

EDWARD HAMPE, PH.D.
CLINICAL PSYCHOLOGIST

SUITE 100
2843 BROWNSBORO ROAD

LOUISVILLE, KY. 40206
897-9740

January 17, 1994

Archbishop Thomas Kelly
Chancery Office
212 East College Street
Louisville, KY 40202

Dear Archbishop Kelly:

On January 12, 1994, I spent a couple of hours with Fr. Robert Dollinger, age 67, currently the administrator of St. Columba parish on Prince Edward Island, Canada. This report is based not only on our long conversation but also on the Millon Clinical Multiaxial Inventory - II and the 16 Personality Factor Questionnaire, both of which he filled out before he left my office that afternoon.

As you know, his sister's son **MS-20**, now in his mid-30s, has recently come forward accusing Fr. Dollinger of sexual abuse.

Fr. Dollinger said, "I used to take him with me when I went out to scout camp. When you are in bed with another fellow, you do a little touching, curiosity I guess you'd say." These encounters happened "more than once, maybe five or six times," when Robert was around ten. Fr. Dollinger denies consciously planning any of these encounters.

I believe Fr. Dollinger when he said that he did not consciously plan these encounters. Both clinically and on psychological testing he emerges as a conventional, prosaic man who does not know how to introspect. He has a hard time accessing and using his inner life.

Fr. Dollinger is from Louisville. He is the third of four children who grew up initially near Preston and Broadway and then in St. Agnes parish.

When I asked Fr. Dollinger to describe his dad as a personality, Fr. Dollinger looked surprised and bewildered and said, "I never thought about that." He could recall some not unpleasant memories of working around the garden with his dad when

DAR 00882

he (Fr. Dollinger) was a teenager.

Fr. Dollinger could do only slightly better in describing his mother as "very warm, very open."

Fr. Dollinger gave me an excellent chronological description of his life, but he was able to share little if anything about how he felt or what his objectives and motives were.

Briefly, Fr. Dollinger graduated from St. Xavier in 1945 and, three weeks after graduating joined the U.S. Navy. He spent thirteen months in the Philippines, came back to The States, was honorably discharged, and went to seminary first at St. Mary's in Lebanon, Kentucky, and then at St. Meinrad's. The best that he could do in describing why he chose the priesthood was to say, "From the time I was in third grade and I served at the altar, I never thought about anything else."

His assignments since ordination all appear to have been motivated by something or someone else; i.e., he did not actively lobby for any new position. His going to Canada in 1983 occurred because his brother and a priest friend were living on Prince Edward Island, and they both encouraged him to join them.

On psychological tests, Fr. Dollinger came across as a man with a very distinct personality style but not as one with a psychiatric disorder. He is a reserved, detached, aloof man who is not comfortable being the center of attention. He is not a naturally exuberant person who is interested in self-display. Yet, he wants to be liked and to be seen as a valuable contributor, but he does not want to upset anyone. Thus, by default he relies on others to discern his wishes. Since mind reading is a very unusual talent, he is likely to have had many unmet needs and wants.

He lives the life of a reliable but inhibited man who can't loosen up and have fun. As mentioned before, he is conventional and not inclined to introspect. Yet, he is an emotional, kind, and sensitive man, but not sufficiently introspective to have developed much self-understanding. He is unable to be spontaneous, and he has difficulty sharing feelings. His colleagues are likely to say, "I don't know him" or "He is not real."

He is confident in what he has been taught to believe and inclined to go along with tradition. Hence, new ways of looking

at himself or his job are unnerving.

Fr. Dollinger's favorite companion is himself. He prefers to study independently, to travel alone, and to withdraw when stressed. He rarely asks for help, advice or support, and in a work group will focus on the problem at hand rather than on the needs, wishes, and motives of those present.

Now comes the critical question which is: How does all of this help us think about Fr. Dollinger and his nephew's accusation? He denies sexual involvement with anyone else. I don't know how to evaluate his denial, so I will simply report it.

I do not see Fr. Dollinger as evil or perverted or as a danger. I do see him as a man whose needs for intimacy have always been hard for him to be aware of; and, therefore, it has been impossible for him to make plans to meet them.

While I don't know, my strong suspicion is that Fr. Dollinger's current position is one in which both he and his parishioners are quite safe. While I don't know, my strong suspicion is that the incidents with **MS-20** were not part of a pattern.

Yours truly,

Edward Hampe

Edward Hampe, Ph.D.

EH/jh