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December 12, 1993

ARCH\_MARSHALL 00520

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## SUMMARY (Based on self-report)

### ADMISSIONS/DENIALS:

- Of the names reported, admits  
to sexual contact with

19 boys

denies sexual contact with

10 boys

- Denies sexual contact with anyone not named by outside complainants, i.e. admits to sexual contact only with those accused of.

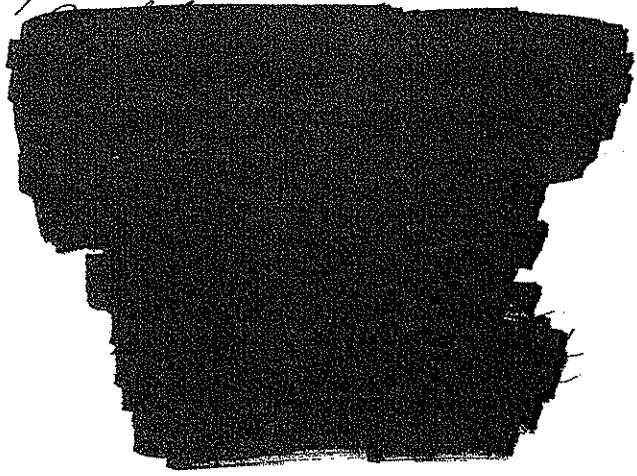
- Number of sexual contacts per child ranged from 1 to 25+ (would not admit numbers above 25 but didn't deny the possibility of larger numbers)

- Period of time of sexual contacts with students from St Johns:

Between @ 1952 - 1974

- Client became sexually active in the junior ~~senior~~ (high school) and remained sexually active until @ 2 years before ordination when he and a companion agreed that it was wrong to continue sexual contact. Next sexual contact was with boys at St Johns

- There was a group of boys from which client regularly selected someone to go to his cottage in Boulder Junction to engage in sexual behavior:



- Client denies any sexual activity with any person since leaving St Johns and moving to Boulder Junction on 09-17-74.
- Client denies any involvement with deaf people in the Superior diocese.
- Although documentary evidence is lacking, client's self-report of his meeting with Archbishop Codrins in 1974 indicates that the Archbishop considered the complaint of sexual abuse against the client believable.
- Client was taken out of ministry with children

## CONCLUSIONS

- Sexually oriented to male adolescents, generally postpubertal
- Describes himself as making a sexual approach to any of the boys at St John's who fit his preferred sexual object profile (see profile) while choosing not to approach others because they did not fit profile and did not seem likely to keep the "secret".
- Complainants allege that client sexually abused about 200 students. This estimate is likely to be fairly accurate.
- There is strong likelihood that the boys confused the "sex education" session with confession since the <sup>similar</sup> same subject matter was discussed in the same or similar locations, the boy was reprimanded and "instructed" "pastorally".

- Suspect that the confusing of confession with sex "education" may have been more or less calculated
- Client says there has been no sexual contact with anyone since 1974. While this appears to be true, there should be some follow up research in the diocese of Superior. Members of the deaf community should be contacted. Persons (objective) with first hand contact with the client's ministry should be contacted.

It is very difficult for any individual to abruptly terminate very active sexual activity unless a traumatic event occurs. The disclosure and public humiliation in 1974 may have accomplished this. On the other hand, the cognitive distortions

are many and deeply entrenched in an inability to cope with the shame involved. This client seems to have no sense of the extent of harm caused.

- Not sado-masochistic. Used punishment/misbehavior in order to control boys not for sexual gratification

- It is an open question whether client has continued having sexual contact with previous victims when he visits the Milwaukee area. Client reports there has been no such contact.

### III RECOMMENDATIONS

(8)

1. Research should be done in the diocese of Superior.
  - a. The deaf community should be identified. The question of whether this client has had on going contact with any of the deaf in Superior should be answered.
  - b. The client's <sup>(Swish)</sup> ministry should be reviewed. Objective first hand info should be obtained.
2. Client needs sex offender treatment but is not a good candidate for such treatment and is likely to be uncooperative with requirements for such treatment. Providers in Superior diocese would need to be identified.
3. Client needs pastoral/spiritual counseling that supports him as a



human being but holds him accountable for his violation of his ministry. (He selected a handicapped population and then further selected the vulnerable among them to exploit through his office.)

4. Recommendations concerning the client's continued in priestly ministry is beyond the scope of my role.

I can point out some risks:

- 1) Client may be exposed publicly in lawsuits and or media for past behavior. The appropriateness of current ministry would be publicly questioned
- 2) If client has sexual contact with a minor or vulnerable adult subsequent to this assessment and continues in priestly ministry and

(10)

if the victim is procured  
through this ministry,  
the Archdiocese or Diocese  
may be held legally liable.

## IV. A. VICTIM PROFILE

(11)

### Profile of Typical victim:

- Age 15 - 22 yrs; one 11 yr old
- Caucasians (assumed minority boys knew too much about self.)
- 5' 8" average height
- medium build, not overweight
- black hair (occasional blond)
- in need of attention and affection
- loyal
- hero worshipping of L.M.
- respectful
- lacking in social skills.
- sexually ignorant
- parents unavailable or distant and unsupportive of child
- poor communication skills through signing or writing
- child who misbehaved and was due to be punished
- father of victim never a seminarian (less idolizing of priests & priesthood)

## B. SEXUAL BEHAVIORS

(12)

Type of sexual behaviors engaged in: client -

- masturbating the child manually usually to orgasm/ejaculation.
- self-stimulation to orgasm/ejaculation either simultaneous to masturbating the child or after the sexual contact with the child (would repeat @ weekly)
- did not permit child to masturbate him
- Voyeurism: Would put himself in situations where he could watch boy interact sexually.

\* Denies allegations that hit child's penis with a belt but admits punishing kid by hitting with a belt

C. OCCASIONS / SETTINGS

(13)

- Supervisor's room on dormitory floor at St Johns
- Client's bed at his mother's home in Boulder Junction, WI
- Class trips to NYC and Washington, D.C. (hotel room)

D. TYPICAL SCENARIOS  
OF SEXUAL CONTACT

(14)

(A)

1. When boys confessed  
(in the sacrament of confession)  
that they had had sexual  
contact with another boy,  
client would ask the  
names of the other  
boys (His excuse for asking  
for names was that if  
he got a girl's name it  
would be more serious  
because of the possibility  
of pregnancy")

2. Client would zero in on  
watching the identified  
boys during his tour  
of duty as the dormitory  
monitor. If he saw  
these boys re-engage  
in sexual contact, he  
would confront them and  
require them to  
come to the supervisor's  
room (on a later occasion)

or if kid  
confessed  
about erection  
or wet dreams ←

3. In the supervisor's room (usually) client would "teach sex education", i.e. he would explain the genitalia and how such worked and he would simultaneously stimulate the child. If the child's penis became erect, the client would stimulate the child to <sup>ejaculation</sup> orgasm (and on some occasions) would stimulate himself to <sup>ejaculation</sup> orgasm simultaneously (or shortly after the encounter).

If the child did not push his hand away, the client would interpret this lack of resistance as cooperation and approval and interest.

4. If the child did not resist, the client would approach the child while the child was in bed in the dorm (on approximately a weekly basis) and

manually stimulate the child to <sup>ejaculation</sup> orgasm (while the child remained in his bed). Generally, the client would manually stimulate himself simultaneously or shortly after.

This approach to the child in bed would occur an indefinite number of times, generally ceasing when the student graduated.

(The contacts usually began when the student was a minor and ended when the student was an adult.)

Would repeat approach to non-resistant child on about a weekly basis.



(B)

1. Client would invite children in need of attention and affection (boys) to his house in Boulder Junction.

(At times he took a group and usually he took one boy at a time.)

2. The boy would sleep in the client's bed with him. Shortly after going to bed the client would reach over and manually stimulate the boy. If the boy became erect, the client would stimulate the child to <sup>ejaculation</sup> orgasm and would likewise self-stimulate to <sup>ejaculation</sup> orgasm.

If the child pushed his hand off, the client would stop. Lack of resistance was interpreted as approval and desire to participate. Boy with strong need for affection.

## E. COGNITIVE DISTORTIONS (18)

Some of his typical cognitive distortions:

"It was sex education for them. They were confused about sex"

"There was rampant homosexuality among the older boys. I fixed the problem."

"I never demanded or used force"

"I was stupid. I wasn't properly trained"

"I thought if I'd play around with a kid once per week they would have their needs met and would <sup>not</sup> have sex with each other"

"I could tell if they liked it because they didn't push me away so I knew they liked it."

"Maybe they looked at me as their teacher so didn't

Cognitive Distortions  
continued

(19)

"Because these complainants are manipulative, bitter, and dishonest people, therefore their threats to sue should not be taken seriously."

"I thought I was taking their sins on myself."

## F. CONFESSSION

29

- Client used information gleaned in the confessional to identify which boys had had sexual contact with each other.
- By self-report, confession occurred in many different locations. Some locations listed were:
  - car
  - gym
  - bathroom
  - office
  - hallway
  - down
  - classroom
  - supervisor room
  - "anyplace"
- Boys were reprimanded when client "found them" engaged in sexual activity
- Boys would be required to participate in a "sex education session" (which may have been conducted

in the same location where  
the child went to confession.

- client denies ever conducting  
the "sex education" session  
immediately after confession

- client denies ever conducting  
"sex education" session  
during confession.

- By client definition, "sex  
education sessions" involved  
manual stimulation of the  
child's genitals as a form  
of "education"

G. MORALITY ISSUES  
FOR A PRIEST

"I am a weak priest. Afterward  
I prayed and went to  
Confession."

"They've forgiven me and I've  
forgiven them."

"I thought I was taking  
their sin on myself."

Lawrence Murphy

12-7-93 6:15 PM - 9:15 PM 3 HRS

12-8-93 6:00 PM - 10:00 PM 4

12-9-93 5:45 PM - 10:15 PM 4.5

12-17-93 Summary 3 PM - 7 PM 4 HRS