

January 25, 1993

Reverend William Lynn
Secretary for Clergy
222 North 17th Street
Philadelphia, PA 19103

Dear Father Lynn,

This psychological report is based on the clinical interviews and testing results of Father Avery's assessment conducted from December 1, 1992 to December 4, 1992 at the Anodos Center. This report responds to your specific questions and the general findings of the assessment process. Our evaluation procedure is a multidisciplinary one that includes our staff psychiatrist, pastoral counselor, and psychologist, whose signatures appear at the end of this integrative report.

While we have provided a comprehensive description of Father Avery at this time, we recognize the dynamic nature of one's life and ministry and suggest that this report be viewed as an instrument for present discernment. Individual and/or community changes may necessitate further evaluation and consultation with our professional staff. Please feel free to initiate such contact with a telephone call.

The contents of this report are sensitive and confidential and are being released by the Anodos Center only to those identified through the written authorization of Father Avery. Given the psychological complexity of some of this information as well as its private significance, we urge you to exercise the utmost thoughtfulness in disseminating any of its contents.

If we can be of any further assistance to you regarding Father Avery or in any other way, please let us know. We appreciate the opportunity to work with you in our shared ministry.

Sincerely,

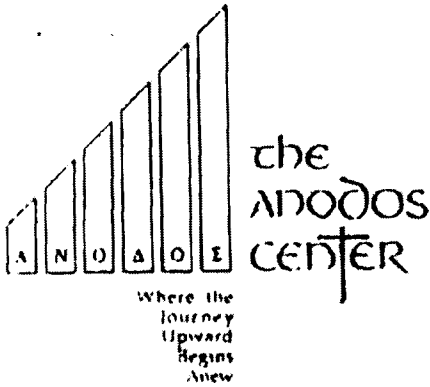
Sandra O'Hara, M.S.
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Program Director

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A division of St. John Vianney Hospital, Downingtown, PA 19335, 215/269-9735 and 269-9755

No. 0551 - 00198





CONFIDENTIAL

COMPREHENSIVE PSYCHODIAGNOSTIC ASSESSMENT

NAME: Reverend Edward Avery

DATE OF BIRTH: September 6, 1942

EDUCATION: Masters in Divinity

OCCUPATION: Pastor

DATES OF EVALUATION: December 1, 1992 through December 4, 1992

REASON FOR REFERRAL: Father Avery was referred for psychological evaluation by Father William Lynn, Vicar for Clergy for the Philadelphia Archdiocese. Father Lynn's referral of Father Avery followed allegations of sexual misconduct by an adult male. According to these allegations, this man was in his teenage years when the sexual misconduct occurred. Father Avery denies the allegations of this man. Father Lynn reports that there has been no history of problems with regard to Father Avery's ministry. He does state that while Father Avery is in some ways considered eccentric by the Diocese, he is a hard worker and has done a great deal of good for the Archdiocese and for the Church, and there have been no unusual problems or concerns about Father Avery until the present allegations were made. Father Avery currently lives alone in his rectory and the Diocese is concerned about this in light of the above allegations.

According to Father Lynn, the allegations that have been made indicate that Father Avery molested this boy on three different occasions. These incidents also were accompanied by the use of alcohol. Father Avery recalls only two of these incidents. Father Avery received a letter six months ago from this man who stated that on two different occasions Father Avery touched his genitals. This is denied by Father Avery, although he did not respond to this letter because he did not know how to get in touch with the boy nor did he discuss this with the Diocese. He stated that the Diocese called regarding this matter

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a few weeks ago. They had received a copy of the letter, although it is unclear as to when that was received. The Diocese asked Father Avery to state his position with respect to the above allegations and also indicated that they would like him to have an evaluation. Father Avery agreed to the evaluation stating that he wanted to clear his name. Father Avery indicated that he suggested this evaluation.

Father Avery stated that the first incident occurred while he was in Philadelphia and when he took a former altar boy from his previous assignment at St. Philip Neri in East Greenville, Pennsylvania, to a restaurant where Father Avery was acting as a disc jockey. He stated that this boy became intoxicated during this party to the point where he lost consciousness. Father Avery stated that he took him to the rectory for the night. The boy stated that it was during this night that Father Avery first molested him and fondled his genitals. Father Avery again denies this allegation. When asked about his special interest in this boy, Father Avery responded that he had befriended the family while in Greenville and that this boy was "a terrific kid" and initially that Father Avery felt that this boy might be interested in the priesthood. However, at the time this incident occurred, this boy had expressed an interest in entering a medical profession following his education and Father Avery stated that by joining him at this bar in Philadelphia, which was frequented by a lot of physicians, this boy might be able to make contacts which would be helpful for his professional growth.

The second incident occurred approximately two years later when Father Avery went on a ski trip with his brother. They asked this boy to join them and when asked why, Father Avery responded, "I was going anyway, I wasn't making a special trip for him." The three of them went to Vermont for a couple of days on a long weekend and stayed with friends on the first night. On the second night they stayed in a motel in the same room and on this occasion Father Avery and this boy slept in the same bed. Father Avery stated that he had no recollection of touching this boy's genitals, although he considered it possible that during the middle of the night he might have rolled over and inadvertently touched this boy.

In discussing the alleged third incident, Father Avery stated that the only other time he had seen this boy was a year later when he was called to the hospital by the boy's father after this boy had had a car accident in which a girl had been killed. Father Avery stated that he went to the hospital to see the boy and stayed there until three a.m. Again, he stated that he did not have any recollection of any sexual contact.

Regarding the use of alcohol, Father Avery stated that during the first incident while working as a disc jockey, he drank glasses of beer and water in alternate fashion. He stated that he drank a couple of pitchers of beer that evening. He stated that he did not know how this boy, who was a minor at the time, became intoxicated and he did not seem to appreciate the impropriety of a minor accompanying him to a bar. During the second incident, Father Avery stated that he had something to drink, although not a lot, and that his alcohol intake was negligible. He stated that he knew this because he became ill after eating some pasta and sauce and that he was in no condition to drink.

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In light of the above information the following questions will be addressed.

1. What is Father Avery's current level of psychological functioning?
2. Does Father Avery abuse alcohol and does his use of alcohol provoke him to act out sexually?
3. What would be the most useful form of intervention at this time to enable Father Avery to deal effectively with the issues with which he is faced?

ASSESSMENT PROCEDURES: Psychodiagnostic Interview, Multimodal Life History Questionnaire, Minnesota Multiphasic Personality Inventory-2 (MMPI-2), Millon Clinical Multiaxial Inventory-II (MCMI-II), Rorschach (ROR), Wechsler Adult Intelligence Scale-Revised (WAIS-R), House-Tree-Person (HTP), Bender-Gestalt, Thematic Apperception Test (TAT), Spiritual and Psychiatric Evaluations.

Father Avery completed all tests in a timely manner and the results of this assessment are considered a valid reflection of Father Avery's current psychological functioning.

SOCIAL HISTORY: Father Avery is the oldest of three children born to Edward and Rachel Avery. Father Avery's father died in 1975 at the age of 64. He died as the result of an accident which he fell down a flight of steps in his maternal aunt's house. Father Avery's father was a business man and owned an apartment house. He also worked as a hairdresser, although Father Avery referred to him as a "scalp specialist." Father Avery made a point of stating that his father worked on the hair of royalty. Father Avery recalls his father as always well dressed, very charitable in conversation, hard working and reserved with people. He further stated that his father was a devoutly religious man and very understanding. He said that his father was encouraging, appreciative, and friendly. Father Avery's mother is eighty years old and lives in Haverford. She is described by Father Avery as the life of the party and very close to her immediate and extended family. Father further stated that she is generous to many causes, hard working and very active. He stated that she has always been very supportive of him. Father Avery has a sister, Rachel, who is 46 years old, married with four children and lives in Haverford. He also has a brother, Kenneth, age 42, who is single and works as a realtor, teacher and solar engineer. Father Avery had another brother, Joseph Patrick, who died 24 hours after delivery. Father Avery grew up in Delaware County until the fifth grade at which time he moved to Bryn Mawr. He lived there until the age of 12 after which his parents spent six months of the year in Florida and six months in Bryn Mawr. Father Avery described growing up as fantastic and has no real recollection of any difficulty growing up. He stated that he has 144 first cousins, all of whom he knows very well.

Father Avery attended the local parochial schools both in Pennsylvania and Florida. He mentioned that he was the youngest Eagle Scout in the country at the time and he mentioned that this was because he was able to speed up the process by virtue of his being located both in Florida and Pennsylvania.

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Father Avery performed at a mediocre level in school. He recalled being involved in a variety of activities in school including working as a paper boy, driving in Florida, having a motor scooter and motorcycles in high school. Father Avery decided at the age of 12, when he was an altar boy, that he wanted to become a priest primarily because of a visit of a missionary who impressed him by his sacrifice to others. Father Avery graduated high school in 1960 and attended the seminary at St. Charles. He mentioned that he graduated the highest in his class from the seminary in 1970 with a Masters in Divinity. Father Avery's first assignment was at St. Bernadette's in Drexel Hill which lasted for approximately two years after which he went to the Immaculate Heart Church in Chester as assistant pastor for approximately four years. He then moved to St. Philip Neri Church in East Greenville in 1976, and he remained there until 1978 when he became the associate pastor of St. Agatha and St. James Parish in West Philadelphia. He also assumed the role of chaplain at the Hospital of the University of Pennsylvania, Children's Hospital and Presbyterian Hospital and Scheie Eye Institute. He also visited and attended to 22 nursing homes and two universities during this period of time. He stated that it was at this time between 1978 and 1984 when he worked seven days a week without much rest. It was also during this time that he began working with M'hong refugees from Vietnam. During this time he became the legal guardian of six M'hong children ranging in age from 18 to 28. This included three boys and three girls. In 1984 Father Avery moved to St. Ignatius in West Philadelphia when he also relinquished his hospital responsibilities. In 1986 he assumed the role of assistant pastor at St. Dominic's in Northeast Philadelphia and from 1990 he has been the pastor at St. Therese in East Mount Airy. Father Avery mentioned that he has been involved in a number of other activities in addition to his parish work including working with community and state wide agencies as well as the Council of Churches. Currently, Father Avery begins his day at approximately five o'clock and works until 10 p.m. or midnight. He has few outside diversions, although in the past he stated he was interested in boating, race car driving, motorcycle racing, and being a ham radio operator. He also functioned in the past as a disc jockey in order to raise money for charity. He does not participate in these hobbies much any more and spends most of his time doing parish work.

Father Avery stated that he learned about sex as a boy in school rather than through any discussion with his parents. He remembers developing physically at the age of 12 and in grammar school attended parties and started dating at approximately the age of 14. He denies any sexual involvement other than kissing. He recalled dating a girl in high school who wanted to marry him and he recalls being told that he ruined this girl's life because he wouldn't agree to marry her due to his interest in the priesthood.

Father Avery denies any other sexual activity except for a period of time when he worked as a pastor in Chester at which time he began to masturbate. He attributed this desire and impulse to the experience of having the devil enter him as a consequence of performing baptisms for the local parishioners. At this time he sought spiritual direction which he stated was very helpful in allowing him to understand what had happened and why he became preoccupied with fantasizing about women. With respect to this behavior, Father Avery also mentioned that since that time, and most recently, he has become most interested in the Charismatic movement and has been to Medjugorje, Yugoslavia where he has observed some of the phenomenon described there.

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PSYCHIATRIC ASSESSMENT RESULTS:

Psychiatric History: None.

Medical History: Laboratory studies are significant for a decreased white blood count. In addition, cholesterol is high. A recent EKG shows a possible inferior myocardial infarction. Physical examination performed by Dr. Devine shows Father Avery to be in good physical health. Father's report of alcohol consumption was inconsistent. At times, he said he drank only a few beers at a time and other times, he described what appeared to be a larger intake.

Family Psychiatric History: None.

Mental Status Examination: Father Avery appeared as a neatly dressed male. There was a fair amount of psychomotor agitation. His speech was loud and mildly pressured. His thought process was somewhat loose and tangential. His thought content centered around his accomplishments as a pastor. It appeared that even when discussing tragic situations in his life, he spoke as if it all turned out to be good. He denied any suicidal or homicidal ideation. His affect was hypomanic. On cognitive testing, he was able to remember three of three objects after five minutes. He had difficulty with Serial 7's. Digit Span revealed some difficulties as well. His ability to abstract was within normal limits and his proverb interpretations were appropriate.

SPIRITUAL ASSESSMENT RESULTS: Father Avery's spirituality centers on his relationship with God. He believes that this relationship is essential to his life as a priest and his ministry to others. His childhood environment modeled devotion to God, the Church, and service to others. His devotion to the Sacred Heart provides him with a sense of hope as he faces the challenges of life.

Beginning his day with prayer in the presence of the Blessed Sacrament helps Father Avery to focus his day and center his life on God. He attributes his interest in Scripture to his own father's devotion and modeling. Prayer supports and directs his efforts to live a life that is consistent with his beliefs. While Father Avery experiences positive energy from his spirituality, his tendency to spiritualize his thoughts, feelings, and behaviors prevents him from experiencing the painful limitations of his life as a human person and supports a grandiose self-perception.

Father Avery's attraction to the priesthood began in his seventh grade year. While he sent numerous inquiries to various communities at that time, his parents encouraged him to wait until he finished high school. Father Avery describes his life as a priest in superlatives. It is a lifestyle that enriches his closeness to God and provides him with opportunities to serve others. While he reports that celibacy has value in his ability to witness to others and minister more effectively, his own affective and sexual needs go unreflective in his cognitive approach to life which denies his negative emotions and experiences.

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Father Avery's intense focus on ministry and "doing," in which he has been successful in a number of different areas, has provided a means of channeling his emotional energy while being helpful to others. At this time, he has no insight into the ways in which he is using his ministry to meet his unconscious needs and the impact this lack of awareness can have on others as well as himself.

While Father Avery's energy, enthusiasm and commitment to spirituality are assets in living his vocation to priesthood, the following pastoral concerns are noted:

1. Father's spiritual idealization of his life experiences as a defense -
2. Father's lack of insight into his own emotional and sexual needs within the context of a demanding and celibate lifestyle -
3. Father's lack of psychospiritual integration -
4. A grandiose self-perception that denies Father's limitations and needs -
5. The impact of a possible mood disorder on Father's ability to balance his needs and those of others in his ministerial responsibilities.

PSYCHOLOGICAL ASSESSMENT RESULTS: Father Avery presented as a fastidiously dressed man who came for the evaluation dressed in a clerical suit. He was energetic and enthusiastic about the examination to the point of being hypomanic. His speech was coherent and normal in rate and rhythm. There was a certain degree of circumstantiality to his thought processes.

Father Avery completed all parts of his evaluation and his mild to moderate degree of anxiety did not vary significantly between the structured and non-structured parts of the evaluation. However, he tended to avoid elaborating during the projected parts of the evaluation and this is likely evidence of his discomfort with this part of the testing. Father Avery's capacity and tolerance for stress seemed to diminish over the course of the evaluation and at the end he seemed fatigued and drained.

Intellectually, Father Avery is functioning in the Average range of Intelligence. He obtained a Full Scale IQ of 101, a Verbal IQ of 103, and a Performance IQ of 101 as measured by the WAIS-R. There was a mild to moderate degree of intratest scatter indicating that Father Avery has some impairment in his intellectual efficiency, although he functions near his potential which likely may fall into the High Average range. The two point difference between the Verbal and Performance sections is insignificant and indicates Father Avery's Verbal and Perceptual skills are even.

On the Verbal section of the WAIS-R, Father Avery scored evenly on all tests measuring Fund of Knowledge, Attention and Immediate recall, Word Knowledge, Arithmetic ability and Concentration, Social Judgement, and Verbal Conceptual and Abstracting ability. Father tends to be somewhat more skilled in areas of acquired knowledge than he does in areas of conceptual ability.

On the Performance section of the WAIS-R, Father Avery scored highest on tests measuring environmental alertness and spatial relations and analytic and synthetic ability. He scored lower on tests measuring sequencing and planning ability and the ability to carry out appropriate social action and consequence; on a test measuring the ability to assemble the parts of a familiar object into a whole, and on tests measuring rote learning and visual motor

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speed.

In sum, Father Avery is functioning in the Average range of Intelligence and there is only mild variability in the skills measured by the WAIS-R.

Emotionally, Father Avery presents as a grandiose man whose inflated self-worth serves to protect him from profound feelings of despair. In further defense of his sense of emptiness, Father Avery has adopted a hypomanic posture that enables him to avoid introspection and self-examination. He sees himself in grand terms and his relationships with others tend to be superficial and self-serving. Father-Avery assumes an overly responsible and counterdependent position with others, and in so doing, he denies his own needs and desires. Father Avery's internal resources are vulnerable to stress. His reality testing may suffer and he is prone to act impulsively.

Father Avery pervasively denies any personal flaws and his self-esteem is protected through his inflated sense of self-worth and hypomanic euphoria. Further, his defensive posture serves to protect him from experiencing feelings of rage and emptiness. If these feelings break through they tend to take the shape of disdain and contempt. Father Avery's defensive strategies tend to be more global and immature. He relies on denial, projection, splitting, and devaluation to construct a brittle shell of defensive amour.

Because of the defensiveness of Father Avery, much of his conflictual behavior remains opaque. However, primarily in his difficulties is his impaired sense of identity, his powerful and frustrated dependency needs, and his rage of which he is intolerant.

Father Avery has been able to compensate for his difficulties in part due to his driven, compulsive work style. However, his inability to acknowledge his own feelings and impulses provoke him to act out impulsively in an intermittent fashion. His ability to appreciate, judge, and plan appropriately suffers. Father Avery's thinking suffers and is vulnerable to further deterioration under stress. Father Avery tends to view the world in black and white terms, thereby making it difficult for him to act and adjust in a flexible and smooth fashion.

DIAGNOSTIC IMPRESSIONS:

AXIS I - 296.70 - R/O Bipolar Disorder, NOS
 305.00 - R/O Alcohol Abuse

AXIS II - Deferred

AXIS III - Leukopenia of unknown etiology

AXIS IV - Moderate

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RECOMMENDATIONS:

1. Inpatient hospitalization is indicated in order to further evaluate Father Avery's mood disorder and alcohol abuse, to observe him in the context of a therapeutic milieu, and to provide a comprehensive treatment program in a structured environment.
2. Pastoral Counseling is recommended to assist Father Avery in integrating his emotional, sexual, psychological, and social needs within the context of his spirituality and commitment to priesthood.
3. Father medical evaluation is indicated in light of Father Avery's leukopenia.

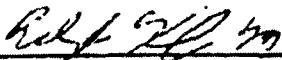
It is hoped that the above recommendations will be helpful to Father Avery to build upon his strengths and to overcome his limitations.

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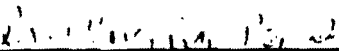
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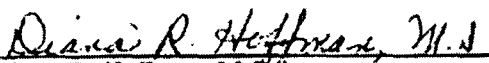
This integrative report has been written and approved by the undersigned members of our Anodos Assessment Team:



Ralph M. Kaufman, M.D.
Psychiatrist



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