Reports per Accused Priest



Comparisons

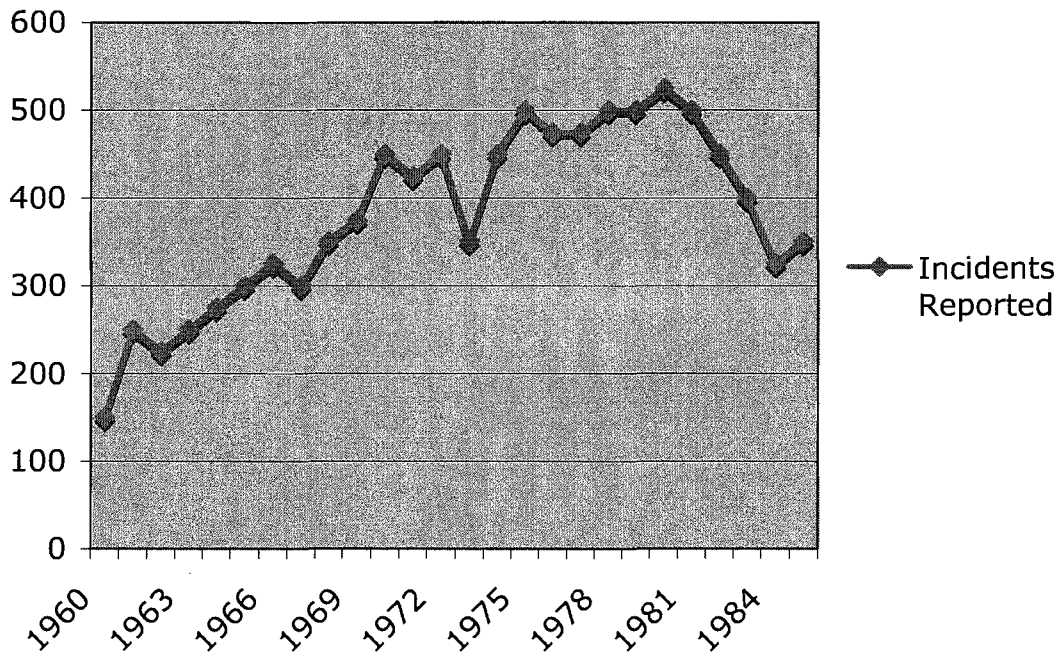
Timeline from Diocese with Largest Sample



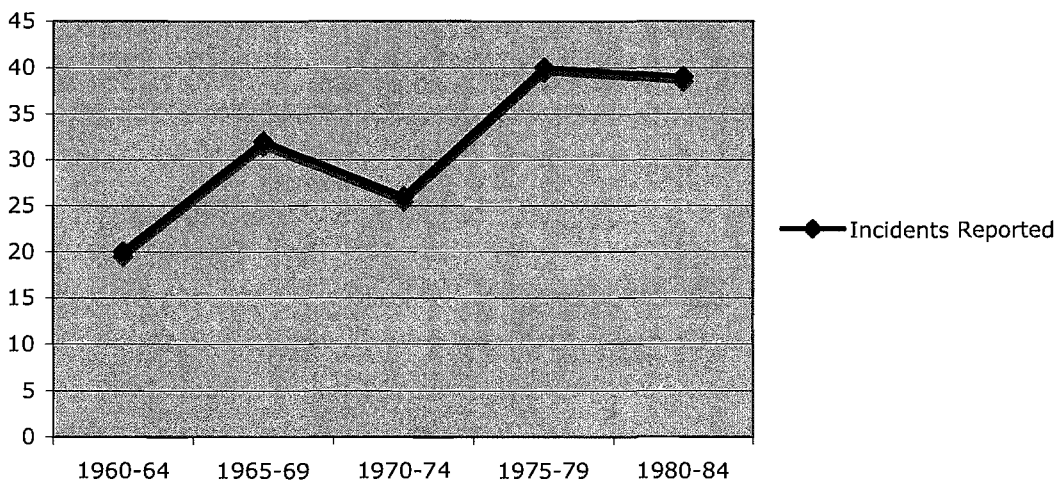
Notes

- Some of the dioceses that released information have withheld data, for instance Orange, Los Angeles, and Baltimore, which declared the names of 58 abusive priests (withholding the names of 26 deceased priests) but did not include the gender, ages of the victims, or the type of behavior. This makes analysis difficult.
- The data so far assembled from all sources indicates that the 25-year- period between 1960 and 1985 represents a 9 percent abuse rate by priests in the United States. This the most probable base line to calculate the percentage of abusing bishops and priests. (Cf. the John Jay report 2/ 27/04 and note how adding deacons increased the denominator.)
- The sexual orientations listed are projected solely on the reported behavior. This is necessarily incomplete and in some cases incorrect. The inadequacy of this data exists as well in the John Jay Study because some heterosexually oriented priests do abuse boys and some homosexual priests do abuse minor girls. Also the sexual behavior of priests who molest minors is neither always limited to that age group nor to the gender of their minor victims.
- Sexual deprivation can skew a person's sexual attractions, behavior and identity over brief or longer periods of time. Prison populations, men in isolated working circumstances, and men segregated for religious reasons give testimony to this phenomenon.
- The homosocial culture of the Catholic priesthood makes the determination of sexual orientation at times more problematic than in other social systems. This is an area of investigation sorely in need of attention.
- We have extrapolated the following information from the John Jay data as it relates to the crisis between 1960 and 1985. Of note are their figures of the number of abusing clergy in that time period that more closely responds to the more refined percentage of molesters being identified with the current (2006) data.
- The discrepancy between John Jay's projection of the ratio of gender of minor victims and the implications about the sexual orientation (homosexual to heterosexual) of the molesters is of note.

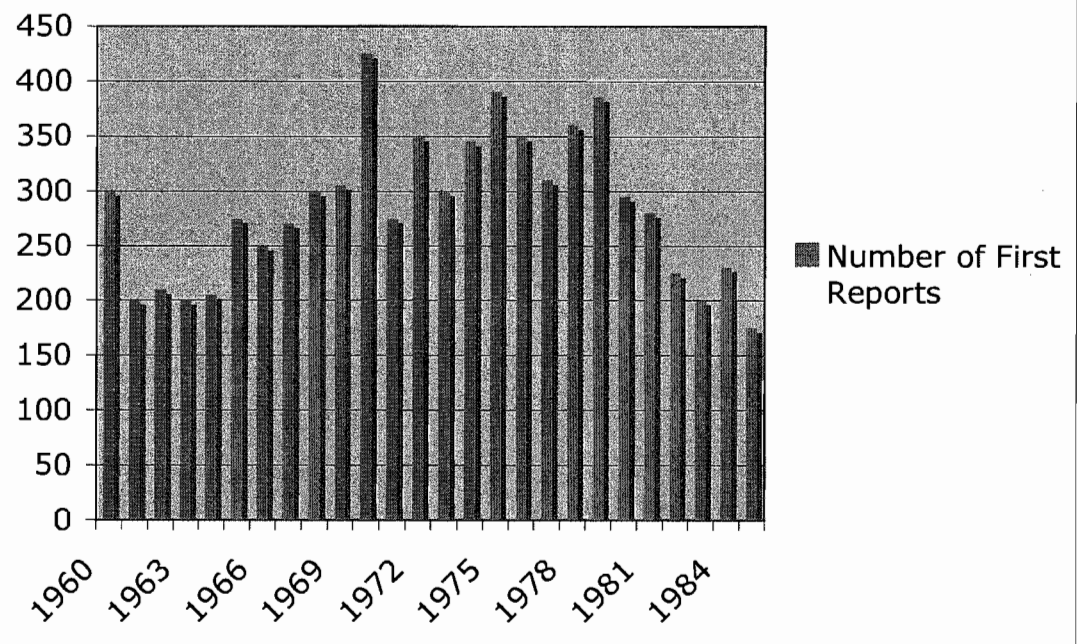
Annual Count of Incidents Reported of Priest Abuse by Year from John Jay Report, 1960-1985 (p.30)



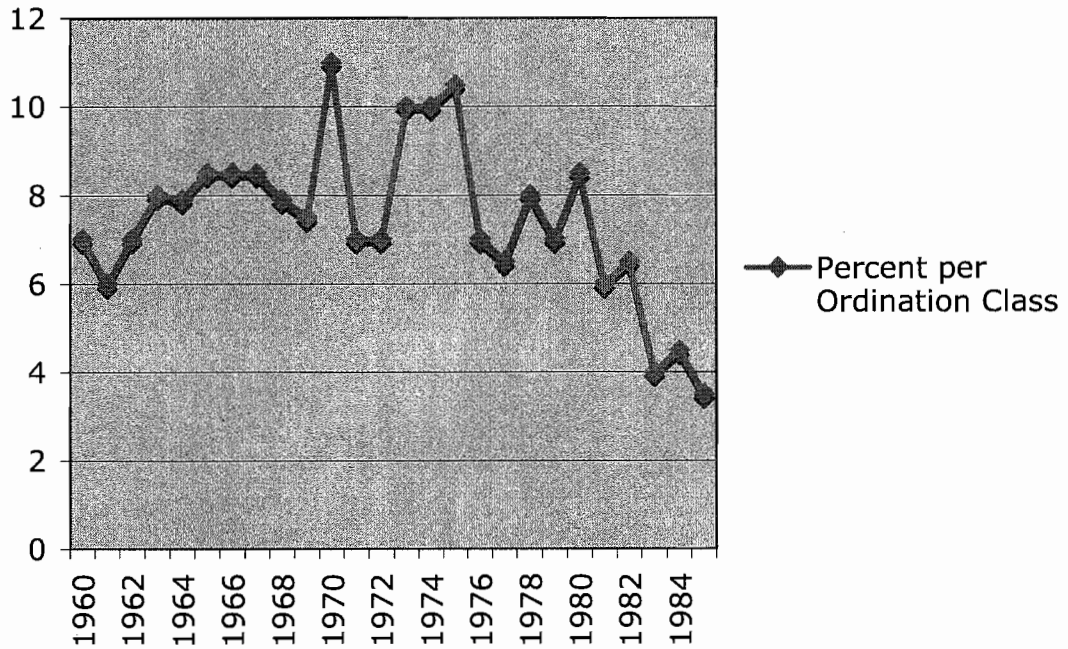
Annual Count of Incidents Reported of Priest Abuse by Year from Our Diocesan Files, 1960-1985



Distribution of Alleged Incidents of Abuse by Date of First Instance from the John Jay Report, 1960-1985 (p.31)

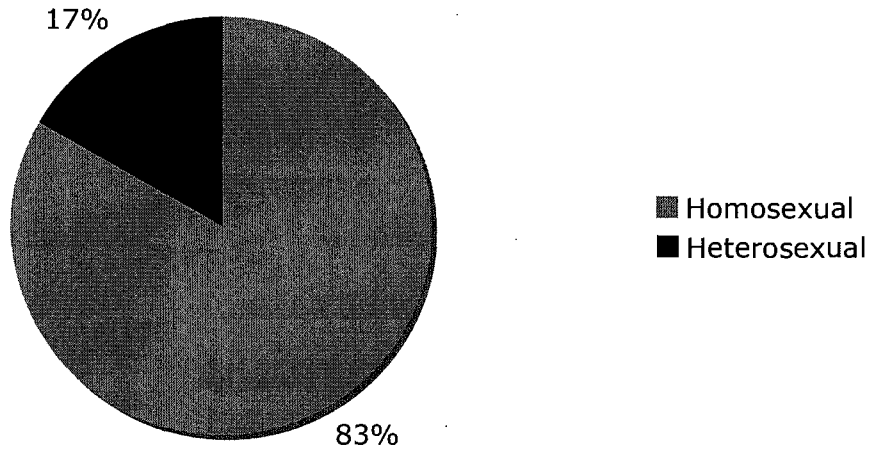


**Priests Accused as a Percent of All Ordinations
by Year from the John Jay Report, 1960-1985**

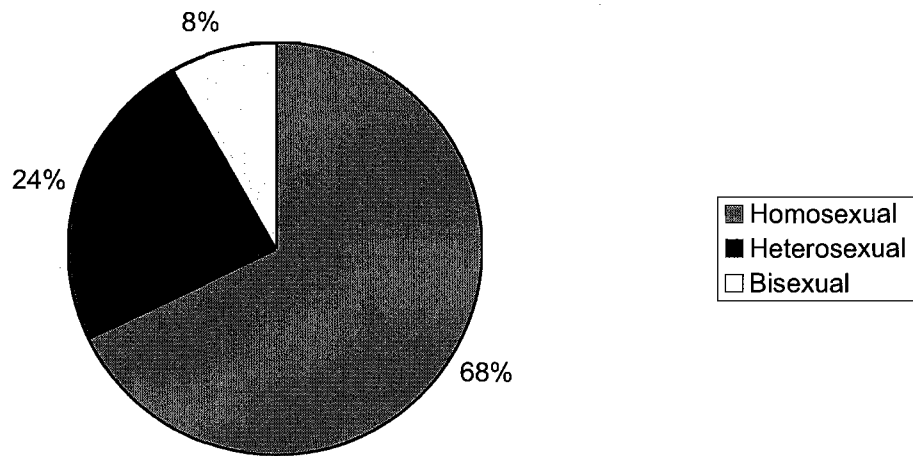


*The Sipe Report 1980-1985 estimated that 6% of priests were involved in sexual relationships with minors during that period of time.

**Sexuality Determined by Reported Abuse from
John Jay Report, 1960-1989 (p.54)**



**Sexual Orientation Determined by Reports of Abuse
from Our Diocesan Documents**



Looking Forward

- Clergy files from other diocese are providing more data that require analysis. Data from religious orders remain to be studied.
- Further analysis of abuser priests, including the seminary where they were educated, the bishops who supervised them, and how the clerical system develops, fosters, and hides abuse remains to be deciphered.

CODE WORDS TO HIDE SEX ABUSE

Revised 6 June 2009

If one is searching church documents for evidence of a church's prior knowledge of sexually abusing priests he will rarely find the words *pedophile, abuser, sex*, or any other direct reference to actual sexually abusive behavior. Even in correspondence with medical providers **code words** and euphemisms are used. All of the euphemistic terms or phrases used to describe a priest who is sexually abusing minors listed below were found in medical, church, or criminal records. The seminary records of men who subsequently abuse are also variously coded; the most commonly recorded indicator of future sexual misbehavior is "immaturity" or "problem personality."

The longstanding knowledge of sexual abuse by priests among the hierarchy becomes decipherable as more and more church documents come to light and are examined. A Cardinal recently (2006) admitted what we have known for a long time, that "codes" are used between bishops to indicate a priest is having problems with sex. This cardinal's particular code when he sent a sex-abusing priest to the jurisdiction of another Catholic Cardinal was—he is coming for "**HEALTH AND FAMILY REASONS.**" He not only admitted that *it was a code that any bishop or cardinal would understand*, but he also tried to defend his position in sending the priest, who was soon arrested for sexual assault on minors in his new placement, because he thought the priest was "**ONLY HOMOSEXUAL.**"¹

Codes and Euphemisms in Psychiatry

The church has not been alone in handling sex abuse by Catholic bishops and priests as a hot potato and behavior that had to be disguised with alternative names to identify and record it at the same time to hide it. I know from my years in association and observation of the psychiatric community and reviewing many medical histories of

¹¹ Cardinal Norberto Rivera Carrera to Cardinal Roger Mahony

** Revised

priests that pedophilia (under its current and appropriate definition) was noted, but classified and treated under various monikers. Sexual activity by priests was concealed and codified especially in Catholic institutions. In my years of training and on the staff of a hospital that treated numerous priests, a noteworthy number who were in actuality pedophiles not one was given that designation as a primary diagnosis. (It is of public record that minor abusing priests Fr. John Goehgan and Fr. David Holley and dozens of others were treated at the hospital where I worked.) Priests' sexual activity was noted and subsumed under some more acceptable psychiatric and, at the time, available diagnosis.

This distortion was not entirely the fault of the treating institutions. Rarely did bishops "play it straight with the staff." Even in referring an offending priest for treatment many bishops concealed or twisted the facts to make the priest (diocese) look as good as possible. On discharge, many bishops and superiors often disregarded or twisted the recommendations of the psychiatric staff to suit their own judgment and needs.

Also, some Catholic treating institutions were compromised. They destroyed medical documents that witnessed criminal behavior and told bishops to do the same² or in line with the recommendation of Bishop John Quinn, sent documents to the office of the Apostolic Delegate in Washington, DC to seal them under diplomatic immunity.³ After 1985 at least one archdiocese hired a man specifically to "cleanse the files."⁴ Other dioceses made the same arrangements with members of their staff.⁵

From the 1920s through the 1950s **SCHIZOPHRENIC** was a commonly used designation for a priest who was involved in sex with children. Fr. Gerald Fitzgerald wrote in 1957 to a bishop who wanted to send a pedophile priest to Via Coeli, "From our long experience with characters of this type...most of these men would be clinically

² Fr. Liam Hoare to Thomas O'Brien, bishop of Phoenix, 2/23/89

³ Bishop John A. Quinn 1990 address to the Midwest Canon Law Society

⁴ Personal communication

⁵ Witnesses from NYC 1993 and San Diego 2006

classified as schizophrenic.”⁶ He was also convinced by that time that priests who got involved sexually with children could not be cured.

Hospital records from 1982 give the diagnosis of “paranoid schizophrenic” to a priest who had been treated twice before for “depression.” He admitted a history of abusing at least five boys a year during the course of his ministry. The reason for this categorization did have logic: the conscious decision of a priest was to be celibate. He could not be a priest if he did not promise celibacy. Since he wanted to be a clergyman and his behavior was diametrically opposed to this desire he had to have a “split-personality.” His behavior demonstrated primarily that he was “crazy” and schizophrenia was an available diagnosis at that time. If his craziness could be controlled he would behave appropriately; but that diagnosis was not seen as amenable to cure just management.

ALCOHOLISM has long been known as a problem among Catholic clergy. The lifetime incidence of alcoholism is twice as high in Catholic clergy (20 percent) than recorded in the general population. Hospital and treatment centers for priests contemplated and established since the 1930s always named alcohol abuse as one major motivation for founding these centers. Father Thomas Verner Moore, M.D. had plans drawn up for a psychiatric hospital on the campus of Catholic University with the treatment of alcoholic priests as one of the major targets.⁷ “Sister Mary Ignatia Gavin pioneered the concept of medical treatment for addiction when alcoholism was thought to result from irreversible moral failure. Gavin founded the world’s first alcohol addiction treatment center in 1939 at St. Thomas Hospital in Akron, Ohio.⁸ The first treatment center designed exclusively for the treatment of alcoholic priests was founded as Guest House, in Lake Orion, MI in 1956. But alcohol problems of priests were a factor in the founding in 1947 of St. John Vianney Hospital in Downingtown, PA—a psychiatric hospital exclusively for clergy—Via Coeli in 1948 and St. Luke Institute in 1981. But the awareness of the sexual problems hidden behind alcohol moved

⁶ Fr. Fitzgerald to Brady 9/57

⁷ Benedict Neenan, *Thomas Verner Moore: Psychiatrist, Educator and Monk*, Paulist Press, Mahwah, NJ: 2000.

⁸ National Catholic Reporter, February 23, 2007.

Guest House in the 1990s to refuse sexually addicted men entrance to their program, at the same time that the awareness of the connection between substance abuse and sex addiction motivated Via Coeli (1976) and later St. Luke's (1985) to devise and initiate specific treatment protocols for clergy-sex-addiction.

History of the psychiatric treatment of priests with sexual problems, including abuse of minors clearly demonstrates that **ALCOHOLIC** was the name given to these men—partly because they were drinking too much and causing—as said in church circles, *admiratio populi*—scandal. But in truth, scores of the priests and bishops in this group were acting out sexually with children or adolescents. Drinking was a more benign diagnosis—less damaging to the reputation of the clergy and the church than any direct recognition of sexual involvement. It was not politically tolerable to use the word *pervert*.

The logic behind this psychiatric decision rested in the belief “if you could keep father sober, he would not act in these *sinful* ways.” Somehow the idea that a person was drunk at the time of a sexual encounter rendered the sexual element more understandable and less culpable.

The psychiatric designation **DEPRESSION** is well known and common in US culture. Mental health research has estimated that 7.9 to 8.6 percent of adults will experience a major depression during their lifetime.⁹ During my years in training and on the staff of a Catholic hospital¹⁰ it was common to have a priest patient who had sexually abused minors to be diagnosed as suffering from depression. And indeed, most suffered from depressive symptoms. They had been caught. Either the police or some church authority noted the sexual behavior and had to do something about the impending scandal or danger of incarceration. The displacement, uncertainty about the future, the fear of a mental hospital setting, emasculation and loss of self-esteem, conspired to make the priest or bishop feel depressed.

⁹ *DSM-IV*. 2005 imprint. Pp. 339-345.

¹⁰ Seton Psychiatric Hospital, Baltimore, Maryland 1965-1970.

But in many cases the diagnosis was rendered as a cover, diminishment, or disregard of the major psychiatric element—inability to control sexual behavior toward children and adolescents. It sounded much better to say that father was in the hospital for depression (or exhaustion, another euphemism) than to admit he was caught abusing children or call him a pervert.

The logic of diagnosing depression is similar to that of calling a sex-abusing priest an alcoholic—*if we can help father feel better, enhance his self-esteem, and control his dark moods he won't do these bad things*. The excuse of alcohol has been used notable and almost laughably when public figures have been caught in embarrassing sexual misbehavior. “I was drinking,” they say. For example Congressman Michael Foley of Florida resigned his post in 2006 because of sexual advances he made to young Congressional Pages. In the aftermath he was “depressed,” entered treatment for alcohol addiction and then announced another factor often seen as superior to being identified as an abuser of minors—“I’m homosexual.” This triad of drink, depression, and gay identity is often juggled around to find the most acceptable—or least damaging—public explanation of criminal behavior.

Sometimes the sexual element in behavior was too obvious or public to deny on admission to a psychiatric hospital. Even then the fact that a child had been abused by a priest had to be softened and covered as much as possible. The offending priest was treated for a psychiatric disorder (until 1973 when it was dropped from the DSM): he was called a **HOMOSEXUAL**.

In 1968 this psychiatric cover was somewhat understandable. The texts recorded, *“Pedophilia, or a pathological sexual interest in children is regarded as a variant of homosexuality in which the homosexual strivings are directed toward children.”* The perpetrator was considered weak and impotent, his actions reincarnations of his wishes for his mother’s love, and because of insecurity and self-doubt he functioned on an immature psychosexual level.¹¹

¹¹ Lawrence C. Kolb, M.D., *Noyes’ Modern Clinical Psychiatry*, Seventh Edition. W.B. Saunders Company, Philadelphia: 1968.

This confusion of pedophilia (ephebophilia) and homosexuality is long-standing and detrimental to the understanding and treatment of men who are genuinely addicted to sex with minors. In a 1957 psychological evaluation made by Loyola University Chicago of a priest involved sexually with minors his activity was labeled **UNDESIRABLE PRACTICES.**

In the 1970s treatment centers for clergy like the House of Affirmation were established staffed by priests and other Catholic workers, mostly with M.A. degrees, under the supervision of a psychologist or psychiatrist. Priests who had sexually abused minors were labeled in documents to bishops with idiosyncratic diagnoses such as "suffering from **MODERATE FRUSTRATION NEUROSIS.**" Lack of sexual control was not spelled out but recorded simply as "Father has an **AREA OF DIFFICULTY.**" Other reports to bishops referred to "father's **PROBLEMATIC BEHAVIOR**" and his "**SERIOUS WEAKNESS.**" (Records 1974)

Rather than any direct reference to sex or sexual behavior, even when it is clear that sexual behavior was involved, records of priest abusers often use some of the following code words:

- **MORAL IMPEDIMENT**
- **DUBIOUS PERSONALITY,**
- **INDISCRETION, IMPRUDENCE,**
- **TROUBLESOME INVOLVEMENTS,**
- **PARTICULAR DILEMMA,**
- **UNFORTUNATE INCIDENTS,**
- **UNCOMFORTABLE SITUATION,**
- **EXCESSIVE STRESS,**
- **MISUNDERSTANDINGS,**
- **Simply PROBLEM**
- **EFFEMINATE**
- **MISTAKES**
-

The Law and the Church

Prosecution and incarceration have not been the usual path for priests and bishops who have been found to abuse minors or been discovered in other sexually compromising circumstances:

- *In 1967 Monsignor Oliver was arrested consequent to picking up a 15 year-old hitchhiker, driving him to his (the cleric's) parent's home, forcing alcohol on him, and attempting to rape him. The boy escaped from the house (breaking some furniture in the process) and screaming, roused a neighbor. When the police came at 1:30 A.M. they found the boy confused and distraught lying on the floor of the neighbor's home. The police traced the priest's identity through his parent's home.*

What happened?

The Police handled it: "by filing a secret information with the Court."

The Police determined: "more harm than good could be done by prosecution."

The Sheriff directed: "**present the information to Bishop Green and let him handle the matter, as has been done in the past.**"

The Police discounted the idea that the Msgr. might be an "active or latent-homosexual" but that he could be "**UNDER SEVERE STRAIN** combined with **APPARENT INTOXICATION.**" (Emphasis mine)

Church response?

Monsignor was sent to a Catholic General hospital for a 30-day check-up and the announcement was made that he was recuperating from **EXHAUSTION** from **OVER WORK.**

As a parochial dean in 1983 he destroyed written complaints about child abuse by another priest.

He was promoted and continued in ministry until 2000.

- *In 1987 a bishop was arrested for sexual solicitation at a truck stop in Massachusetts. The arresting officer, a devout Catholic, did not discover that the man was a bishop from another state until after he had written the citation. He and his superior were concerned about the possible adverse consequences. The officer of the State Police in charge called the Catholic Chaplain and had him drive the bishop home in the neighboring state. The priest chaplain made a note of the incident. The arresting officer was troubled by his part in the incident and feared*

scandal. He consulted a well-placed cleric who assured him that he had not betrayed the church by doing his duty. He also made a note of the incident. (Personal contact with reporters)

The outcome?

All police records were destroyed by some unknown agent.

This event among others involving minor boys was kept **SECRET** by the church and the law.

Although allegations of this bishop abusing orphans while he was a seminarian are on record, they never have been made public.

Priests and bishops have been sent for *treatment* to Catholic hospitals under court order. The arrangement, informal or formal, was an agreement that the understanding judge would not press, or would suspend, charges if the cleric would submit to psychiatric treatment. Senior members of the staff of Seton testified that the practice was long-standing there.

No statement can be clearer about the cozy cooperation between the law and religion-related psychiatric centers than that of Dr. Frank Valcour, the medical director of St. Luke's Institute when he wrote on December 10, 1992—***“Because sexual behavior disorders often involve felonious acts many of our patients have been adjudicated. Some have been on probationary status others have been in treatment in lieu of jail time. Still others have been sent to treatment with us as part of a plea-bargain.”***

Father Gerald Fitzgerald reminded a bishop who sent a priest for abusing minors in 1953, that priests were spared criminal prosecution *only* because they were clerics.¹²

The Church Speaks In Latin

It may surprise some people to know that even in the early 1960s the moral theology books used in seminaries could be in English save for the chapters on the sixth and ninth commandments. They were

¹² Fitzgerald letter to Bishop--/ also 1963 letter to Vincent Hines bishop of Norwich, CT

written in Latin—entitled *De Sexto*—as if it would take a classical language scholar to know what those mysterious chapters were all about. It is but one more indication of the degree of secrecy accorded anything that had to do with sex—the forbidden, except to the *Initiate*. Coitus was carefully defined—in Latin—so that priests would know the importance of a valid marriage—*ratum et conusmatum*: that is the couple had to take vows before a priest and they had to have complete intercourse.

When I was ordained in 1959, priests in parishes were given a pamphlet that was to be reviewed with an engaged couple ONLY the night before the wedding ceremony. The absurdity of giving marital instructions at the last minute lest the couple be tempted to sin is only secondary to presuming the competence of the instructor.

Stuprum is a classic term used for centuries to indicate sodomy. Although it has a long history and was used to designate that activity with men or women it is most frequently used in church documents to indicated sex of a priest with a minor, usually a boy.¹³

In chancery documents from 1959 I found the phrase *De re turpium cum infantibus* to describe a priest in trouble. That is a pretty clear admission of the fact of child abuse, of course, meant only for clerical eyes.¹⁴

Crimen or *Delict* (literally church terms for crime) are other terms frequently found in church documents to cover a multitude of sins without having to be explicit. They are a bit more vague because they are not exclusively reserved for sexual offences against children. They can, among other things, indicate abuse against adult men or women.

Delictus contra naturam cum eodem sexu is a phrase I found in records of Via Coeli to a bishop as late as 1963. Literally it could mean homosexual activity, but it is in the record of a notorious sexual

¹³: Lansing, Carol, *Gender and civic authority: sexual control in a medieval Italian town*. Journal of Social History: 9/22/1997.

¹⁴

abuser of boys. In 1964 the treatment center simplified the term to **Code 3.**¹⁵

In a report about a candidate whose name had been submitted for consideration for ordination to the episcopacy the objection was that he had **Mulier** (women) problems.

Bishops, Psychological Testing & Catholic Treatment Centers

Many codes can be seen in church correspondence about candidates for the priesthood where the words **Problem** or **Incident** remain undefined, but in the argot of the clerical system and future validation they were clearly related to sexual impropriety. The terms **Dishonest act** and **Moment of Hesitation** are found in the file of a seminarian to cover sexual difficulties (Fr. Titian Miani, 08). Subsequently he was cited for numerous sexual violation of minors as a priest.

REEDUCATION was the term that Bishop Angelo Daniel used to explain why he sent a priest found in bed with a man's wife to another parish assignment. He said that he could not hold this "one" failure against a priest who had done good work as if this were an act and not a habit. (14 Sept. 08)

In 1980 the term **ADVERSE HOMOSEXUALITY** was used in documents of abusing priests sent to a retreat house that billed itself as a "spiritual and psychiatric center for the treatment of priests and religious" with this condition.¹⁶

Frank Valcour, the medical director of St. Luke Institute, wrote on November 4, 1992, "**Our strength is in the treatment of addictive disorders including sexual disorders. Over the past seven years we have evaluated and or treated over 300 individuals with**

¹⁵ Via Coeli documents re: Fr. Bissonette, 1963-1964

¹⁶ Missionhurst Retreat Center, Arlington, Virginia run by the Oblates of St. Francis de Sales.

serious sexual behavior problems including child molestation.”¹⁷

Bishops consistently used vague terms and the most developed code words when they communicated with each other and treatment facilities about a priest who was causing some concern over his sexual behavior. Often reference to sex with minors was simply stated as “father is having a **PROBLEM.**” Bishops knew what that meant. In addition to that the bishops frequently dissimulated when they referred a priest to a treating psychiatrist by posing the presenting problem as “father is depressed” or “father is drinking too much.”

From the very beginning of founding the Servants of the Paraclete Fr. Fitzgerald was faced with requests to admit priests who had some sort of sexual behavior as the presenting concern. Already in 1948 Fr. Fitzgerald said that his house (Via Coeli) was packed with alcoholic priests and declined to accept a priest who implied a ‘problem’ with children. His stated policy was to “refuse problem cases that involved abnormalities in sex.” He writes with sympathy to the priest “ who has fallen under the spell of **ABNORMAL RELATIONS.**”¹⁶

In 1957 Bishop Buddy of San Diego sent a priest to Via Coeli who had abused several minor girls with the description that he had made some **MISTAKES** that were so well known he would be ineffective in his diocese. He went on to say that if the priest learned “discretion” he could be very useful to another bishop.¹⁷

INDISCRETION is another code word that often hides sex abuse. Bishop William Curlin of Charlotte, N.C. justified his decision to keep a priest at his assignment after he knew from the priest that abused a boy, but labeled it an indiscretion.

FEARS SURROUNDING HUMAN FEELING, RELATIONSHIPS AND CLOSENESS are the words used to describe the conflicts of a priest accused of sexual activity with a minor boy. (Southdown 1983)

¹⁷ Dr. Frank Valcour letter.

¹⁸ G.F Letter to a pastor September 27, 1948

¹⁹ Buddy to G.F. re: Fr. Franz Rubio 1957

MORAL IMPEDIMENT is a phrase found in the seminary record of a priest (Fr. Daniel McGuire, SJ) who was ordained despite it; he went on to a prominent clerical career as a confessor and retreat master. He was convicted of sexual abuse of minors and held in prison prior to sentencing, (December 2008).

Since 1950 psychological **TESTING** or interviews have become somewhat standard for entrance into seminaries and religious orders. All of the terms above can be found in psychologists' reports and test results. **PSYCHOLOGICALLY IMMATURE** and **EMOTIONALLY UNSTABLE** are common terms found in reports of men who have nevertheless been allowed to proceed to ordination and subsequently acted out sexually. My opinion is that many bishops and superiors put little stock or trust in psychology or psychiatry and tended to trust their own intuition.

TRANSFERS from one seminary to another or from one order to another should always be carefully investigated. When reasons are vague, ambiguous

By 1957 Fitzgerald was experienced enough with the dynamic of child abuse that he could speak more directly about it and favored that priests who even "attempted to seduce little boys or girls" should be automatically and involuntarily laicized. He called child –abusing-priests "**DEVILS**" and " this class of **RATTLESNAKE.**" He wanted them isolated on an island preserve, "too good for these vipers." He appealed to scripture, "it would be better they had not been born."¹⁸ Even at this time Fitzgerald was seeking an island in the Caribbean where priest sex offenders of minors could be isolated. The Paracletes bought property on the island of

Some bishops could write to Fitzgerald with somewhat more candor by 1957, for instance the referral of Fr. John T. Sullivan from New Hampshire that listed the cause as: "**SCANDAL CAUSING**

²⁰G.F Letter to Archbishop Edwin V. Byrne, September 18, 1957

ESCAPADES WITH YOUNG GIRLS.” The fact that young women were involved made greater candor possible.¹⁹

By 1963 Fitzgerald had expanded his centers from Jemez Springs, NM, to Albuquerque, to Cheery Valley, CA, St. Louis, MO, Nevis, MN, a seminary in Vermont, a treatment center in Scotland, and a Generalate in Rome. He was asked to make a report to the Pope. By then Fitzgerald estimated that fully one third of all the priests sent to his centers were there because of problems with minors, 20 percent were there because of **AFFAIRS OF THE HEART**, (sexual involvement with women) and only 50 percent for alcoholism.

In spite of Fitzgerald’s opposition to accepting sex abusers as **GUESTS** in his facilities (priests were not called patients or clients) the demand from bishops was clear and persistent. The cover of alcoholism was evaporating to expose underlying sexual dynamics.

What amounted to a palace revolt that unseated Fitzgerald from control of the organization coincided with the departure of Archbishop Byrne who had been considered the co-founder of the Paracletes and the appointment of James P. Davis in 1964 to head the Santa Fe Archdiocese.

Fitzgerald’s hopes to send priests who abused minors to Carriacou the Caribbean island he had purchased for that purpose were dashed when the new archbishop took matters to Rome. The Servants were ordered to sell their property on the island that they already remodeled and where 2 priests of the order were stationed.

Also, Fitzgerald’s ideal of a spiritual cure was also curtailed when he was “forced” to use AA as part of a treatment modality. Psychiatry was low on his list of interventions, but as the requests for treatment increased he capitulated to staff demands for help. In addition, some bishops and superiors sent priests to the Servants on a psychiatric recommendation.

¹⁹ Bishop Matthew Brady, Manchester NH 1957 to Gerald Fitzgerald re: Fr. John T. Sullivan who subsequently applied to 17 dioceses for work. He was accepted into another diocese and re-offended. It is interesting to note the dioceses he chose to apply for because they were the ones that had a reputation of receiving problem priests.

This shift in the fundamental thinking about the treatment of problem priests did not come easily. Cardinal Antoniutti, secretary of the Congregation for Religious, wrote in 1966 what was considered a mandate “to implement lay programs and place greater reliance on lay psychologists and psychiatrists.”¹⁹

In 1966 the Paracletes hired a lay psychologist, Dr. John Salazar, to head up their program. This was a response to the cardinal’s instruction to institute “methods of rehabilitation of the guests...striving to effect a wise selection of those mental and physical means which help the workings of grace.”²⁰

In the early 1970s in the persons of Frs. Michael Foley and William Perri the Servants trained-for, developed, and instituted a special modality to diagnose and treat sexually offending priests particularly those who were involved with minors.

TROUBLESOME INVOLVEMENTS is a label that indicates sexual activity, but usually with adult women or men. A priest considered a sexual addict, had sexual activity with many women over a forty-year period including several long-term relationships (at least 7 women recorded, one as young as 17) fathered 4 children, visited prostitutes, etc. After several reports to his superiors of his activity that was common knowledge, his provincial told him to see a psychiatrist. The superior did not mention women or sex, only concern over “**your FREQUENT AND LONGLASTING INVOLVEMENTS.**” The priest was given a new assignment where he was not known, but the pattern of his behavior continued for another twenty years.

An **ENTANGLED FRIENDSHIP** was noted on a seminary evaluation of a man who eventually as a priest got involved with minors.²⁰

¹⁹ Affidavit of Fr. Joseph Mc Namara, 17 November 1993.

²⁰ Cardinal Antoniutti to Fr. Temple, 23 March 1966.

²⁰ Mt. St. Mary’s, Emmetsburg, MD, 1989

Being **OVER FAMILIAR** with as vague a group as “lay people” can be found in bishops’ correspondence, or it can be more specific such as, “with boys working at the parish.” It means sexual abuse.

“Father is in an **UNCOMFORTABLE SITUATION**” or caught up in **UNACCEPTABLE BEHAVIOR PATTERNS**, or was **IMPRUDENT**, or has been involved in some **UNFORTUNATE INCIDENTS**” are all code words that indicated sexual misbehavior especially with minors in communication from bishops and superiors referring priests to treatment facilities.

As programs for sexual treatment like those of the Paracletes, St. Luke’s, Institute of Living, the University of Minnesota, etc. proliferated the bishops echoed more psychologically sophisticated terms when they sent priests for treatment. These included the codes such as **BOUNDRY VIOLATIONS, IMMATURE, ADJUSTMENT PROBLEM** or on occasion rather directly **INAPPROPRIATE ASSOCIATION WITH A MINOR**.

These terms went back and forth between treatment facilities and bishops even as the psychiatric treatment centers became more precise in recording the terms **PEDIOPHILIA** and **EPHEBOPHILIA**. Evaluations and diagnoses often times reflect a gentler and less specific term—**SEXUAL DISORDER NOS** (not otherwise specified)—that can cover concern over sexual identity, function, relationships, etc.

Many of these same code words appear in the **seminary records** of men subsequently accused of abuse. The Case of Fr. Ryan Erikson, who was convicted of double homicide and committed suicide, revealed that his seminary record held the judgment: “he wears his **CASSOCK TO HIDE HIS PROMISCUITY**.” He was also accused of “**HERESY**.” There were more direct references to his **INDISCRETION** with minor boys, but none of the direct and coded information hindered his ordination in 2002 for the Superior WI diocese.

Bishops and Public Exposure

The media coverage of high profile abuse cases has made the reporting of clergy behavior clearer and more direct: it is not uncommon to read that the priest **ABUSED** a child or adolescent. The press frequently used the word pedophilia; sometimes imprecisely when it designates sex with an adolescent. **TOUCHING**, as well as abuse are terms often used to designate behavior that more accurately could be named **RAPE**.

It is in the legal system that the most precise description of the actual behavior of the priest is recorded. The courts seal many of these records and conceal the full horrors of them from the public. For instance, "touch" was the public code used when a priest used his semen to anoint the forehead of his 13-year-old boy victim. It was also the public report of the priest who used, what he said, was a consecrated host to touch the vagina of his child victim, telling her that this gesture was to confirm the sanctity of his sexual activity with her.

The sordid and painful experiences of victims of abuse are probably most directly related within the confines of therapeutic treatment. Also the adversarial deposition and trial for the victim in the process of suing the priest abuser and the church demands a level of clarity and precision not otherwise needed.

Public outrage has forced many bishops to make an **APOLOGY FOR THE SUFFERING OF THE VICTIM**. Rarely does it have the ring of a personal confession or regret. Frequently a victim reporting his or her experience is met with the question of **MISUNDERSTANDING** the priest's movement or intentions.

On record a few strong priests have taken the pulpit to say, "I am an alcoholic and I am going for treatment." Most often, official pronouncements of a priest's or bishop's absence for treatment declare that the person is **EXHAUSTED** or under sever strain.

As recently as 2003 (and 1994) two bishops announced that a priest was leaving the parish for reasons of a **HEALTH AND REST** or **SABBATICAL**. Both were sexual offenders.

Some priests and bishops who have been described as **OVER WORKED** or **RETIRED FOR MEDICAL REASONS** were, in fact, being treated for their sexual activity. Of course, the fact that some priests and bishops leave their posts because they are genuinely ill, overworked, and need to retire causes confusion and injustice.

TICKLING, HORSE PLAY or **WRESTLING** are words used to cover up sexual grooming or frank sexual activity and abuse. The most extreme example I know of occurred in the conduct of a young assistant pastor who established a sexual bond with a boy when he was 15 and 16. One of “games” the priest played with the boy while both were naked involved tying him to the bed and then sodomizing him. On one occasion the boy freed one of his legs and began flailing around. In the process he hit the wall hard enough to put a hole in it. The pastor responded to the ruckus, came into the room, and said, “You’re going to have to pay for the repair of that damage. Later when the abuse was litigated the pastor said he thought they were just “horsing around.”

These words—tickling, horsing around, wrestling— that intimate playfulness and innocence have been used repeatedly by abusers and their lawyers to deny, minimize, and disarm the actual behavior even if they see it with their own eyes. Words that sanitize abuse do nothing to help heal the profound effects of abuse of minors.

Bishops have had a good deal to say about priests and bishops who abuse minors. “Pedophile clergy were **AFFLICTED**—not sinful”²¹. Priests who abused “Had made **SOME ERRORS IN JUDGMENT**.”²². Using the excuse that everyone sins, some bishops bypass that fact of criminality and the harm done to victims to assert “**Sinners deserve forgiveness.**” “**It (abuse) is in the past.**” “**The statute of limitations** has run out.” This attitude of bishops discounts the real nature of abuse by clergy and the destruction it imposes.

²¹. Bishop Matthew Clark of Rochester, N.Y. in a 1990 statement quoted by Brooks Edgerton in the Dallas Morning News

²². Bishop Patrick Cooney of Detroit excused Fr. Gerald Shirilla to The Detroit Free Press in 2002.

Nicknames of seminarians, priests, and bishops bandied around within clerical circles often offer an insight into problems and the sexual tone of the person in question and the institution. “**Peaches**” (Bishop Larocque) “**Bubbles**”=(Cardinal Spellman) “**Mother**” & “**Lola**”= (specific superiors) and “**Lady Wakefield**”=(Cardinal Baum) “**Uncle Ted**” =(Cardinal McCarrick) are all monikers that have been recorded within the clerical culture about superiors who priests cited as gay, sexually active, or permissive. Sometimes nicknames filter into the seminary records and are flags for deviant behaviors.

***Sexual orientation and the source of sexual excitation
are separate entities.***

The record of the sexual abuse history of one religious priest was recorded as concern over a “violent streak.” (Salesian files) Another term to code concern about homosexual acting out is contained in the term **PARTICULAR FRIENDSHIP** or **PT** for further codification. (Cf. *the Catholic Encyclopedia* 1967 for the connection with homosexuality) A code in the Jesuit rule stated **NEVER TWO ALWAYS THREE**. The “no two alone” rule was clearly to avoid the possibility of sexual exchanges. **SENTAMENTAL ATTACHMENT** was another code for a dangerously close sexual relationship.

Homosexual activity is very common in RC seminaries and religious houses. The Vatican investigation of Seminaries in the United States (2006) directed the Visitators to assess, among other issues, homosexual presence and activity among faculty and students. The document invented a unique new pseudo-psychological term—**TRANSITIONAL HOMOSEXUALITY**. This is one way of admitting to ordination men who would otherwise be excluded from becoming priests because of their former behavior.

There are a number of myths about sexual orientation that need clarification.

Sexual orientation has a moderately flexible spectrum of identity including a broad range of understanding of masculinity and femininity and a permeable distinction and range when measured by behaviors—even to the extent of encompassing true bi-sexuality.

Because homosexuality is a minority orientation, people with this disposition suffer the confusion, misunderstanding, fear, attack, and prejudice accorded to every minority.

Most people who take advantage of women (including rape) are men who have a heterosexual orientation.

The bulk of pornography is directed toward men who have a heterosexual orientation. Many heterosexual men have several sexual partners. Some men are promiscuous. There is no proof that heterosexual men are superior moral beings over homosexual men. Men and women of all sexual stripes can and often do behave badly. That is not due to their orientation. That is due to choice.

The line between orientations is more vague and far more permeable than many people care to admit. (College students, prisoners, and military behaviors among others can bear witness.) In all of these instances, and more, we can clearly separate orientation from behavior.

I know of no scientific study that asserts that men (or women) who have a homosexual orientation are less responsible or more disordered in their behavior than heterosexual people. To have any rational discourse on sexuality—generally or specifically—the discussants must meet at the twain of orientation and behavior. That is basic.

In any evaluation of the potential for sexual abuse by Catholic priests and bishops the **clerical culture** of the RC Church and its **seminaries** must be remembered as a source of the development of sexual activity and deviation. The 2006 visitation-evaluation of US seminaries indicates that there are

problems in these institutions. To date (November 2008) the results of that study have not been made public. On October 30, 2008 the Vatican issued new psychological screening guidelines for seminarians. The intention is to weed out candidates with “psychopathic disturbances.” The guidelines point out that problems, including **“CONFUSED OR NET YET WELL DEFINED”** sexual identities, need to be confronted.

The psychological problems manifested within the clerical culture are not new or unrecognized. In 1936 Father Thomas Verner Moore, a priest-psychiatrist, wrote about *“The Rate of Insanity in Priests and Religious”* and *“The Detection of Prepsychotics Who Apply for Admission to the Priesthood or Religious Communities”* in a popular church journal.²³ Most of the problems and potential sexual dangers are recorded in church documents in Code—easily understood within the system.

²³ *The Ecclesiastical Review*, vol 95 (1936) pp. 485-98 & 601-13