

AFFIDAVIT OF JOHN FEIT

STATE OF ARIZONA)
) ss.
COUNTY OF MARICOPA)

John Feit, being first duly sworn, states:

1. I was a priest of Servants of the Paraclete in the late 1960s. In 1964, I became a postulant of Servants of the Paraclete. On February 10, 1965, I became a novice with Servants of the Paraclete. I took my final vows as a Servant of the Paraclete on February 12, 1967.

2. On November 19, 1971, I petitioned Pope Paul VI for grace of dispensation from my priestly vows. I desired to marry. I married a woman who had been the switchboard operator for Servants of the Paraclete. We are still married, and we have three children and four grandchildren.

3. Although I left the priesthood, I have continued to do what I consider ministry. My formal title is Conference Coordinator for the St. Vincent de Paul Society. St. Vincent de Paul Society is a Catholic charity which helps people in need. I try to coordinate the efforts of approximately seventy-two volunteer groups in Arizona to provide services for the needy. The Society operates a commercial kitchen in the facility where my office is located. The Society prepares more than 3,200 meals a day for needy people, operates a shelter for elderly and disabled homeless, a free medical and dental clinic, a food bank, and a processing center for recycling donations back to the poor.

4. I knew and worked with Father Gerald, who founded Servants of the Paraclete. He was devout and unyielding in his

faith. He was charismatic and tremendously energetic. He frequently worked eighteen to twenty hours a day.

5. Father Gerald wanted to establish a place where priests who were out of favor in the Church, for whatever reason, or who were in need of rest and renewal, could obtain "rehabilitation." The Church provided no facilities or programs for such priests. With regard to a priest who is out of favor with the Church, "rehabilitation" to Father Gerald meant spiritual rehabilitation. Returning a priest to grace, not necessarily returning him to the active ministry, was the essence of rehabilitation to Father Gerald. A priest out of favor with the Church could not obtain salvation. Father Gerald wanted a community in which a priest could come to terms with himself and with God, return to grace, and thereby obtain salvation.

6. Father Gerald established a strict spiritual regime at what he called Via Coeli Monastery. It began at 6:00 in the morning and extended into the night, with prayer, religious exercises, and study. There was very little contact with the outside world.

7. In describing his program, Father Gerald spoke of the "three sunshines." The first sunshine was the sunshine of nature, available in the pure mountain air and the natural beauty of Jemez Springs. The second sunshine was the "sunshine of fraternal charity." This referred to our integration of guest priests into the life of Servants of the Paraclete as one big family. We didn't live separately from our guest priests, but worked with them,

prayed with them, lived in the same buildings with them, and so on. Father Gerald spoke of the Servants as the father and mother with a family -- the guest priests. The third, and most important, sunshine was the personal relationship of the priest to Jesus. Father Gerald believed that the essence of the spiritual rehabilitation of a priest was in devotion to the Eucharist.

8. Via Coeli Monastery was not a "treatment center" if that implies psychological, psychiatric, or medical treatment. The Handmaids of the Precious Blood, located next to Via Coeli Monastery, included registered nurses who provided nursing care to the guest priests who required such services. Guest priests who needed any type of professional assistance, whether medical, dental, psychiatric, or psychological, received such treatment from professionals in surrounding communities, primarily Albuquerque. Seeing any of these professionals was not part of the program at Via Coeli Monastery, but such services were available if desired by a guest priest or the guest priest's bishop or religious superior. If a guest priest were seeing a psychologist or psychiatrist, as a small number were, what went on between the guest priest and the professional remained between them. Servants of the Paraclete considered such communications between a man and a therapist to be confidential. A psychologist or a psychiatrist would ordinarily deal directly with a guest priest's bishop or religious superior, not with Servants of the Paraclete.

9. The Servants of the Paraclete did not necessarily know the exact problem, and certainly not the extent of the problem, of

the guest priest unless the guest priest chose to reveal it to Servants of the Paraclete. While the Servant General himself would probably know in general terms why a man had been sent to Via Coeli by a bishop or religious superior, this information was normally not shared with other Servants. The guest priests were there to obtain spiritual rehabilitation and renewal, and what was in the past was considered over and done with. On the other hand, if a guest priest desired to confide in a Servant of the Paraclete, the Servant would perform his priestly duties and listen and counsel.

10. A number of guest priests at Via Coeli Monastery were not sent by a bishop or major superior, but came voluntarily. Some literally hitchhiked into Jemez Springs, as they had nowhere else to go. There was no set length of time that a guest priest would stay at Via Coeli Monastery. Some stayed twenty to thirty years, and died and were buried there. Others, away from the stress of their daily lives, and able to devote themselves deeply to the spiritual program conducted by Servants of the Paraclete, regained their spirituality and desire to serve in the priesthood and did return to active ministry. We did not try to steer them in that direction. Rather, the desire to return to active ministry came from the renewal experienced by the guest priest.

11. In terms of a general description of the residents of Via Coeli Monastery in the mid-1960s, approximately fifty percent were permanent residents who had no intention of either leaving the priesthood or returning to active ministry. Approximately twenty to twenty-five percent were priests who were considering leaving

the priesthood to marry. The remaining guest priests presented a wide variety of issues, from being ordered to Via Coeli Monastery to do penance for something that displeased their bishop or religious superior, to alcoholics, persons with personality defects, and so forth. Some of these might return to active ministry, some might become permanent residents at Via Coeli, and others might leave the priesthood.

12. Servants of the Paraclete worked closely with the Archdiocese of Santa Fe, of which Servants of the Paraclete was a part in the mid-1960s. Archbishop Davis frequently visited Via Coeli Monastery. If the Archdiocese needed a priest to fill in for a parish priest because of illness or absence, Servants of the Paraclete would be asked to send a guest priest on occasion. This "supply ministry" was relatively infrequent, and was not part of a rehabilitation program.

13. I've read the letters which appear to have been written by Father Gerald in 1957 and 1960, copies of which are attached as Exhibit "A". I recognize the handwriting and the signature as those of Father Gerald. The content of the letters express Father Gerald's thinking on the subject of the letters. I think this is the way that most, if not all, of the Servants of the Paraclete felt about priests who molested children.

14. The middle to late 1960s was a time of change for Servants of the Paraclete. In 1965, I was only a postulant, not yet even a novice, and was not privy to all of the reasons that

events unfolded as they did. I did observe them, and we had a number of discussions about them.

15. Late in 1965, Father Gerald took up residence in Rome. Archbishop Davis appointed Father Joseph McNamara Superior of Via Coeli. There was much discussion of bringing in lay therapy programs, such as Alcoholics Anonymous, for our guest priests. Father Gerald had been adamantly opposed to guest priests participating in lay therapy problems. He was distrustful of lay programs and of lay psychologists and psychiatrists. Father Gerald frequently expressed his belief that a man was personally responsible for what he did in life. He said that he thought that psychologists and psychiatrists promoted individual irresponsibility. He thought that they espoused the view that a person's conduct results from genetic, environmental, and other factors over which the individual had no control and for which the individual was not responsible. Father Gerald also viewed lay programs and psychotherapists as incapable of recognizing the good and the healing that would come from devotion to the Eucharist.

16. On the other hand, several of the younger Servants of the Paraclete, such as Father Joseph McNamara, Father Claude Buchanan, and Father Chris Kemner, wanted to make available lay therapy programs and place greater emphasis on psychotherapy for guest priests. These younger Servants of the Paraclete did not want Servants of the Paraclete to provide psychotherapy to any guest priests, as none of us were trained in psychology or psychiatry. Rather, they wanted to use lay persons to establish group therapy

programs, to be supplemented by psychotherapy to be provided by outside psychiatrists and psychologists. Discussions and planning concerning greater emphasis upon lay therapy for guest priests continued into 1966.

17. Servants who were interested in making lay therapy programs available did not intend to change the existing spiritual regime, which would remain primary, nor did they intend that every priest at Via Coeli participate in lay therapy programs. Moreover, Servants of the Paraclete did not have the right to determine who would and would not participate in lay therapy programs and/or psychotherapy. This depended upon the guest priest and his bishop or religious superior and the directions given to Servants of the Paraclete. For that matter, we could not control when a man left Via Coeli Monastery. A bishop or religious superior could recall a priest at any time, and on a number of occasions, priests were recalled by either bishops or major superiors before we thought they should return to their duties. Both Via Coeli Monastery and the facility that Servants of the Paraclete had in Albuquerque, called Pius XII Villa, were Catholic "retreat houses." Guest priests remained under the direct control of their own bishops or religious superiors. The guest priests just resided at a retreat house, lived and ate there, and could participate in religious and spiritual exercises and ceremonies which were available. All that Servants was trying to do, in conformance with the directives of the Archbishop of Santa Fe, was to place greater emphasis on "modern, scientific helps" in reliance upon lay programs and

psychotherapy in addition to the spiritual rehabilitation Servants had always provided.

18. By December, 1966, an Alcoholics Anonymous program was in place. Dr. John Salazar was the psychological advisor for the program, and he provided individual psychotherapy for priests in the program. Attached as Exhibit "B" is a description of the program at Via Coeli which had been put into effect by December, 1966. I believe that this program description was prepared by Father Joseph Moylan, who was then the Superior of Via Coeli Monastery.

19. The description of Servants of the Paraclete's program contained in Exhibit "B" is accurate. The references to Dr. John Salazar are also accurate. We did consider him to be "our invaluable attending psychologist." He was the primary architect of the graduated program of rehabilitation that we put into effect. None of the Servants of the Paraclete had any training in psychology or psychiatry, and we didn't pretend to know what psychology and psychiatry could and could not accomplish. We took their word for what they could and could not do.

20. Exhibit "B" states that there had been a meeting among Dr. Salazar, Archbishop Davis, and two Servants of the Paraclete to finalize the alcoholism rehabilitation program. Exhibit "B" also states on page 8 that Dr. Salazar proposed to provide psychotherapy to persons suffering from problems other than alcoholism for a few weeks at Via Coeli, then take them through a structured, graduated program at Pius XII Villa in Albuquerque for six weeks or more.

Part of this rehabilitation program was to include weekend supply work, then longer supply work provided that the priest did well on the shorter assignments.

21. By January of 1967, I still had not taken my final vows as a Servant of the Paraclete. I was not by any means high on the totem pole in terms of the decision makers of Servants of the Paraclete. However, I was asked to sit in on a series of important meetings, to be chaired by Dr. Salazar, and attended by Archbishop Davis and a number of Servants of the Paraclete, to discuss and finalize the graduated program of rehabilitation proposed by Dr. Salazar. I believe that one of the reasons that I was asked to attend these meetings was because I owned an old portable typewriter and could type, and therefore could prepare agendas and minutes of the meetings.

22. Attached as Exhibit "C" is an outline I typed of the program at Via Coeli. The reference at the bottom of the page to a meeting on January 25, 1967, is to a meeting called by Dr. Salazar preparatory to the meetings we were to have with the Archbishop. At this meeting, Dr. Salazar assigned a number of tasks to different Servants of the Paraclete. A list of those tasks is included in Exhibit "E" which is discussed below.

23. Dr. Salazar had proposed earlier in 1966 that he come to Via Coeli for one day out of the week to meet incoming guest priests. We accommodated him, and he developed a number of clients for individual therapy sessions this way. He conducted some

sessions at Via Coeli Monastery, while others were held in his office in Albuquerque.

24. As the note at the bottom of Exhibit "C" indicates, the main purpose of the meeting on January 25, 1967, called by Dr. Salazar was "to insure the greatest possible continuity in the treatment of guest priests passing from Via Coeli Monastery to Via Pius XII, Albuquerque." Dr. Salazar had proposed that a guest priest, upon arrival at Via Coeli Monastery, would receive individual psychotherapy from him at Via Coeli Monastery for a period of time. The guest priest would then be transferred to Pius XII Villa in Albuquerque, which would be closer to the locations to be used for short parish assignments. Psychotherapy was to continue, and Dr. Salazar wanted to insure that he, as opposed to some other psychotherapist continued providing it.

25. Attached hereto as Exhibits "D", "E", and "F", are minutes of the meetings that I prepared. Dr. Salazar was the chairman of all of the meetings. Each set of minutes was prepared from detailed notes that I took during the meetings. After a meeting, I typed a draft of the minutes and circulated the drafts to all persons who had attended the meeting, including Dr. Salazar. I don't have copies of any of the drafts today, and I don't know what happened to them, but I very well could have thrown them away when the final minutes were prepared and approved. Anyone who wanted a change or changes made to a draft set of minutes could write such changes on the draft and return the draft to me, or could telephone me. I would then make the change or changes. The

minutes attached as Exhibits "D", "E", and "F" were approved by all of the persons shown as having been in attendance at the meetings, including Dr. Salazar.

26. I read Dr. Salazar's deposition taken March 10, 1993. In the deposition, Dr. Salazar says that at the meeting held on February 23, 1967, at the offices of Archbishop James Davis, Dr. Salazar recommended to Servants of the Paraclete and the Archbishop that priests who had been accused of molesting children never again be sent to do any type of work in parishes. Dr. Salazar seems to say in 1993 that the reason that priests who did parish work in New Mexico as part of this graduated program of rehabilitation, and were later accused of molesting children, were sent into parishes was because Servants of the Paraclete wanted to send them into parishes, not because Dr. Salazar and other psychiatrists recommended that they be placed in parishes. Dr. Salazar's 1993 version of what happened in the late 1960s appears to me to be the opposite of what did happen.

27. I recall Father Gerald talking about an island in the Caribbean. In the mid-1960s, Servants of the Paraclete began receiving an increased number of requests from bishops and others in the Church to accept priests who had been accused of molesting children. The numbers were few. A priest molesting a child was detestable and incomprehensible to us. The view of Father Gerald and the Servants of the Paraclete was that such men should be segregated from society. Hence, the island in the Caribbean.

28. Servants of the Paraclete decided that it would be best for the Church for Servants of the Paraclete to accept some such men, as it would be better to keep them segregated from society than to have them transferred from one parish to another, without any effective intervention to stop them from molesting children. I understand that the island in the Caribbean was sold, although I don't know why. Although we had no idea that the problem was as extensive as it is reported today to have been, we still wanted to do something constructive to end the problem of molestation of children by priests. Dr. Salazar said at page 43 of his deposition that he was brought in as an alternative to the island, as shown by Exhibit "G". We looked to Dr. Salazar and the psychiatrists who provided individual treatment to such men for guidance as to how to deal with them.

29. The reluctance on the part of Servants of the Paraclete to release an individual who had been accused of molesting a child anywhere into society did not stem from any clinical or psychological knowledge. Rather, it came from our personal abhorrence of that type of activity. On the other hand, as Catholics, we did believe in confession, penance, and redemption.

30. Not only Dr. Salazar, but also other psychiatrists in the context of treatment of particular individuals, advised us that such priests could be treated, rehabilitated, and their problem eliminated. We knew of no medical or scientific evidence to the contrary, and assumed that the specialists knew what they were talking about. Their scientific views coincided with our Catholic

faith and belief in redemption and renewal. However, we were still cautious.

31. The concern of Servants of the Paraclete about having such men involved in supply work in parishes is reflected in the minutes of the meetings attached to this Affidavit. For example, on page 3 of Exhibit "D", Dr. Salazar, after commenting that he was well pleased with the progress that had been made at Via Coeli, discussed treating "the seriously disturbed (in the psycho-sexual sphere)." This category included priests who had been accused of molesting children. As the minutes reflect, and Dr. Salazar approved these minutes, he did not say that such priests could not be treated and should not be released into parishes. He was the advocate of not segregating these individuals, as making them feel cut off from society only impeded their rehabilitation, according to Dr. Salazar. Addressing the concerns of Servants of the Paraclete, he did say that such a priest should be brought along "slowly and with the utmost prudence," immediately following which Father Ed Connolly, a Servant, reminded us all that part of our ministry was providing a permanent residence to priests, as some should not return to active ministry at all.

32. The minutes of all three of the meetings show that it was usually Servants of the Paraclete and the Archbishop who urged caution in permitting guest priests to go anywhere. For example, Servants of the Paraclete prohibited guest priests from using their own automobiles if they had them. Dr. Salazar urged that this restriction be relaxed to enable guest priests to travel to and

from Albuquerque and Santa Fe to visit other priests. Priests normally did not attend social, cultural, or educational activities in Albuquerque, Santa Fe, or other surrounding communities, but Dr. Salazar recommended that we permit them to do so.

33. One of Dr. Salazar's sayings was "you can't learn to swim without getting wet." This is written in the minutes of the third meeting, but I remember it well independently of the minutes. Dr. Salazar was urging us, not only in these meetings, but outside of the meetings, to place trust in guest priests, to send them out into the world, not only for a supply ministry, but for social and cultural events, and to ease up on restrictions on them and treat them as responsible adults to accomplish their rehabilitation.

34. Servants of the Paraclete had nothing to gain by sending priests out on supply ministry missions. The charism of Servants of the Paraclete limited Servants of the Paraclete to dealing with priests, not parishioners, and it was not the responsibility of Servants of the Paraclete to provide parishes with priests. Servants of the Paraclete did not get paid for priests who are on supply ministry (in fact, it cost Servants of the Paraclete money, of which we had very little, since we kept such priests' rooms open for their return, while at the same time deducting the amount of time the priest was on supply ministry from the bills sent to the priests' bishop or religious superior). Servants of the Paraclete had no control over priests who were on supply ministry. The parish or diocese where the priest was serving decided where the priest would stay, what duties the priest would perform, when he

would perform them, and all similar such matters. While on supply ministry, a priest was doing the work of the diocese or parish, not the work of Servants of the Paraclete.

35. Servants of the Paraclete had a great deal to lose if a priest were sent on supply ministry and engaged in any improper behavior, and our concern is reflected in the minutes attached as Exhibits "D", "E", and "F". For example, on page 3 of Exhibit "C", after Dr. Salazar discussed his recommendation that we place trust in the guest priests, extend privileges to them, and so forth, the Archbishop cautioned about moving too rapidly. He then described "an unfortunate case of the past" involving a guest priest who had done some supply work, and did something which left laymen "badly shaken." (I don't recall what the incident described was.) Similarly, as shown by Exhibit "H", when Dr. Salazar recommended that we reconsider our policy that guest priests not use their own private cars, Father Gerald "pointed out possible pitfalls," and urged caution and discretion.

36. If one of our guest priests went on a supply mission, and molested a child, it would harm the child, the parish in which he served, the priest himself (it is a sin, a violation of sacred vows and trust) Servants of the Paraclete, and the Archdiocese of Santa Fe.

37. All of the discussions resulted in Servants of the Paraclete and the Archdiocese of Santa Fe formally adopting the graduated program of rehabilitation which Dr. Salazar recommended. We had an Alcoholics Anonymous program, plus psychotherapy, plus a

spiritual program, for priests suffering from alcoholism, and for priests with other problems, we had individual psychotherapy, a spiritual program, and a group therapy lay program called Recovery, Inc.

38. Recovery, Inc., had been founded by Dr. Abraham Lowe of the University of Illinois. We initially contacted a Recovery, Inc. program in Louisville, Kentucky for information. That organization sent a group of people to Via Coeli, and a fair amount of literature. After our discussions with the group from Louisville, Kentucky, we contacted the headquarters in Chicago. Representatives from the Chicago headquarters visited Via Coeli, and described the program. We assisted in establishing Recovery, Inc., programs in Albuquerque for both laymen and priests. Recovery, Inc., was a group therapy program similar to Alcoholics Anonymous, but for use with people with problems other than alcoholism or drug addiction. For guest priests who participated in either Alcoholics Anonymous and Recovery, Inc., we took priests staying at Via Coeli to Albuquerque for the group sessions, which included both lay people and religious people.

39. As these programs were underway, Dr. Salazar emerged as the initial and primary psychotherapist used by guest priests incoming to Via Coeli. Dr. Salazar had a degree in psychology, but he was not a medical doctor. There was concern on the part of some members of the Paraclete community that he was trying to steer every incoming guest priest to his office for services. There were a number of discussions on this. Was Dr. Salazar building a large

practice solely from our guest priests? Was he more concerned about money and about building up his practice than anything else?

40. Late in the summer of 1967, the administration of Via Coeli changed. Until then, the Superior had been Father Joseph Moylan. Father Moylan left to another facility, and Father Swanson was appointed Superior. Because of complaints and concerns about Dr. Salazar, he instructed Dr. Salazar not to come to Via Coeli anymore to meet incoming guest priests. Individual guest priests were still referred to him for individual psychotherapy, depending upon the nature of the problem and the recommendations of their bishops or major superiors. For priests with serious psychosexual difficulties, such as attraction to children, we referred them to Nazareth Hospital or Lovelace Hospital in Albuquerque for treatment by the psychiatrists there. Our guest priests continued to participate in Alcoholics Anonymous and Recovery, Inc. We continued the spiritual program that had been in existence since Via Coeli had been in existence.

41. Father James Porter arrived at Via Coeli in August, 1967. As is indicated by Exhibit "I" frequently an arriving guest priest himself described his problem to the Superior of Via Coeli Monastery. The Superior would not necessarily reveal that to any of the other Servants of the Paraclete, and the guest priests were told that they were not required to share the nature of their problem with anyone at Via Coeli.

42. James Porter was in the graduated program of rehabilitation described above. I've read a letter purportedly

written by James Porter to Pope Paul VI on May 17, 1973. The letter, a copy of the pertinent portion of which is attached hereto as Exhibit "J", states:

Father Paul insisted that I seek the aid and assistance of the Servants of the Paraclete, at Via Coeli, Jemez Springs, New Mexico. I did this and immediately went to Via Coeli. I was greeted there by Father William Swanson, the Superior of the Monastery. I consulted with him and on his advice I arranged, as is their policy, to have a complete physical exam. I took the exam from a doctor in Albuquerque and the results after extensive tests were that I was in excellent health. I then made arrangements to meet with an approved and recognized psychiatrist. I then was placed under his guidance and care for a period of at least six months. The psychiatrist was Dr. John McCarthy, located at the Winrock Medical Plaza, Suite 372, Albuquerque, New Mexico. He then informed the Superior at Via Coeli that I should be given weekend assignments to try to get me back on my way. This all took place in 1967-1968. As I appeared to be doing well they decided to let me have more assignments, more often and for longer periods of time.

43. Jason Sigler arrived at Via Coeli in 1970, and was also in the graduated program of rehabilitation. He was treated by psychiatrists at Lovelace Hospital. As did Porter, Sigler participated in Recovery, Inc., as well. As shown by Exhibit "K", we relied upon Jason Sigler's psychiatrist to determine how long he needed to be in therapy and what assignments should be given him. (While my name does not appear on any of the documents attached as Exhibit "L", I did author some of the monthly reports sent to Jason Sigler's home diocese, the Archdiocese of Winnipeg.)

44. Servants of the Paraclete and a guest priest's psychiatrist normally did not discuss communications which had taken place between the guest priest and the psychiatrist, or the problem for which the guest priest was being treated, unless the

guest priest requested and consented to such communication. But the psychiatrists who treated our guest priests would communicate to us his recommendations concerning rehabilitation, including whether a guest priest should be sent out to begin supply ministry work. That communication would consist of a telephone call from the psychiatrist to a Servant of the Paraclete, or, on occasion, the guest priest himself would relay the recommendation of the psychiatrist to a Servant of the Paraclete. I don't recall ever receiving or requesting a formal recommendation in writing. On occasion, a guest priest's bishop or religious superior would request a report from a psychiatrist in writing, and we would then endeavor to obtain such a report to forward to the guest priest's bishop or religious superior.

45. Porter considered seeking a permanent assignment in the Archdiocese of Santa Fe. Accordingly, I sent Porter's file to the Chancellor of the Archdiocese, as shown by a letter I sent to Chancellor Lucien Hendren dated June 4, 1969. We did not have a copier, and when we were requested to send a guest priest's file to someone, we would literally send the file. In the letter dated June 4, 1969, I told Chancellor Hendren that I'd received a call from two priests in Truth or Consequences requesting that Servants of the Paraclete provide Truth or Consequences with a replacement priest to assist while they when on retreat and vacation. I recommended Porter, based upon the work that he had done, the oral reports I'd heard from the parishes where he had done supply ministry, and the recommendations of his psychiatrist.

46. After Porter had gone to Minnesota, I sent a letter dated August 6, 1969, to the Fall River Diocese. I described the supply work that Porter had done, then said:

I wish that all of these favorable circumstances could give me leave to write Father Porter off as 'cured,' but that is the domain of the professional, not myself. . . . He is better equipped to talk about his problems at this time, and has obviously derived benefit from his therapy with Dr. McCarthy. However, I would not wish to make any long range forecast at this time.

47. We thought we were doing the most responsible thing we could. For our alcoholics rehabilitation program, we had models to follow across the country, and Father Joseph McNamara spent at least three months traveling to different locations to discuss alcohol rehabilitation programs before one was implemented at Via Coeli. Similarly, for Recovery, Inc., we had a number of discussions with its representatives before establishing it at Via Coeli. But for a program for persons with psychosexual difficulties, we had no models to follow. No one seemed to be doing anything about this problem anywhere, either within the Church or outside of the Church. This was a problem that no one seemed to want to deal with, including Servants of the Paraclete, but we felt that we should undertake it for the good of the Church. Our views tended toward permanently segregating from society any priests who had molested a child, but we were convinced by experts that they could be treated and rehabilitated by modern scientific methods. We tried to use the best psychiatrists and best programs that we could find, and we followed the recommendations of the experts.

48. I've been stunned and greatly saddened by the events of the past two years. Had Servants of the Paraclete heard then what I've heard now, things would have been very different in the 1960s. As it was, our intention was to approach in the most responsible way possible what we thought was a serious problem that we thought was not nearly as extensive as it now seems to have been, based on media reports.



JOHN FEIT

SUBSCRIBED AND SWORN to before me this ____ day of November, 1993, by John Feit.

NOTARY PUBLIC

My Commission Expires:

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