



Name in full JEUB, RICHARD HERMAN

Place of birth ROBBINSDALE, MINNESOTA (P. O. Address)

Date of birth FEBRUARY 21, 1940 (Day, month and year)

Classics studied at NAZARETH HALL

Philosophy studied at ST. PAUL SEMINARY

Theology studied at ST. PAUL SEMINARY

Date of ordination MARCH 5, 1966 (Day, month and year)

Ordained at ST. PAUL CATHEDRAL By ARCHBISHOP LEO BINZ

For the ARCH Diocese of ST. PAUL

Entered this Archdiocese _____ Papers _____

(OVER)

Missions since ordination _____ (Date of departure from each)

Assist. St. Joseph, Hopkins, from 6-7-66 to 2-7-67

Assist. Our Lady of Grace, Edina, from 2-7-67 to Jan. 2, 1970

Assist. St. Mark, St. Paul, from Jan. 2, 1970 to 6-15-76

Assoc. Christ the King, Mpls. from 6-15-76 to 6-14-78

Chaplain, Methodist Hospital, St. Louis Park and at Fairview Southdale Hospital, Edina, from 6-14-78 to 6-15-82

Pastor, St. Kevin, Minneapolis, from 10-27-81 to 5-15-90 in addition to Chaplain work. No longer chaplain 6-15-82

Leave of Absence 5-15-90 = ar. 9-23-91 gets mail
 " " 7-23-91 " "

(OVER)

1960 -
1989

ARCHDIOCESE OF SAINT PAUL
CHANCERY OFFICE
244 DAYTON AVENUE
SAINT PAUL 2, MINNESOTA

I, RICHARD H. JEUB

of 3239 Thomas Ave., North Minneapolis 12, Minnesota
(City and State)

an applicant for admission to St. Paul Seminary as a candidate for the ministry in the Archdiocese of St. Paul, hereby acknowledge my understanding of the following terms governing rates of tuition and board and the methods of payment thereof:

The fee for tuition and board is \$ 800.00 a year, subject to revision as may be deemed necessary by the governing board of the Seminary. This fee will be paid for me by the Archdiocese of St. Paul with the understanding and agreement on my part that I am bound in conscience to make repayment to the Archdiocese on the following basis:

1. If I complete my studies and am ordained a priest for the Archdiocese of St. Paul, the total of my tuition and board for the period I have attended the Seminary will be reduced to fifty per cent of said total and such reduced amount I agree to repay at the rate of \$ 100.00 per year, commencing with the year after my ordination and continuing until fully repaid.
2. If I do not complete my studies and am not ordained for the Archdiocese of St. Paul, either because of voluntary withdrawal from the Seminary, or because I am dismissed, then I agree to pay the full amount then owing, upon a basis to be agreed upon by myself and the Archdiocese.

These terms are agreed to by me and in consideration of the Archdiocese accepting me as a candidate for the priesthood I agree to live up to them fully and without reservation.

Date: Jan 24, 1961

Richard H. Jeub

Witness:

J. J. McCarthy

SEMINARIO SANCTI PAULI

ANNI 1960-1961
Primum Semestre Spatium

Praesentibus hisce literis testamur Dnm.

Richard H. Jeub

dioecesi St. Paul adscriptum
praelectiones ex disciplinis pro primo
studiorum Philosophiae anno praescriptis excepisse atque
hoc testimonium meruisse:

DISCIPLINAE	GRADUS
Logica	B
Metaphysica	C
Epistemologia	
Cosmologia	
Psychologia	
Historia Philosophiae	
Theodicea	
Biologia	B
Neurologia	
Anthropologia	
Scientia Sociologica	
Scientia Oeconomica	B
Educatio	
Hist. et Phil. Educationis	
Psychologia Educationis	B
Methodus Paedagogiae	
Paedagogia ("Tests and Meas.")	
Principia Educ. Secundariae	
Lingua Latina	C
Homiletica	B
Cantus Gregorianus theory/practice	A/B
Schola Cantorum	
Ars Sacra	B
Ethics	
Introductory Chant Theory	C
Mores	A

Optime—A (100-95); Satis Bene—B (94-87); Bene—C (86-78); Sufficenter—D (77-70); Insufficenter—F; Incomplete—I.

Datum ex Seminario Sancti Pauli,
die, 5^a Februarii A.D. 1961.

Louis J. McCarthy
Rector

THE SAINT PAUL SEMINARY
 SAINT PAUL 1, MINNESOTA

1st Semester - 1961-1962

REPORT CARD

JEUB, RICHARD H.
 student

ST. PAUL Philosophy II
 diocese class

February 5, 1962
 date

Louis J. McCarthy
 Rector

<u>Subject</u>	<u>Grade</u>
Ph 401 Cosmology	C
Ph 405 Hist of Anc & Med	C
Ph 403 Natural Theology	C
Ed 361 Hist & Phil of Educ	C
La 420 Patristic Latin	B
Ho 471 Homiletics II	C
Mu 031 Gregorian Chant <u>A-1 Theory</u>	B
Mu 061 Choir	-
Sp 425 Elem Spanish	-
Mu 031 " Practice	B
<hr/>	
Discipline	a

Social Security [REDACTED]

Home Phone 722-4336

Work Phone 722-4336

Deanery 14

Vicariate West

276

Rev Richard H Jeub
Saint Kevin
5844 28th Ave S
Minneapolis MN
55417-2735

Emergency Contact Dorothy Jeub

3

Phone 533-6490

Doctor Armstrong / Thalhuber

Phone 641-0308

Have you made a will? No

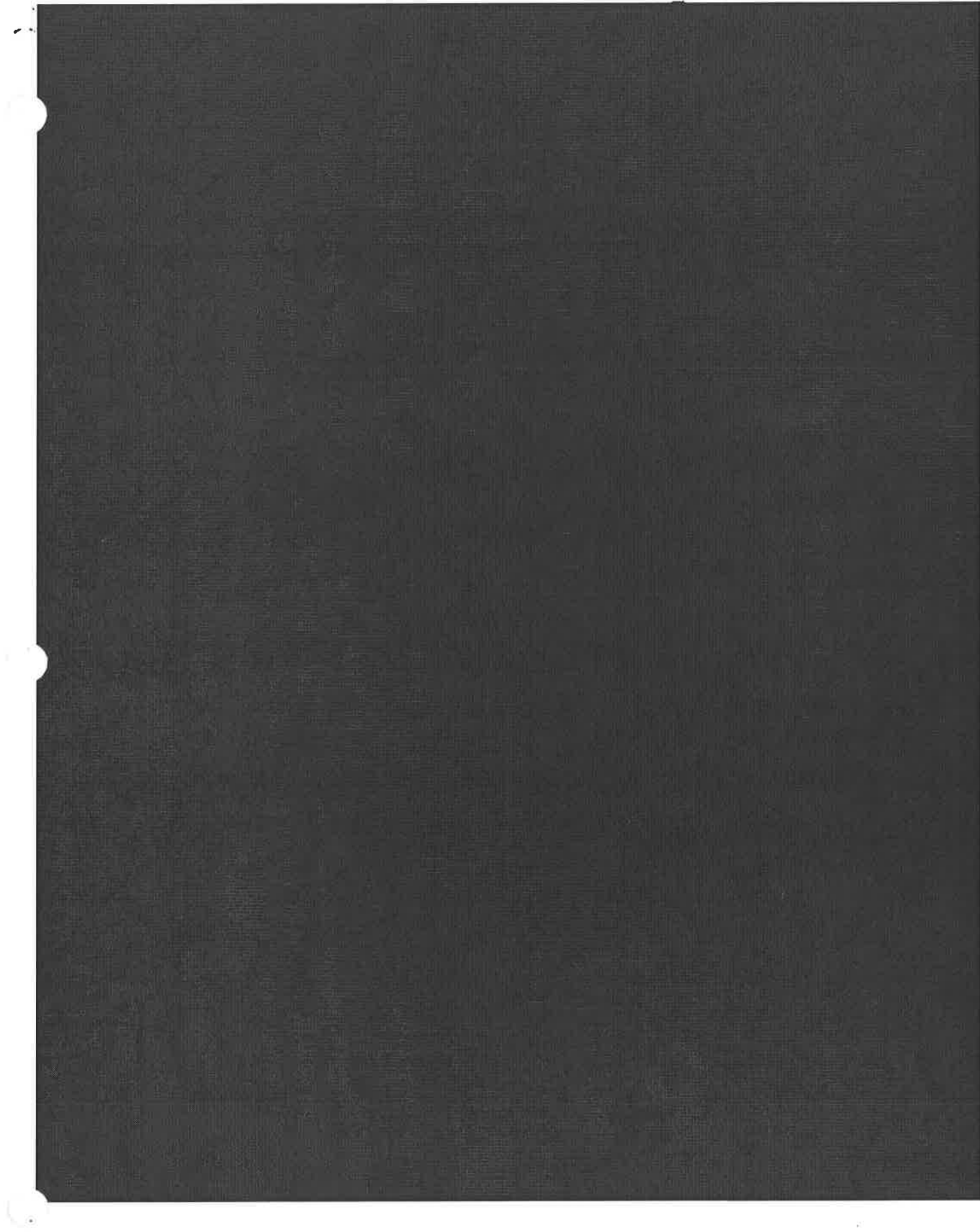
If Yes, where can it be found? _____

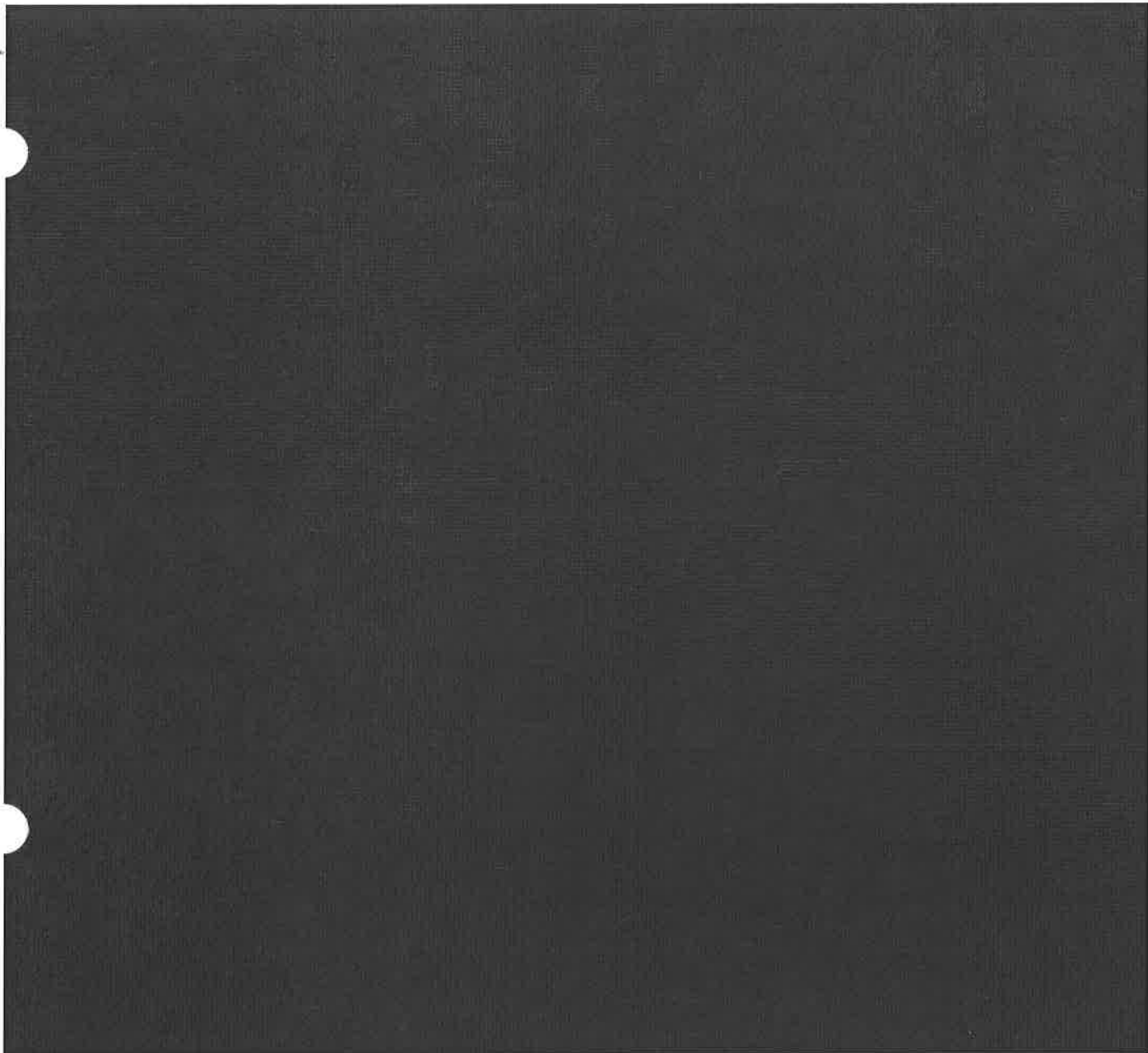
Birth Date 2-21-40

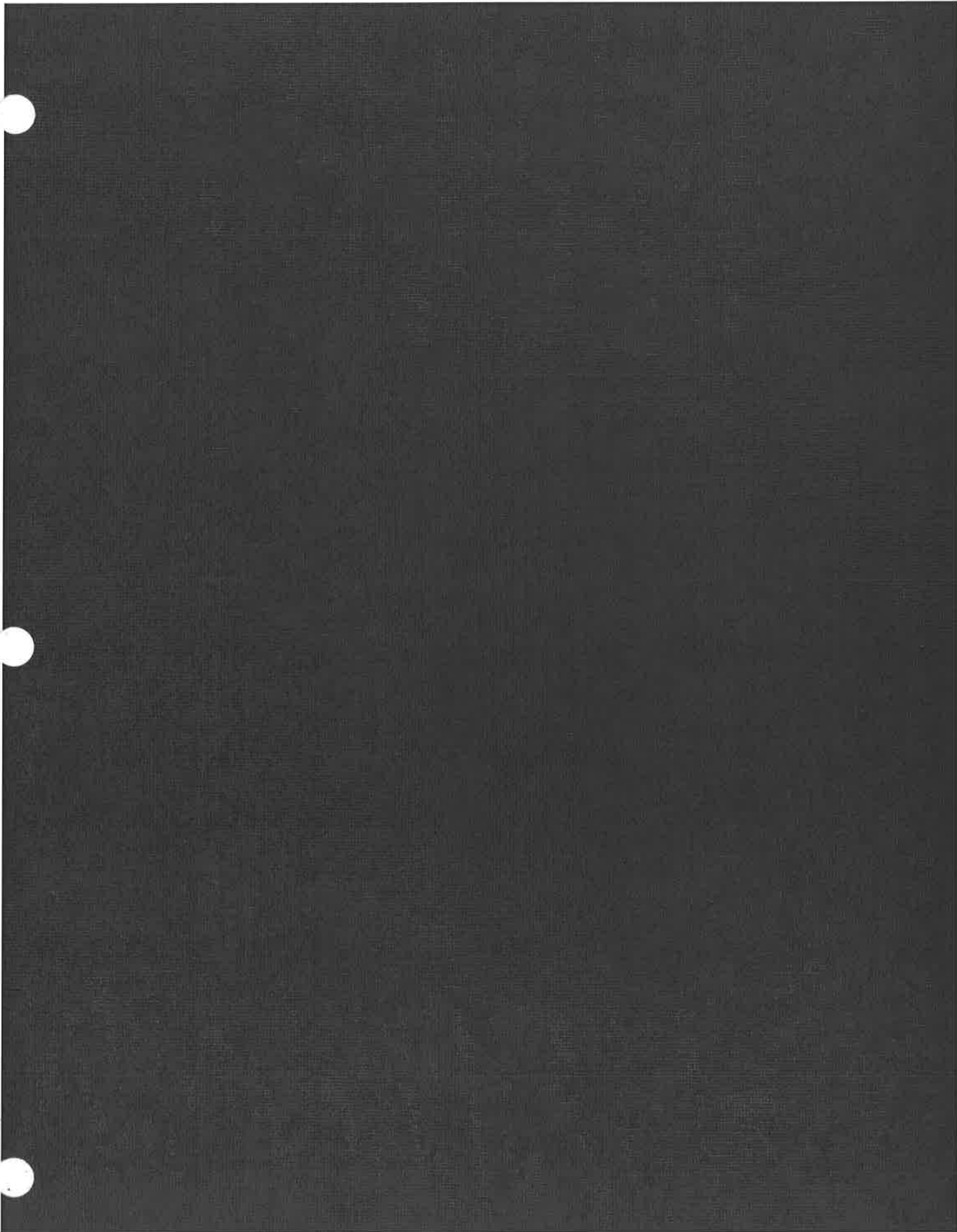
Ordination Date 3-5-66

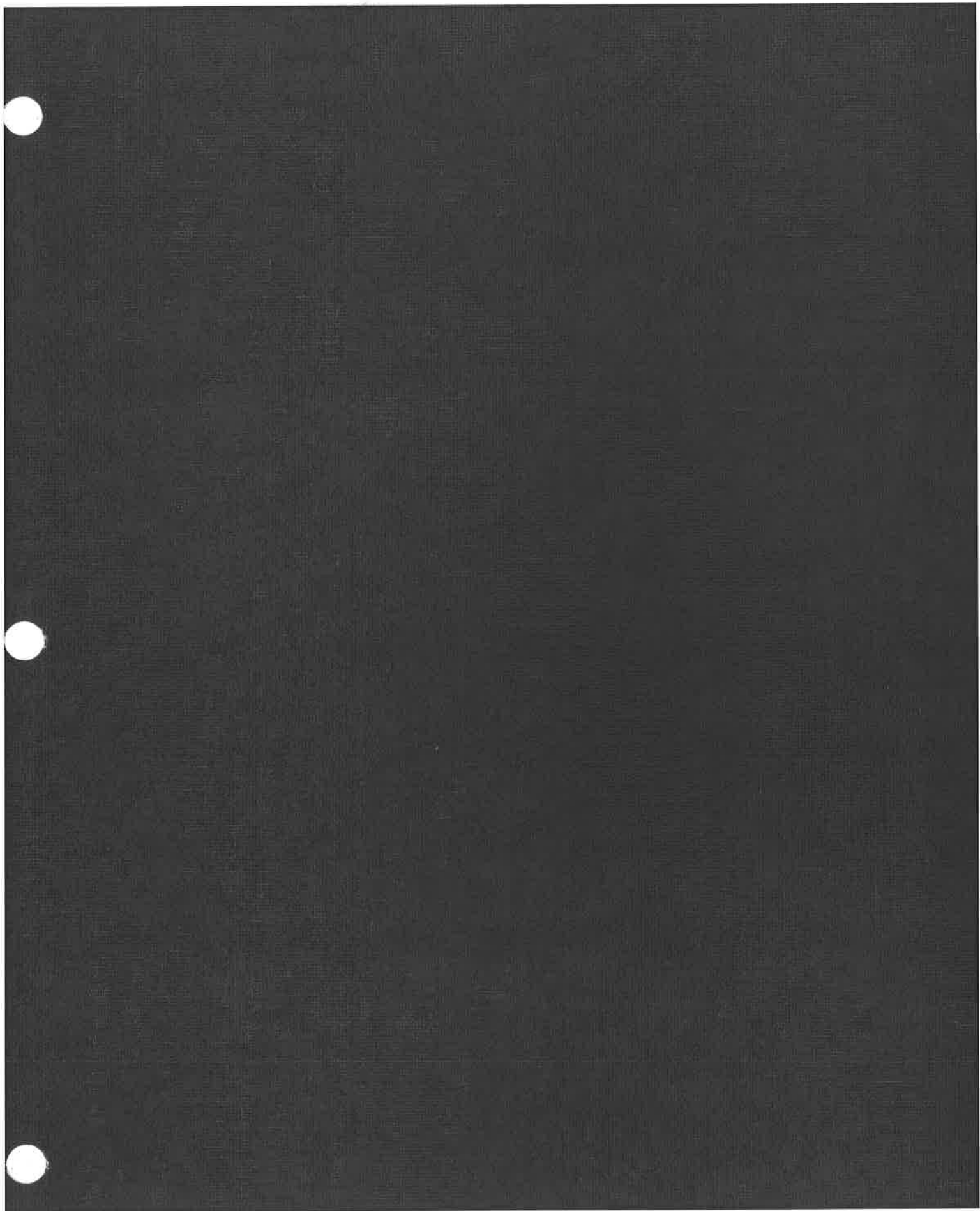
Rev Richard H Jeub
Saint Kevin
5844 28th Ave S
Minneapolis MN
55417-2735

Skills:









THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

2nd Semester - 1961-1962

REPORT CARD

RICHARD H. JEUB

student

ST. PAUL

diocese

Philosophy II
class

June 10, 1962
date

Louis J. McCarthy
Rector

Subject

Ph 402 Gen Psychology
Ph 406 Hist Modern Phil
Ph 404 Natural Theology
Ed 362 Hist & Phil of Education
La 421 Patristic Latin
Ho 472 Homiletics II
Mu Chant Theory A-1
Mu 062 Choir
Sp 425 Elem Spanish
So 430 Intro Sociology
Mu Chant Practice A-1

Grade

B
C
C
C
C
C
A
-
B
B
B
-
-
a

Discipline

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

1st Semester - 1962-1963

REPORT CARD

JEUB, RICHARD H.

student

ST. PAUL

Theology I

diocese

class

January 23, 1963

date

Louis J. McCarthy
Rector

Subject

Grade

DT 501	Phil. of Religion	B
MT 510	Fund. Moral Theology	C
SS 621	The Word of God	C+
SS 721	Formation of the Bible	C+
Hi 631	The Early Middle Ages	B
CL 641	The Church and Worship	B+
Li 553	Fundamental Liturgy	B
La 425	Latin, Tonsure	—
Sp 425	Elementary Spanish	—
Hi 932	M.A. Seminar	—
Mu 030	Introductory Chant	—
Mu 057	Advanced Chant	—
Mu 061	Choir	—
Mu	Gregorian Chant	S
	Discipline	e

THE SAINT PAUL SEMINARY
 SAINT PAUL, MINNESOTA

2nd Semester - 1962-1963

REPORT CARD

Richard H. Jeub

student

Theology I

. Paul

diocese

class

May 31, 1963

date

Louis J. McCarthy
 Rector

		<u>Subject</u>	<u>Grade</u>
DT	502	The Church of Christ	B
MT	511	The Christian Virtues	B
SS	520	Intro Sac Scripture	B
Hi	632	Late Middle Ages	B
Hi	534	Archeology	C
CL	642	Teach; Parish; Finance	C
Li	554	Fund. Liturgy II	B
La	425	Latin, Ponsure	
Sp	425	Elementary Spanish	
Hi	933	M.A. Seminar II	
Mu	057	Advanced Chant	
Mu	061	Choir	
Mu		Gregorian Chant a-1	B
Mu	058	Music Literature	
		Discipline	a

St. Paul Seminary

Name of Seminary

ARCHDIOCESE OF ST. PAUL

SEMINARY FACULTY APPRAISAL
FOR COLLEGIANS AND THEOLOGIANS

Name Richard H. Jeub

Year in Seminary Theology I

Date June 1, 1963

I. CHARACTER AND PERSONALITY

A. Obedience

B. Reliability

C. Judgment

D. Leadership

E. Sociability

F. Emotional Stability

G. Personal Appearance

II. GENERAL HEALTH -- satisfactory, except as noted:

III. VOICE AND SPEAKING ABILITY -- satisfactory, except as noted:

IV. IMPEDIMENTS -- none, except as noted:

V. Have the Rector and faculty found positive signs of vocation in this candidate? Yes. He is proving to be an excellent character and a good student.

VI. Is the recommendation a unanimous one? Yes. Or a majority vote? _____
If a majority vote, what is the opinion of the minority? _____

Fill out in duplicate.

Louis J. McCarthy
Rector

THE SAINT PAUL SEMINARY
Saint Paul 1, Minnesota
INVOICE

Nov. 1, 1963
date

Archdiocese of St. Paul

		Richard H. Jeub, fee for B.A. Degree			\$10.00

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

1st Semester - 1963-1964

REPORT CARD

JEUB, RICHARD H.

student

ST. PAUL

diocese

Theology II

class

January 15, 1964

date

Louis J. McCarthy
Rector

	<u>Subject</u>	<u>Grade</u>
DT 602	The One God	B
MT 710	Theology of the Sacraments	B
SS 722	The Latter Prophets	D
SS 827	Catholic Ep. & Hebrews	C
SS 626	The First Gospel	C
Hi 931	Catholic Ch in No. America	C
Ed 661	Special Methods (Catechetics)	B
CL 541	General Prin of Law	B
Mu 058	Music Literature	a
Mu	Gregorian Chant a-1	a
Mu	Choir	—
Mu	Advanced Chant	—
_____	_____	—
_____	Discipline	a

ST. PAUL SEMINARY

Name of Seminary

ARCHDIOCESE OF ST. PAUL

SEMINARY FACULTY APPRAISAL
FOR COLLEGIANS AND THEOLOGIANS

Name RICHARD H. JEUB
Year in Seminary II Theology
Date June 3, 1964.

I. CHARACTER AND PERSONALITY

A. Obedience

B. Reliability He is very trustworthy and he has proved to be an excellent leader of boys in summer camp work.

C. Judgment

D. Leadership

E. Sociability

F. Emotional Stability

G. Personal Appearance

II. GENERAL HEALTH -- satisfactory, except as noted:

III. VOICE AND SPEAKING ABILITY -- satisfactory, except as noted:

IV. IMPEDIMENTS -- none, except as noted:

V. Have the Rector and faculty found positive signs of vocation in this candidate? Yes. He is sound in character and a competent student.

VI. Is the recommendation a unanimous one? Yes. Or a majority vote? _____
If a majority vote, what is the opinion of the minority? _____

Fill out in duplicate.

Louis J. McCarthy
Rector

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

2nd Semester - 1963-1964

REPORT CARD

JEUB, RICHARD H.

student

ST. PAUL

diocese

June 15, 1964

date

Louis J. McCarthy
Rector

Theology II

class

DT 604-6	Creation and the Fall
MT 711	Special Sacraments
3S 722	The Latter Prophets
SS 626	The First Gospel
Hi 732	Contemporary Church
Ed 661	Special Methods (Catechetics)
CL 542	Persons within the Church
Mu	Gregorian Chant <u>a-1</u>
Mu	Choir
<u>Ho 871</u>	<u>Oral Reading</u>

Discipline

Grade

c/a
C
C
C
C
R
B
a
C
C
a

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

1st Semester - 1964-1965

REPORT CARD

Subject

Grade

Richard H. Jeub

student

St. Paul

diocese

Theology III

class

January 15, 1965

date

Louis J. McCarthy
Rector

DT 701	Grace	<u>a</u>
MT 711	Special Sacraments	<u>b</u>
SS 822	The Sapiential Literature	<u>c</u>
SS 826	The Lucan Writings	<u>c</u>
Hi 531	The Early Church	<u>b</u>
Li 853	Sacramental Rubrics I	<u>a</u>
Ho 771	Public Speaking	<u>c</u>
CL 841	Ecclesiastical Crimes & Penalties	<u>a</u>
So 730	Studies in Alcohol Problems	<u>a</u>
Mu 031	Liturgical Song	<u>a</u>
Mu	Choir	<u>—</u>
Mu 057	Advanced Liturgical Song	<u>—</u>

Discipline

a

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

2nd Semester - 1964-1965

REPORT CARD

Richard H. Jeub
student

St. Paul Theology III
diocese class

June 25, 1965
date

Louis J. McCarthy
Rector

<u>Subject</u>	<u>Grade</u>
DT 702 Incarnation, Redemption	C
MT 610 Justice & Rights	B
SS 627,727 Pauline Epistolary	B
Hi 532 Church & Roman Empire	B
Li 854 Sacred Rubrics II	B
Ho 772 Public Speaking II	B
So 730 Alcohol Problems Studies	B
Mu 032 Liturgical Song	B
Mu 062 Choir	B
Mu 057 Advanced Liturgical Song	B
He 682 Hebrew II	B
SS 822 Sapiential Literature	B
<u>Discipline</u>	<u>A</u>

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

REPORT CARD

1st Semester - 1965-66

JEUB, RICHARD H.

Subject

Grade

_____ student _____
ST. PAUL Theology IV
_____ diocese _____ class
January 18, 1966
_____ date

DT 801 The Eucharist
MT 810 Marriage & the Family
S 626 Johannine Literature I
* SS 622 Pentateuch
PT 851 Pastoral Theology I
Li 853 Pastoral Liturgy I

B
B
C
a
a

Louis J. McCarthy
Rector

_____ Discipline a

* Sequential course. Grade given when completed.



LEO

Dei et Apostolicae Sedis Gratia
Archiepiscopus Sancti Pauli de Minnesota

Hisce litteris fidem facimus atque testamur dilectum Nobis in Christo

filium RICARDUM H. JEUB

ad Ordinem PRESBYTERATUS

promotum fuisse die 5^a mensis MARTII A.D. 1966

ab Ex.mo et Rev.mo LEONE BINZ

Datum Paulopoli, die 5^a mensis MARTII Anno Domini 1966

Ludovicus J. McCarthy

Notarius

THE SAINT PAUL SEMINARY / 2200 GRAND AVENUE / SAINT PAUL, MINNESOTA 55101

April 1, 1966

REV. RICHARD H. JEUB - Seminary Tuition Account

Year 1960-1961	\$800.00
" 1961-1962	800.00
" 1962-1963	800.00
" 1963-1964	900.00
" 1964-1965	900.00
" 1965-1966	900.00
	<hr/>
	\$5,100.00
CREDIT: Amount paid by Rev. Richard H. Jeub on his tuition	90.00
	<hr/>
Balance	\$5,010.00
Plus Fees for B. A. Degree	10.00
	<hr/>
	5,020.00

April 5, 1966

Reverend Richard H. Jeub
2200 Grand Avenue
St. Paul 55101

J 3

Seminary Tuition:

Year 1960-1961	400.00
1961-1962	400.00
1962-1963	400.00
1963-1964	450.00
1964-1965	450.00
1965-1966	<u>450.00</u>

Plus Fees for B. A. Degree

2,550.00

10.00

2,560.00

Credit- amount paid to Seminary

90.00

Balance

\$ 2,470.00

May 1966

to

August 1991

May 24, 1966

Rev. Richard M. Jeub
Saint Paul Seminary
2200 Grand Avenue
St. Paul, Minnesota 55101

Dear Father Jeub,

I am pleased to appoint you herewith an Assistant Pastor of the Church of Saint Joseph, Hopkins, effective at noon on Tuesday, June 7. Kindly report to the pastor, Father Vacek, before that hour ready to take up residence in the Parish Rectory.

I pray for you, Father Jeub, choicest heavenly blessings in your priestly service of the Church of Saint Joseph.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

REPORT CARD

2nd Semester - 1965-1966

Subject

Grade

Jeub, Richard H.
student

St. Paul Theology IV
diocese class

June 15, 1966

date

Louis J. McCarthy
Rector

MT 811 Family in American Society
SS 627 Johannine Literature II
SS 622 Pentateuch
PT 852 Pastoral Theology II
Li 853 Pastoral Liturgy II
PT 894 Church Art & Architecture

B
C
D
B
B
—
a

Discipline

January 27, 1967

Reverend Richard H. Jeub
Church of St. Joseph
1310 Excelsior Avenue
Hopkins, Minnesota 55343

Dear Father Jeub,

I am pleased to transfer you herewith from the Church of St. Joseph, Hopkins, and to name you an Assistant Pastor of the Church of Our Lady of Grace, Edina, effective on Tuesday, February 7. Kindly report to the Pastor, Father Louis Forrey, before 6:00 P.M. on that date, ready to take up your residence in the parish rectory.

I pray for you, Father Jeub, choicest heavenly blessings in your work in Our Lady of Grace Parish and always.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis

Church of St. Joseph
1310 Excelsior Avenue
Hopkins, Minnesota

January 30, 1967

Most Reverend Leo Binz, Archbishop of Saint Paul and Minneapolis
226 Summit Avenue
Saint Paul, Minnesota

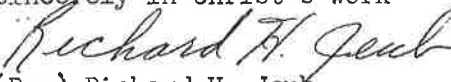
Dear Archbishop,

I was most grateful to receive your letter concerning my participation in the teacher-training program of the Confraternity of Christian Doctrine. As you requested I have supplied Father Forrey of the following details:

The lectures and discussions of the CCD teacher-training program are scheduled for every second Wednesday evening at 8:00 PM in the Social Hall of Saint Joseph's Church in Hopkins. The remaining classes in the series will be held on the evenings of February 15, March 1, 15, 29, April 12 and 26. In the past the discussions have ended as early as 9:00 PM and as late as 11:30. Immediate preparation of the class room requires about 30 minutes before the class begins.

I believe that this statement supplies all the information requested in your letter.

Sincerely in Christ's work


(Rev) Richard H. Jeub

February 2, 1967

Reverend Richard H. Jeub
Church of St. Joseph
1310 Excelsior Avenue
Hopkins, Minnesota

Dear Father Jeub,

I thank you for your letter of January 30 informing me of the absences your Confraternity work will require from Our Lady of Grace Parish. I note that you have given Father Forrey also this information.

With sentiments of esteem and kindest regards, I remain

Sincerely yours in Christ,

Archbishop of Saint Paul and Minneapolis

THE CHURCH OF OUR LADY OF GRACE • 5300 Normandale Road • Minneapolis 24, Minnesota

August 16, 1968

The Most Reverend Leo C. Byrne
226 Summit Avenue
St. Paul, Minnesota

Dear Archbishop:

Enclosed is a copy of a letter to Mr. _____ which is
my response to the letter he sent to you August 13th regarding me.
I think that the response is self-explanatory, and hope that it
is satisfactory.

I will be leaving Sunday for two weeks of vacation. If it is
necessary to carry this matter further, I will be available after
September 2.

I remain yours in Christ,



Richard H. Jeub

CC:

ARCH-012865

August 16, 1968

Dear Mr.

I was grateful for a copy of the letter that you sent to Archbishop Byrne dated August 13. Needless to say I was also quite surprised, not of your concern, but by the conclusions that you draw. I would hope that some comment by me might help resolve the chasm between us.

While the statement made to the Archbishop was quite brief, it might have been better lengthened. One of the things that might have been cited is the following from paragraph 24 of Humanae Vitae quoting Vatican II's Pastoral Constitution Gaudium et Spes #52: "a true contradiction cannot exist between the divine laws pertaining to the transmission of life and those pertaining to the fostering of authentic conjugal love." I believe this statement, and this is one of the reasons why I signed the statement to which you object. If I might simply quote again that statement:

"In his encyclical, the Pope mentions two grave consequences of artificial birth control" namely, conjugal infidelity and loss of respect for women.

"Conscientious and generous married people tells us the contrary: i.e., that efforts to live by the church's past and present teaching on birth control have, in some marriages, led to infidelity and woman's loss of respect for herself as a person. She saw her role almost exclusively as a bearer of children and lost her appreciation of her role as an equal partner in sexual love."

"We find further that these same couples find it difficult, if not impossible, to follow the teaching of Vatican II on responsible parenthood and at the same time to follow strictly the teaching of "Humanae Vitae"."

"For these reasons we, too, find it difficult, if not impossible, to accept the conclusions of the encyclical until the questions raised by the experience of married people have been resolved."

I hope you also take note of the concluding sentence. This statement was never meant to be a categorical rejection of anything. To put the problem in other words, the experience of Christian married couples as shared with us lead us to a point where the principles and conclusions

of Humanae Vitae ask us to embrace both ends of an apparent contradiction. It is to this contradiction that we seek resolution or clarification, and until such is forthcoming the difficulty remains. I hope that this might help your understanding of my reasons for subscribing to this statement.


I still have several questions about the accusations you make regarding my relationship to the Church and its Magisterium. I believe that you attended the 9:30 Mass on Sunday, August 11th--about the tenth row on the center aisle--at which time I preached on the Encyclical. Unless my mind and my memory are completely failing me I said exactly the opposite of your accusation. My publicly stated concern at that time and today was for those, both clergy and lay, who expressed in one form or another the attitude that the Holy Father has no right to teach on marriage or anything else. I believe that this is Christ's Church, God's People, whom he guides and teaches through its leaders. These leaders, by office, must teach, and this extends down to myself, and their teaching ought to be received, weighed and given its proper influence in the individuals' formation of his conscience.

This was said in conclusion to a sermon which I rejected none of the encyclical, asked one question which is still unanswered, strongly encouraged each person to read it and offered my attempt at clarifying the process by which the Holy Father arrived at his conclusion, a conclusion and reasoning process which I publicly and privately accept as valid and true. I expected some comment from you, Mr. Connell, on the philosophical basis for my acceptance of the encyclical, but since none was forthcoming, I must presume that the philosophy was sound.

The statement that I made in the sermon, delivered at four Masses, is my public and private stance, one witnessed by approximately 2000 parishioners, yourself and your wife among them. I am most disturbed that you should make the conclusions you have drawn, particularly since they contradict what I said in your presence. I am also disturbed that you are unable to question either myself or Father Baglio in this difference of opinion.

These have been my honest efforts to discover and teach what the Holy Father is teaching. My efforts may be erroneous, but certainly not deliberately so. It is out of the same concern for the truth that you profess to pursue that I have spoken and that I write. And it is as one committed to this pursuit that I remain

In Christ,



Richard H. Jeub

cc- Archbishop Leo C. Byrne

THE CHURCH OF OUR LADY OF GRACE • 5300 Normandale Road • Edina, Minnesota 55436

September 19, 1968

Archbishop Leo C. Byrne
226 Summit Avenue
St. Paul, Minnesota 55102

Dear Archbishop:


Many thanks for your recent communications regarding Thanksgiving Ecumenical Services and the celebration of Communal Penance.

Positive direction and explanation seems to be a major part of the office you have in the church, an office which is certainly not easily filled. I, with many others, welcome these instructions with gratitude.

Both these letters have been concerned with quite contemporary occurrences with which a number of priests are uncomfortable. Your recognition, instruction, and support in the trends of today's changing Church are an encouragement for us where there might otherwise be considerable confusion and tension.

Again, my thanks and my prayer that such pastoral instruction and encouragement will continue.

In Christ,


Richard H. Jeub, Associate

ARCH-012789

December 17, 1969

The Reverend Richard H. Jeub
Church of Our Lady of Grace
5300 Normandale Road
Minneapolis, Minnesota 55424

Dear Father Jeub:

With this letter, I am pleased to transfer you from the Church of Our Lady of Grace, and to name you an Assistant Pastor of the Church of St. Mark, St. Paul, effective on Friday, January 2, 1970. May I ask you to report to the Pastor, Monsignor Gilligan, before noon on that date, ready to take up your residence in the parish rectory.

The announcement of the change will be made in The Catholic Bulletin of December 26.

Finally, Father Jeub, I want to take this opportunity to thank you for all the fine work you have done in the past. At the same time, I pray God's blessings for your work in St. Mark's Parish and always.

With warm good wishes, I remain

Very cordially yours,

Most Reverend Leo C. Byrne, D.D.
Archbishop Coadjutor of Saint Paul and Minneapolis

INTERVIEW

Interviewed: Father Richard Jeub

Date February 6, 1970

By whom: William J. Kenney

Place St. Mary's Hospital

Occasioned by: Father Jeub's request

SUMMARY

Father Jeub dropped in to say that things were going reasonably well at St. Marks. He has been told by the Pastor to wait two months before making any suggestions.

At that time, he plans on really telling the Msgr. how he feels about some of the things he can't do.

Father Jeub finds living with the other two assistants satisfying, and sees himself as perhaps the "spark" that can put some life back into the parish.

I was impressed by Father Jeub's positive approach to parish work. I think he will be a real asset to St. Mark's.

Recommendations:

None further.

Signed William J. Kenney

ARCH-012787

*Jeub
about 70-71*

PARISH EVALUATION

"By sacred ordination and by the mission they receive from their bishops', priests are promoted to the service of Christ the Teacher, the Priests, and the King. They share in His ministry of unceasingly building up the Church on Earth into the People of God, the Body of Christ, and the Temple of the Holy Spirit."

(Preface - Decree on the Ministry and
Life of Priests.)

"Sharing in Christ's ministry of building up the Church on earth into the People of God." While I am quite convinced that there can be no greater calling for me, I have many questions about the implications of such a mission in the present time and place. My questions are simple to ask, but complex in their answers, if answers there be.

We live in a time that easily qualifies as the most rapidly changing in the history of man's existence. We are 'promoted to the service of Christ'. How can we best serve Christ as He is present in the people entrusted to our care during the 70's? We share 'Christ's ministry of building up the Church'. To me, building requires some good plans, a good look at terrain and materials and all that will affect the structure so that building may be done wisely and usefully. Planning implies discussion and application of needs and means to fill them now and for the future.

What is our common goal in terms of their lives today and tomorrow? What tools do we have that can be helpful in attaining the goal? How can we best work together on this great work of proclaiming Jesus and His Good News and leading people to put their faith in Him?

The Decree on the Ministry sees us priests as co-workers of the episcopal order in the proper fulfillment of the apostolic mission, entrusted to the bishop of Christ. Later, it says that the ministry of priests is directed toward the offering of the Eucharist and the other sacraments, with the many implications that knowledgeable and faithful use of the sacraments involve.

When I arrived here in January, I was asked, with good reason, to hold my peace for a couple of months, to get to know the people here before getting too vocal about any changes. I have spent the ensuing seven months observing, asking questions of myself and others, thinking, and trying to draw some conclusions that could be a basis for suggestion and action in the future.

My major points of observation are liturgical, since that is the field that is supposed to be mine by training and profession. The observation is this: understanding of the liturgy as put forth by Vatican II and participation in the liturgy as it is celebrated here are at very low levels.

Sources for this conclusion are many and varied: observations of the way people conduct themselves at Mass, experiencing the mechanical confession of too many, and hearing the hunger of others for more meaningful ways of expressing worship and seeking forgiveness - and this from all age groups.

Two practices that indicate a very poor level of liturgical understanding - and ought to be corrected immediately - are the Wednesday morning confessions during the seven o'clock Mass and the practice of distributing communion before the 6:15 Mass on First Fridays. Both practices would seem to be pretty well prohibited by the Sacred Congregation of Rites' Instruction on Eucharistic Worship of May 25, 1967. The explicit separation of the Eucharist and Penance is treated in paragraph 35; the distribution of communions outside of Mass is strongly discouraged in paragraph 31. The extraordinary occasions they envision almost certainly do not include receiving communion before Mass and then staying for the Mass, as is done by too many each month at Saint Mark's.

Rather than spend much time recounting what I see wrong, I'd rather concentrate on questions and possibilities of what we can do right.

In my work with the Holy Family Program and my previous experience as a priest, I have observed that many people come to a fuller and more prayerful understanding of the Eucharist through study of it and particularly through the experience of worshipping in small groups. This experience adds much to their regular worship on Sunday, since they come to understand it better. On January 14, 1968, over 2 1/2 years ago, the Archbishop accepted and promulgated the concept of helping the People of God grow closer to their Father by offering the Eucharist in small groups in the homes of the faithful. He also noted several cautions that should be taken, and wisely so, but these cautions were never meant to cancel the approval given to Home Masses.

On August 8, 1968, another Clergy Bulletin dealt with the history and a suggested form for the communal celebration of the sacrament of Penance. Today, I find many faithful people of all age categories who are more than a little frustrated by the traditional form of the Sacrament of Penance. I can talk about the current thinking on sin, forgiveness and its expression in the Sacraments, but I cannot help them experience something that, I judge, would significantly deepen their spiritual lives.

We are ordained to lead the faithful in prayer, both liturgical and para-liturgical. Yet, when the faithful face the ultimate reality of death, it is 'the custom' that the clergy are not available to lead the announced prayer service at the wake of the deceased. This is regrettable, if not an insult to the deceased and his family. I suggest that the custom be abrogated immediately.

Questions arise: Why are methods of celebrating the Eucharist and Penance, which are accepted and promulgated by the Ordinary, not available to the faithful in many areas of the diocese, specifically for my concerns, in Saint Mark's? Do any of us who pretend to be ministers have the right to deny these acceptable methods of spiritual growth to the people because of personal preference, fear, or discomfort? If we are pastors of people, what does that phrase mean?

As the reader may have guessed by now, the past six months have been more than a bit depressing and frustrating for me. I have come to know a number of the community whose questions and sincere desire to grow in Christianity have not lessened that frustration.

In trying to put my finger on the problem, and be constructive, I offer this: there is almost no planning for the future. The only instance of planning was to introduce the new ordo Missae; other than that I have seen none. There is no talk on an effective level about the needs of the parish; no thinking of what needs to be done or should be done for these people. We just go on doing what has always been done at Saint Mark's. I believe this is totally insufficient for the 70's. We are moving into a rapidly changing future, whether we like it or not, whether we recognize it or not. I suggest we must be at our best in it and that can only be done by thorough planning, utilizing all the talent in this house, and the other means available to us.

The continuing decline in the number of confessions is noted and lamented (maybe rightly so) but the question of why this is taking place is never asked. Only in asking 'why' can the process be at least partly understood and then coped with rationally. Plans can then be made. An aside - my thought is that many are ready for a more mature treatment of the realities of sin and forgiveness - a possibility offered to some, at least, by communal services. The problem is real and has no simple answer, but one think I know: they are asking for meaning, and simply telling them to go to confession more often doesn't give it meaning.

Another observation: the attitude that I pick up between the rectory and the convent is a scandal, to me and to many of the laity who have eyes to see. What is the use of making an attempt at Christian Education when those supposedly in positions of leadership can't talk to each other? The Confirmation-Confession hassle of this spring can serve as ample example, if one is needed.

Having had my say, I would like to make some suggestions, at least as starting points for discussion.

I would like to see the Sunday Mass schedule cut by at least one Mass and the interval between Masses opened up to 1 1/4 if not 1 1/2 hours apart, possibly 7:00, 8:30, 10:00, 11:15 and 12:30. Much planning, work, and self evaluation should be done on how we can make that Sunday liturgy more than the arid (and sometimes putrid) singing of three hymns and mechanical saying of prayers.

I would like to see the old sisters chapel used for daily Mass and the Wednesday devotions. Having the 30 to 50 people who attend daily Masses and devotions in a smaller space offer many possibilities for exploration in true liturgical participation and worship in community.

Could we cut our daily Mass schedule from four to three, and thus free one priest each day to offer Mass in homes or for small groups of school children later in the day?

The whole subject of the school's participation in the sacrament of the Eucharist and Penance should be evaluated. Small, intimate and well prepared Masses offer much in prayer value to children. As for the marshalling, for confessions on First Friday, this violates all principles of sacramental practice moral respect and human psychology applied to the life of faith that I know of. It can't be changed too soon, as far as I'm concerned.

Some very creative things could be done with the Wednesday night devotions. It would take work on our part and possibly upset some people, but the overall possibility of growth by everyone may justify the risks and troubles involved.

I think our regular confession schedule can and should be shortened. Communal celebration of Penance should be offered at least at Christmas and Easter, if not more frequently, depending on demand.

I would install an answering service on the rectory phone lines and eliminate house duty as it is presently practiced. I believe that there is more need for priests to be among the people they serve than to be available for the chance "dropper-in" at the rectory. In the times of a sufficient supply of priests, such availability is to be commended. The supply is not adequate today. Hospital calls and other emergencies can be handled simply by leaving numbers where the man "on call" can be reached. This practice would require responsible action on the part of us priests if it is to work.

I believe that the only effective way of handling the needs of a parish this large is to break it down into regional or neighborhood groups. This would allow a systematic covering of the parish in continuing census, Home Masses, and other areas of growth and instruction.

We must recognize that the Church is made up of adults who have adult responsibilities. To me, this is most evident in the passing on of the faith to their children. I would confirm the Holy Family Program as parish policy. If parents will not or do not care to become involved in preparing their children to meet Christ in the Sacraments, how can anyone else assume that responsibility? Besides, the parents drastically need the updating that such a program would involve.

I think this process of family involvement in religious education should start even before the couple has children preparing for the Eucharist. A possibility I see would be a session with parents before they present their child for baptism. The new rite seems to offer all kinds of possibilities and obligations that they may not be aware of, and which they may not honestly be ready to accept.

Most of all, I feel the need to be working on some positive, realistic, and more or less comprehensive plan with other men who are as competent as I, or more-so; a plan that has been worked out in accord with the Gospels and the teachings of the Church today, applied to the needs of the people of Saint Mark's.

I do not believe this is happening at present. First, there is no plan. Secondly, but maybe most important, there is very little talking or sharing of what we are doing and the problems we encounter. Therefore, there is little explicit appreciation of what the guy in the next room is doing that may support me and what I may be able to do to aid him. I have the definite feeling that we are four people who happen to live together, but work in four different places. In fact, things are almost that way.

I think we should have staff meetings regularly, at least monthly, to spend several hours going over the things on our calendar so that we know what Saint Mark's is doing. The idea of finding out what's happening in the parish by reading the bulletin is kind of repugnant to one who is supposed to be part of the leadership of the parish. I believe that talk, and hopefully honest exchange and growth would follow on this.

I think we could use a full time secretary to do the things that a secretary is trained to do - answer phones, keep records, answer simple questions, take and type letters, to be receptionist, etc.

Money enters with that suggestion. I have maintained that we be honest with the people and they will be generous with us. I've seen it work elsewhere; it hasn't been tried here. We give the average parishioners very little service, why should they give us anything more than very little??

I sign with hopes of discussion and
much fruitful work, a frustrated but
willing

Richard H. Jeub

Richard Jacob
MAY 1972

Church of St. Mark
 2001 DAYTON AVENUE
 St. Paul, Minn. 55104

March 1, 1975

Fr. John Kenney:

Dear John,

I'm writing in wholehearted support of a state wide policy in handling early marriages. I'm writing from the confessional & have already encountered two early marriage problems.

Such a policy would take a lot of pressure off the priest who already abide by some of the proposed standards. I've seen the draft presented to the Senate & thought it was satisfactory. A more thoughtful reading might give rise to suggestions.

I offer my support & if it be useful, my help in furthering some kind of early marriage norms.

In Xt's ministry
 Dick Feub

March 4, 1975

The Reverend Richard H. Jeub
Church of St. Mark
2001 Dayton Avenue
St. Paul, MN 55104

Dear Father Jeub:

Just a note to thank you very much for your letter on the early marriage proposal.

I am very grateful, Duck, for your support, as well as for any further input that you would like to give. I hope through very wide discussion of this that we will eventually come up with an excellent proposal.

With kind personal regards, I remain

Sincerely yours in Christ,

Reverend John F. Kinney
Chancellor

JFK:mo

June 1, 1976

Reverend Richard H. Jeub
Church of St. Mark
2001 Dayton Avenue
St. Paul, MN 55104

Dear Father Jeub,

I am pleased to inform you that I am transferring you from the Church of St. Mark, St. Paul, and name you an Associate Pastor of the Church of Christ the King, Minneapolis, effective on June 15, 1976. May I ask you to report to the Pastor, Monsignor Richard Moudry, before noon on that date, ready to take up your residence in the parish rectory.

This appointment will be published in The Catholic Bulletin of June 4, 1976.

I do express to you my sincerest gratitude for the excellent work which you have done in your priesthood. I am sure that I speak also for the people whom you have served in your current assignment.

I do offer my best wishes to you and I pray that God will bless you with a deep sense of satisfaction in your new assignment.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

cc: Fr. Brandes
Msgr. Moudry

Hospital Chaplaincy

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102

The Chancery

May 16, 1978

Msgr. Ambrose Hayden
Vicar General
The Chancery
St. Paul, Minnesota

Dear Ambrose,

As chairman of the Commission for Pastoral Health Care, I would like to inform you that Father Dick Jeub will be assigned as chaplain of Fairview Southdale and Methodist Hospitals as of June 15.

He is now in the process of negotiating his housing, etc., and working out the preliminaries of his assignment there.

When all of this has been completed he will be in contact with you regarding payment of his salary, telephone, the pageboy, and the housing arrangements. I know that you will work with him to set up all of this so I told him to contact you when it was ready.

Thank you for your help in this matter.

Sincerely,

Father Erlander
EP

Reverend Michael Erlander
Commission of Pastoral Health Care

Rev.
St. Richard,
Richfield

May 19, 1978

Reverend Richard H. Jeub
Church of Christ the King
5029 Zenith Avenue South
Minneapolis, Minnesota 55410

Dear Father Jeub,

I am pleased to appoint you Chaplain to Methodist Hospital, Saint Louis Park, and to Fairview-Southdale Hospital, Minneapolis. Your assignment will become effective at 12:00 noon on June 14, 1978, and will be published in The Catholic Bulletin of June 2, 1978.

I would ask that you coordinate your residency with Father Michael J. Kennedy, Executive Secretary of the Personnel Board. I would further ask that you be in contact with Monsignor Ambrose Hayden and Father Michael Erlander to coordinate the budgetary requirements of your position.

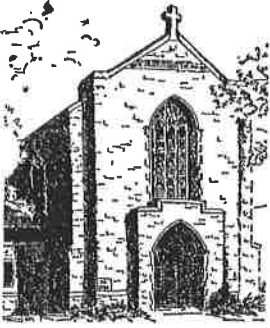
Dick, I want to thank you for accepting the responsibility and the challenge of hospital ministry. As you know, the Church's concern for the sick is significantly apparent in our hospital chaplains. I am grateful that you have accepted the responsibility of this new position.

Finally, and most importantly, I want to thank you for all the good work you have done in the past years. You have served the Church well and I express my sincerest appreciation to you for that work. Please know that you have my prayers and my support as you begin your new assignment.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

cc: Msgr. Moudry
Fr. R. Pierre



Church of Christ The King

5029 ZENITH AVENUE SOUTH ♦ MINNEAPOLIS, MINNESOTA 55410

May 23, 1978

Msgr. Ambrose Hayden, Vicar-General
226 Summit Ave
St Paul, Mn 55102

Dear Ambrose,

This is the first of what will be several letters keeping you informed of my arrangements as I set up shop as Chaplain at Fairview-Southdale and Methodist Hospitals.

I've made arrangements to live at St. Richard's rectory with Rog Pierre and Kevin Clinton. I understand that the Chancery pays \$150.00 per month rent for Mike Erlander's room and board at St. Stephen's. Rog and I have presumed that that figure of \$150.00 per month would also apply to my residence at St. Richard's and will be paid regularly to St. Richard's.

I've ordered a telephone with some interconnection with the rectory phones. Monthly billing will be \$14.80, plus Federal tax. The Chancery provided me with a state sales tax exemption number. Installation will be a maximum of \$100.00. The billing will come to me and I will forward it to the Chancery for payment.

St. Richard's owns a radio-pager and rents a radio frequency for it. I will use their pager, and eventually, if it works well, we should purchase it from the parish. Again, I will forward the frequency rental bill to the Chancery each month.

I will expect my salary to be mailed to my residence at St. Richard's. I have not assumed any responsibilities that would change the salary schedule. I have the responsibility for a Sunday Mass at Fairview-Southdale. If in the course of time I assume any parish or weekend work that would effect my salary figure, I will inform you.

Two questions: Are we paid monthly or twice a month?
What address heading should I use in sending in my Bills?

Sincerely yours in Christ,

Dick.

Fr. Richard H. Jeub

May 25, 1978

Rev. Richard H. Jeub
Church of Christ The King
5029 Zenith Avenue S.
Minneapolis, Minnesota 55410

Dear Father Jeub,

Thank you for your letter of May 23.

We shall pay St. Richard's \$150.00 per month for your board and room.

We shall pay for your phone and pager costs. Send bills to the Chancery at 226 Summit.

We shall mail your salary check to St. Richard's at the end of each month. Your salary from here will become effective with June 14, 1978.

The Chancery will cover your costs for hospitalization insurance and pension.

Good wishes in your new work. It's a great need in these times.

Sincerely yours in Christ,

Rev. Msgr. Ambrose V. Hayden
Vicar General

bc: Isabelle Wright
James H. Douglas

June 5, 1978

Reverend Richard H. Jeub
Church of Christ the King
5029 Zenith Avenue South
Minneapolis, Minnesota 55410

Dear Father Jeub,

With this letter, I am pleased to ask you to take up residency at St. Richard's Parish, Richfield. Please work out the proper financial arrangements with Monsignor Ambrose Hayden and Father Roger Pierre.

It is my understanding that your full-time commitment is to the position as Hospital Chaplain at Fairview-Southdale Hospital, Edina, and Methodist Hospital, St. Louis Park.

The Catholic Bulletin will carry an announcement of your residency in the issue of June 16, 1978.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

cc: Fr. R. Pierre✓

Dear Fell

Enclosed is a credit phone bill if you need it for the record.

Also my registration for the Clergy Institute at St Thomas. I believe this comes from continuing education funds.

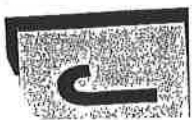
For the purpose of closing the year out on the budget, I've had income from St. Richard's for some week-end assistance. This amounts to \$100⁰⁰ at the moment. Following salary guidelines this amount probably should be deducted from my June salary.

All bills incurred are paid.

End of end of year report

~~RM~~
CM

R. Jenb

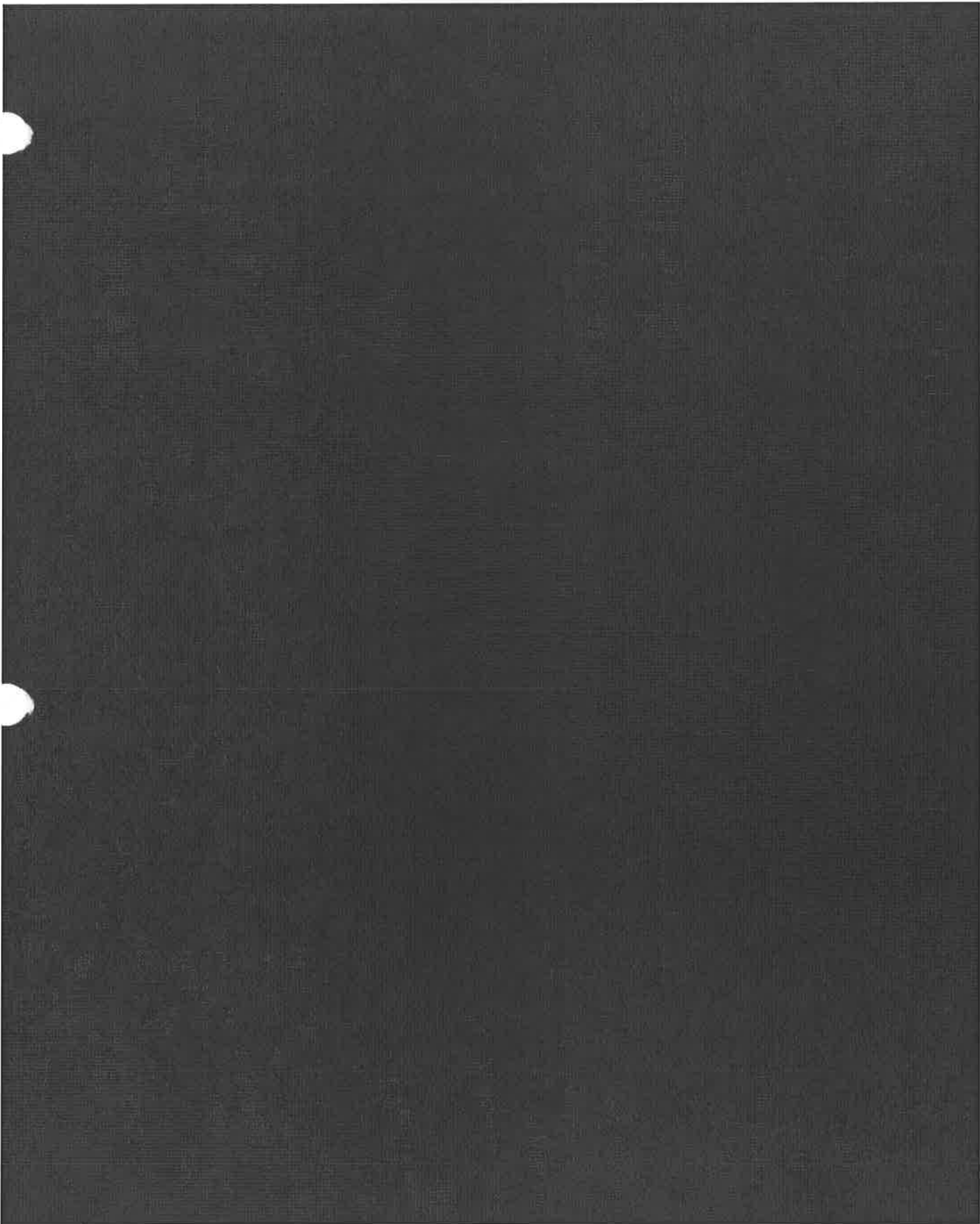


PERIODICALS

Persons
Ordained
Jeub, Richard H. (Restricted Cases - 3)

05/24/1966-

ARCH-012716



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102

Commission for Pastoral Health Care

July 10, 1980

Fr. Dick Jeub
St. Richard's Catholic Church
7601 Penn Ave.
Richfield, Mn. 55423

Dear Dick,

Over the last two years I have neglected to formally recognize your fine work at Fairview Southdale and Methodist Hospitals. I continuously receive many positive comments from patients, families, and staff about your ministry to them. Therefore I would like to express the appreciation of the Archdiocese and my personal thanks for your ministry.

Dick, I believe you possess the qualities which are so important to hospital chaplaincy, i.e. a sensitivity for patients and families, support of hospital staff and a dedication to the unending job of service to the sick and suffering. But the quality that I so appreciate in you is that you are highly responsible in your work with a degree of independence necessary when working alone.

I hope your ministry continues to be rewarding to you and please contact me if there is anything I can help you with.

Sincerely,

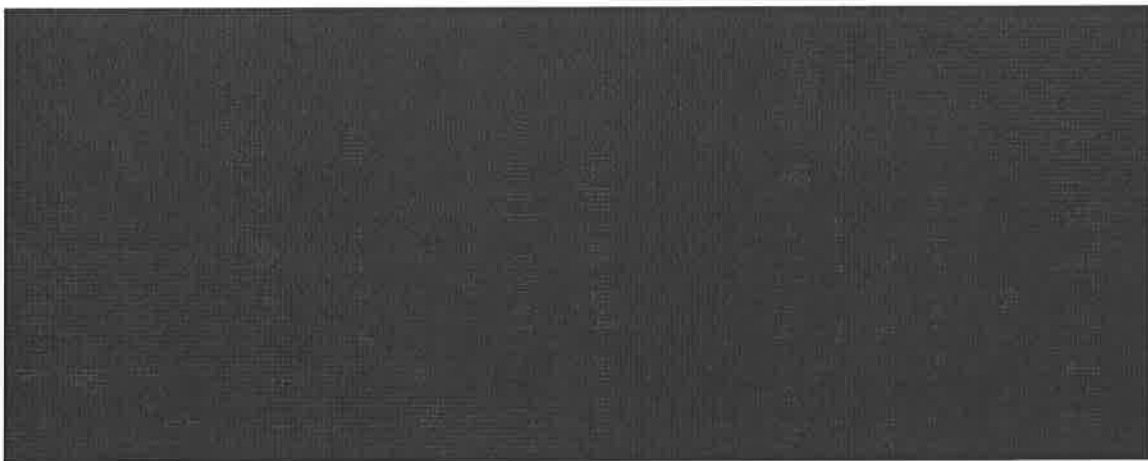


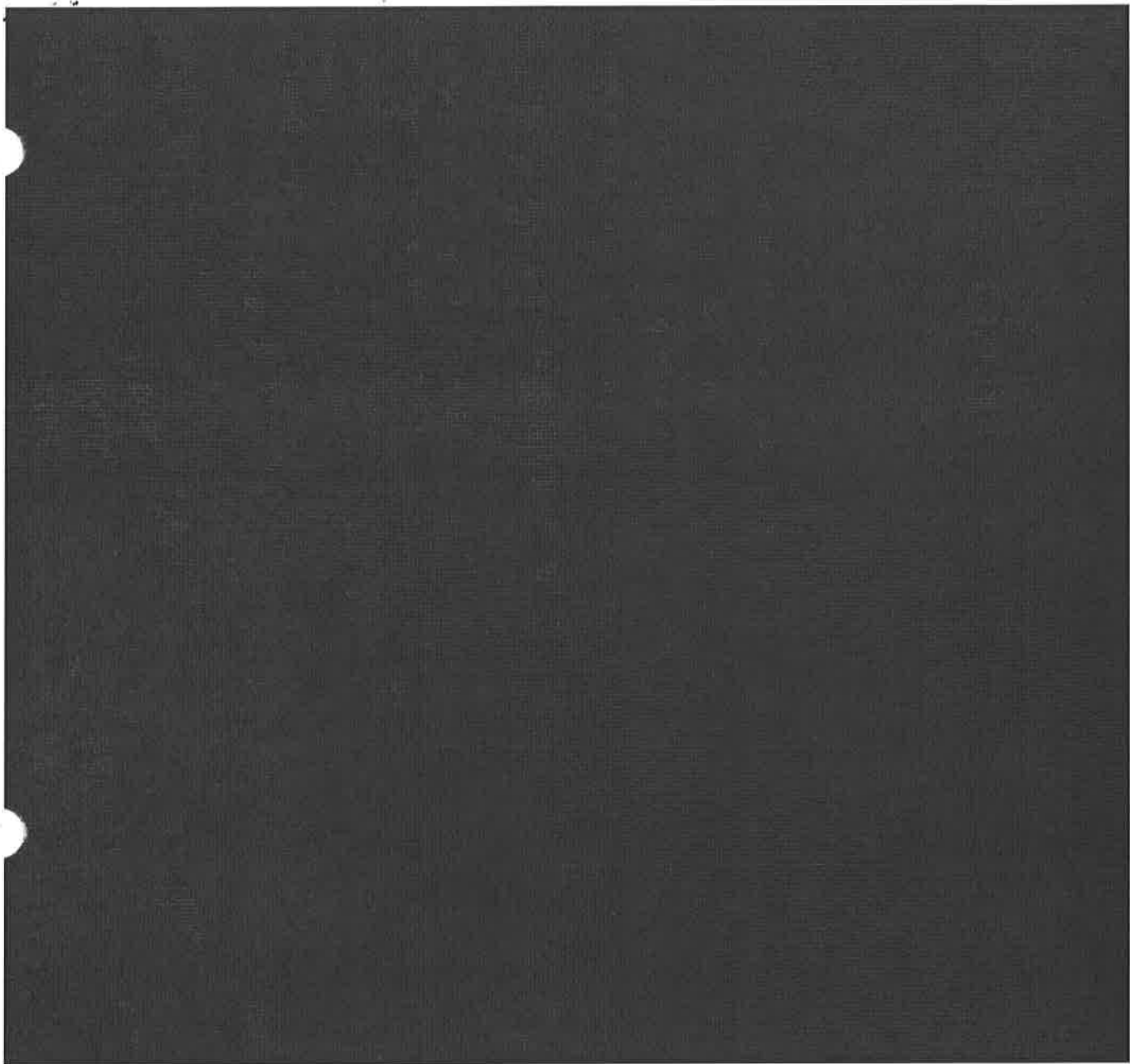
Fr. Austin Ward

P.S. I have enclosed the Church's latest document on Medical Ethics.

cc: Archbishop John Roach ✓
Walter Pitt, Pastoral Care Director, Methodist Hospital
Russ Connick, Pastoral Care Director, Fairview S. Dale Hospital

AW/kj





Very Reverend Archbishop John R. Hassel
Archdiocese of St. Paul and Minneapolis
226 Summit Ave.
St. Paul, Minnesota

Dear Bishop Hassel: -

Enclosed is a copy of a letter which I have written to Father Richard Jacob as a result of his actions Thanksgiving Day at Fairview Southdale Hospital, following a cardiac arrest suffered by my brother-in-law

I have given this matter much consideration and do not forward it to you without much contemplation, but do feel sincerely that for Fr. Jacob's own good - as well as those with whom he is dealing - maybe some additional training is needed in his field of endeavor.

He wanted to give the Sacrament of the Sick to a penit-conscious man whom is quite "old church". I supported his

thought in the beginning, but when wife stated she was afraid Fr. Jenkins presence would frighten her husband (she thought he would feel it was the end for him if the priest had been summoned and gave up fighting for his life. Her husband, she thought was too indoctrinated with the old theory of Extreme Unction - which Fr. Jenkins kept insisting he could explain to a semi-conscious man) Fr. Jenkins then began to undermine her decision in every way possible

This letter is not a usual or easy thing for me to do, but as a nursing graduate from St. Mary's Hospital in Minneapolis, who has worked with critically ill and dying patients, I feel Fr. Jenkins does need some additional training in this field, if he is to pursue it

I'm not trying to be mendicative, just hopefully trying to help both Fr. Jenkins

and people who need proper understanding at a time like this to get some really positive help from a well-trained person.

Thank you for listening (reading)

Sincerely

Dec 3, 1980

Dear Father Jeb:

I am writing you be-
cause I am quite disturbed
about your attitude toward
me and your descriptions
of me behind my back.

I am sister-
in-law, in case you don't
remember - the "all-fashioned
strong-minded nurse."

I really feel if you had
some thing I say to me
during those traumatic hours,
you could have said it to
my face. Instead, my
husband, who had been
present during your
comments, came away very
angry with you. He told me
at the time he said while

we were driving home.

The abuse, however,
is not as important to me
as the undermining of the
confidence of a distraught
daughter and son-in-law's
attitude toward Virginia at
a time when she had made
a decision which was her
perspective (neither mine
nor theirs) concerning your
visit to her husband.

I don't consider myself
"all church" I belong to the
liturgy committee at St.
William's Church in Fridley
- which I think is consid-
ered a quite progressive
parish.

My marriage experience
may be "all-faceted",

3- C
but some things about
nursing care and respect
for peoples' feelings I
don't think ever go out
of style.

I have also had per-
sonal dealings with you
concerning my mother
two years ago this spring.
When you told me she
had missed the day for
communion - for which

she had expressed a
desire. I believe your
job is primarily a full-
time chaplain for two
hospitals only.

Our priests, here a lot
millions, are not only full
time pastors of a big flock.

but also care for a hospital
and two nursing homes,
and still have time for
bringing communion to
those who need it.

I am hoping you
will make this a
growing experience, and
maybe take that chaplaincy
course - which you
seemed to feel you did
not need - and find out
what it's really all about
- helping people in need
for their sake not just
to build up your ego.
Sincerely,

Love to Bishop Ross

December 10, 1980

Reverend Richard Jeub
Church of Saint Richard
7601 Penn Avenue
Richfield, Minnesota 55423

Dear Dick,

I received a copy of a letter from Mrs. which she sent to you expressing concern about your ministry. I know you have a very difficult and very often thankless job.

I know how conscientious you are and that you will do what you can to reconcile and heal any hurt in this situation.

In particular, Dick, I want to thank you for the work that you are doing at Fairview-Southdale and Methodist Hospitals. Be assured of my prayers.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

December 10, 1980

Dear Mrs. ,

Thank you for sharing your concern for Father Richard Jeub as well as the people he serves at Fairview-Southdale and Methodist Hospitals.

I understand that your writing to me is not an easy thing nor a usual thing for you to do. I too am hopeful that Father Jeub would follow-up on your suggestion to make this a growing experience.

Thank you for your loving concern.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

MJK:af

Fairview Southdale Hospital

6401 France Ave. So., Minneapolis, Minnesota 55435
Telephone (612) 920-4400

Kirby J. Erickson - Administrator

December 15, 1980

Dear Mrs.

I would like to acknowledge your letter of December 3rd. Please accept my apology for my part in any hurt you received at the hospital on Thanksgiving Day. Nothing that I said or did was intended to cause pain; unfortunately what results is not always what was intended.

You did not strike me as the kind of person who normally goes around telling others that they don't know what their job is about or that they do their work only to build their own egos. Neither of those accusations are true, and both of them hurt me deeply.

seems to be recovering well, although he wishes he could talk better. I saw your sister briefly on Sunday, and the girls assure me she is doing well. Last Tuesday I asked about the Anointing of the Sick, and he was happy to receive the sacrament. One of his daughters was there to share the prayer with us.

If you would like to discuss further the events of Thanksgiving Day, or the treatment your mother received while at Methodist Hospital, you can contact me through the Chaplain's Office in either hospital.

Sincerely,


(Rev.) Richard Jeub

cc: Archbishop Roach



A Fairview Community Hospital

Achievement through excellence

ARCH-012920

Dec 16, 1980

Dear Archbishop,

Many thanks for your letter of support and understanding in response to Mrs. Buckley's letter. Your words helped me focus on what I needed to say — to be concerned with hurt and healing.

This short letter replaced a much longer, more angry one. Thanks again.

Christmas blessings to you. I hope to see you on the 30th.

Yr. Ltr.

Dick Furb

October 26, 1981

Reverend Richard H. Jeub
Church of Saint Richard
7601 Penn Avenue
Richfield, Minnesota 55423

Dear Father Jeub,

I am very pleased to name you Pastor of the Church of Saint Kevin, Minneapolis. This appointment will be effective at noon on October 27, 1981. In giving you this assignment I intend that you remain as Chaplain at Fairview-Southdale Hospital, Edina, and Methodist Hospital, Saint Louis Park.

In accordance with Canon 1406 s 7 of the Code of Canon Law you understand that you are required to make your Profession of Faith before fulfilling any of your duties as Pastor. Any priest of the Archdiocese may witness it as my delegate. This document should be returned to the Priests Personnel Office at the Chancery before you take up your new responsibilities.

Further, I dispense you from all other formalities such as may be required under Canon 1444 for taking canonical possession of your parish. However, for the sake of the Archdiocese and the local parish community, the local Dean will be in contact with you to establish a possible date for your installation as Pastor.

This appointment will be published in The Catholic Bulletin of October 30, 1981.

I have also asked Father Korf to be as helpful to you as he possibly can be in briefing you on the current status of the parish and its needs. You will find the Parish Profile Form to be of great help in this and Father Korf will make that available to you.

I want to express to you my sincerest gratitude for the excellent work that you have done in your priesthood. I am sure that I speak also for the people whom you have served as hospital chaplain. I am pleased that you are willing to take on this added responsibility as pastor. I am sure that you and Father Molina will minister well both at Saint Kevin's Parish and at the hospitals.

Finally, and most importantly, Dick, be assured of my prayer that Almighty God will bless you with a deep sense of satisfaction and joy in your priesthood.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

cc: Fr. Korf, adm.
dean
Bp. Kinney
office

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102

The Chancery

October 30, 1981

Rev. Richard H. Jeub
Church of St. Kevin
5844-28th Avenue So.
Minneapolis, MN 55417

Dear Father Jeub,

Congratulations on your new kingdom; now you can begin to worry! Since you have joined the ranks of those with two jobs, you should determine the allocation of your expenses between the two. Could I just mention a few items which may help you with the decision.

1. Board & Room

I assume that St. Kevin's will take responsibility for that portion since you are resident there.

2. Fringe Benefits - i.e. Pension & Hospitalization Insurance

Ordinarily these are borne by the principal employer; since you have joined the ranks of a pastor, we presume St. Kevin's to be your principal employer.

3. Salary

I do not know what the allocation of your time will be, but if I hear correctly you plan to be pretty much full time at Fairview-Southdale. If so, perhaps the full salary should be paid still from hospital chaplaincy. If you judge otherwise, please indicate.

Please let me know on the foregoing so I can inform the proper people.

Pending for a long time at St. Kevin's is also an unpaid portion on the parish assessments of a sizeable amount. When someone from your office at St. Kevin's called after Father Sisterman left, I suggested that we defer the discussion until a new pastor came. Will you review that and at a time convenient to you give me a call to see what we can work out.

Sincerely yours in Christ,

Rev. Msgr. Ambrose V. Hayden
Vicar General

cc: Rev. Robert J. Carlson
Rev. Michael J. Korf
Mr. Thomas J. Baker
Mr. James H. Douglas

ARCH-012834

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102

The Chancery

October 30, 1981

Rev. Richard H. Jeub
Church of St. Kevin
5844-28th Avenue So.
Minneapolis, MN 55417

Dear Father Jeub,

Congratulations on your new kingdom; now you can begin to worry! Since you have joined the ranks of those with two jobs, you should determine the allocation of your expenses between the two. Could I just mention a few items which may help you with the decision.

1. Board & Room

I assume that St. Kevin's will take responsibility for that portion since you are resident there.

2. Fringe Benefits - i.e. Pension & Hospitalization Insurance

Ordinarily these are borne by the principal employer; since you have joined the ranks of a pastor, we presume St. Kevin's to be your principal employer.

3. Salary

I do not know what the allocation of your time will be, but if I hear correctly you plan to be pretty much full time at Fairview-Southdale. If so, perhaps the full salary should be paid still from hospital chaplaincy. If you judge otherwise, please indicate.

Please let me know on the foregoing so I can inform the proper people.

Pending for a long time at St. Kevin's is also an unpaid portion on the parish assessments of a sizeable amount. When someone from your office at St. Kevin's called after Father Sisterman left, I suggested that we defer the discussion until a new pastor came. Will you review that and at a time convenient to you give me a call to see what we can work out.

Sincerely yours in Christ,

Rev. Msgr. Ambrose V. Hayden
Vicar General

cc: Rev. Robert J. Carlson
Rev. Michael J. Korf
Mr. Thomas J. Baker
Mr. James H. Douglas

ARCH-012690

PROFESSION OF FAITH

I, Richard Joub, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith that is:

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God
begotten, not made, one in Being with the Father,
Through him all things were made.
For us men and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfillment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord and Giver of Life,
who proceeds from the Father and the Son.
With the Father and the Son, he is worshipped and glorified.
He has spoken through the Prophets.
We believe in one, holy, catholic, and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

I firmly embrace and accept
all and everything which has been either defined by the Church's solemn deliberations
or affirmed and declared by its ordinary magisterium concerning the doctrine of faith
and morals, according as they are proposed by it,
especially those things dealing with the mystery of the Holy Church of Christ,
its sacraments and the sacrifice of the Mass,
and the primacy of the Roman Pontiff.

John F. Kinner
Signature of Witness

Richard H. Joub
Signature

Given at St Kevin's Parish on this, the 31st of October, 1981.

DATE: November 3, 1981
TO: Monsignor Hayden
FROM: Mercedes

*O.K.
C.H.*

Father Jeub called with the following answers to your inquiry of October 30:

It is his feeling that allocations should be made as follows:

- 1) Board & Room
St. Kevin's will take responsibility for that portion.
- 2) Fringe Benefits
Should be covered in full through Chaplaincy Program as the parish now pays fringe benefits for Father Molina and should not be burdened with a double payment.
- 3) Salary
Should also be covered in full through Chaplaincy Program as he is presently a full-time Chaplain.

Regarding the unpaid assessments: He is meeting tomorrow evening with the Trustees to begin to map out program for payment of debts, etc.

P.S. Father Jeub also mentioned that Father Ward is in agreement with the above arrangements for his salary and fringe benefits payments.

F. Jeub

DATE: November 3, 1981
TO: Monsignor Hayden
FROM: Mercedes

- O.K. [initials]

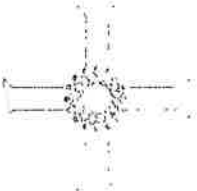
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Regarding the unpaid assessments: He is meeting tomorrow evening with the Trustees to begin to map out program for payment of debts, etc.

P.S. Father Jeub also mentioned that Father Ward is in agreement with the above arrangements for his salary and fringe benefits payments.



ST. KEVIN PARISH COMMUNITY

285 Avenue South, Minneapolis, Minnesota 55408

November 6, 1981

Monsignor Ambrose Hayden, Vicar-General
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, Minnesota 55102

Dear Monsignor Hayden,

Thanks for your congratulations, but I don't know how much worrying I can do until I know what I'm supposed to be doing.

In response to your inquiry about salary and such, I think the following would be equitable. I understand that Father Molina will be with me only as long as we share responsibility for both parish and hospitals. The parish has full financial responsibility for him except for the pension plan, which he is not currently eligible for.

- 1. Room and Board - furnished by St. Kevin's.
- 2. Fringe Benefits - pension paid by St. Kevin's; hospitalization paid by hospital chaplaincy, since the parish is already paying one premium.
- 3. Salary - paid by hospital chaplaincy.

This varies from what I conveyed to your secretary during the week in regard to pension payment. At that time I thought the parish was paying for Father Mclina.

In regard to the unpaid assessment, I hope to begin a regular payment in December. It may only be a token amount, but it will be regular.

Sincerely, in Christ,

Father Richard Jeub
Pastor

RHJ:eh

November 9, 1931

Jim Douglas

Monsignor Hayden

Father Richard Jeub - Fringe Benefits

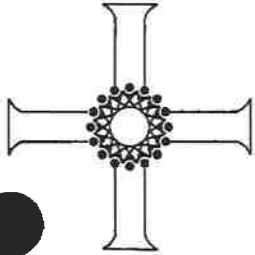
Effective January 1, 1932, please adopt following schedule for Father Jeub:

1. Charge pension to St. Kevin's.
2. Continue to charge Hospital Chaplaincy for his hospitalization insurance.

See attached letter.

enclosure

cc: Father Carlson
Father Korf
Tom Baker



ST. KEVIN PARISH COMMUNITY

5844 28th Avenue South Minneapolis, Minnesota 55417 - 2799

July 1, 1982

Isabella,

Enclosed is a check for \$313.83 — one-half month's salary overpaid to the former chaplain.

Gordon my cue
check for last
half June
S.S.No.

Reaga
Fr. Joub
File ↑

ARCH-012755

The Tribunal

THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

328 West Sixth Street

Saint Paul, Minnesota 55102

612-291-4466

December 6, 1982

Case: [REDACTED]

Pr. Num: 472/82

[REDACTED]
Dear [REDACTED]:

Monsignor Ellsworth Kneal, a member of our Tribunal Staff, has brought to my attention a letter which he received from you in conjunction with the study of the sacramental nature of your son's marriage. My purpose in writing to you is secondary to the case itself. It is rooted more in information you share with the Tribunal about a priest of this Archdiocese.

In your letter, you make reference to Father Richard Jeub, proposing that he may not always have been discreet in his dealings with your former daughter-in-law. You express concern about his personal and professional behavior.

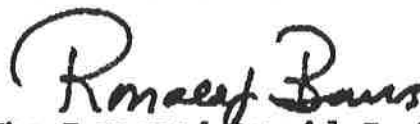
We always take such observations seriously. It is to the Church's advantage and to Father Jeub's that we do so. We have a process conducted here within the Archbishop's offices by which we are able to discuss matters such as this with individual priests. But, we cannot begin that process without your consent, since the information you shared with the Tribunal is carefully protected by the Tribunal's own understanding of confidentiality which, as you can guess, is a rather strict understanding of that word. Thus, I am writing to you to ask for your permission to bring to Father Jeub's our awareness and concern about the allegations made in your letter. Please be assured that we will not reveal to him the source of information. There is no danger then of your suffering any harm as a consequence of this revelation. Should you choose not to grant this permission, please recognize that our hands are tied relative to the matter, and we would be prevented from doing the good that can come from the process we have for matters such as this.

ARCH-012306

I hope that you will give serious consideration to this matter, and will respond to my request soon. Please let me thank you for your expression of concern.

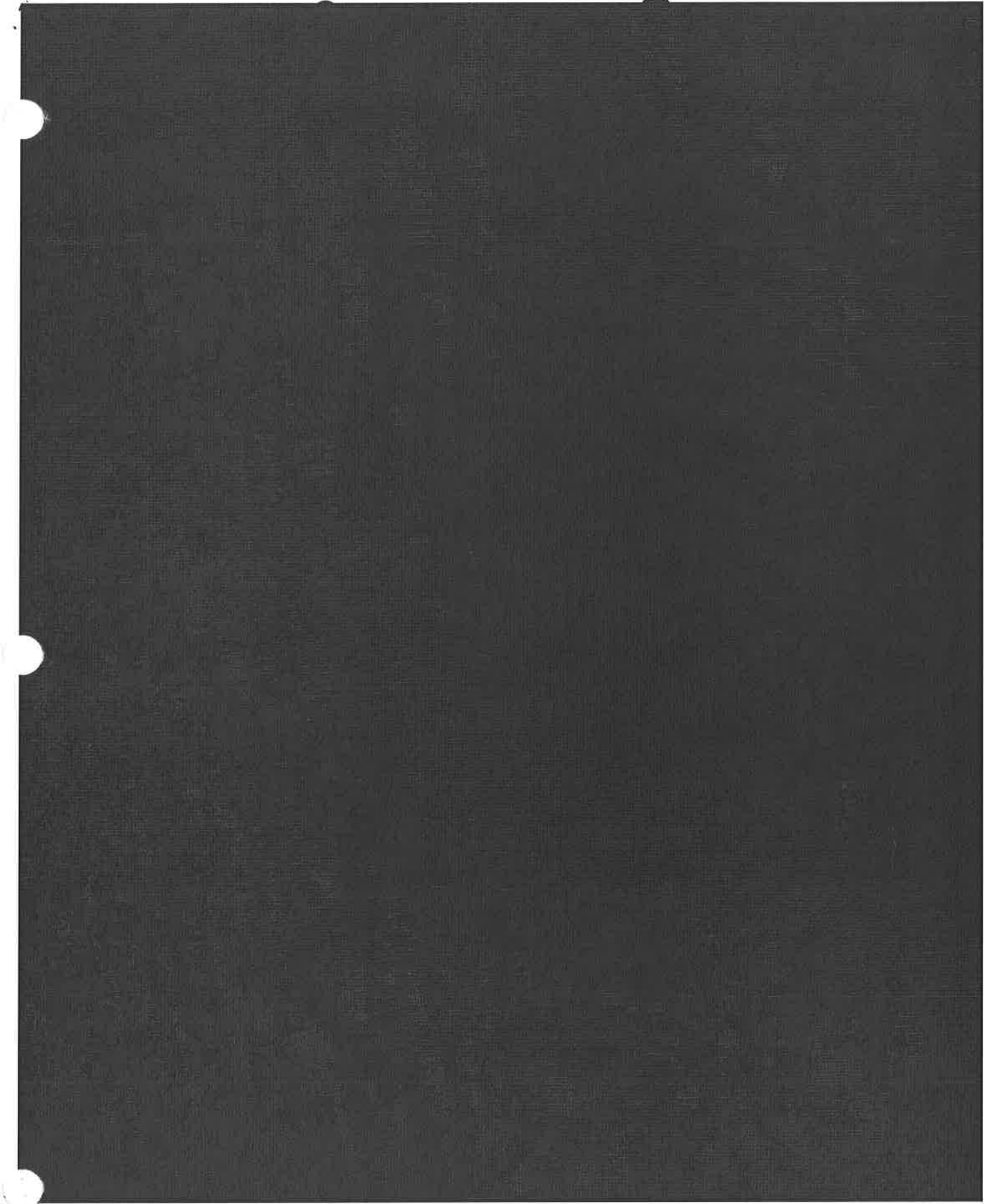
With best personal wishes, I remain,

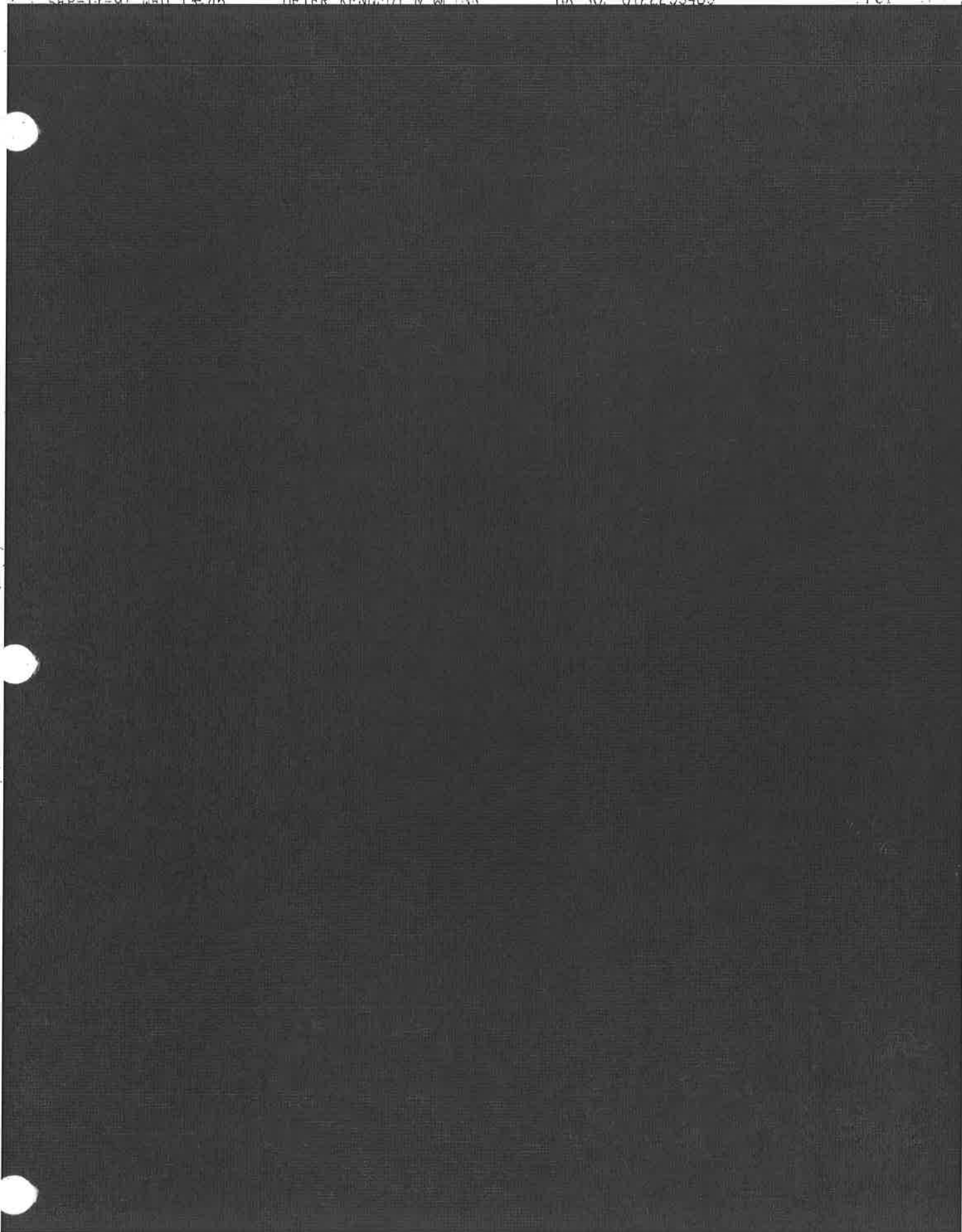
Yours sincerely,

A handwritten signature in cursive script that reads "Ronald J. Bowers". The signature is written in dark ink and is positioned above the typed name.

The Reverend Ronald J. Bowers, J.C.L.,
Officialis and Presiding Judge

RJB/dc





May 18, 1987

Dear Archbishop Roca,

I have never met you, nor have I ever written to you before. I never thought I would have reason to have contact with anyone in the Church's hierarchy. But I need to tell you something.

I was sexually abused by a priest of this diocese for a period of six years. The priest was Father Alvin Joub, now pastor at Saint Kevin's Church in Minneapolis. The time frame was 1976-1982, spanning his assignments at St. Mark's, Christ the King, Chaplain for Fairview - Southdale and Methodist Hospitals, and his present parish. I know of at least two other women who have been sexually abused also.

I am tired of keeping his secret and protecting him anymore.

I have written to him about the pain and the anger I have felt in working through this abuse. In his response it's clear to me that he does not understand that sexual contact with women who come to him for pastoral help is abusive to them, an exploitation of vulnerability. He just doesn't get it. I would like you to help him to understand, to "get it."

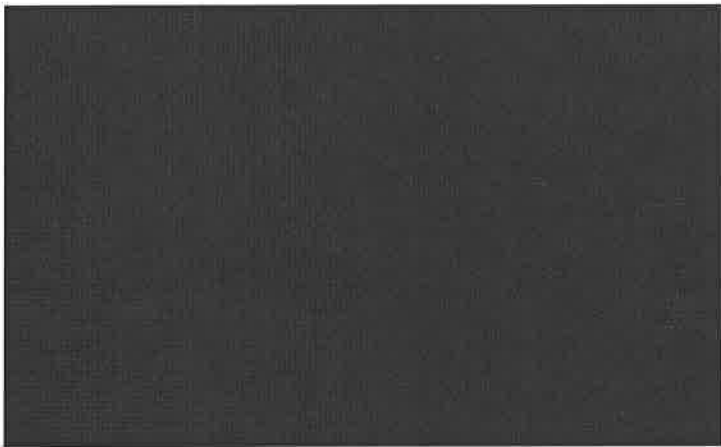
I don't know if you need or want more information than I have given you. This is the barest of information, but if you want more I will consider providing it to you.

I know that this is not what you enjoy hearing about your priests. Working through this abuse has been a source of deep pain to me. I am amazed by the numbers of women who have been in situations similar to mine. I have not had to look far to find them; on the other hand, it has diminished my sense of uniqueness and isolation.

I hope that you can hear me out.
I await your response.



cc: Fr. William Kenney, Priest's Personnel Board
Fr. Ken Pierre



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I hope that you can hear me out.
I await your response.

In Christ,



cc: Fr. William Kenney - Priest's Personnel Board
Fr. Ken Pierre



May 21, 1987

[REDACTED]

Dear [REDACTED],

I am deeply grateful to you for writing to me. You were totally correct in saying that it is no service to you or to Father Jeub to continue to protect him.

Bishop Robert Carlson is the Vicar on a temporary basis for that area, and I want to discuss this with him. He is going to be out of town for a day or two, but as soon as he returns I will go over this with him.

At that point either he or I would like to sit down and talk to you about this.

Obviously, Father Jeub has to be confronted on this and there has to be some evidence that other people will be protected from what you have gone through.

Again, thank you, and I assure you of my prayers for your healing.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

May 21, 1987



Dear [redacted],

I am deeply grateful to you for writing to me. You were totally correct in saying that it is no service to you or to Father Jeub to continue to protect him.

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Again, thank you, and I assure you of my prayers for your healing.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

May 21, 1987

Bishop Carlson

Archbishop Roach

PERSONAL AND CONFIDENTIAL

Bob, I'd like to have you come and see me just as soon as you possibly can. It will only take a few minutes, but it is urgent. I have a situation regarding Dick Jeub which needs to be looked at very quickly.

CONFIDENTIAL

DATE: May 22, 1987

C O N F I D E N T I A L

MEMO TO: Archbishop Roach

FROM: Fr. Michael O'Connell

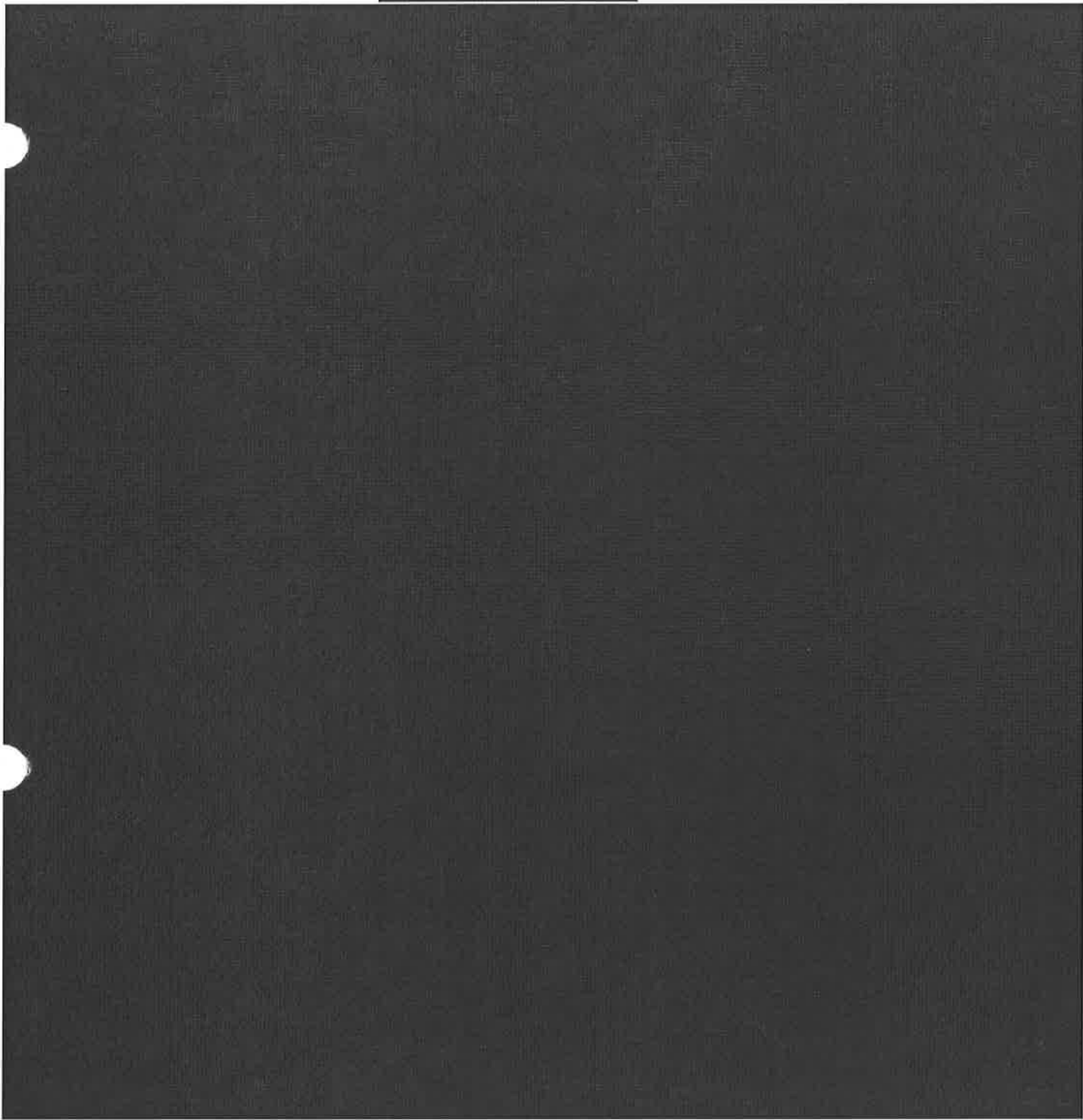
SUBJECT:

Fr. William Kenney shared with me the copy of the letter to you from [REDACTED].

I feel we are compelled in this matter to move in on these accusations.

I assume you will be writing back to [REDACTED] and may I recommend that you assure her that I, Fr. O'Connell, will want to meet with her and speak to her about these accusations and I will also try to meet with the other people that she says she knows have been involved with Fr. Jeub. Subsequent to that, I will make a recommendation to you as far as intervention and evaluation of Fr. Jeub.

ARCH-011560



June 1, 1987

[REDACTED]

Dear [REDACTED],

I have received a copy of the correspondence between yourself and Archbishop Roach, concerning one of the priests of the Western Vicariate.

I will be very happy to see you and ask that you would call my secretary, Mrs. Mila DeMars, at 291-4427, to arrange an appointment.

I would suggest that we get together before June 25th, 1987, as I am leaving the country at this time for a meeting in Ireland.

I appreciate the courage you took to write and I hope that our meeting can be helpful to all concerned.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

JUNE 9, 1987

Following a meeting between Bp. Carlson and Fr. Michael O'Connell on this date, it was agreed that Bp. Carlson will do the follow-up on this case and will investigate charge and contact Fr. Jeub.



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Rochester, MN 55903


ARCH-012772


They are not to take up lethal weapons. or bear
them about, against anybody.

Francis of Assisi, Third Order Rule

6-17-87

Dear Bishop Carlson -

Thank you for yesterday's meeting with
. I say thank you because as
her advocate I was prepared for the
worst. Your response was professional,
honest, and respectful. I was very
pleased and impressed with the way
you conducted the meeting. As a
pastoral minister two things happened
for me ① I feel I could recommend
other victims to your office ② I am
hope filled working for the Catholic Church
in St. Paul / Minneapolis.

My prayers remain with you as you
take action on the matter. I pray
God's healing power will touch all
who have been hurt and who are
hurting. Peace, 

DATE: June 17, 1987
MEMO TO: Archbishop Roach , Father Michael O'Connell
FROM: Bishop Carlson
SUBJECT: MEETING WITH [REDACTED]

[REDACTED] came to see me at my residence on Tuesday, June 16th, 1987, and was accompanied by an intern parish worker from St. Mark's, St. Paul, by the name of [REDACTED].

[REDACTED] is an [REDACTED] working in [REDACTED] at [REDACTED], Minneapolis. She first moved to the Twin Cities in the Spring of 1976, from [REDACTED]. [REDACTED] is a [REDACTED] graduate from [REDACTED] in [REDACTED].

She met Father Richard Jeub in the Spring of 1976, and carried on a liaison with him as part of her counseling relationship from 1976 to 1982. She was first introduced to Father Jeub, as a very good counselor by her roommate.

She went to see Father Jeub for counseling because of some trouble in adjusting to life in the Twin Cities. It was a strict counseling relationship for a couple of months and it moved quickly into friendship and sexual contact. There is no doubt in my mind, but that this woman is truthful and, because of her dependent relationship to counseling, Father Jeub was able to develop a relationship with her which involved touching, kissing, fondling and, eventually, masturbation.

"
Thru,
Something
is going to be
good
in her life
is a kind of
severe"

At one point, [REDACTED] told Father Jeub, that she did not feel it right that they should have such a relationship and he assured her that this was very good for her. When Father Jeub moved to Christ the King, she followed him there and then she followed him to St. Richard's. It was while he was Chaplain at Fairview Southdale, that they broke off the relationship.

By her own admission, she states that by the time Father Jeub moved to St. Richard's, she was not looking to him for much counseling, but rather they were involved in a rather intimate relationship.

She tried to break off the relationship and eventually did. She brought this matter to our attention as a result, for counseling relationship and the support she has from her group therapy. Since Father Jeub has moved to St. Kevin's, he has apparently invested his time with someone else and she is not sure that it is a sexual relationship.

As you will note by the attached letter from [REDACTED] to Father Jeub, and his letter back to her, there is great validity to this entire matter.

From 1985 on, the relationship has been social and there has been no sexual contact.

[REDACTED] is also aware of some other behavior problems with Father Jeub, and especially his interest in pornography. On at least one occasion, she has helped him dispose of it. [REDACTED] states that she has felt real dependency on Father Jeub as priest, counselor, friend, loan officer, father figure and somehow God has been mixed up in all of it.

It is [REDACTED]'s expectation that Father Jeub would be evaluated and confronted on what has happened. She feels it is very important that something is done and she is not willing to see this matter dropped. I assured her that I believed her and told her that I would confront Father Jeub with this information and encouraged her to share with me the names of the two other women that she knows are involved with Father Jeub. One of the women was her former roommate, and the other woman is someone that Father Jeub related to her, was the one he first was involved with.

RECOMMENDATION.

It is my recommendation that Father Michael O'Connell and I, confront Father Jeub, and that he be sent to Jemez Springs, for an evaluation. Once we have the evaluation, I would suggest that we place him in some type of therapy program.

Att.



Dear Beck

I have been thinking a lot about our relationship that used to be. It came home to me just how far apart we've travelled when I saw you last Monday & paid back my car loan from you.

We've moved apart these past five years since we stopped being sexual. And in that distance I have come to know some truths too painful to have known at that time. Most painful is the knowing that I was exploited. There was never any way for me to be your equal in age or in power. You would always be present; I never could. Part of my stated purpose for being in your life was to keep you faithful to your vocation. I know now that that was never my responsibility; it was wrong of me to accept it from you. It was wrong of you to put that on me. You exploited me the first time you stopped focusing on what I was talking about & started focusing on how near your hand was to my breast & wondering how you could touch it. It hurts to realize how you took advantage of my vulnerability.

I have a lot of pain from realizing how I grew to mistrust my own instincts. I often felt cheap & shameful after we'd been sexual. We talked about it & prayed about it & placed ourselves outside the moral code that you preached & I supposedly lived within. Those instincts were right on & accurate. The talk & the prayer was deluded & I went along with it because I wanted to believe it. The longer our sexual contact went on, the further & further I got away from my body, until at the end I couldn't think about what I was doing with you & I just wanted to get it over as quickly as possible. I thought there was something wrong with me, like I was foolish or a fraud but now I know that it was my inner health that had had enough of a such & painful situation.

I am so aware of the distance between us that's been there since we stopped being sexual. I hold a lot of anger toward you. I feel hurt & exploited. This letter is an attempt at honesty on my part, an attempt at recouping my integrity.

It's been important for me to name the relationship accurately as being sexual. Though we never had intercourse, we were sexual. We even had a pregnancy scare. It's been harder to name the relationship as exploitive but that also is accurate. But do you realize that it is exploitive of any man to be sexual with three women at one time? How does a man who is a priest explain sexual contact with three women, all happening in the same time frame? I'm referring to [redacted] & myself. I was too shocked when you told me about [redacted] - I knew I never wanted to know the details of any other sexual relationships you might be having, though I've suspected others.

I was emotionally dependent on you, Dick. I was your mistress. It hurts to admit it but that is the foundation for our relationship. I hated the secrecy. I hated the sneaking around & wondering what people knew or might be saying. I hated it. I'm grateful not to be part of it anymore.


And I won't be a part of any relationship in which I have to sneak around. I lost a lot in being exploited by you. I lost my self-respect, my integrity. I lost the peace of my sexuality being good & valuable. I struggle to trust God & forgive again. I'm angry at the Church for letting you get away with such behavior. And I've lost a lot of time.

You didn't help me by being sexual with me. You didn't teach me that not all men are abusive - you confirmed it for me. It may have seemed helpful at the time. I know now that it wasn't.

I would appreciate a response, though not by telephone. I would like to know what you think in order to bring clarity to the issue for me. I am undecided at this point about whether I will go to the Archbishop with this issue; your response will help me to know how I should proceed.

As I imagined writing this letter I imagined only talking about my pain; where I had been hurt. I realize, though, that I still hold a lot of anger; that it comes through in the letter. That's the reality of where I am today.

I'm glad to have the car loan out of the way, to not be indebted to you anymore. That makes things clearer for me. I feel more whole in myself.



Dear [REDACTED]

As you request - and because I need to - I am attempting a response to your letter. The first paragraph and the time of arrival tell me it took a month and a half to finish and mail that letter; I hope my response is not done too quickly and without sufficient reflection.

First, thank you for the time, the energy and the courage you put into this letter - the anger too, for without the anger what you relate would be dishonest. You raise a part of our relationship that I have had no comfort about either.

I am extremely sorry for and deeply saddened by the pain and mistrust of yourself and your goodness that I have been party to. I never intended anything of that sort, but the proverb says the road to hell is paved that way. The years since I first met you have helped me appreciate the power you speak of in being priest. Early in my ministry, I deeply resented having that power in the eyes of laity and in that resentment had a great tendency to deny it and act in ways oblivious of its existence. I still am not comfortable with it, but I now know some of the intensity of it and have come to respect it. In no lesser

a degree the years of experience and maturing
have made me appreciate the earthy wisdom
of the faith tradition that I was violating.

I wish the past could be changed, but that
is impossible. I can only ask your forgiveness
today for what was done in weakness and
stupidity.

I wonder if we weren't both co-dependent
at that time, and we both know now that
that is not a foundation for a healthy relationship.
Without wanting to sound philosophical, is it
possible to say that we both tried to care for
each other and share good things. I think
we did, but the foundation was such that
we made some terrible mistakes, acted sinfully
and wound up causing pain and dis-ease
where we never intended.

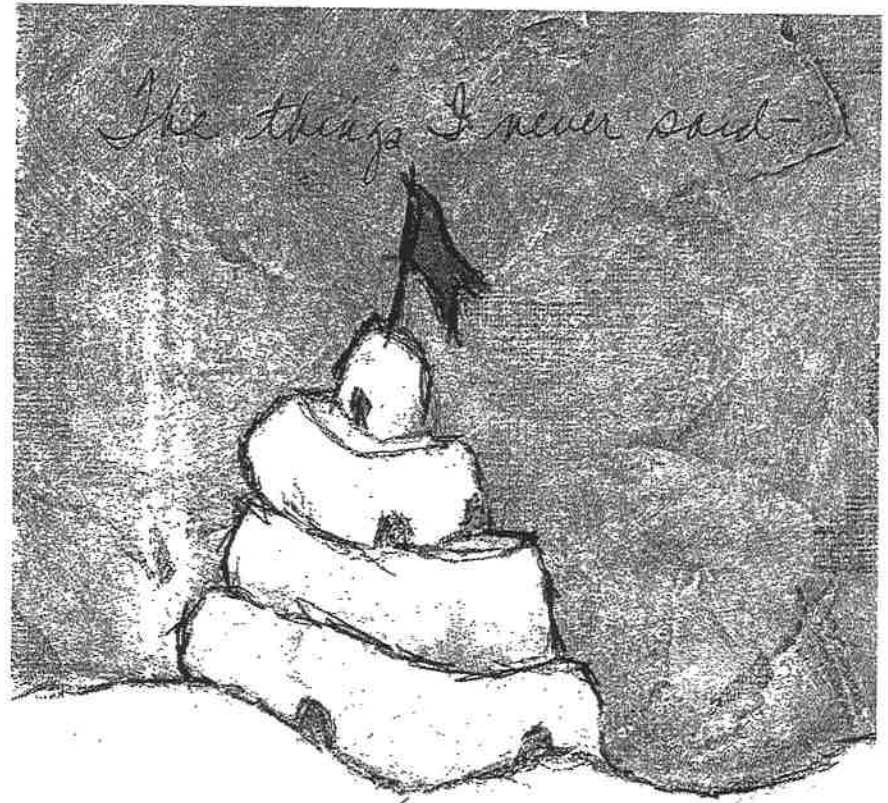
I have found you to be a good and
beautiful woman and at times an inspiration
to me. I can only repeat my sorrow for the
pain and doubt I have caused you.

I'm thankful for the wisdom and goodness
that have come into my life through you, and
that makes my pain and sorrow more intense.
In that I pray and hope for the further
healing of your life and your memories

Dick

Flavia

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are waiting somewhere
like the things
I wanted to do —
and never ~~did~~
could.

FLAVIA

STRICTLY CONFIDENTIAL

DATE: August 13th, 1987
MEMO TO: Archbishop Roach
FROM: Bishop Robert J. Carlson
SUBJECT:

On Tuesday, August 11th, 1987, Father Michael O'Connell and I, met with Father Richard Jeub at the Chancery, to discuss certain concerns which were raised by [REDACTED].

Father Jeub did not deny the charges and concerns which were expressed by [REDACTED], but did provide some background information which was helpful to Father O'Connell and myself in evaluating concerns and the growth opportunities which would be helpful to Father Jeub at this time.

It is my opinion, Archbishop, that Father Jeub has a pretty good understanding of the seriousness of this and is a good candidate for some therapy and study at this time. In our discussion with him, we presented a couple of options for evaluation - one at Jemez Springs, and the other here in the Cities, and Dick will get back to Father O'Connell in the very near future once he has reflected on the options.

It is my firm belief that any type of follow-up counseling could easily be done here in the Twin Cities, and Father O'Connell has a number of people that Dick could work with.

At the conclusion of our meeting, it was agreed that Father Jeub would have no contact with [REDACTED] - I would get back to her and inform her that the confrontation had taken place and that Father Jeub would begin an evaluation and therapeutic relationship with a counselor; that matters are being taken very seriously and, finally, I would return to her certain items of her personal property which were in Father Jeub's possession.

If you feel that there is anything else we should do, I would be happy to carry that out, but it is my own belief that no further action is warranted in this case.



cc: Father Michael O'Connell

STRICTLY CONFIDENTIAL

DATE: August 13th, 1987
MEMO TO: Archbishop Roach
FROM: Bishop Robert J. Carlson
SUBJECT:

On Tuesday, August 11th, 1987, Father Michael O'Connell and I, met with Father Richard Jeub at the Chancery, to discuss certain concerns which were raised by [REDACTED].

Father Jeub did not deny the charges and concerns which were expressed by [REDACTED], but did provide some background information which was helpful to Father O'Connell and myself in evaluating [REDACTED]'s concerns and the growth opportunities which would be helpful to Father Jeub at this time.

It is my opinion, Archbishop, that Father Jeub has a pretty good understanding of the seriousness of this and is a good candidate for some therapy and study at this time. In our discussion with him, we presented a couple of options for evaluation - one at Jemez Springs, and the other here in the Cities, and Dick will get back to Father O'Connell in the very near future once he has reflected on the options.

It is my firm belief that any type of follow-up counseling could easily be done here in the Twin Cities, and Father O'Connell has a number of people that Dick could work with.

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If you feel that there is anything else we should do, I would be happy to carry that out, but it is my own belief that no further action is warranted in this case.


cc: Father Michael O'Connell

August 17, 1987



Dear 

During our telephone conversation on August 13th, 1987, you indicated that you would like to receive a letter from me indicating that I have confronted Father Richard Jeub, concerning certain charges that you had made against him. These charges involve certain activities which took place beginning in the Fall of 1981.

I can tell you that Father Michael O'Connell and I, have met with Father Jeub, and he has agreed to voluntarily enter an evaluation process. This should take place in the next week or so.

Once we have received an evaluation, we will follow whatever recommendations are made by the psychologist and/or psychiatrist.

As I indicated to you when I met with you, we believed you and feel that an important step in your therapy would also be very beneficial to Father Jeub and to the Church. I have instructed Father Jeub not to have any contact with you and, as I told you over the phone, I have your ski boots and you can pick them up at the Chancery.

Thank you for taking the time to write us and coming to see me. I hope that the knowledge you were taking seriously and we have acted on, would be helpful to you in your own growth process.

Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

August 17, 1987

Dear [REDACTED]

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Sincerely yours in Christ,

Most Reverend Robert J. Carlson
Auxiliary Bishop

Handwritten notes:
12/17/87
Jenks -

August 25, 1987

Archbishop Roach, Bishop Carlson

Mert Lassonde

[REDACTED] called on Monday, August 24 to advise it would not be necessary for her to see the Archbishop. (she originally had an appointment for August 25 or 26 with Archbishop Roach which I had cancelled after Bishop Carlson took the case)

She wanted to say, however, that she was very grateful for the way her case had been handled, for the courtesy of the people at the Chancery, particularly Bishop Carlson, in dealing with her problem. She feels she is on the road to recovery and things are under control.

cc- Fr. O'Connell

PERSONAL HISTORY SHEET
VILLA LOUIS MARTIN
SERVANTS OF THE PARACLETE
JEMEZ SPRINGS, NEW MEXICO 87025

Name: Richard Herman Jeub

Date: August 25, 1987

Current Address: 5844 - 28th Ave., S.
Minneapolis, MN 55417

Telephone Number: (612) 722-4336

Referred to Villa Louis Martin by: Fr. Michael O'Connell, Director of Curia,
Archdiocese of St. Paul

Date of Birth: February 21, 1940

Place of Birth: Minneapolis, MN

Age: 47

Most Recent Occupation: currently Pastor, Church of St. Kevin.

Education (Places & dates):

Grade school: Kindergarten
Cleveland School
Minneapolis - 1945
St. Anne School
Minneapolis 1-8th grades
1946 to 1954

High school: DeLaSalle
Minneapolis (two years)
1955 to 1956
Nazareth Hall Prep Seminary
1957 to 1958

College: Nazareth Hall Prep Seminary
Junior College - 1959 to 1960
St. Paul Seminary - 1961 to 1962
B.A. Major, Latin & Philosophy

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Life History/Rev. Richard H. Jeub

Seminary: St. Paul Seminary
1963 to 1966

Degrees: B.A.
No Graduate Degree

Other Educational Experiences: Continuing education seminars, etc.

Date of Ordination: March 5, 1966

YOUR FAMILY

Father:

Name: Alois H. Jeub

His age at the time of your birth: 38

His nationality: German

His religious belief: Catholic

His education: High School and Trade School.

Occupation(s): Defense Industries until 1947. Returned to skilled trades as a bricklayer until retirement in 1967.

Living?: No

If deceased, date and cause of death: February 19, 1978. Heart Failure and Lung Cancer.

Mother:

Name: Dorothy L. Jeub

Her age at the time of your birth: 28

Her nationality: German

Her religious belief: Catholic

Her education: High School Graduate

Occupation(s): Professional Seamstress before marriage.
Homemaker; worked outside home as Sales Clerk, 1961 to 1967.

Living?: Yes

Describe the relationship between your mother and father:

Married forty years at dad's death. Dad was ninety percent deaf since adolescence. Mom consequently had to deal with many of the things that usually are shared work, i.e., doorbell's, phones, visitors.

From the fifties on, hearing aids became helpful, but there probably were massive areas where communication was difficult. They took good care of each other and good care of us kids. They worked hard and were generous with time and money, especially in Church and school parish work. Dad kissed mom every morning when he went to work, otherwise there was no regular display of affection that I remember. They enjoyed friends together and several lengthy trips after retirement. When dad's cancer was diagnosed, mom's one hope was that she could take care of him, which she did. Not a flashy marriage, but solid and deep, I think.

(If you have a step-father and/or step-mother, please provide the same above information noting the relationship - use opposite side of page if necessary.)

Describe your relationship with your father:

I enjoyed my father very much, although he was a quiet person, whom I didn't "discover" until I was in my late twenties. As a kid, he shared household chores and entrusted responsibilities as I grew up. He was very forgiving and enjoyed a good joke and a game of cards. He disciplined fairly and did not overly protect us from a world often unfair.

In the marriage, mother was often dominant and controllingly talkative. Father was active and delightful, especially apart from mom. In his dying months, his faith and general attitude are something I will always remember.

Describe your relationship with your mother:

Mother lives independently in a senior citizen's residence. In the family, she was full time mother and homemaker. She expected a great deal from the kids. I don't remember compliments or praise very often given. She was and is, an excellent cook and seamstress; even when dad was not working every winter, we were well cared for, and never knew we might be called poor. My relationship with her is sometimes tense because of her expectations of time and attention. She can talk incessantly about people I've never met. When I've visited her with friends of mine, they came away with their head spinning. She is losing her sight and quite arthritic. She has difficulty speaking about her emotions when asked how she feels. She amazes me with her coping skills over her growing disabilities. My relationship with mother is not one that I enjoy. I don't like to see her increasingly disabled. I don't consider her fun or enjoyable to visit, even when she was healthier. I do not apologize to her when I hurt her (and I occasionally do) because of vivid memories of "being beaten" with early apologies. I struggle to be gentle with her. I do admire her as a survivor.

I would like to be more peaceful with her before she dies.

Brothers & Sisters (List name, age, & brief comment on the quality of his/her life starting with oldest):

Name: Bernard

Age: 43

Comment: Married 21 years; raising four kids; successful in business; Church and civic activities; well balanced "pillar." He inspires me with his wisdom at times.

Describe any significant relationships with any of your brothers/sisters:

My brother was twelve when I left for seminary. He left for college at 18, moved to Chicago at 20 and has not lived in the immediate area since. He now lives 150 miles away. I try to visit his family three to four times a year. We work well together and enjoy each others' company. While nothing stands out, the relationship is significant as a good friendship with him, his wife and with each of the kids. I admire him in how he has raised his family and how he gives stability to me once in a while.

PRE-SCHOOL YEARS:

Describe major events of this period and your feelings about them:

I will define this as up to age seven, because that is when we moved--the milestone of that era. I remember the first day of kindergarten as a fearful event. I remember hiding from my dad with a neighbor kid when he was calling me for supper. We thought it a great joke. When I got hungry, I went home. The door was locked and nobody answered the door. I think I beat so hard on the door, I broke the window. They were in there. After that I came when called. I remember cleaning the kindergarten room as a surprise for the teacher (approval needed??).

List major medical and physical events:

None

Describe your behavior during this time:

Pretty normal for what I remember.

What are your impressions of this period of your life:

Very few. Learning to tell time by describing the hands to mom who was sewing.

Waiting for the kindergarten teacher's surprise as I cleaned room. The class was at an assembly and I went back to the room; can't remember why--upset, sick or being disciplined. I do remember wanting to please the teacher, so maybe I was being disciplined.

Life History/Rev. Richard H. Jeub

ELEMENTARY SCHOOL YEARS:

Describe major events of this period and your feelings about them:

The death of an upper grader from polio--I was in second or third grade. Funeral and all was scary. Weekends with family at a cousin's lake place where dad was building a fireplace. Two trips to Southern California to visit relatives--in mid-winter, when dad wasn't working. No family summer vacations. Hospitalization in fourth grade (ulcer). At age eight or nine, doing house cleaning chores while folks were shopping--expecting some praise and surprise when they returned. I still remember mom pointing out what I had missed, (significant). Good group of neighborhood kids to grow up with.

List major medical and physical events:

Duodenal ulcer diagnosed at age ten. Two-week hospitalization for diagnosis. Attacks recurred each spring for several years.

Describe your behavior during this time:

Socially normal. Learning to be a "good boy" and a gentleman. Worked hard--peddled papers from age eleven. Decent student.

What are your impressions of this period of your life:

Pleasant. Grew up in a good neighborhood and a good school.

HIGH SCHOOL YEARS:

Describe major events of this period and your feelings about them:

Academic--two years at DeLaSalle--ninth grade; in top ranked class; did not do well. Only real fight I ever was in--beat up a kid who was always picking on me. Decided to go to seminary after tenth grade. Social life was active, shy, never learned to dance.

Boarding school was a new experience. Had never been away from home before. Successful transition. Worked to pay tuition--grocery store. Summers in a steel fabricating shop. difficult to tell girl friend of seminary decision.

List major medical and physical events:

None outstanding.

Describe your behavior during this time:

Normal. No high school extra-curricular because of job. Normal athletic activity at seminary. Active in Church youth group.

What are your impressions of this period of your life:

Positive. Wished I had more "social graces." As a tall person, I always felt awkward.

Life History/Rev. Richard H. Jew

ADULT YEARS (AGE 18 TO PRESENT):

Describe major events of this period and your feelings about them:

Seminary career--entrusted with positions of responsibility in college and graduate school. Academically average. Learned to think critically.

Summers, worked at youth camp and youth center--social contact with young men and women; expanded friendships.

Ordination--March 5, 1966--ministry experiences very positive. Still have friends from first assignment parish. Transferred two times into difficult pastoral situations which chancery thought I could handle. Both situations led to retirement of pastors and new pastors were time of great growth on my part.

1970--pastor assigned me to hospital care, for which I had no inclination or training. Led to discovery of gifts that led to a four-year period of full time hospital chaplaincy.

1968--threatened over Human Vitae by a parishioner who asked the Ordinary to prohibit me from preaching and teaching. I think I responded well; response never acknowledged by Ordinary.

1976--transferred parishes under mild burnout and to be closer to parents. Dad's cancer had just been diagnosed.

1976 to 1978--pastor was a man who was one of my heroes. Professor in high school; confessor in seminary. Real life with him was disappointing.

1978 to 1982--hospital chaplain to Lutheran and Methodist hospitals. Very rewarding and positive experience.

Oct. 1981--pastor of St. Kevin--installed on Halloween evening--significant?? Enjoy this community and am esteemed by most of the community.

Feb. 1987--panic--following poor counsel. I fired school administrator without documentation. Resolved by rehiring and admitting mistake to community. Long range effects are loss of confidence in school and myself--forsee several years in repairing damage. A depressing time.

Family--dad's cancer diagnosed December 1975. Enjoyed a year of good health before deterioration. First death in family that I experienced. Beautiful in his patience and faith. Had opportunity to thank him for all he did in raising me.

1985--brother moved to within 150 miles. Visit more frequently; vacation with family.

Socially--several vacations with priest friends.

Pain of friends and classmates leaving ministry.

Life History/Rev. Richard H. Jeub

Feelings about most of these events and others give deep sense of worth and gratitude.

I feel good about myself in most memories. Could get angry about some of the events if nurtured, but generally believe it a waste of energy to focus on the hurts.

List major medical and physical events:

1971--discovery of mild allergies resolved a two year problem.

1974--low back injury; healthy, but occasional mild recurrence.

Describe your behavior during this time:

Met people well and comfortably, although personal shyness has always been an obstacle. Tried to use my skills and talents to serve others, sometimes becoming excessively involved. At times found I was motivated by a need to be liked or appreciated. Have generally felt very appreciated. Struggled with saying no to others and setting aside time for self-care. Have made some progress in that. Have always tried to face up to problems rather than avoid them. Sometimes I think I'm too generous with time and resources. Prayer has not been a consistent priority, although I presume a closeness to the Lord and find strength in it.

What are your impressions of this period of your life:

Generally positive. It's humbling to reflect on the numbers of people I've been in contact with and the positive feedback I've received from many. There are regrets of things that went bad, or of situations of helplessness or another's pain. For some, I wish I could do more or better. But I've always had a Messiah complex. Instances of the respect and power people bestow on the ordained, have left me awe-struck. It is a good way of spending time, energy, life.

If not included in the above information, give a history of your sexuality:

Memories--curiosity about sexual differences led to "playing doctor" at age seven or eight.

Somewhere, age eleven or twelve, mother gave me a booklet on sex and without much remembered explanation or preparation, showed me her genitals. Left confused and curious.

Thirteen to fourteen--engaged in curious window peaking, also fantasized w neighborhood boy who had some nudist magazines. Had appropriate relationsh with young women in school and youth group; non-physical. Sexuality ne discussed in family. Don't remember father ever saying anything. People suddenly had babies. My first recollection of mom using the word pregnant when I was about twenty-five.

23 to 24 years--youth work opened me to possibilities of affectionate phy: contact. (Problem--our family was predominately male--no girls to relate

Life History/Rev. Richard H. Jeub

28--a long time friend and I got excessively intimate--petting. I didn't know what was happening when she had an orgasm.

Have struggled to convert sexuality from a dirty thing to something beautiful. Have been sexually involved with less than a dozen women, usually things became inappropriate when sexual behaviors outside our relationship became a counseling subject. I have found myself in sexually awkward situations that I've handled well, others poorly.

I hope I respect myself and women. In principle, anything like exploitation, I find disgusting, although, I may have been guilty of it at times.

What have been the major turning points in your life? (Major decisions, events, persons, etc. in which you have changed course in your life):

Age 16--Decision to enter seminary instead of pursuing mechanical/electrical engineering attractions.

Age 24--met the --single mother and four high school women. First close friendships with women since early high school.

Age 25--having prayed for years simply to know my vocation, a realization came that I could be praying to get kicked out of seminary. Hard time to remain open to God's workings. Also has given firm conviction that I'm doing what I should.

Age 33-- --very involved in shared ministry, personal problems and friendships. Question of leaving ministry arose and resolved in favor of ministry--still friends.

Age 45- [redacted] --same question--very difficult relationship. I have helped her and family since 1979 to present. Pressure to leave ministry arises periodically. Emotional relationship for both of us.

PRESENT FUNCTIONING:

Describe your relationships with people at this time. (Significant people in your life, confidants, your feelings toward the relationships, etc.):

[redacted]-married, friend of twenty years; have dinner with her and husband every month or two. Knows and accepts almost everything about me. Very supportive; also uncomfortably honest with me. As close to a spiritual director as I have.

Generally relate openly with people; good sense of humor and empathy.

How do you describe yourself at this time? (What satisfies you, dissatisfies you, your feelings, attitudes, etc.):

To see people grow in maturity, goodness, joy or sorrow shared--and sometimes to be part of the growth is very satisfying.

Life History/Rev. Richard H. Jeub

To help people touch the sacred in themselves and in creation and relate that to God and his worship. Troubled by people not interested or unable to be helped. In the last ten years, particularly, I've become much more aware of pain and helplessness in people's lives--the suffering of creation needing healing. Sounds like it came from a book--possibly did--but it's me too.

What are your assets/talents/capabilities/strengths?:

I am in basic good physical health. I have developed good communication skills; comfortable with my humanity, allows empathy and comforting of others. Decent insight into many aspects of human behaviors. Sensitivity to others' pain. A vision of Church, God's people and what might be honest handling of difficult situations.

What are your weaknesses?

Difficult to ask the help of others.

Empathy leads to over-involvement.

Hesitancy to take action where outcome of action may not look good. A controlling spirit fears risk taking.

Underline any of the below that apply to you at this time:

<u>betrayed</u>	<u>capable</u>
disturbed	<u>peaceful</u>
scrupulous	<u>problems with sex</u>
<u>alive</u>	<u>helpless</u>
<u>accepted</u>	<u>angry</u>
overly suspicious	fearful
<u>good</u>	depressed
energetic	high
fussy	obsessive thoughts
<u>scared</u>	<u>empathetic</u>
<u>fascinated</u>	trapped
<u>seek information</u>	unfriendly
weight loss	weight gain
<u>unique</u>	<u>skeptical</u>

Life History/Rev. Richard H. Jeub

Inferior

pleasant

miserable

abandoned

delighted

excessive sweating

alienated

understood

hard to concentrate

defeated

foolish

frantic

anxious

tranquil

mystical

lonely

change mind often

degraded

hostile

vulnerable

empty

violent

contented

disoriented

vocation conflict

pressured

destructive

ambivalent

obsessed

rejected

free

excited

exhausted

helpful

Inadequate

tremors

disbelief in God

glad

afraid

unable to relax

flexible

humorous

thoughts of death/suicide

impulsive

lonely

hurt

pleased

confident

hated

determined

panicky

give information freely

rebellious

brave

Life History/Rev. Richard H. Jeub

unpredictable

generous

bitter

angry

driven

solemn

vivacious

adequate

guilty

seek advice

confused

trusting

affectionate

ecstatic

sympathetic

crisis of faith

compulsion to do certain things

kind

childish

proud

headaches

trouble falling asleep

outraged

condemned

trusted

invious

oyous

uncontrolled outbursts

distracted

calm

authority conflicts

shy

rewarded

spiteful

apathetic

vital

inappropriate laughter

memory loss

tense

annoyed

hopeless

spontaneous

spiritual problems

threatened

jealous

cheerful

confused

palpitations

early morning awakening

clever

honored

sad

committed

relaxed

Life History/Rev. Richard H. Jeub

depressed	unstable
violent	Identity crisis
persecuted	<u>cooperative</u>
<u>embarrassed</u>	frustrated
aware	wonderful
<u>loving</u>	bored
<u>intimidated</u>	<u>deceitful</u>
tired	personality change
drink more than just socially	use drugs
Inspired	Impotent
<u>Involved</u>	anxious
experiencing dizziness	stomach trouble
Indecisive	<u>eager to please</u>
changed value system	fear of dying
fear of losing mind	fear of cancer, etc.
lazy	gullible
<u>happy</u>	<u>worthwhile</u>
unloved	afraid of people
change mind often	selfish
<u>perfectionistic</u>	<u>hard/unable to make friends</u>
dramatic	<u>friendly</u>
bowel troubles	fitful sleep
hate to get up	strange sensations
poor/no/excessive appetite	nightmares
restless	dishonest
frequent job changes	fainting spells
ake sleeping pills	forgetful

Life History/Rev. Richard H. Jeub

Ignored	<u>gentle</u>
unique	distracted
unable to have a good time	feel inferior
worried	feel inadequate
hard to deny self	poor living conditions
alcoholic	don't like weekends/vacations
find praying meaningless	<u>fear of hurting others' feelings.</u>
quick to anger	<u>financial problems</u>
blackouts	can't sit still
not living up to religious obligations	

Give a history of any psychiatric/psychological treatments:

After ulcer diagnosis at age ten, I saw a psychiatrist for a while. They were trying to figure out why I got ulcers. At that time, kids weren't supposed to do that. No productive results.

Why have you come to Villa Louis Martin?:

In the early 70's, I counselled a young woman in a situation. The relationship went beyond counselling to a friendship that included visits to each others families, vacation with mutual friends, etc. Unfortunately, an affectionate masturbatory relation was also occasionally part of it. Our friendship deteriorated over the last four years. She is now apparently undergoing additional therapy and the sexual aspect of our relationship has been focused on. She has sought assurance of the Archdiocese of St. Paul that I receive evaluation and appropriate therapy.

What is your view of the future? (Include ambitions, desired work assignments, feelings):

Optimistic. I have few ambitions beyond being a good pastor and growing old gracefully. I have some fears about being alone in old age. I am saddened that some past efforts to be good to others have apparently ended in causing more grief. I hope to learn to be more effective in caring.

Any further information or feelings that you wish to share about yourself?:

This has been taxingly thorough.

PERSONAL HISTORY SHEET
VILLA LOUIS MARTIN
SERVANTS OF THE PARACLETE
JEMEZ SPRINGS, NEW MEXICO 87025

Name: Richard Herman Jeub

Date: August 25, 1987

Current Address: 5844 - 28th Ave., S.
Minneapolis, MN 55417

Telephone Number: (612) 722-4336

Referred to Villa Louis Martin by: Fr. Michael O'Connell, Director of Curia,
Archdiocese of St. Paul

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Degrees: B.A.
No Graduate Degree

Other Educational Experiences: Continuing education seminars, etc.

Date of Ordination: March 5, 1966

YOUR FAMILY

Father:

Name:

His age at the time of your birth: 38

His nationality: German

His religious belief: Catholic

His education: High School and Trade School.

Occupation(s): Defense Industries until 1947. Returned to skilled trades as a bricklayer until retirement in 1967.

Living?: No

If deceased, date and cause of death: February 19, 1978. Heart Failure and Lung Cancer.

Mother:

Name:

Her age at the time of your birth: 28

Her nationality: German

Her religious belief: Catholic

Her education: High School Graduate

Occupation(s): Professional Seamstress before marriage.
Homemaker; worked outside home as Sales Clerk, 1961 to 1967.

Living?: Yes

Life History/Rev. Richard H. Jeub

Describe the relationship between your mother and father:

Married forty years at dad's death. Dad was ninety percent deaf since adolescence. Mom consequently had to deal with many of the things that usually are shared work, i.e., doorbell's, phones, visitors.

From the fifties on, hearing aids became helpful, but there probably were massive areas where communication was difficult. They took good care of each other and good care of us kids. They worked hard and were generous with time and money, especially in Church and school parish work. Dad kissed mom every morning when he went to work, otherwise there was no regular display of affection that I remember. They enjoyed friends together and several lengthy trips after retirement. When dad's cancer was diagnosed, mom's one hope was that she could take care of him, which she did. Not a flashy marriage, but solid and deep, I think.

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Describe your relationship with your father:

I enjoyed my father very much, although he was a quiet person, whom I didn't "discover" until I was in my late twenties. As a kid, he shared household chores and entrusted responsibilities as I grew up. He was very forgiving and enjoyed a good joke and a game of cards. He disciplined fairly and did not overly protect us from a world often unfair.

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Describe your relationship with your mother:

Mother lives independently in a senior citizen's residence. In the family, she was full time mother and homemaker. She expected a great deal from the kids. I don't remember compliments or praise very often given. She was and is, an excellent cook and seamstress; even when dad was not working every winter, we were well cared for, and never knew we might be called poor. My relationship with her is sometimes tense because of her expectations of time and attention. She can talk incessantly about people I've never met. When I've visited her with friends of mine, they came away with their head spinning. She is losing her sight and quite arthritic. She has difficulty speaking about her emotions when asked how she feels. She amazes me with her coping skills over her growing disabilities. My relationship with mother is not one that I enjoy. I don't like to see her increasingly disabled. I don't consider her fun or enjoyable to visit, even when she was healthier. I do not apologize to her when I hurt her (and I occasionally do) because of vivid memories of "being beaten" with early apologies. I struggle to be gentle with her. I do admire her as a survivor.

I would like to be more peaceful with her before she dies.

Brothers & Sisters (List name, age, & brief comment on the quality of his/her life starting with oldest):

Name:

Age: 43

Comment: Married 21 years; raising four kids; successful in business; Church and civic activities; well balanced "pillar." He inspires me with his wisdom at times.

Describe any significant relationships with any of your brothers/sisters:

My brother was twelve when I left for seminary. He left for college at 18, moved to Chicago at 20 and has not lived in the immediate area since. He now lives 150 miles away. I try to visit his family three to four times a year. We work well together and enjoy each others' company. While nothing stands out, the relationship is significant as a good friendship with him, his wife and with each of the kids. I admire him in how he has raised his family and how he gives stability to me once in a while.

PRE-SCHOOL YEARS:

Describe major events of this period and your feelings about them:

I will define this as up to age seven, because that is when we moved--the milepost of that era. I remember the first day of kindergarten as a fearful event. I remember hiding from my dad with a neighbor kid when he was calling me for supper. We thought it a great joke. When I got hungry, I went home. The door was locked and nobody answered the door. I think I beat so hard on the door, I broke the window. They were in there. After that I came when called. I remember cleaning the kindergarten room as a surprise for the teacher (approval needed??).

List major medical and physical events:

None

Describe your behavior during this time:

Pretty normal for what I remember.

What are your impressions of this period of your life:

Very few. Learning to tell time by describing the hands to mom who was sewing.

Waiting for the kindergarten teacher's surprise as I cleaned room. The class was at an assembly and I went back to the room; can't remember why--upset, sick or being disciplined. I do remember wanting to please the teacher, so maybe I was being disciplined.

ELEMENTARY SCHOOL YEARS:

Describe major events of this period and your feelings about them:

The death of an upper grader from polio--I was in second or third grade. Funeral and all was scary. Weekends with family at a cousin's lake place where dad was building a fireplace. Two trips to Southern California to visit relatives--in mid-winter, when dad wasn't working. No family summer vacations. Hospitalization in fourth grade (ulcer). At age eight or nine, doing house cleaning chores while folks were shopping--expecting some praise and surprise when they returned. I still remember mom pointing out what I had missed, (significant). Good group of neighborhood kids to grow up with.

List major medical and physical events:

Duodenal ulcer diagnosed at age ten. Two-week hospitalization for diagnosis. Attacks recurred each spring for several years.

Describe your behavior during this time:

Socially normal. Learning to be a "good boy" and a gentleman. Worked hard--peddled papers from age eleven. Decent student.

What are your Impressions of this period of your life:

Pleasant. Grew up in a good neighborhood and a good school.

HIGH SCHOOL YEARS:

Describe major events of this period and your feelings about them:

Academic--two years at DeLaSalle--ninth grade; in top ranked class; did not do well. Only real fight I ever was in--beat up a kid who was always picking on me. Decided to go to seminary after tenth grade. Social life was active, shy, never learned to dance.

Boarding school was a new experience. Had never been away from home before. Successful transition. Worked to pay tuition--grocery store. Summers in a steel fabricating shop. difficult to tell girl friend of seminary decision.

List major medical and physical events:

None outstanding.

Describe your behavior during this time:

Normal. No high school extra-curricular because of job. Normal athletic activity at seminary. Active in Church youth group.

What are your Impressions of this period of your life:

Positive. Wished I had more "social graces." As a tall person, I always felt awkward.

Life History/Rev. Richard H. Jeu

ADULT YEARS (AGE 18 TO PRESENT):

Describe major events of this period and your feelings about them:

Seminary career--entrusted with positions of responsibility in college and graduate school. Academically average. Learned to think critically.

Summers, worked at youth camp and youth center--social contact with young men and women; expanded friendships.

Ordination--March 5, 1966--ministry experiences very positive. Still have friends from first assignment parish. Transferred two times into difficult pastoral situations which chancery thought I could handle. Both situations led to retirement of pastors and new pastors were time of great growth on my part.

1970--pastor assigned me to hospital care, for which I had no inclination or training. Led to discovery of gifts that led to a four-year period of full time hospital chaplaincy.

1968--threatened over Human Vitae by a parishioner who asked the Ordinary to prohibit me from preaching and teaching. I think I responded well; response never acknowledged by Ordinary.

1976--transferred parishes under mild burnout and to be closer to parents. Dad's cancer had just been diagnosed.

1976 to 1978--pastor was a man who was one of my heroes. Professor in high school; confessor in seminary. Real life with him was disappointing.

1978 to 1982--hospital chaplain to Lutheran and Methodist hospitals. Very rewarding and positive experience.

Oct. 1981--pastor of St. Kevin--installed on Halloween evening--significant?? Enjoy this community and am esteemed by most of the community.

Feb. 1987--panic--following poor counsel. I fired school administrator without documentation. Resolved by rehiring and admitting mistake to community. Long range effects are loss of confidence in school and myself--forsee several years in repairing damage. A depressing time.

Family--dad's cancer diagnosed December 1975. Enjoyed a year of good health before deterioration. First death in family that I experienced. Beautiful in his patience and faith. Had opportunity to thank him for all he did in raising me.

1985--brother moved to within 150 miles. Visit more frequently; vacation with family.

Socially--several vacations with priest friends.

Pain of friends and classmates leaving ministry.

Life History/Rev. Richard H. Jeub

Feelings about most of these events and others give deep sense of worth and gratitude.

I feel good about myself in most memories. Could get angry about some of the events if nurtured, but generally believe it a waste of energy to focus on the hurts.

List major medical and physical events:

1971--discovery of mild allergies resolved a two year problem.

1974--low back injury; healthy, but occasional mild recurrence.

Describe your behavior during this time:

Met people well and comfortably, although personal shyness has always been an obstacle. Tried to use my skills and talents to serve others, sometimes becoming excessively involved. At times found I was motivated by a need to be liked or appreciated. Have generally felt very appreciated. Struggled with saying no to others and setting aside time for self-care. Have made some progress in that. Have always tried to face up to problems rather than avoid them. Sometimes I think I'm too generous with time and resources. Prayer has not been a consistent priority, although I presume a closeness to the Lord and find strength in it.

What are your impressions of this period of your life:

Generally positive. It's humbling to reflect on the numbers of people I've been in contact with and the positive feedback I've received from many. There are regrets of things that went bad, or of situations of helplessness of another's pain. For some, I wish I could do more or better. But I've always had a Messiah complex. Instances of the respect and power people bestow on the ordained, have left me awe-struck. It is a good way of spending time, energy, life.

If not included in the above information, give a history of your sexuality:

Memories--curiosity about sexual differences led to "playing doctor" at age seven or eight.

Somewhere, age eleven or twelve, mother gave me a booklet on sex and without much remembered explanation or preparation, showed me her genitals. Left me confused and curious.

Thirteen to fourteen--engaged in curious window peering, also fantasized with neighborhood boy who had some nudist magazines. Had appropriate relationships with young women in school and youth group; non-physical. Sexuality never discussed in family. Don't remember father ever saying anything. People just suddenly had babies. My first recollection of mom using the word pregnant was when I was about twenty-five.

23 to 24 years--youth work opened me to possibilities of affectionate physical contact. (Problem--our family was predominately male--no girls to relate to).

Life History/Rev. Richard H. Jeub

28--a long time friend and I got excessively intimate--petting. I didn't know what was happening when she had an orgasm.

Have struggled to convert sexuality from a dirty thing to something beautiful. Have been sexually involved with less than a dozen women, usually things became inappropriate when sexual behaviors outside our relationship became a counseling subject. I have found myself in sexually awkward situations that I've handled well, others poorly.

I hope I respect myself and women. In principle, anything like exploitation, I find disgusting, although, I may have been guilty of it at times.

What have been the major turning points in your life? (Major decisions, events, persons, etc. in which you have changed course in your life):

Age 16--Decision to enter seminary instead of pursuing mechanical/electrical engineering attractions.

Age 24--met the family--single mother and four high school women. First close friendships with women since early high school.

Age 25--having prayed for years simply to know my vocation, a realization came that I could be praying to get kicked out of seminary. Hard time to remain open to God's workings. Also has given firm conviction that I'm doing what I should.

Age 33--very involved in shared ministry, personal problems and friendships. Question of leaving ministry arose and resolved in favor of ministry--still friends.

Age 45--[REDACTED]--same question--very difficult relationship. I have helped her and family since 1979 to present. Pressure to leave ministry arises periodically. Emotional relationship for both of us.

PRESENT FUNCTIONING:

Describe your relationships with people at this time. (Significant people in your life, confidants, your feelings toward the relationships, etc.):

--married, friend of twenty years; have dinner with her and husband every month or two. Knows and accepts almost everything about me. Very supportive; also uncomfortably honest with me. As close to a spiritual director as I have.

Generally relate openly with people; good sense of humor and empathy.

How do you describe yourself at this time? (What satisfies you, dissatisfies you, your feelings, attitudes, etc.):

To see people grow in maturity, goodness, joy or sorrow shared--and sometimes to be part of the growth is very satisfying.

Life History/Rev. Richard H. Jeub

To help people touch the sacred in themselves and in creation and relate that to God and his worship. Troubled by people not interested or unable to be helped. In the last ten years, particularly, I've become much more aware of pain and helplessness in people's lives--the suffering of creation needing healing. Sounds like it came from a book--possibly did--but it's me too.

What are your assets/talents/capabilities/strengths?:

I am in basic good physical health. I have developed good communication skills; comfortable with my humanity, allows empathy and comforting of others. Decent insight into many aspects of human behaviors. Sensitivity to others' pain. A vision of Church, God's people and what might be honest handling of difficult situations.

What are your weaknesses?

Difficult to ask the help of others.

Empathy leads to over-involvement.

Hesitancy to take action where outcome of action may not look good. A controlling spirit fears risk taking.

Underline any of the below that apply to you at this time:

<u>betrayed</u>	<u>capable</u>
disturbed	<u>peaceful</u>
scrupulous	<u>problems with sex</u>
<u>alive</u>	<u>helpless</u>
<u>accepted</u>	<u>angry</u>
overly suspicious	fearful
<u>good</u>	depressed
energetic	high
fussy	obsessive thoughts
<u>scared</u>	<u>empathetic</u>
<u>fascinated</u>	trapped
<u>seek information</u>	unfriendly
weight loss	weight gain
<u>unique</u>	<u>skeptical</u>

Life History/Rev. Richard H. Jeub

Inferior

pleasant

miserable

abandoned

delighted

excessive sweating

alienated

understood

hard to concentrate

defeated

foolish

frantic

anxious

tranquil

mystical

lonely

change mind often

degraded

hostile

vulnerable

empty

violent

contented

disoriented

vocation conflict

pressured

destructive

ambivalent

obsessed

rejected

free

excited

exhausted

helpful

inadequate

tremors

disbelief in God

glad

afraid

unable to relax

flexible

humorous

thoughts of death/suicide

impulsive

lonely

hurt

pleased

confident

hated

determined

panicky

give information freely

rebellious

brave

Life History/Rev. Richard H. Jeub

unpredictable

generous

bitter

angry

driven

solemn

vivacious

adequate

guilty

seek advice

confused

trusting

affectionate

ecstatic

sympathetic

crisis of faith

compulsion to do certain things

kind

childish

proud

headaches

trouble falling asleep

outraged

condemned

trusted

envious

joyous

uncontrolled outbursts

distracted

calm

authority conflicts

shy

rewarded

spiteful

apathetic

vital

Inappropriate laughter

memory loss

tense

annoyed

hopeless

spontaneous

spiritual problems

threatened

jealous

cheerful

confused

palpitations

early morning awakening

clever

honored

sad

committed

relaxed

Life History/Rev. Richard H. Jeub

depressed

violent

persecuted

embarrassed

aware

loving

intimidated

tired

drink more than just socially

Inspired

Involved

experlencing dizziness

Indecisive

changed value system

fear of losing mind

lazy

happy

unloved

change mind often

perfectionistic

dramatic

bowel troubles

hate to get up

poor/no/excessive appetite

restless

frequent job changes

take sleeping pills

unstable

Identity crisis

cooperative

frustrated

wonderful

bored

deceitful

personality change

use drugs

impotent

anxious

stomach trouble

eager to please

fear of dying

fear of cancer, etc.

gullible

worthwhile

afraid of people

selfish

hard/unable to make friends

friendly

fitful sleep

strange sensations

nightmares

dishonest

fainting spells

forgetful

Life History/Rev. Richard H. Jeub

Ignored

gentle

unique

distracted

unable to have a good time

feel inferior

worried

feel inadequate

hard to deny self

poor living conditions

alcoholic

don't like weekends/vacations

find praying meaningless

fear of hurting others' feelings

quick to anger

financial problems

blackouts

can't sit still

not living up to religious obligations

Give a history of any psychiatric/psychological treatments:

After ulcer diagnosis at age ten, I saw a psychiatrist for a while. They were trying to figure out why I got ulcers. At that time, kids weren't supposed to do that. No productive results.

Why have you come to Villa Louis Martin?:

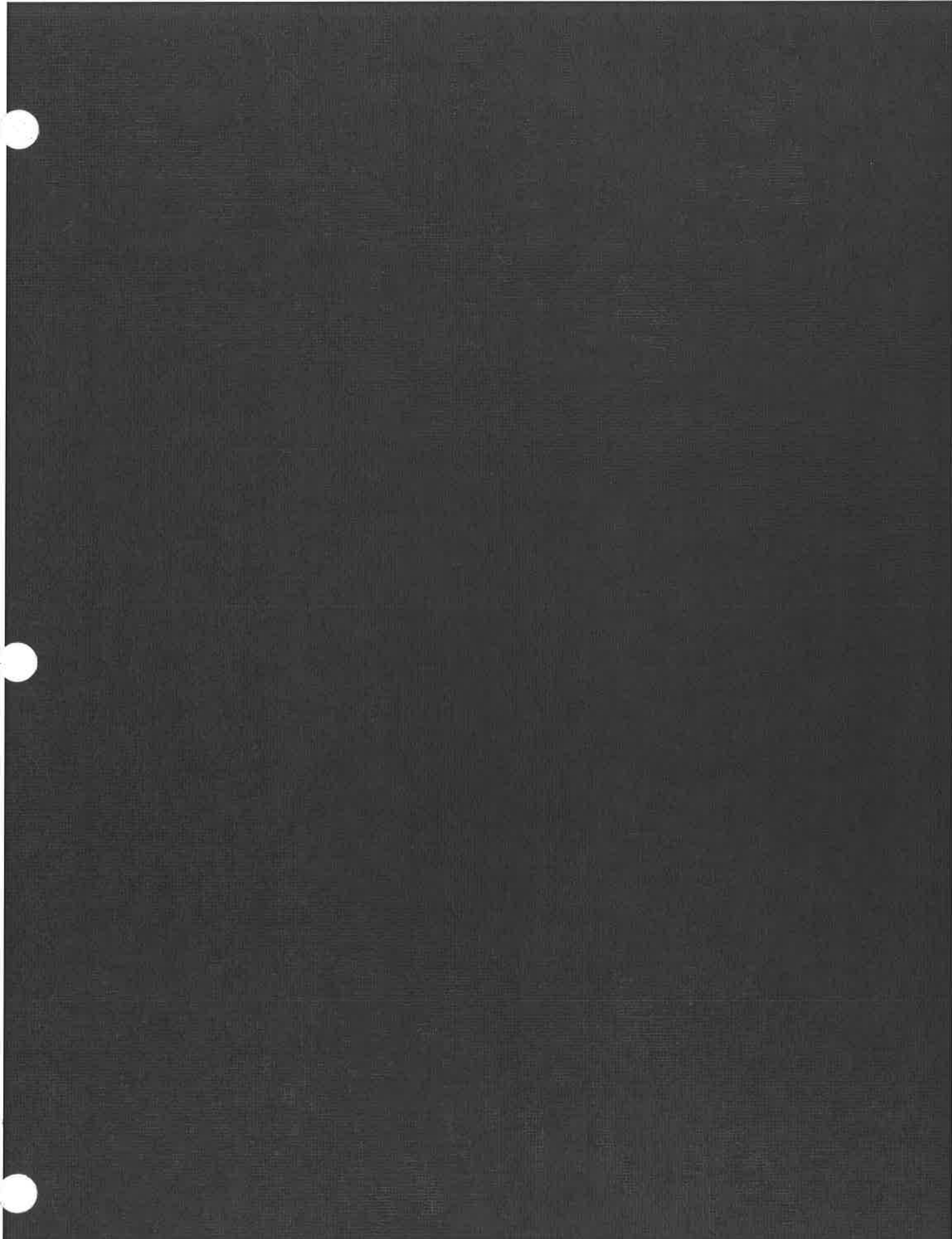
In the early 70's, I counselled a young woman in a situation. The relationship went beyond counselling to a friendship that included visits to each others families, vacation with mutual friends, etc. Unfortunately, an affectionate masturbatory relation was also occasionally part of it. Our friendship deteriorated over the last four years. She is now apparently undergoing additional therapy and the sexual aspect of our relationship has been focused on. She has sought assurance of the Archdiocese of St. Paul that I receive evaluation and appropriate therapy.

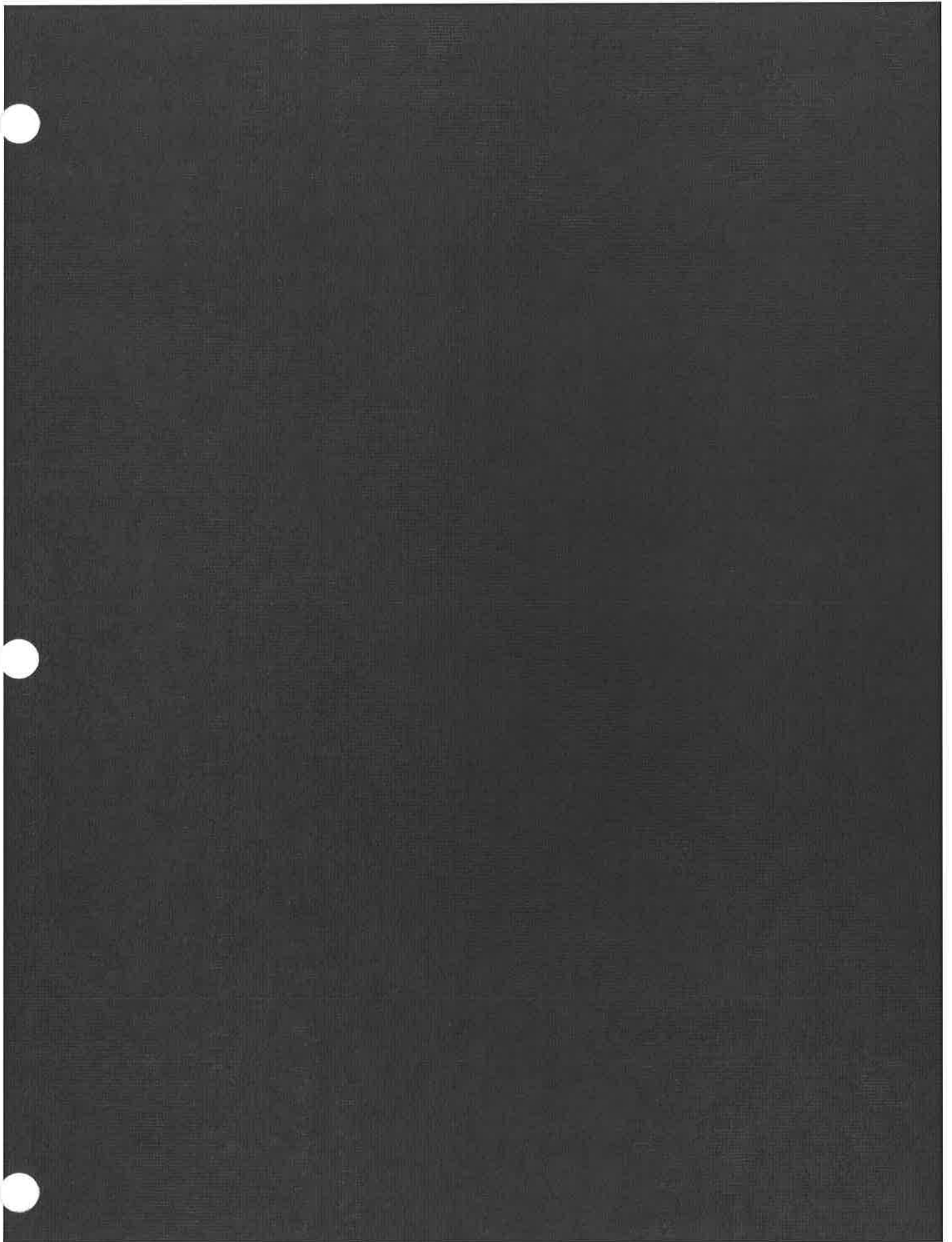
What is your view of the future? (include ambitions, desired work assignments, feelings):

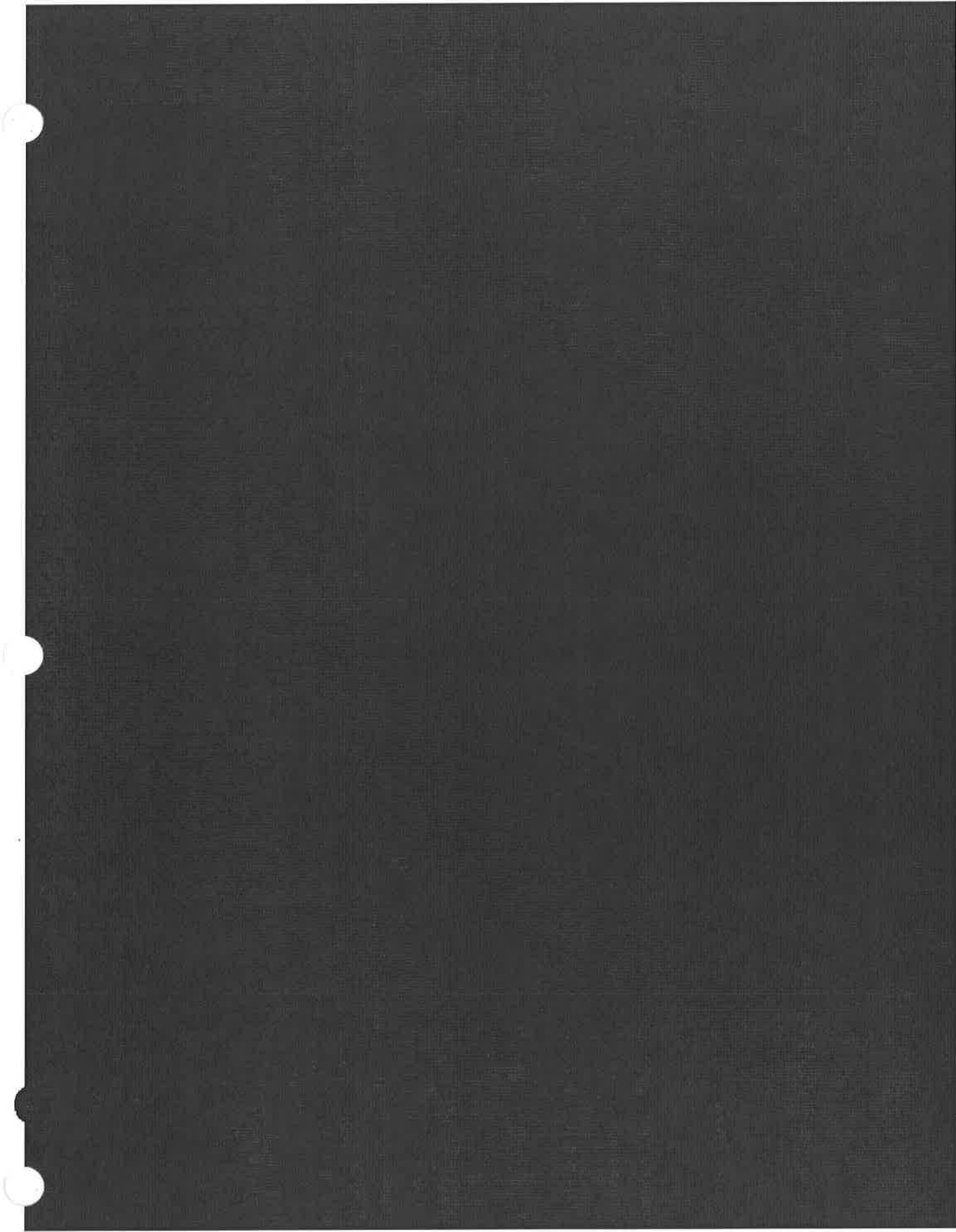
Optimistic. I have few ambitions beyond being a good pastor and growing old gracefully. I have some fears about being alone in old age. I am saddened that some past efforts to be good to others have apparently ended in causing more grief. I hope to learn to be more effective in caring.

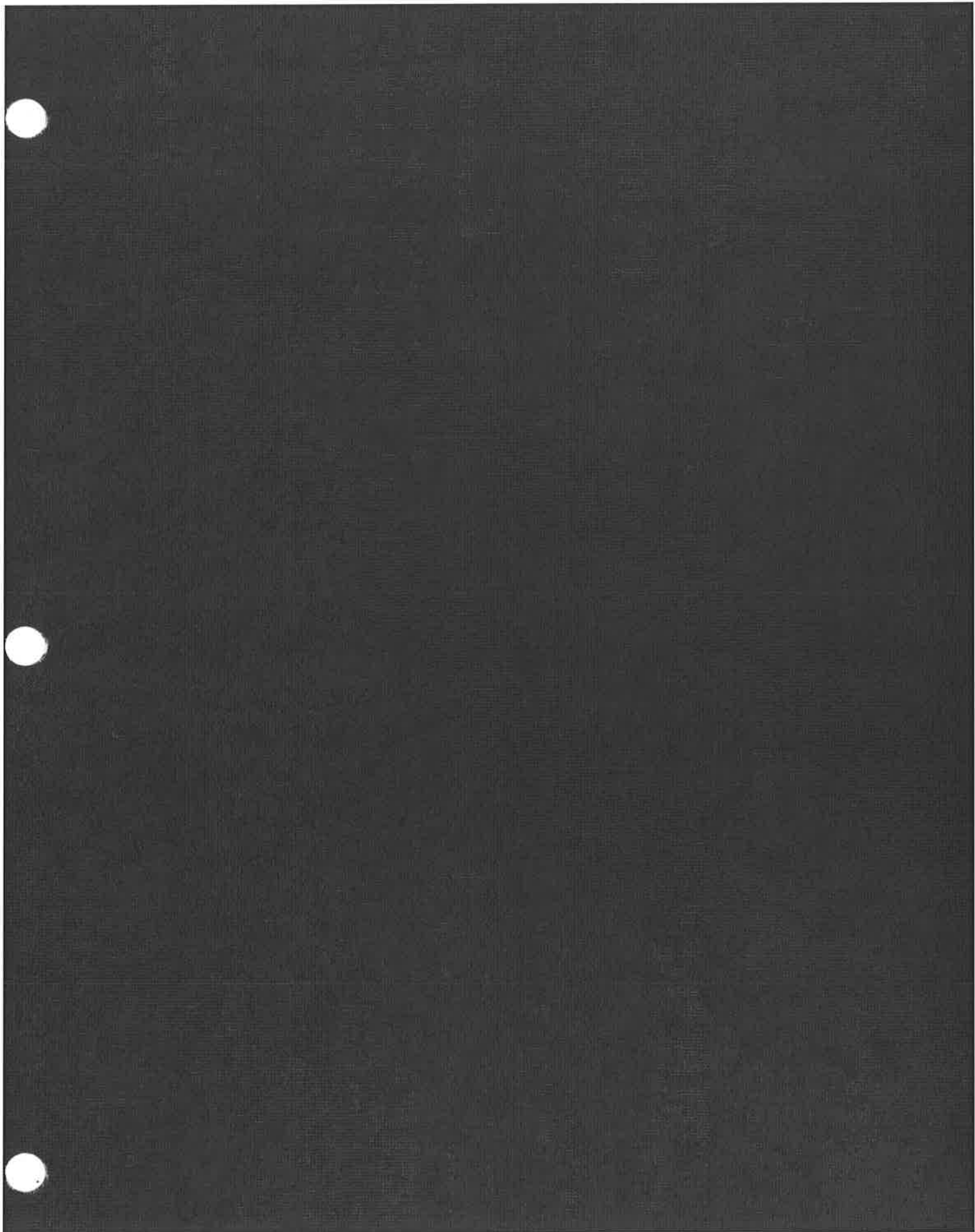
Any further information or feelings that you wish to share about yourself?:

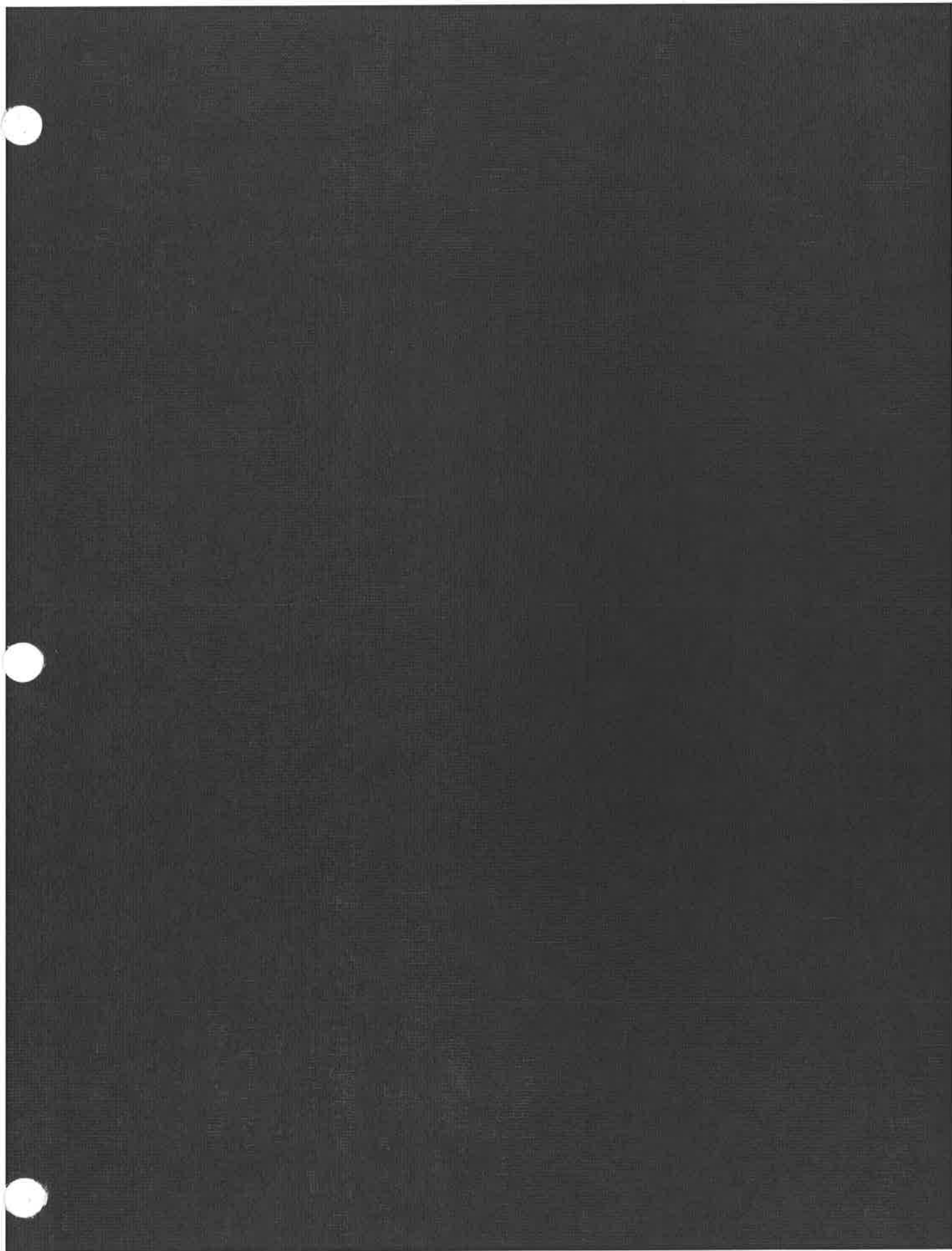
This has been taxingly thorough.











CONFIDENTIAL

September 3, 1987

Rev. Neil Sellers
Servants of the Paraclete
Jemez Springs, New Mexico 87025

Dear Fr. Sellers,

As you know, Father Richard Jeub of the Archdiocese of Saint Paul and Minneapolis will be coming down to the Servants of the Paraclete in Jemez Springs on Monday, September 21, for a week of evaluation.

The issues that have arisen here in the Archdiocese which have necessitated this evaluation have to do with sexually exploitive relationships. Fr. Jeub admits to a number of these relationships which grew out of counseling situations. In all cases, they were with women who were typically vulnerable as is the case in counseling relationships.

Both Bishop Carlson and myself had an opportunity to visit with Fr. Jeub around these matters and we find that he appears to be quite open to exploring the reasons behind this inappropriate form of behavior and also to ultimately pursuing a therapeutic method of readjusting his behavior appropriate to his celibate lifestyle and also a healthy psycho/sexual development. I do not see this as a terribly complicated case, especially because Fr. Jeub seems so willing to be cooperative with it.

We will look forward to your evaluation. If you have any further questions about Fr. Jeub, please do not hesitate to call or write me.

Thank you in advance for your cooperation with us in these matters.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

ARCH-012935

SPIRITUAL INTERVIEW/REV. RICHARD H. JEUB
BY: REV. RAYMOND MANN, O.F.M.

SEPTEMBER 22, 1987

Richard H. Jeub is a 45-year-old priest from the St. Paul-Minneapolis Archdiocese, who was ordained in 1966. His reason for coming here goes back to 1972 when he began counseling a woman after she had . There was also another woman in his life, and the three of them developed what seemed to be very wholesome relationships. There were displays of affection on his part, but these stopped short of sexual intercourse. Eventually the relationships died a natural death as the three of them began to go their separate ways. It seems that one of these ladies is now in therapy and Richard's displays of affection came up in the course of therapy sessions. The chancery was informed and Richard now finds himself here for evaluation. Richard does feel that he is being made the scapegoat for the lady's unresolved problems.

Richard describes his family as seminormal. His father was hard of hearing and his mother was a very dominant person. Richard entered the seminary when he was 16. He did have an infatuation with a girl while he was still a young man and remembers that his mother strongly disapproved of it. He was not very comfortable with his body image as a youngster, and was often called clumsy. His family was not particularly demonstrative where displays of affection are concerned. As a matter of fact, the first time he remembers kissing his mother was on the day of his ordination.

He has not had much in the way of formal spiritual direction over the years, but has taken part in a priests' support group modeled after Vincent Dwyer's Genesis II Program. Richard impresses me as being a good, compassionate, pastoral man, with a number of normal and healthy celibate friendships. On a number of occasions over the years, he has realized the need to behave appropriately and has largely been successful. He seems to have a good perspective and to have grown through these friendships over the years. I do not really know if he needs a program such as ours, but he does seem to be a highly motivated priest and I am convinced that he would work very hard if a program seems to be in his best interests.

INQUIRING

Reverend Richard H. Jeub scored "Moderately High" in the area of "Inquiring." High scorers on this scale appear to be "searchers" with a strongly intellectual orientation. They read widely in philosophy and psychology and are probably perceived by others as bright and competent. Their investigative bent and their appreciation for the complexities of a given question, however, make it difficult for them to commit themselves wholeheartedly to one side or another of an issue. The question of faith, therefore, is a very real one for many, probably because it inevitably involves a commitment of belief without compelling evidence.

The issue of commitment which entails trusting something or someone greater than themselves causes tension in other areas as well. They are concerned about the future - who will take care of them in their retirement and whether they will have enough money. Although they function well in most capacities, they miss feeling intensely involved and excited about life. They probably feel lonely and wonder if they have chosen the right path in life.

These concerns sometimes coalesce into anger directed at God. They may feel betrayed or let down by Him or misdirected by others, and thus even less likely to entrust themselves to someone else.

The spiritual challenge for high scorers focuses on commitment - the movement away from observation and information gathering to decision making and action. This involves both the risk of being wrong and of trusting in another, be it God or another human being. Their anger and frustration over their present situation can serve as a positive force providing the energy and drive for future growth.

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PSYCHIATRIC EVALUATION/REV. RICHARD H. JEUB
BY: JACK ELLIS, M.D.

SEPTEMBER 23, 1987

Reverend Richard Jeub is a 47-year-old diocesan priest from St. Paul, Minnesota. In 1972 or 1973 he became sexually involved with two young women in his parish, the involvement being one of touching only, not intercourse, but triangular erotic friendship, apparently, lasting into the 1980's. One of the young women got married in 1986, Reverend Jeub in fact officiating at her wedding. Early in 1987, the other young woman terminated the relationship, then reported him to his superiors, implying that he victimizes vulnerable women and that she might go to the press if nothing were done. Reverend Jeub does not know whether the first young woman knows that the second has reported him.

During his twenty years as a priest, he has had a number of other sexual involvements, again usually touching only, but at least on one occasion with intercourse, these relationships creating no public problems and some of them continuing to the present as friendships. He has suffered some guilt about these relationships but has tended to justify them to himself by thinking of them as helping relationships in which he was committed to the women's welfare.

His father died in 1978, a bricklayer who was ninety percent deaf, a very nice man. Reverend Jeub feels that he had a strong relationship with his father in his later years, after his mother went to work and he was able to relate to his father without his mother's being present. She was dominant, always talking, making it difficult to relate to his father in her presence. She was a perfectionist and family life was unemotional. He had a difficult relationship with her. The only attempt his parents made to provide sexual education was that at the age of 12, his mother showed him her genitals.

He felt that he had a happy childhood and early life. His first genital sexual encounter occurred only after he was ordained, in his late 20's.

He considers himself to have been happy in his priesthood, an effective priest. He considers himself mentally healthy and essentially normal. In my conversation with him, I found him straightforward, easy to relate to, giving no indication of significant psychiatric disturbance. If he enters the program here, I would expect him to participate openly and probably see himself as somewhat victimized by the young woman who reported him. As he pointed out, he has felt that in his sexual relationships he was helping the women. He probably has continued in a helping relationship when possible and this would reinforce his difficulty in seeing his behavior as culpable.

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Reverend Richard H. Jeub
Referred by: Rev. Michael Foley, s.P., M.A., D. Min.
Referral Question: Psychological Evaluation & Testing
Sources of Evaluation: Interview, Personal History Sheet, Shipley Scale,
Myers-Briggs Type Indicator, Edwards Personal Preference Schedule, MMPI,
Self-Directed Search, Sentence Completion Test

D.O.B.: 02/21/40

Place of Evaluation: Servants of the Paraclete
Villa Louis Martin
Jemez Springs, New Mexico 87025
Date of Evaluation: September 24, 1987

Richard is a 47-year-old diocesan priest who was referred to the Servants of the Paraclete for a psychological evaluation by Father Michael O'Connell of the Archdiocese of St. Paul-Minneapolis. The situation which precipitated this referral was a letter from a woman with whom Richard had been involved as a friend for more than ten years, and during a portion of this time they were involved in a sexual relationship. Six weeks ago, this woman presented a complaint to the chancery office, accusing Richard of "victimizing vulnerable women," and requesting a psychological evaluation of him. According to Richard, there have been no other problems during his priesthood, such as a similar complaint or any other complaints or severe criticism, for that matter.

Richard's reaction to this letter is, as he describes it, one of both anger and sadness. He describes this woman as someone who has had problems for a long time, which she used to blame on her parents and now is blaming on him. He feels that the focus on the sexual portion of their relationship is a distortion, as this occurred during only a few years of their several-year friendship, which included mutual support and was for the most part a very healthy friendship. However, when Richard is asked about other involvements with women, he does admit that he has been sexually involved with "less than a dozen over the past eighteen to twenty years." He evidently feels that this is a small number, though. I believe the perspective on that could be quite different, and would definitely be different for someone who is a Catholic priest. In addition, and perhaps of most concern for this evaluator, is the typical pattern of these relationships. They have all started with him being in a helping or counseling role, which extended to friendship and ultimately resulted in some sexual contact. My impression was also that these contacts tended to be with women ten or more years younger than Richard, though this is only my impression and is a point which should be checked with Richard for verification. Richard's understanding of this is that he cares too much for people, is too generous to them, cannot say 'no' to other people, etc. He does not seem to be able to view this from a slightly different perspective, which would be that these activities are not only meeting the needs of someone else, but also himself. In addition, it cannot be overlooked that becoming involved in friendships, not to mention the sexual relationship, after being in a professional relationship of a counselor, is generally considered unethical. + illegal

It must also be mentioned at this point that Richard is presently involved with a woman who is approximately years old, has children living at home with her, and is evidently seriously ill and perhaps even dying from multiple diagnoses of , , and also problems. Richard is obviously genuinely concerned about this woman and cares very deeply for her. He is worried that should he be referred for a treatment

program, she would not be able to manage without both his financial and emotional support. Also, Richard noted that it is the chancery's preference that an evaluation and treatment not occur at the same facility. He mentioned that there is a facility there in Minneapolis to which he could have access, if treatment were to be recommended for him. Obviously, his preference would be to remain working, available to his friend who is ill, and have any treatment beyond an outpatient basis.

Richard describes his general history as mostly pleasant memories, though his household as somewhat "strange," primarily because of his father's ninety percent hearing loss. He describes his family as an undemonstrative and traditionally German one, and that his parents took good care of both him and his brother. His decision to enter the priesthood came early in his adolescence, and he entered the seminary as a junior in high school. Prior to that, Richard said that he had dated a girl friend, but since he was planning to be a priest, made the decision that he should enter the seminary before his social life and dating increased. He worked hard and enjoyed his seminary years. He describes himself as always having been basically shy, and said that his work during those years helped him very much with that shyness, which had been problematic for him at times. He was ordained in 1966 and said that his first two assignments were "involuntary." One of the assignments to which he was transferred he strongly did not agree with, and it was to take care of another priest. He said that he came "close to depression," saying that he did not like himself, and asking God what there was likeable or worthy about him. He did overcome that depression. He describes his best four years as being when he was a pastor with his cousin. Although these were good years, he said that he "burned out there." He has done a good deal of hospital chaplaincy work, which he has liked--but certainly his most enjoyable work is being a pastor in a parish, which he has done since 1981.

In discussing the particular issue at hand, Richard does readily admit that, out of his sincere desire to help, he has ended up in "stupid situations." He also is willing to consider some unconscious motivations on his part, and would be willing to examine those. He said that the charge of victimizing is especially distressful and hurtful to him, as he believes to use people is "a grave wrong." Richard did say that he had been involved in counseling relationships with many, many women, and has handled most of those very well. We talked specifically about what he feels he could benefit most from at this time. Richard said that he feels that he is a good man and does good things, and that largely he needs to work with a good spiritual director. In his words, "Some people go around and prey on innocent people.... I think I'm normal.... I think this is a problem I've had; I don't think it's a problem with me." I am not sure of the distinction that Richard was making in the last comment, other than that he is very fearful that somehow he will be judged as a bad person, and that all of his positive attributes, strengths, and the good work that he has done will be lost in such a judgment. My impression is that Richard does have many strengths and has been a good priest. Somehow the message that he has given in some of these relationships with women, that he is emotionally or sexually available to them, has evidently been quite outside of his awareness and on an unconscious level. He will benefit, I am sure, from self-examination, to become aware of all of the dynamics involved which contribute to these relationships.

Test Results

The Shipley is a screening instrument which assesses cognitive abilities in both abstraction and vocabulary. Richard did extremely well on both the vocabulary and abstract portions of this test. His estimated intellectual functioning is in the superior range. There does not appear to be any interruption of his concentration or cognitive skills from either organic or emotional factors at this time.

The Minnesota Multiphasic Personality Inventory (MMPI) is a lengthy true/false test which gives results on both validity and clinical scales. The validity scales indicate that Richard's response set to answering the questions was somewhat guarded and defensive, and he made efforts to present himself in the best possible light. It also would indicate a general reluctance on his part to answer in a positive direction questions which would indicate psychological or emotional stress, problems, or turmoil. This is consistent with the interview data. Richard presented himself during the interview quite calmly, matter-of-factly, and cooperatively. He was straightforward in discussing all the issues, and did not appear particularly anxious nor defensive. Nonetheless, it is obvious from his present circumstances that at some levels he must be under tremendous stress and pressure--not only from these allegations, but also from the present relationship with the woman who is very ill, and possibly . He did not focus nor elaborate on his own feelings, other than to say that he was angered and saddened by all the events which have taken place.

On the clinical scales, there was more of a reflection of what is called the distress syndrome, which includes elevations on scales indicating nervousness, anxiety, and depression. Such people may be chronic worriers, and especially fearful of emotional vulnerability. They are often basically very dependent people and may have some schizoid or isolating characteristics. One of Richard's fears for himself was that he would withdraw, and this is a typical reaction under stress of such individuals. The "shyness" which he said plagued him as a youth, sometimes has a similar quality to this isolation and withdrawal under stress. Somatic complaints are frequently present in individuals who receive similar profiles, though this is not a present issue for Richard. He did have ulcers at the unusually young age of ten, but has not had a recurrence of those in recent adulthood. Sometimes underlying anger and overcontrolled hostility are also factors which contribute to the overall personality style of these individuals, though it is generally quite outside their awareness. Richard mentioned that he could get angry about some events in his past and history if he thought about them, but that in general he feels that that is unproductive, and so instead chooses not to focus on those events and feelings. Finally, sexuality is also an issue for these individuals, which includes some difficulties with self-confidence. Their sexual relationships may sometimes reflect this. It is important to note that in Richard's written Personal Life History, he notes that his sex education consisted of only two things: He was presented a booklet on sexuality, and his mother showed him her genitals. Obviously, this is a highly unusual method of sex education and could give one cause to wonder about judgment in other aspects of the household--particularly as related to sexuality, which is Richard's cause for concern at present.

The Myers-Briggs Type Indicator results show that Richard is an introverted, sensing, thinking, and judging type (ISTJ). Such individuals tend to be very dependable and have a realistic and practical respect for the facts. They can absorb and remember a tremendous amount of information and material, so long as it is clearly stated and remains on a factual basis. It is only when you know such individuals very well, that you may--or may not--discover that behind their outer calm they are viewing those facts, and the world in general, from an intensely individual angle. Their private reactions, most people never know, though their behavioral reaction in general is sound and sensible. They emphasize analysis, logic, and decisiveness. In working with other people, they may have difficulties with them unless they take extra care to be understanding and appreciative, rather than overlook the emotional and feeling aspects of the people that they are working with. ISTJs are the most thorough of all the Myers-Briggs personality types. They are systematic, hard-working, and patient with detail and routine. They tend to have extreme perseverance, which stabilizes projects with which they are connected. They tend not to enter into things impulsively, but once they are involved they are hard to discourage or distract. One of the greatest difficulties for the ISTJ is to see any sense in needs that differ widely from their own. They are more likely to dismiss them as nonessentials. If their judgment is not developed, they may stop their processing with their inward reaction to facts and not get around to dealing with them at all, which may make them silent, and extremely difficult to understand. Once again, this latter description is fitting with Richard's fear for himself again of withdrawal and isolation.

(13) | The Edwards Personal Preference Schedule is a percentile ranking of sixteen areas of manifest needs, as reported by the testee. The highest need for Richard at this time, at the 93rd percentile, is the need for succorance. This is the need to have others provide help when he is in trouble, to be encouraged by them, and to receive their sympathy and understanding about personal problems. It is also important to receive a great deal of affection from others, and their attention in general. It is interesting to note that one of Richard's greatest concerns right now is that he be available to his friend who is suffering so. He makes no mention of anything that he may receive from this relationship reciprocally, though that is obviously a great need of his--perhaps one that he is out of touch with, and in so being, it may be an unconscious factor in his behavior. The second highest need, at the 79th percentile, is the need to follow instructions, find out what others think, and accept the leadership of others. Conforming to custom and the conventional, and even letting others make decisions, are also descriptors of this need for deference. It may be that Richard is feeling that his own judgments have been called into questions, and that he very much needs help from other people now. At the 77th percentile, Richard's third highest manifest need is that of analyzing and understanding himself and other people. Therapeutically, this is very positive. I think his lack of judgment at times genuinely puzzles him, and when he reflects on his behavior he really finds it difficult to understand how he has so misinterpreted other peoples' behavior, his own, and thus gotten himself into such problematic circumstances. There is a strong desire in him now to learn more about himself and understand himself better, which would help him in changing these behaviors. In addition, I would also strongly feel that it would help Richard more generally to be happier and more at peace.

Summary & Conclusions

Richard has been accused not only of being a priest who has been in sexual relations, but also as an individual who takes advantage of his more powerful position and "victimizes" women who are feeling weak and vulnerable. That is a very serious allegation in general, and also to him personally. Even in considering any possible truth to this, Richard finds it extremely noxious and painful to think about. He discusses very honestly the involvements he has had, the pattern of those and how they have occurred, and expresses regret over these relationships. He does not, in my opinion, fully understand all the dynamics and factors which have led him to repeatedly be involved in sexual and romantic relationships, even presently. His own underlying needs and motives seem to be quite out of his grasp, and his view is that it is always part of his response in a helping and giving context. | 8

Richard is obviously a man of many personal strengths and positive qualities. He is under a great deal of stress because of this allegation and also, as discussed earlier, the personal relationship that he is in now, which is evidently of tragic dimensions. Because of that, the recommendation is somewhat more complicated. I would strongly recommend that Richard be involved in a therapeutic program. I think that he would benefit the most, personally, from a residential program such as offered at Villa Louis Martin or Foundation House, because of the chronic and repeated pattern of his behavior. However, I can also appreciate his personal dilemma and desire to remain in the area of his home. Also, if it is indeed the policy of the chancery not to have the evaluation and treatment occur at the same facility, that would mitigate against his involvement in a program with the Servants of the Paraclete. Perhaps there is a residential program near his home that he could participate in. Once again, an intensive residential placement would be my first recommendation; second, would be outpatient therapy; and, I could not agree at all with his only being involved with a spiritual director and not with a professional therapist. Obviously, spiritual direction is an important part of the programs that I have mentioned and would be included in the therapeutic process, but in isolation could not meet his psychological needs.

Thank you for the opportunity of participating in the evaluation of Father Richard Jeub. I hope that these suggestions are helpful in determining a final recommendation, so that he can receive the help that he wants and needs.

Sarah Gaughan, Ph.D.
Certified Psychologist

Reverend Richard H. Jeub

D.O.B.: 02/21/40

Referred by: Rev. Michael Foley, s.P., M.A., D. Min.

Referral Question: Psychological Evaluation & Testing

Sources of Evaluation: Interview, Personal History Sheet, Shipley Scale, Myers-Briggs Type Indicator, Edwards Personal Preference Schedule, MMPI, Self-Directed Search, Sentence Completion Test

Place of Evaluation: Servants of the Paraclete
Villa LouIs Martin
Jemez Springs, New Mexico 87025

Date of Evaluation: September 24, 1987

Richard is a 47-year-old diocesan priest who was referred to the Servants of the Paraclete for a psychological evaluation by Father Michael O'Connell of the Archdiocese of St. Paul-Minneapolis. The situation which precipitated this referral was a letter from a woman with whom Richard had been involved as a friend for more than ten years, and during a portion of this time they were involved in a sexual relationship. Six weeks ago, this woman presented a complaint to the chancery office, accusing Richard of "victimizing vulnerable women," and requesting a psychological evaluation of him. According to Richard, there have been no other problems during his priesthood, such as a similar complaint or any other complaints or severe criticism, for that matter.

Richard's reaction to this letter is, as he describes it, one of both anger and sadness. He describes this woman as someone who has had problems for a long time, which she used to blame on her parents and now is blaming on him. He feels that the focus on the sexual portion of their relationship is a distortion, as this occurred during only a few years of their several-year friendship, which included mutual support and was for the most part a very healthy friendship. However, when Richard is asked about other involvements with women, he does admit that he has been sexually involved with "less than a dozen over the past eighteen to twenty years." He evidently feels that this is a small number, though. I believe the perspective on that could be quite different, and would definitely be different for someone who is a Catholic priest. In addition, and perhaps of most concern for this evaluator, is the typical pattern of these relationships. They have all started with him being in a helping or counseling role, which extended to friendship and ultimately resulted in some sexual contact. My impression was also that these contacts tended to be with women ten or more years younger than Richard, though this is only my impression and is a point which should be checked with Richard for verification. Richard's understanding of this is that he cares too much for people, is too generous to them, cannot say 'no' to other people, etc. He does not seem to be able to view this from a slightly different perspective, which would be that these activities are not only meeting the needs of someone else, but also himself. In addition, it cannot be overlooked that becoming involved in friendships, not to mention the sexual relationship, after being in a professional relationship of a counselor, is generally considered unethical. + illegal

Richard does say that he used poor judgment in allowing these relationships to develop along the lines that they did.

It must also be mentioned at this point that Richard is presently involved with a woman who is approximately years old, has children living at home with her, and is evidently seriously ill and perhaps even dying from multiple diagnoses of , and also problems. Richard is obviously genuinely concerned about this woman and cares very deeply for her. He is worried that should he be referred for a treatment

program, she would not be able to manage without both his financial and emotional support. Also, Richard noted that it is the chancery's preference that an evaluation and treatment not occur at the same facility. He mentioned that there is a facility there in Minneapolis to which he could have access, if treatment were to be recommended for him. Obviously, his preference would be to remain working, available to his friend who is ill, and have any treatment beyond an outpatient basis.

Richard describes his general history as mostly pleasant memories, though his household as somewhat "strange," primarily because of his father's ninety percent hearing loss. He describes his family as an undemonstrative and traditionally German one, and that his parents took good care of both him and his brother. His decision to enter the priesthood came early in his adolescence, and he entered the seminary as a junior in high school. Prior to that, Richard said that he had dated a girl friend, but since he was planning to be a priest, made the decision that he should enter the seminary before his social life and dating increased. He worked hard and enjoyed his seminary years. He describes himself as always having been basically shy, and said that his work during those years helped him very much with that shyness, which had been problematic for him at times. He was ordained in 1966 and said that his first two assignments were "involuntary." One of the assignments to which he was transferred he strongly did not agree with, and it was to take care of another priest. He said that he came "close to depression," saying that he did not like himself, and asking God what there was likeable or worthy about him. He did overcome that depression. He describes his best four years as being when he was a pastor with his cousin. Although these were good years, he said that he "burned out there." He has done a good deal of hospital chaplaincy work, which he has liked--but certainly his most enjoyable work is being a pastor in a parish, which he has done since 1981.

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Comment

*

Test Results

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On the clinical scales, there was more of a reflection of what is called the distress syndrome, which includes elevations on scales indicating nervousness, anxiety, and depression. Such people may be chronic worriers, and especially fearful of emotional vulnerability. They are often basically very dependent people and may have some schizoid or isolating characteristics. One of Richard's fears for himself was that he would withdraw, and this is a typical reaction under stress of such individuals. The "shyness" which he said plagued him as a youth, sometimes has a similar quality to this isolation and withdrawal under stress. Somatic complaints are frequently present in individuals who receive similar profiles, though this is not a present issue for Richard. He did have ulcers at the unusually young age of ten, but has not had a recurrence of those in recent adulthood. Sometimes underlying anger and overcontrolled hostility are also factors which contribute to the overall personality style of these individuals, though it is generally quite outside their awareness. Richard mentioned that he could get angry about some events in his past and history if he thought about them, but that in general he feels that that is unproductive, and so instead chooses not to focus on those events and feelings. Finally, sexuality is also an issue for these individuals, which includes some difficulties with self-confidence. Their sexual relationships may sometimes reflect this. It is important to note that in Richard's written Personal Life History, he notes that his sex education consisted of only two things: He was presented a booklet on sexuality, and his mother showed him her genitals. Obviously, this is a highly unusual method of sex education and could give one cause to wonder about judgment in other aspects of the household--particularly as related to sexuality, which is Richard's cause for concern at present.

The Myers-Briggs Type Indicator results show that Richard is an introverted, sensing, thinking, and judging type (ISTJ). Such individuals tend to be very dependable and have a realistic and practical respect for the facts. They can absorb and remember a tremendous amount of information and material, so long as it is clearly stated and remains on a factual basis. It is only when you know such individuals very well, that you may--or may not--discover that behind their outer calm they are viewing those facts, and the world in general, from an intensely individual angle. Their private reactions, most people never know, though their behavioral reaction in general is sound and sensible. They emphasize analysis, logic, and decisiveness. In working with other people, they may have difficulties with them unless they take extra care to be understanding and appreciative, rather than overlook the emotional and feeling aspects of the people that they are working with. ISTJs are the most thorough of all the Myers-Briggs personality types. They are systematic, hard-working, and patient with detail and routine. They tend to have extreme perseverance, which stabilizes projects with which they are connected. They tend not to enter into things impulsively, but once they are involved they are hard to discourage or distract. One of the greatest difficulties for the ISTJ is to see any sense in needs that differ widely from their own. They are more likely to dismiss them as nonessentials. If their judgment is not developed, they may stop their processing with their inward reaction to facts and not get around to dealing with them at all, which may make them silent, and extremely difficult to understand. Once again, this latter description is fitting with Richard's fear for himself again of withdrawal and isolation.

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Summary & Conclusions

Richard has been accused not only of being a priest who has been in sexual relations, but also as an individual who takes advantage of his more powerful position and "victimizes" women who are feeling weak and vulnerable. That is a very serious allegation in general, and also to him personally. Even in considering any possible truth to this, Richard finds it extremely noxious and painful to think about. He discusses very honestly the involvements he has had, the pattern of those and how they have occurred, and expresses regret over these relationships. He does not, in my opinion, fully understand all the dynamics and factors which have led him to repeatedly be involved in sexual and romantic relationships, even presently. His own underlying needs and motives seem to be quite out of his grasp, and his view is that it is always part of his response in a helping and giving context. }

Richard is obviously a man of many personal strengths and positive qualities. He is under a great deal of stress because of this allegation and also, as discussed earlier, the personal relationship that he is in now, which is evidently of tragic dimensions. Because of that, the recommendation is somewhat more complicated. I would strongly recommend that Richard be involved in a therapeutic program. I think that he would benefit the most, personally, from a residential program such as offered at Villa Louis Martin or Foundation House, because of the chronic and repeated pattern of his behavior. However, I can also appreciate his personal dilemma and desire to remain in the area of his home. Also, if it is indeed the policy of the chancery not to have the evaluation and treatment occur at the same facility, that would mitigate against his involvement in a program with the Servants of the Paraclete. Perhaps there is a residential program near his home that he could participate in. Once again, an intensive residential placement would be my first recommendation; second, would be outpatient therapy; and, I could not agree at all with his only being involved with a spiritual director and not with a professional therapist. Obviously, spiritual direction is an important part of the programs that I have mentioned and would be included in the therapeutic process, but in isolation could not meet his psychological needs.

Thank you for the opportunity of participating in the evaluation of Father Richard Jeub. I hope that these suggestions are helpful in determining a final recommendation, so that he can receive the help that he wants and needs.

Sarah Gaughan, Ph.D.
Certified Psychologist

Summary & Conclusions

J.R. [REDACTED] has been accused not only of being a priest who has been in sexual relations, but also as an individual who takes advantage of his more powerful position and "victimizes" women who are feeling weak and vulnerable. That is a very serious allegation in general, and also to him personally. Even in considering any possible truth to this, R [REDACTED] finds it extremely noxious and painful to think about. He discusses very honestly the involvements he has had, the pattern of those and how they have occurred, and expresses regret over these relationships. He does not, in my opinion, fully understand all the dynamics and factors which have led him to repeatedly be involved in sexual and romantic relationships, even presently. His own underlying needs and motives seem to be quite out of his grasp, and his view is that it is always part of his response in a helping and giving context. } 10

R [REDACTED] is obviously a man of many personal strengths and positive qualities. He is under a great deal of stress because of this allegation and also, as discussed earlier, the personal relationship that he is in now, which is evidently of tragic dimensions. Because of that, the recommendation is somewhat more complicated. I would strongly recommend that R [REDACTED] be involved in a therapeutic program. I think that he would benefit the most, personally, from a residential program such as offered at Villa Louis Martin or Foundation House, because of the chronic and repeated pattern of his behavior. However, I can also appreciate his personal dilemma and desire to remain in the area of his home. Also, if it is indeed the policy of the chancery not to have the evaluation and treatment occur at the same facility, that would mitigate against his involvement in a program with the Servants of the Paraclete. Perhaps there is a residential program near his home that he could participate in. Once again, an intensive residential placement would be my first recommendation; second, would be outpatient therapy; and, I could not agree at all with his only being involved with a spiritual director and not with a professional therapist. Obviously, spiritual direction is an important part of the programs that I have mentioned and would be included in the therapeutic process, but in isolation could not meet his psychological needs.

Thank you for the opportunity of participating in the evaluation of Father J. [REDACTED]. I hope that these suggestions are helpful in determining a final recommendation, so that he can receive the help that he wants and needs.

Sarah Gaughan, Ph.D.
Certified Psychologist



Jemez Springs, New Mexico 87025 (505) 829-3586

October 08, 1987

The Most Reverend John R. Roach, D.D.
 Archbishop of St. Paul-Minneapolis
 Chancery: 226 Summit Avenue
 St. Paul, Minnesota 55102

Dear Archbishop Roach:

We are sending the completed evaluation of Father Richard Jeub.

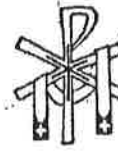
The evaluation of Dr. Sarah Gaughan is very thorough, as you will note. The recommendations made in her summary afford options for the treatment which Father Jeub needs. The decision, of course, will be yours.

If we can be of further assistance in this matter, please contact us.

Respectfully yours,

Neil R. Saller, T.O.R.

(Rev.) Neil Saller, T.O.R., J.U.L.
 Director: Villa Louis Martin





Jemez Springs, New Mexico 87025 (505) 829-3586

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(Rev.) Neil Saller, T.O.R., J.U.L.
Director: Villa Louis Martin



PASTORS, CO-PASTORS,
ADMINISTRATORS

Date 10-22-87

Name Dick Jacob ²²²

Parish St Kevin

Since 1981

Address 5844-28th Ave S

Deanery 14

Mpls, MN 55417

Phone 722-4336

Age 47 Year of Ordination 1966

* * * * *

A change from my present assignment at this time is:

Not desirable ___ Desirable ___ Very desirable

How long do you foresee remaining in your present assignment?

Through 1991

Are you open to receiving a new assignment in the near future?

No

Is there a particular direction, hope, or field of ministry (office, institution, Venezuelan mission, campus ministry, hospital or corrections chaplaincy, team) that because of interest or skills you would like to consider?

Are you enrolled in a graduate program? If so, please describe.

No

IF APPLICABLE: Are you interested in a change for your associate? ___ Yes ___ No

Have you consulted him? ___ Yes ___ No

Would you like an interview with a Priests' Personnel Board member in the next few months? ___ Yes No

Comments: _____

Please return to the Priests' Personnel Board, 226 Summit, St. Paul 55102, by November 30. Thank you.

November 10, 1987

I hereby authorize the Chancery Office of the Archdiocese of Saint Paul and Minneapolis to release pertinent information on my case to Gary Schoener of the Walk-In Counseling Center in Minneapolis; and I authorize the Servants of the Paraclete in Jemez Springs, New Mexico, to release any testing and evaluations they did on my behalf to Gary Schoener of the Minneapolis Walk-In Counseling Center.

SIGNED:


Richard H. Jeub

CONFIDENTIALMEMORANDUM

DATE: November 17, 1987
TO: Father Michael O'Connell
FROM: Father William Kenney *WCK*

In late 1969 Archbishop Byrne informed me that Monsignor Gilligan reported that a married couple had come to see him, complaining of inappropriate touches on the part of Jerry Kern toward their young son who was about 12 or 13 years old. I don't recall if the boy had reported this, or if others had seen it happen.

When Msgr. Gilligan or the Archbishop (I don't recall who) confronted Jerry with these accusations, he defended himself by saying that he was wrestling with the boy on the floor, and there was nothing more to it than that. The parents were not convinced and demanded that Jerry leave St. Mark's.

I then went to Joe Baglio and Dick Jeub and confided in them about the situation. With some reluctance, they agreed to Jerry's going to Our Lady of Grace and Jeub going to St. Mark's.

I never met with Jerry regarding the above matter, nor did I ever hear of any more incidents.

CONFIDENTIAL

MEMORANDUM

DATE: November 17, 1987

TO: Father Michael O'Connell

FROM: Father William Kenney ~~WKA~~

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ARCH-011508

10/06/1989-

Persons
Ordained
Jeub, Richard H. (Restricted Cases - 2)

ARCH-011506

PER ORD

J

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

December 3, 1987

Dr. Gary Schoener
Executive Director
Walk-In Counseling Center
2421 Chicago Avenue So.
Minneapolis, MN 55404

Dear Gary,

I am writing to you about a priest, Father Richard Jeub, whom I wish to refer to you for re-evaluation and a recommendation for a program for rehabilitation.

Father Jeub admitted that he has been involved in a number of sexually intimate relationships with women over the last 15 years. He would admit to probably 7 or 8. All of these relationships arose out of counseling situations in which he was the counselor and they were the client. The reason these relationships came to our attention is that one of these former clients brought it to our attention and indicated that she very much wanted us to confront Fr. Jeub and recommend a program of evaluation and therapy to help him grow out of this sexually exploitive behavior.

As you can see from the attached report from Jemez Springs, New Mexico, and especially the reports from the staff psychologist, Sarah Gaughan, there are substantive issues to be dealt with regarding Fr. Jeub.

I find that the meetings that I have had with Fr. Jeub, subsequent to our intervention with him and to his visit to New Mexico, have been very fruitful. I think that he is genuinely beginning to understand the sexually exploitive nature of his relationships with these women. However, I do think that a fair amount of work is indicated in terms of helping him to understand his own psycho/sexual/spiritual needs as well as appropriate professional counseling behavior.

As you can see, he has included a release for information from the Servants of the Paraclete at Jemez Springs, New Mexico, and you should feel free to use that in soliciting whatever information you need from their staff.

I have also indicated to Fr. Jeub that you will be getting in touch with him, but probably not until after Christmas.

Dr. Gary Schoener - Jeub
December 3, 1987

STRICTLY CONFIDENTIAL

I would be happy to assist you in any fashion that would be helpful in this case and I deeply appreciate your willingness to take it on.

Thank you very much!

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

Enclosures

N.B. Dr. Schoener: The notes made on the evaluation materials from the Servants of the Paraclete at Jemez Springs are my notes. Fr. Michael O'Connell

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

December 4, 1987

Rev. Neil Saller, T.O.R., J.U.L.
Servants of the Paraclete
Villa Louis Martin
Jemez Springs, New Mexico 87025

STRICTLY CONFIDENTIAL

Dear Fr. Saller,

Either you or Fr. Foley will be contacted in the near future by a Dr. Gary Schoener of the Minneapolis Walk-In Counseling Center regarding his need for testing materials and/or consultations with your staff in the cases of Fr. Richard Jeub and Fr. Jerome Kern, both of whom are from the Archdiocese of Saint Paul and Minneapolis and have gone through evaluation programs at Jemez Springs this past year.

I would sincerely hope that with the signed releases of both Fr. Jeub and Fr. Kern, your staff would be willing to work with Dr. Schoener in his final assessment and recommendation for therapy for both of these men here in the Twin City area.

We continue to appreciate deeply all of the fine work that the Servants of the Paraclete have done for our men and we look forward to continued referrals to you.

Thank you very much!

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

WALK-IN COUNSELING CENTER
 2421 CHICAGO AVENUE SOUTH
 MINNEAPOLIS, MINNESOTA 55404
 870-0565, 870-0566

STRICTLY CONFIDENTIAL

8 April 1988

Reverend Michael J. O'Connell
 Vicar General
 Moderator of the Curia
 ARCHDIOCESE OF ST. PAUL AND MPLS.
 226 Summit Avenue
 St. Paul, Minnesota
 55102-2197

Re: Father Richard Jeub

Dear Reverend O'Connell:

I am writing to report on my evaluation of Father Richard Jeub.

I have reviewed the evaluation, dated Sept. 24, 1987 and sent to you with a cover letter on October 8, 1987 by the Servants of the Paraclete in Jemez Springs, New Mexico. As you know, that evaluation recommended that Father Jeub be involved in a "therapeutic program," citing "...the chronic and repeated pattern of his behavior..." and the fact that he does not, in the opinion of the examiner, fully grasp "His own underlying needs and motives..." It further indicated that "He is under a great deal of stress because of this allegation and also, as discussed earlier, the personal relationship that he is in now, which is evidently of tragic dimensions."

As I indicated to you in a prior letter, the MMPI results from Servants of the Paraclete, as communicated to me by phone, were very consistent with my own findings, but at great variance with the interpretation of the results in the evaluation report. Basically, the report said that he was in a distress syndrome and that he was dependent and may have some schizoid characteristics. I sent for a copy of the results but found that they had been destroyed. However, since the scores given to me over the phone are so consistent with the MMPI he produced for me, I see no reason to doubt them. This means that I do not agree with their interpretation of the test results. The MMPI dictated to me over the phone was within normal limits, although defensive. It suggested no distress whatever and showed him to be outgoing, not withdrawn.

My own evaluation involved examining this prior evaluation, and then doing the following:

2/23/88 Administered MMPI
 2/25/88 3 hour interview
 3/19/88 Rorschach Ink Blot Test administered by
 and interpreted by Dr. Nancy Rains
 4/6/88 Final review; interview--2 hours



Community Service by Mental Health Professionals
 Counseling for Individuals, Couples & Families
 Consultation and Training for Community Groups

In addition we had a number of phone calls over the past 3 months discussing developments in his situation and aspects of his problems.

Before relating my findings and recommendations, I want to describe actions I took to intervene in the situation, since Father Jeub was currently engaged in a very problematic relationship with a parishioner. After reviewing the situation, which involved caretaking of a woman who was supposedly dying, I raised a question as to whether the story she was presenting was truthful and asked that he review the situation. He determined that her supposed fatal condition was a fabrication and that much of this caretaking was based on false information. This is not to say that the woman did not need some sort of support. (This, by the way, is the same relationship referred to in the report from the Servants of the Paraclete.)

He expressed concern about getting her to some sort of counseling and I coached him regarding this, helping select some viable options. She is currently seeing a psychotherapist at South Hennepin branch of Minneapolis Family & Children's Service. From what Father Jeub has told me, it sounds like the therapist is being helpful. The woman also made contact with Dr. Delore Rockers of the Consultation Services Center but elected not to follow through with her.

She and Father Jeub have supposedly made a vow to discontinue any sexual contact, although they have regular contact by phone or in person.

In addition, Father Jeub felt that he should see Dr. Ken Pierre at the Consultation Services Center and I completely agreed. I discussed the situation with Ken last night and he has already received the report on the testing Father Jeub did for Dr. Rains and myself.

FINDINGS:

The MMPI, the Rorschach, and the clinical impressions of Dr. Rains and myself are consistent in suggesting that Father Jeub is in little or no distress. In other words, he's not experiencing any visible or significant anxiety or depression. So, although they thought they saw distress at Servants of the Paraclete (although we've questioned whether the MMPI really showed any at all down there), we don't. As such, we don't believe that he would be a candidate for psychotherapy per se.

Secondly, neither of us found psychopathology requiring treatment. While it is possible that it's there, we have no evidence of it. So, obviously we have a significant question to answer: why the history of personal and sexual relationships in violation of his priestly vows and the teachings and requirements of his church and priesthood?

It is my belief that Father Jeub, as he has gotten older, has become more aware of, or experienced drives for "family" and sex which would be normal for a layperson to be able to satisfy by being married. The nature of his relationships has often been very much that of something like a "husband" as much as a helper. While he has rationalized these as "helping" relationships, I like the professionals at the Servants of the Paraclete feel that this is a rationalization. In the

recent case, after some discussion, it appears to me that it's quite possible that the parishioner drummed up her "problems" to help with this rationalization of the relationship.

Father Jeub, in discussions with me, has acknowledged the needs that I mention here, and also that they have grown over time. Having tasted the "forbidden fruit," he has liked it, basically. He acknowledges that although foremost in his mind has been providing help and support, it's hard to deny that his own needs have been met also. These needs are not just sexual. He describes needs for emotional companionship and even to play the role of father within the current situation.

RECOMMENDATIONS:

1. I have recommended to Father Jeub that he continue to abstain from sex with the parishioner in question and that he continue to be available for any joint sessions necessary to help her therapist wean her from this relationship. It is unlikely that the two of them can easily cease contact altogether, even if ordered to, and an abrupt termination of such contact might do more harm than good to her. I don't have a firm opinion on this, however, since I haven't interviewed her.
2. Father Jeub should see Dr. Ken Pierre to explore what's going on in his life and to ready himself to face the decision he must make soon--either to reaffirm his priestly vows and follow them, or to discuss with the church a return to lay status.
3. Father Jeub needs a strong Spiritual Director since the major help he needs, I believe, is in the spiritual area. I basically see this as a spiritual problem, and a problem of coming to grips with his needs and making a choice.

As a final note I'd like to add that Father Jeub has strong needs in terms of having close personal relationships, sexual contact, and perhaps even fatherhood. This is a double-or-nothing proposition. He's either going to have to convincingly reaffirm his vows and follow a plan dictated by those vows limiting the type of relationships possible, or leave the priesthood. If he reaffirms the vows, it must be made clear that the slightest deviation should dictate that he contact the church and admit that it hasn't worked. I frankly think that it will be very hard for him to remain a priest at this time.

I hope that I have not offended by venturing into the spiritual realm, but it really seems to me that this is the issue. If there is pathology there we didn't find it, and there's nothing to indicate that he's a candidate for traditional treatment. That is not to rule out some sort of retreat or other spiritually-oriented program, but it should be one which focuses on handling the realities of the priesthood and on making, and sticking to, one's choices in life.

Please contact me if you have any questions about this report or my recommendations. I will be phoning to discuss these with you

directly.

It is quite possible that Dr. Ken Pierre will also have useful information regarding the situation since he presumably interviewed Father Jeub today and has also seen the test results. He hasn't seen this report, obviously, but I did convey my findings to him.

Best wishes.

Sincerely,



Gary Schoener, Licensed Psychologist
& Executive Director

cc: Father Richard Jeub

WALK-IN COUNSELING CENTER
2421 CHICAGO AVENUE SOUTH
MINNEAPOLIS, MINNESOTA 55404
870-0565, 870-0566

STRICTLY CONFIDENTIAL

8 April 1988

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia
ARCHDIOCESE OF ST. PAUL AND MPLS.
226 Summit Avenue
St. Paul, Minnesota
55102-2197

Re: Father Richard Jeub

Dear Reverend O'Connell:

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Community Service by Mental Health Professionals
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Consultation and Training for Community Groups

ARCH-012545

In addition we had a number of phone calls over the past 3 months discussing developments in his situation and aspects of his problems.

Before relating my findings and recommendations, I want to describe actions I took to intervene in the situation, since Father Jeub was currently engaged in a very problematic relationship with a parishioner. After reviewing the situation, which involved caretaking of a woman who was supposedly dying, I raised a question as to whether the story she was presenting was truthful and asked that he review the situation. He determined that her supposed fatal condition was a fabrication and that much of this caretaking was based on false information. This is not to say that the woman did not need some sort of support. (This, by the way, is the same relationship referred to in the report from the Servants of the Paraclete.)

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In addition, Father Jeub felt that he should see Dr. Ken Pierre at the Consultation Services Center and I completely agreed. I discussed the situation with Ken last night and he has already received the report on the testing Father Jeub did for Dr. Rains and myself.

FINDINGS:

The MMPI, the Rorschach, and the clinical impressions of Dr. Rains and myself are consistent in suggesting that Father Jeub is in little or no distress. In other words, he's not experiencing any visible or significant anxiety or depression. So, although they thought they saw distress at Servants of the Paraclete (although we've questioned whether the MMPI really showed any at all down there), we don't. As such, we don't believe that he would be a candidate for psychotherapy per se.

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RECOMMENDATIONS:

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cc: Father Richard Jeub

WALK-IN COUNSELING CENTER
2421 CHICAGO AVENUE SOUTH
MINNEAPOLIS, MINNESOTA 55404
870-0565, 870-0566

STRICTLY CONFIDENTIAL

8 April 1988

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia
ARCHDIOCESE OF ST. PAUL AND MPLS.
226 Summit Avenue
St. Paul, Minnesota
55102-2197

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Community Service by Mental Health Professionals
Counseling for Individuals, Couples & Families
Consultation and Training for Community Groups

ARCH-012731

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8 April 1988

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Best wishes.

Sincerely,



Gary Schoener, Licensed Psychologist
& Executive Director

cc: Father Richard Jeub

STRICTLY CONFIDENTIAL

DATE: May 3, 1988
MEMO TO: Archbishop Roach
FROM: Fr. Michael J. O'Connell
SUBJECT: FATHER RICHARD JEUB

Archbishop, you will recall the history that we have had with Father Richard Jeub of having a woman report that she has been in a sexually exploitive relationship with Father Jeub as a result of counseling.

After investigation of this charge, we verified that indeed her charge was accurate and subsequently found that Father Jeub has admitted to being in other relationships of this kind, possibly as many as anywhere from 5-10 as a conservative estimate.

We then referred Father Jeub for evaluation at Servants of the Paraclete in Jemez Springs, New Mexico this past fall and subsequent to that, we had Dr. Schoener review the Jemez Springs evaluation and also interview Father Jeub at length.

As can be seen from Dr. Schoener's evaluation, we are being presented with basically a judgment of Father Jeub not having any pathological problems, but rather a fundamental issue of moral choice around his state in life and his celibacy. The parts that are especially troubling regarding Fr. Jeub's situation are that he continues to seem to not appreciate the kind of risk that could be associated with this kind of behavior both to adult women whom he may meet in the future and also the legal aspects of those risks. Fr. Jeub also seems to deal in rationalizations which prevent him from looking at the real implications of his behavior. I am also troubled by Dr. Schoener's prediction that if Fr. Jeub doesn't apply himself very specifically, deliberately and in a forthright manner to the issue at hand, he could get into this trouble again.

I would suggest at this time, with your concurrence, that we have Fr. Jeub enter into a counseling relationship with Fr. Gene Merz, S.J., with the specific objective of having Fr. Merz assist Fr. Jeub in coming to some resolution of his vocation issue regarding his ability to stay in ministry and lead a successful celibate life.

I will await your response.

cc: Bishop Carlson
Bishop Ham
Fr. McDonough

May 5, 1988

PERSONAL AND CONFIDENTIAL

MEMO TO: Father Michael O'Connell

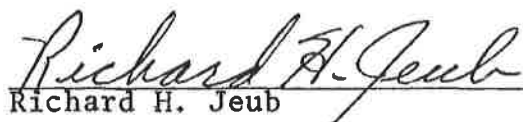
FROM: Archbishop Roach

I have read the report of Dr. Schoener very carefully about Father Richard Jeub. It is clear to me that his problem does concern his state in life.

I am also convinced that he has rationalized this thing incredibly.

I would want him to enter into a counselling relationship with Father Merz or someone like Father Merz very, very quickly. I think that right now Jeub is dangerous to himself and to others without that kind of counselling.

I authorize a full release of Dr. Gary Schoener's
evaluation Report to Father Eugene Merz, S.J.


Richard H. Jeub

DATE:
May 31, 1988

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

June 9, 1988

Reverend Eugene Merz, S.J.
Jesuit Novitiate
1035 Summit Avenue
St. Paul, MN 55105

Dear Gene,

Several weeks ago I indicated that I would likely be referring a priest to you for your expert counseling.

As you can see from the attached material, the priest is Father Richard Jeub of this Archdiocese. Archbishop Roach has seen Dr. Gary Schoener's report, and the Archbishop and I both have agreed at this point, based on Dr. Schoener's report, that we wish to refer Father Jeub to you for a final evaluation of Father Jeub's viability to live a priestly lifestyle, especially regarding celibacy.

I have also had a chance to talk about referring Father Jeub to yourself with Father Jeub and he completely agrees that that would be a good idea. Therefore, what we ask of you, Gene, is whether you would be willing to meet with Father Jeub on a regular basis for an undetermined amount of time to ascertain to your satisfaction and Father Jeub's, whether or not it is appropriate for him to remain as a priest which would directly be related to his ability to successfully live a celibate, priestly lifestyle.

I met at length with Father Jeub on Tuesday, May 31, and we discussed all of the above as well as the following issues. Specifically, Father Jeub has agreed that he will not counsel any adult woman alone under any circumstances. He also has agreed that he is not currently counseling any adult woman alone. Finally, he agrees that if he should in any way deviate from his commitment to separate himself from any kind of exploitive relationship with a woman, he would report this and this would elicit his immediate suspension of faculties. With the above assurances from him, he also indicates that he has self-referred himself to Father Ken Pierre at the Consultation Services Center where he is pursuing the goals of developing greater insight into his exploitive behavior as well as developing coping and survival mechanisms which would preclude his acting out in an exploitive manner in the future.

Finally, Father Jeub indicates that he has joined a good priests' support group where there is an honest and forthright exchange of support as well as challenge and he feels that this is going to be helpful for him.

Fr. Eugene Merz, SJ
June 10, 1988

Page 2
STRICTLY CONFIDENTIAL

Father Jeub has agreed to contact you as soon as he receives a copy of this letter.

If you have any questions, please be sure to give me a call.

On behalf of Archbishop Roach, may I say we greatly appreciate your assistance in this matter.

Sincerely yours in Christ,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

cc: Fr. Richard Jeub

Enclosures

*bcc: Bp Carlson
Bp Han
Fr. Mc Drough
Fr. Ken Peire*

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue

Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

June 10, 1988

Reverend Richard Jeub
Church of St. Kevin
5844 - 28th Avenue S.
Minneapolis, MN 55417

Dear Dick,

As you can see, I have contacted Gene Merz and you may now feel free to contact him yourself to set up a series of appointments.

I also might recommend that some form of a stipend from yourself to him for these services would be appropriate.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

MJO:mrw

Enclosures

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

STRICTLY CONFIDENTIAL

June 10, 1988

Reverend Kenneth Pierre
Consultation Services Center
633 N. Snelling Avenue
St. Paul, MN 55104

Dear Ken,

Dick Jeub and I have met on a number of occasions around the issues regarding his acting out in a sexually exploitive manner.

As you can see from my letter to Gene Merz, he will be working with Dick Jeub on behalf of the Archbishop as far as formally focusing on Dick's ability to function successfully and on a long-term basis in living the priestly lifestyle and specifically as regards celibacy.

We greatly appreciate your willingness to assist Dick as well and as you can see from the attached correspondence to Gene Merz, he may be in touch with you or I assume you may be in touch with him if you so wish. Obviously, Dick Jeub would have to provide the authorization for that, but in any case it would be helpful if you and Gene could be in some form of collaboration on this consultation.

Thanks again for your help and if you need any assistance, please do not hesitate to call upon me.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

MJO:mrw
Enclosure

cc: Fr. Jeub

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Office of the Archbishop

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

August 23, 1988

Reverend Richard Jeub
Church of St. Kevin
5844 28th Avenue S.
Minneapolis, Minnesota 55417

Dear Father Jeub,

I have been asking the priests of the diocese to stop in to see me in a somewhat alphabetical order. I would appreciate it if you would come to my office for a conversation at ~~10:30 p.m. on January 17, 1989.~~

In these meetings I do not have any particular agenda. I would like to know how you feel about yourself, about your priesthood, about your work, about the things that we as a diocese can do to support you by way of retreat offerings, continuing education, etc. Almost anything that seems important to you can be a part of that conversation.

I have now talked to a significant number of priests and, at least for me, it has been very worthwhile, and I gather it has been good for those who have been here.

I decided this year that my schedule just isn't going to allow me to get out to the parishes on anything like a regular basis, and I really need, more than almost anything I do, to talk to my brother priests, and so I have elected to go this way.

I look forward to seeing you and I appreciate very, very much all that you do.

Sincerely yours in Christ,

John R. Roach

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

P.S. If that date and time are not convenient, please call Mert Lassonde at 291-4408. He will work out an alternate appointment.

PASTORS, CO-PASTORS,
ADMINISTRATORS

Date 10-22-88

Name Dick Teub

Parish St Kevin

Since 10/28/81

Address 5844-28th Ave S
Mpls, Mn 55417

Deanery 14

Phone 722-4336

Age 48 Year of Ordination 66

* * * * *

A change from my present assignment in 1989 is:

Not desirable ___ Desirable ___ Very desirable

How long do you foresee remaining in your present assignment?

Through 1991

Are you open to receiving a new assignment in the near future?

Is there a particular direction, hope, or field of ministry (office, institution, Venezuelan mission, campus ministry, hospital or corrections chaplaincy, team) that because of interest or skills you would like to consider?

Are you enrolled in a graduate program? If so, please describe.

IF APPLICABLE: Are you interested in a change for your associate? ___ Yes ___ No

Have you consulted him? ___ Yes ___ No

Would you like an interview with a Priests' Personnel Board member in the next few months? ___ Yes No

Comments: _____

Please return to the Priests' Personnel Board, 226 Summit, St. Paul 55102, by November 15. Thank you.

10/88

DATE: January 18, 1989
MEMO TO: Archbishop Roach
FROM: Fr. Michael O'Connell
SUBJECT: FATHER RICHARD JEUB

I know that you will be seeing Fr. Dick Jeub today at 4:00 p.m. and in reference to that meeting I would like to offer the following information.

As you will recall, we had some serious problems arise regarding Fr. Jeub and his having sexually exploitive relationships over the years. As a result of this, he was evaluated by Dr. Gary Schoener last spring and Dr. Schoener's report which we received on 5/31/88 indicated that Fr. Jeub was psychologically healthy and that the issue of significance for Fr. Jeub's future growth and rehabilitation was whether or not he could develop human and spiritual support systems which would successfully enable him to live a consistent lifestyle and not fall back into sexually exploitive behavior with women clients.

Last spring Fr. Jeub was placed under ministerial probation by me, which he is still under, which entails his not being able to have any unsupervised relationships with females.

He self-referred himself to Fr. Kenneth Pierre at Consultation Services Center to pursue insight into his sexually exploitive behavior and also to develop coping mechanisms to avoid that behavior in the future.

He was also referred to Fr. Gene Merz, S.J., as a spiritual director last spring and he has been regularly seeing him. I spoke with Fr. Merz yesterday at the Presbyteral Council meeting and Fr. Merz tells me that he thinks that Fr. Jeub is doing very well.

Finally, Fr. Jeub had also joined a priests' support group which he reported last spring to be a very helpful experience for him.

The above information may be helpful for you in your meeting with Fr. Jeub later this afternoon.

June 1, 1989

To the File of Father Richard Jeub

FROM: Archbishop Roach

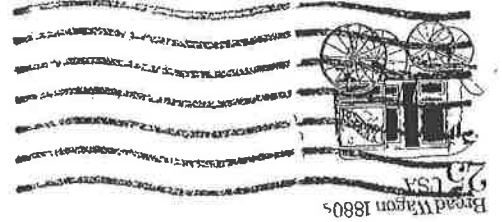
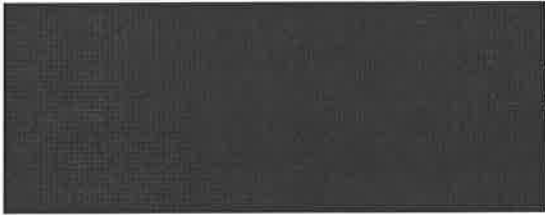
I saw Father Richard Jeub on May 30, 1989. He has been at St. Kevin's for seven years and is very happy there. It's the kind of parish he likes and I think it's about right for him.

He has been working with Father Gene Merz on some things which are important in his life and I was pleased at the influence that Gene Merz has had on him. He talked to me openly about some things he never would have talked about a couple of years ago and that's been all to the good.

I think Jeub is doing all right.

cc- The Council





Father William Kenny,
 Priest for Personnel
 c/o ARCHDIOCESE OF ST. PAUL & MINNEAPOLIS
 226 Summit Avenue
 St. Paul, MN.

CONFIDENTIAL

carbon/copy
To Fr. Michael O'Connell



October 2nd, 1989

Father William Kenny,
Priest for Personnel
c/o ARCHDIOCESE OF ST. PAUL & MINNEAPOLIS
226 Summit Avenue
St. Paul, Minnesota

Dear Father Kenny:

Subject: Father Richard Jeub
St. Kevin Church, 5844 - 28th Ave.S.
Mpls. MN.

Ignorance is a voluntary misfortune.

Sadly, today I write this in duplicate for a copy to go to Father Michael O'Connell. Something has been bothering me for the last four years. It is the knowledge that a very dear friend of our family and the above mentioned priest are having an affair. He seems to think he can have the best of "two worlds" and has blatantly broken all of his vows. As we well know from watching the media, a mistress or two in any denomination -- is quite common! However, not truly acceptable by those of us who wish to do what is right in God's eyes. I feel sorry for this man, but it is not him I cry for these days. It is [REDACTED] a young divorcee - who is my friend. Cheery platitudes are not much help to her. Nor is the hearty attitude: "Come on, snap out of it---" She loves this man dearly and will protect him at all costs. And what costs they are. This young mother is seeing everything go down the drain, her younger children cuss her and are doing poorly in school because of it, her married daughter refuses to let her see her grandchild and calls her mother a slut. Her own father who is a widower doesn't understand thinks she's a disgrace and is at the verge of doing something desperate about the situation. You perhaps get letters like this occassionally, however, believe me I've seen it and I know it... exists. I wouldn't lie about it.

ARCH-012669

October 2, 1989

P.#2

[redacted] has been to counseling but it has not helped her. I think the one who needs the counseling and/or reprimand is this priest who thinks he is a "little god!!" He is a very convincing liar and will swear these statements are not true. I, personally do not want him to know that I have discussed this with you. If, I do hear from him, or find out in any way that "my name" has been mentioned, I will go public with this...

as perhaps will her father and others...

The reason I'm writing this letter is that I'm sitting on the sidelines watching approximately 8 or 9 lives being ruined. Why shouldn't I feel I can talk to you about it??

I do not want to be contacted by telephone. But I do expect a letter, telling me what is happening in this case. [redacted], or no one else knows I am writing this letter.

I'm very concerned about [redacted]. She is most depressed and might do something desperate.

Now neither of you are ignorant of the situation. If you don't believe what is happening by what I say...have this man followed. I am far from perfect myself, but hope I have put this information in your capable hands and that you WILL INFORM ME as to what is being done about it, by writing me at:

[redacted]

Do NOT WANT

TO KNOW IVE WRITTEN EITHER

NO PHONE CALLS PLEASE, and REMEMBER I VALUE MY CONFIDENTIALITY. IF THIS IS NOT KEPT I WILL SEE TO IT THAT OTHER PEOPLE TAKE CARE OF THE MATTER.

Our leaders need to be examples of faith. They shouldn't be able to hide behind the church. Now that you are no longer ignorant of the fact, please do some checking! On your own.

Sharon Tucker

[redacted]

October 2nd, 1989

Father William Kenny,
Priest for Personnel
c/o ARCHDIOCESE OF ST. PAUL & MINNEAPOLIS
226 Summit Avenue
St. Paul, Minnesota

Dear Father Kenny:

Subject: Father Richard Jeub
St. Kevin Church, 5844 - 28th Ave.S.
Mpls. MN.

Ignorance is a voluntary misfortune.

Sadly, today I write this in duplicate for a copy to go to Father Michael O'Connell. Something has been bothering me for the last four years. It is the knowledge that a very dear friend of our family and the above mentioned priest are having an affair. He seems to think he can have the best of "two worlds" and has blatantly broken all of his vows. As we well know from watching the media, a mistress or two in any denomination -- is quite common! However, not truly acceptable by those of us who wish to do what is right in God's eyes. I feel sorry for this man, but it is not him I cry for these days. It is [REDACTED] a young divorcee - who is my friend. Cheery platitudes are not much help to her. Nor is the hearty attitude: "Come on, snap out of it---" She loves this man dearly and will protect him at all costs. And what costs they are. This young mother is seeing everything go down the drain, her younger children cuss her and are doing poorly in school because of it, her married daughter refuses to let her see her grandchild and calls her mother a slut. Her own father who is a widower doesn't understand thinks she's a disgrace and is at the verge of doing something desperate about the situation. You perhaps get letters like this occassionally, however, believe me I've seen it and I know it... exists. I wouldn't lie about it.

ARCH-012101

October 2, 1989

P.#2

* / [redacted] has been to counseling but it has not helped her. I think the one who needs the counseling and/or reprimand is this priest who thinks he is a "little god!!" He is a very convincing liar and will swear these statements are not true. I, personally do not want him to know that I have discussed this with you. If, I do hear from him, or find out in any way that "my name" has been mentioned, I will go public with this... as perhaps will her father and others...

The reason I'm writing this letter is that I'm sitting on the sidelines watching approximately 8 or 9 lives being ruined. Why shouldn't I feel I can talk to you about it??

I do not want to be contacted by telephone. But I do expect a letter, telling me what is happening in this case, [redacted], or no one else knows I am writing this letter.

I'm very concerned about [redacted]. She is most depressed and might do something desperate.

Now neither of you are ignorant of the situation. If you don't believe what is happening by what I say...have this man followed. I am far from perfect myself, but hope I have put this information in your capable hands and that you WILL INFORM ME as to what is being done about it, by writing me at:

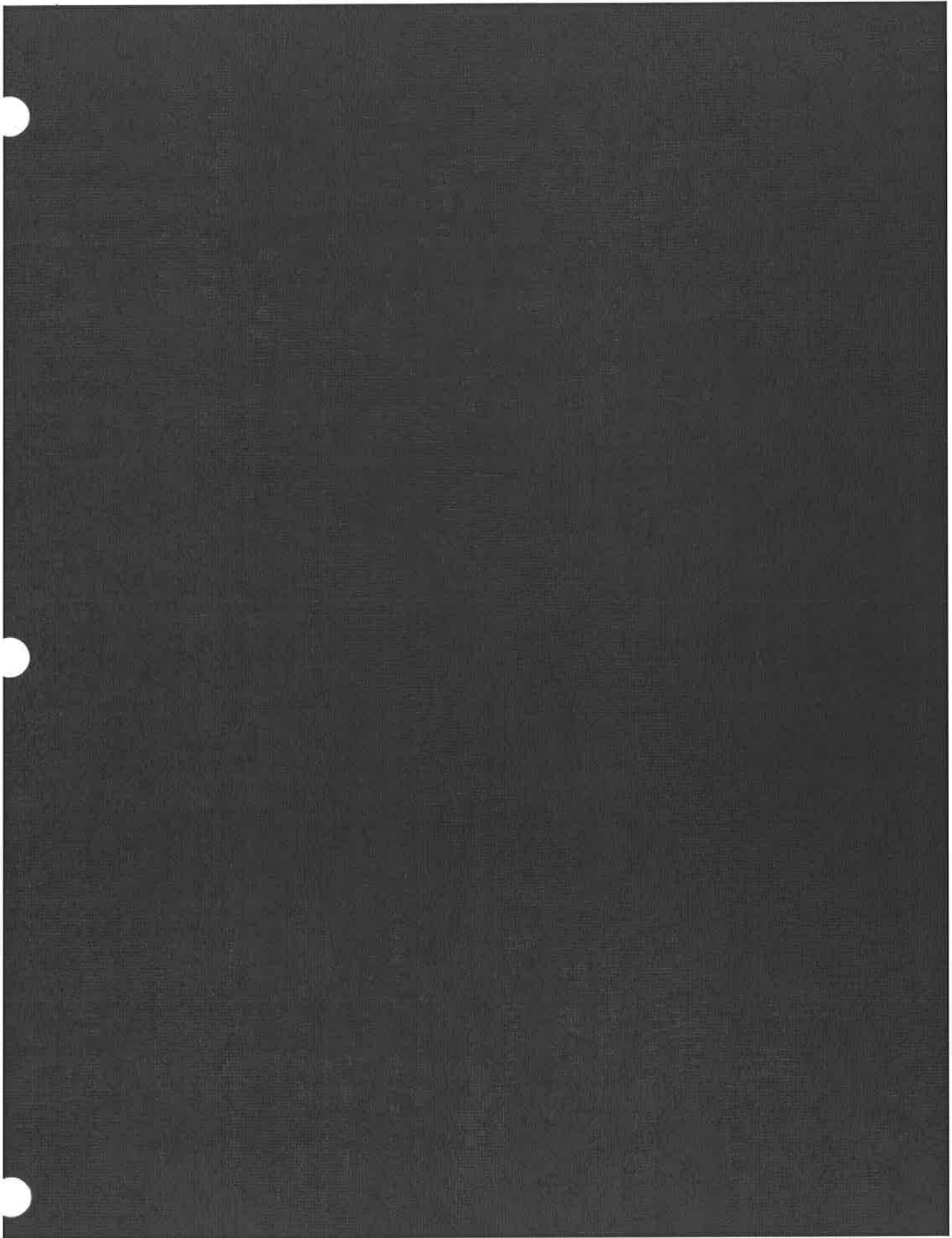
[redacted]

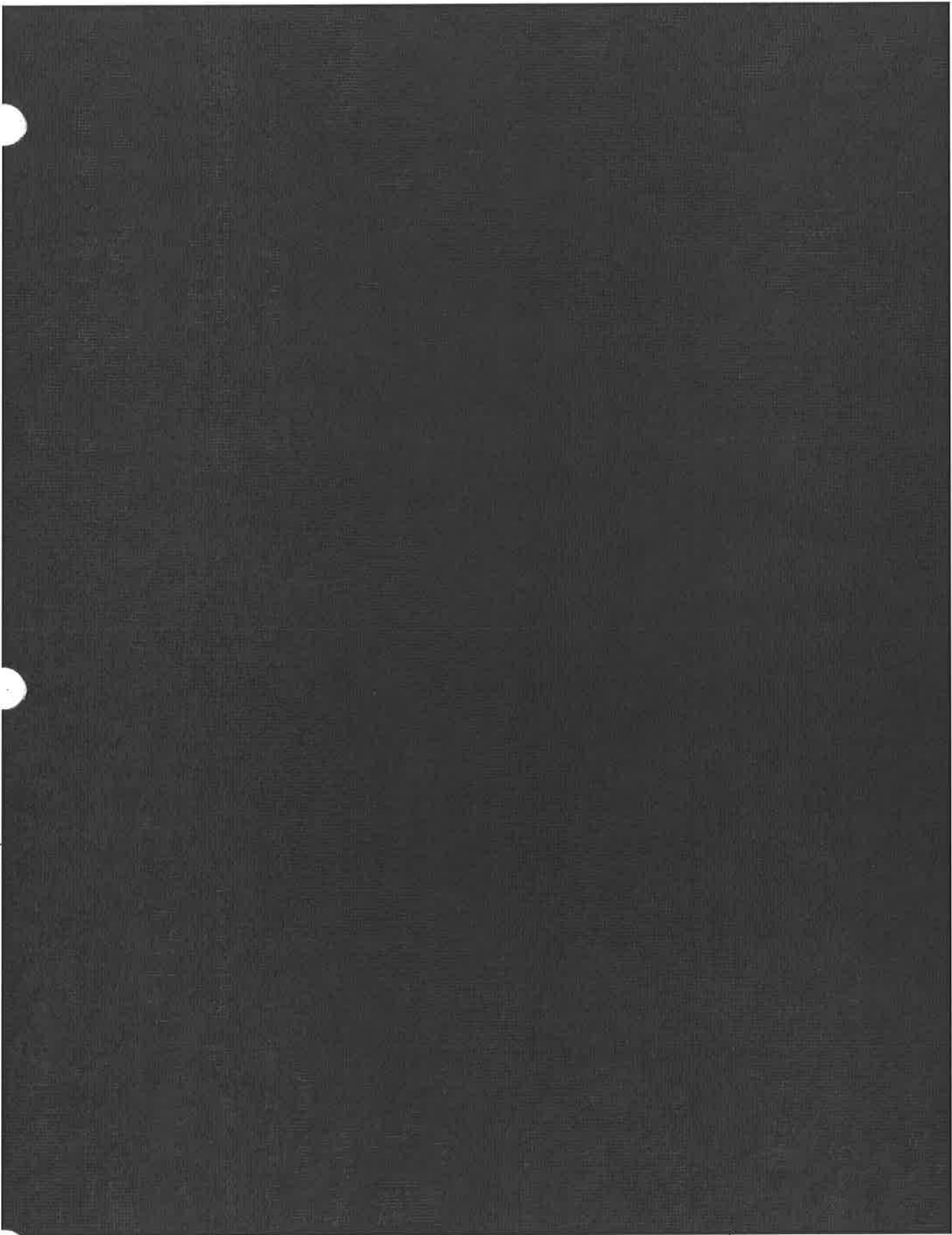
* I do NOT WANT [redacted] OK Father Jacob To know I have written this!

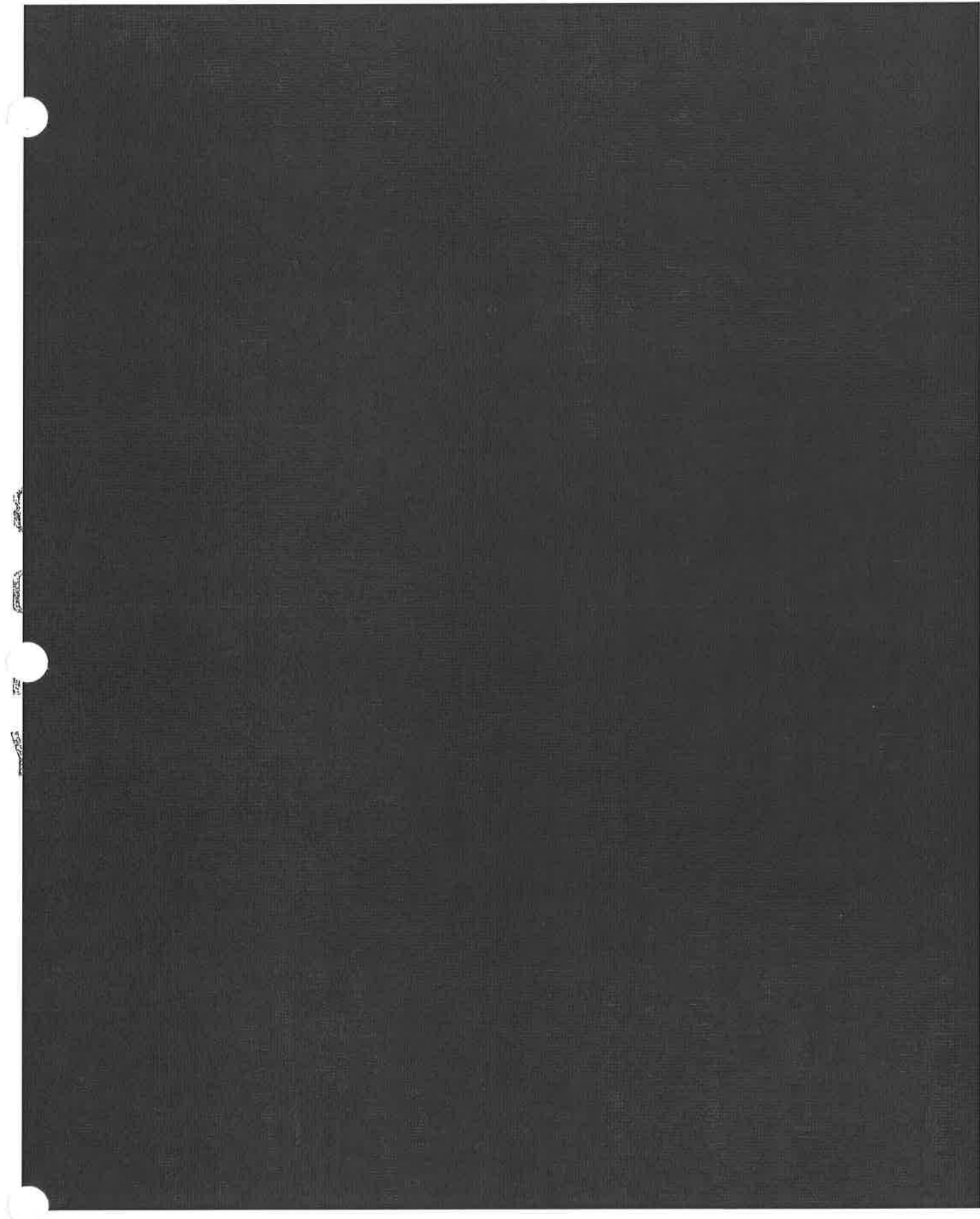
NO PHONE CALLS PLEASE, and REMEMBER I VALUE MY CONFIDENTIALITY. IF THIS IS NOT KEPT I WILL SEE TO IT THAT OTHER PEOPLE TAKE CARE OF THE MATTER.

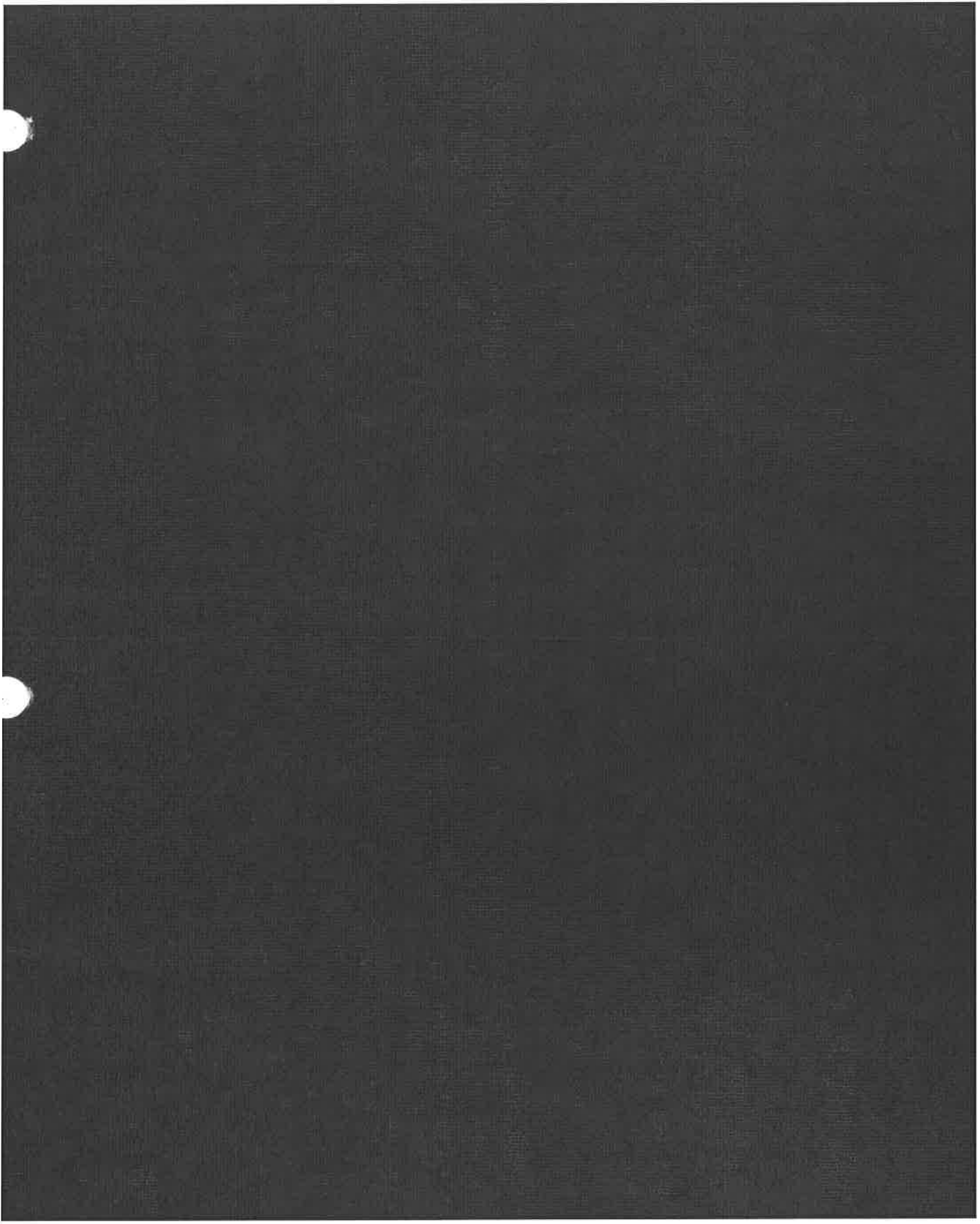
Our leaders need to be examples of faith. They shouldn't be able to hide behind the church. Now that you are no longer ignorant of the fact, please do some checking! On your own.

Yours Truly
[redacted]









DATE: October 6, 1989
MEMO TO: Fr. Kevin McDonough
FROM: Fr. Michael O'Connell
SUBJECT: REV. RICHARD JEUB

My notes indicate that [REDACTED] (mentioned in attached letter) was the person Jeub was involved with when we had him evaluated by Dr. Schoener in early 1988. She is the one who lied to Jeub about having a terminal illness.

Jeub is supposed to be free of these relationships and seeing Gene Merz, S.J., for spiritual counseling and ongoing evaluation.

I know that this [REDACTED] has gone to Dr. [REDACTED] in the past and complained about Jeub. Should I tell [REDACTED] that I have another anonymous accusation that Jeub is seeing [REDACTED] and ask [REDACTED] to push [REDACTED] to report him to us?

I have written a response to [REDACTED]. (cf. attached letter).

Attachment

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL &
STRICTLY CONFIDENTIAL

October 6, 1989



Dear [REDACTED],

I have received your letter of October 2, 1989, and I will follow up on this in an appropriate manner.

I will keep your correspondence totally confidential. Thank you very much for writing to me.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

CC: Fr. Kevin McDonough
Fr. Bill Kenney

May 6/16



George

1976-1982 — Met him after I moved
from [unclear]

Found us
a room
by 1981
she is now married
& the big alone
again

Met him through family since — he was
cousin's best friend she suggested I see
him

1st contact Cousin — Cousin's type
thing — she was adjusting to the move

— Coupling with cousin relationship
the it moved quickly into friendship in
a sexual context

— relationship — touching, kissing, fondling
— cousinship / friendship hard to say
— "at one point I told him "it
did not seem good" he said
"it is good for you"

— When he moved to St. Helens I followed him;
after to St. Richards (while he was dying);
& then to St. Helens

By the time he got to St. Richards I was not looking
for him for sexual contact — friendship relationship

SD Roberts (Nostalgia)
retired

Thought to stop it,
Spring of '82 stopped
sexual relationship

- I feel he was seeing someone else
- he is involved with someone else
- I am not sure they are sexual

[he said he was sexual with another woman]

82-87



85 - helped her round

- has done social sorts of things
- he worried by old records
- last time I talked to him was a few weeks ago - he has my ski boots
- writing letter was part of thing to get this behind me

Other Behaviors:

(a) - Acquiring Paraphilia of Lake St. & the design of it

1976
1977

- one I was involved in getting rid of it

not/female as far as I remember

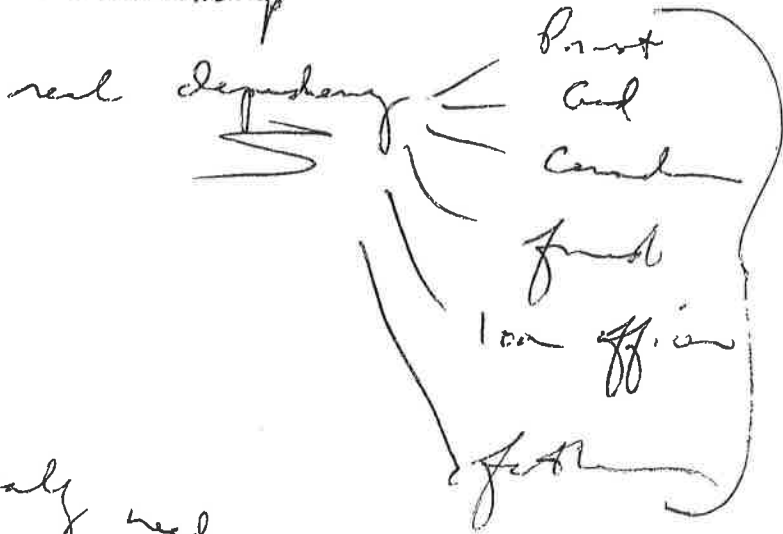
(b)

Social Drink
1 or 2 drinks

(c)

Praying but in the continuing relationship

(d)



"He really needs a new support group" - get his needs met
"honest eye"

follow up:

① would like to know that
conflicts has happened

② Security was done

~~_____~~

October 12, 1989

[REDACTED]

Dear [REDACTED]:

I received your letter of October 2 today. If what you say is true, I feel very sorry about all the persons affected by this.

Since you insist on your identity not being made known, I am not able to pursue the matter any further. If you or anyone you know is willing to come forward, we could then take immediate action.

Sincerely,

Rev. William J. Kenney
Executive Secretary
Priests' Personnel Board

WJK:jrk

CHANCERY INTEROFFICE MEMO

† †

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

1. TO:

Michael O'C

2. TO:

3. TO:

4. TO:

5. TO:

- approval
- action
- signature
- see me
- coordination
- prepare reply
- research
- recommendation
- circulate
- comment
- note & return
- information
- as requested
- per conversation
- file

REMARKS:

I suggest that you do exactly as you say! call Dolore and tell her about the anonymous accusation, asking Dolore to push XXXXXXXXXX to report him. Thanks.

FROM:

K

DATE *10/17/89*

PHONE *1*

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Father Michael O'Connell

DATE: November 8, 1989

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I met with Father Richard Jeub on November 2, 1989. That meeting took place on very short notice at his request. We spent most of the meeting discussing his concern about his relationship with [REDACTED]. As you know, Michael, we have had some information suggesting that Father Jeub has maintained a relationship with her in spite of instruction not to do so.

Jeub told me that he has been spending a lot of time with [REDACTED]. He claims that he is doing so because she is very afraid of losing his friendship and because she has [REDACTED] if he stops seeing her. The ostensible purpose of the meeting was to discuss resources that might be available to get help for [REDACTED].

I spent part of the time in the conversation trying to help Father Jeub see exactly how unbalanced is the relationship in which he keeps himself entangled. We talked about various angles of his own motivation and the motivation of [REDACTED]. I confronted Father Jeub with what I thought was a key question about the meeting itself. He obviously was aware that I am a Chancery official, and that the information that he was giving me demonstrates that he has been violating one of the terms of his continued permission for ministry. By giving me the information he is placing himself in jeopardy, since I could come back to you with it and we might decide to recommend that the Archbishop restrict his ministry further, or even remove him from ministry. He told me that he was aware of this possibility, but said that, at least in part, he did not know with whom else he could talk. He was in residence at St. Richard's while I was an associate pastor there, and so he knew that I knew both the early history and the later consequences of this relationship. He thought that I might be able to help him with some advice.

I told him that I thought he was setting himself up, but that he was still not clear about what it was with which he wanted us to help him. He told me that he was planning to be on retreat during the week of November 6, so I asked him to spend some time in his own thinking and in conversation with his spiritual director about what steps he really was asking the Chancery to take in regard to the relationship with [REDACTED]. I asked him to consider the possibility that we would tell him to break off that relationship and to enter the sexual exploitation program at the University of Minnesota. He agreed to give some thought to all of this. He and I will be in conversation again on November 13.

Father Michael O'Connell
Page 2
November 8, 1989

I withheld this information from you and gave Jeub the extra time to think because, at the time of the conversation with him, it appeared to me that there might be some opening for some voluntary steps on his part to seek help for himself. He professed that the primary reason for the meeting was his concern for [REDACTED], but I do not fully believe that. As you know, Jeub has been resistant to therapy in the past. It is my hope that his voluntarily seeking me out will constitute a positive step on his part to seek therapy on his own volition. This offers a good deal more hope for success. Since it was clear to me that he would be out of a position to cause harm to anyone in the parish during most of the intervening days, I decided to give this approach a chance to work without bringing in an authoritative response to his information too quickly. I hope that, by the time you receive this memorandum, I will have some positive results to report.

KMM:ggr

back on Tuesday night, after I had
a chance to deal w/ my own
"boundary issues", and those of the
Archdiocese, in this regard.

Sorry about the delay in getting to
you ... I was trying to give Joub
time to take steps on his own. Let's
talk sometime Tues. if possible.



11/13/89

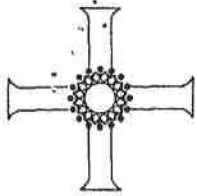
DATE: NOVEMBER 20, 1989
MEMO TO: ARCHBISHOP ROACH
FROM: BISHOP CARLSON
SUBJECT: ST. KEVIN'S PARISH, MINNEAPOLIS

Archbishop, Fr. Michael O'Connell, the Chairperson for the Joint Ventures Task Force had asked me to meet with Fr. Austin Ward so that we could get "a handle" on the financial conditions of St. Kevin's.

Fr. Ward has now completed that report and this information will be given to the Joint Task Force Committee and will be discussed at our next meeting.

However, I believe that this matter is so serious, given the financial condition of the parish, that we should discuss it at a future Council meeting. I believe that action will have to be taken on this situation soon and it would be helpful to have the benefit of an open discussion at a Council meeting.

If you want to meet with me personally concerning this, I would be happy to do that.



ST. KEVIN CATHOLIC COMMUNITY

5844 28th Avenue South Minneapolis, Minnesota 55417-2799
Telephone 612-722-4336

November 21, 1989

Fr. Austin T. Ward
Chancery Office
226 Summit Ave.
St. Paul, MN 55102

Dear Father Ward:

A letter of proxy is hereby requested that will permit St. Kevin's to borrow \$20,000 from Firststar Metrobank, 4930-34th Ave. So., Minneapolis, MN 55417. The rate of interest will be 12% on a 6 month note.

St. Kevin's anticipates paying off this note by May 1990 as monies come in from our "Debt Reduction" fund drive.

Sincerely,

Richard H. Jeub
Fr. Richard Jeub

MOC

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

November 30, 1989

Rev. Richard Jeub
St. Kevin Catholic Community
5844 - 28th Avenue South
Minneapolis, MN 55417-2799

Dear Father Jeub:

Enclosed is a proxy in the amount of \$20,000. It is my understanding that the parish borrowed \$40,000 during the past summer to meet its operating expenses and has paid back \$20,000 of that. The current request is to renew the \$20,000 note which remains outstanding from Firststar Metrobank. As you note in your letter of November 21, 1989,, you anticipate paying off this note by May, 1990.

Sincerely,



Reverend Austin T. Ward, Director
Administrative and Financial Services

ATW:ab

cc: Bishop Carlson
Fr. Kevin McDonough

DATE: November 30, 1989
MEMO TO: Fr. Kevin McDonough
FROM: Fr. Michael J. O'Connell
SUBJECT: FOR YOUR INFORMATION

Dick Jeub re-submitted his name for the Presbyteral Council for another term! When are we meeting with him?

ARCH-012835

DRAFT LETTER TO PRIESTS

I know that this has been an particularly difficult time for you with the recent media attention focused on James Porter, who served in the East, and following treatment, in the Crookston diocese. Although Porter never served here as a priest, he and his family are members of Transfiguration, Oakdale. National and local media have repeatedly given the impression that something may have happened while Porter served as a volunteer tutor at Transfiguration School. Thus far there is absolutely no evidence to suggest such problems during that period.

As you know, we have been moving towards a fall announcement of a rather comprehensive plan addressing sexual issues. I want to correct two inaccurate impressions left by the news reports. First, our proposed screening process, modelled on one implemented already in St. Cloud, is aimed toward future potential employees, not toward the past. Father McDonough communicated this to the interviewers, but the coverage did not reflect it. Second, I want to assure you that we have not been conducting secret checks on our priests. In the past five years we have checked on priests new to the diocese and on any who have had allegations made against them. Our consultation and editing continues, a fact given to the press, but not clearly reported by them.

Sadly, with this letter I must also inform you about another situation that does involve the Archdiocese. Allegations will likely become public this week concerning inappropriate behavior by Father Richard Jeub. My goal is to ensure that you have the most accurate information possible about your brother priest, and that you be able to respond to questions that may be addressed to you once this story becomes public.

We have been working with this particular allegation for a couple of years. Father Jeub has denied abusing the claimant. Still, as with all alleged victims, the claimant was offered counseling, participation in archdiocesan sponsored support groups, and spiritual direction.

We had already been working with Father Jeub regarding his behavior with adult women. He was evaluated and has pursued treatment as recommended. He has not been reassigned, but is now residing in the Archdiocese while continuing counseling.

Fathers, I appreciate your faithfulness and endurance through these difficult days. I think we can take heart that we are doing much better at addressing these problems today. I ask for your continued prayers that healing will occur for all abused and their abusers.

Parish St. Kevin / Minneapolis

Proxy No 7808

St. Paul, Minn., December 1, 1989

We, the undersigned members of the Corporation of the Church of St. Kevin

_____ do hereby appoint

Reverend Richard H. Jeub

as our proxy at the next meeting of the Board of Directors of said Corporation, to cast our votes in favor of a motion to the effect that the Corporation hereby be authorized to adopt the following resolution:

RESOLVED, that The Church of St. Kevin hereby be authorized to refinance with Firstar Metrobank the balance of Twenty Thousand Dollars (\$20,000.00) owing on a previous loan of \$40,000.00, on a six-month note at an interest rate of 12%.

FURTHER RESOLVED, that the Vice President and the Secretary of the Corporation hereby be authorized to execute any and all documents necessary to carry this resolution into effect.

all obligations authorized under this proxy to be signed and executed by the Vice President and Secretary of this Corporation, in accordance with Articles XIII and XV of its By-Laws. (See Articles.)

+ John R. Roach
Archbishop of Saint Paul and Minneapolis
Michael J. O'Connell
Vicar General

N.B. The above proxy appointment must be copied into the minutes of the meeting of the Board, as a part of said minutes.

COPY

PASTORS, CO-PASTORS,
ADMINISTRATORS

Date 12-7-89

Name Dick Teub

Parish St. Kevin

Since 1981

Address 5844-28th Ave S

Deanery 14

Phone 722-4336

Age 49 Year of Ordination 1966

* * * * *

A change from my present assignment in 1990 is:

Not desirable ___ Desirable ___ Very desirable

How long do you foresee remaining in your present assignment?

2-4 years

Are you open to receiving a new assignment in the near future?

possibly, talk to me

Is there a particular direction, hope, or field of ministry (office, institution, Venezuelan mission, campus ministry, hospital or corrections chaplaincy, team) that because of interest or skills, you would like to consider?

No

Are you enrolled in a graduate program? If so, please describe.

No

IF APPLICABLE: Are you interested in a change for your associate?

___ Yes ___ No

Have you consulted him?

___ Yes ___ No

Would you like an interview with a Priests' Personnel Board member in the next few months?

___ Yes No

Comments: _____

Please return to the Priests' Personnel Board, 226 Summit, St. Paul 55102, by December 15. Thank you.

11/89

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Robert Carlson
Father Michael O'Connell

DATE: December 7, 1989

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I want to bring you up to date on my conversations with Father Jeub in the past week.

Bishop Carlson and I met with Father Jeub on November 27. He had just met with Father Ken Pierre and he found that to be a productive conversation. He outlined four conclusions that he had reached:

1. He is committed to remaining in the priesthood.
2. He recognizes that, in order to do so, he must break out of the relationship with [REDACTED]. I pressed him on this point, asking whether he really thought that they could remain friends. He said that he recognizes that that is impossible.
3. Because he has become so enmeshed in the finances of the family, he would like to see a transitional period where he continues to provide some financial help. Bishop Carlson and I discussed this with him in detail. It seemed reasonable that he might continue providing the current level of support which he is providing ([REDACTED]) for another four to six months.
4. He wants to try to get [REDACTED] back to her counselor. Bishop Carlson suggested that he tell [REDACTED] that he will no longer meet with her, except in the presence of her counselor. This would have a twofold impact. On the one hand, it would mark a clear break in their relationship. On the other hand, it would also get [REDACTED] reconnected with the counselor.

We then discussed the support systems in place for Father Jeub. He is working with Father Merz as a spiritual director. He has a support group on which he places a good deal of reliance. We talked about the possibility that he would be named in a lawsuit. He understands that that is a risk that he must run. We talked about the possibility of his leaving St. Kevin's. Bishop Carlson and I both reassured him that it was not our intention at this point to ask him to leave. However, we told him that we might have to do so, and that he also ought to feel free to request a transfer if circumstances would require it.

I have spoken with Father Jeub three times since then (November 28 and 30, and December 2). Several things have happend since then. He

Archbishop John R. Roach
Bishop Robert Carlson
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December 7, 1989

told [redacted] that he could no longer visit with her in person. They have continued to talk on the telephone, but they are not in one another's company. Father Jeub suggested a conversation in the presence of [redacted]'s therapist. Subsequently, [redacted] claimed that she had talked with the therapist about that and the therapist did not think it would be a good idea. Whatever the case, that is not going to happen. However, [redacted] apparently has returned to counseling. Father Jeub indicates that she will probably be seeing her therapist sometime this week.

I have a meeting set with Father Jeub for Friday, December 8. It is possible that [redacted] and her therapist may also come to that meeting. The purpose of the meeting is to make it clear to [redacted] that Father Jeub has, in fact, reported himself to the Chancery. Our intention is to have a discussion about the boundaries of the relationship in the presence of a Chancery official. Father Jeub hopes that that will be a reinforcement of what he is already trying to say to her.

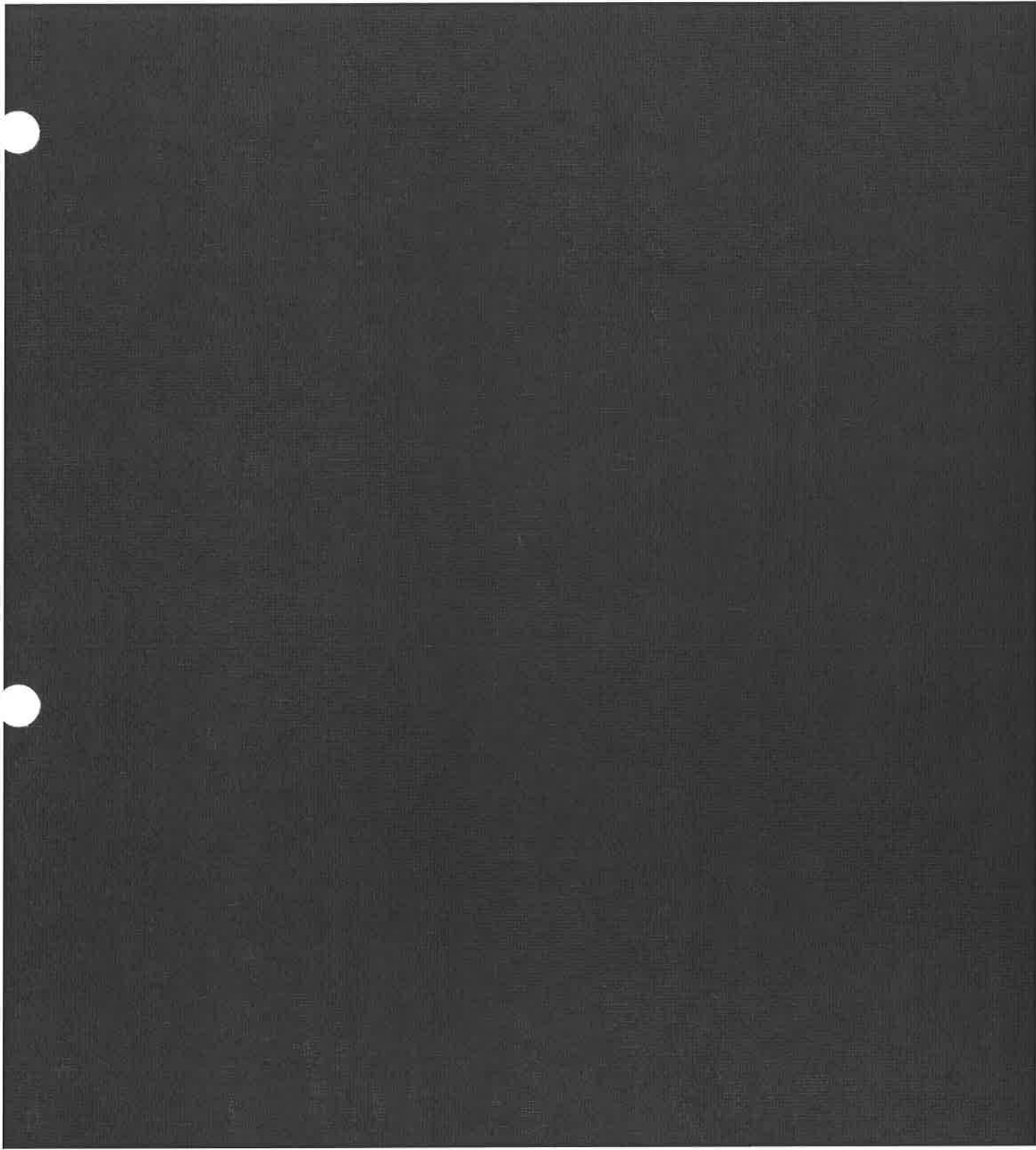
Father Jeub tells me that he discussed the entire matter with his priest support group at their regular meeting a couple of weeks ago. The priests and the counselor who facilitates the group offered their assistance in a variety of ways. I think that it is a good sign that he is willing to open up this question to broader discussion. My hope is that the other priests in the group will keep him honest in the future.

Finally, he and I have begun the discussion about a therapeutic setting for him. It may be that further work with Father Pierre will be sufficient. However, I have offered the opportunity of an inpatient evaluation somewhere. Also, one of the priests in his support group talked about the Boundaries Program at the University of Minnesota. He spontaneously expressed some interest in that program. I told him that that might be an option for us to discuss a week or two down the line.

I think that Jeub is moving to end the relationship with [redacted]. I am not pressing him to move faster because "dumping" [redacted] seems to me to be as cruel as maintaining a dependent relationship. Once some new boundaries have been set around that relationship, then I want to discuss with him the questions of treatment in an ongoing assignment.

KMM:ggr

R.



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Robert Carlson
Father Michael O'Connell

DATE: December 8, 1989

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I met with Father Richard Jeub on December 8, 1989, at the Chancery. Also, with us was [REDACTED]

The original intent of the meeting, when Father Jeub and I had set it up, was to monitor his moving toward an ending of the relationship he had with [REDACTED], and to advance the discussion about a placement in a therapeutic program.

In setting up the meeting, Father Jeub had told me that he was unsuccessful in convincing [REDACTED] to set up a meeting involving himself, [REDACTED] and her therapist. As you will recall, the purpose of that meeting was to try to have some facilitated and clear discussion around the future of their relationship. Therefore, he asked if it would be possible for [REDACTED] to meet with me and him on December 8, or at some other time. I told him that I would be willing to do so. I also urged him to invite [REDACTED] to invite her therapist to participate in the meeting as well. I was concerned that the therapist be present so that, in the midst of dealing with our disciplinary needs in regard to Father Jeub, [REDACTED]'s personal concerns and rights would not get lost.

They came to the Chancery today without her therapist. We spent the first part of the meeting clarifying the purpose of the meeting. I began by saying that I had two concerns as a representative of the Archdiocese: first, we had to take some steps to ensure that Father Jeub's ministry would be carried out in integrity while respecting the safety of the people of his parish; secondly, I was concerned to see that [REDACTED]'s rights were protected. Father Jeub said that he had basically the same two concerns. He wants to have an active priestly ministry and recognizes that that is impossible while he remains in the relationship with [REDACTED]. At the same time, given the many things which have occurred between them, he wants to see that her needs are cared for. [REDACTED] said that she came because she was very mad at Father Jeub for attempting to break their relationship. She wanted to see what could be done about that. Furthermore, she wanted to make certain that Jeub would not be in a position to victimize anyone else.

I informed them that I had some tape recording equipment available, and that I would be willing to tape record the conversation if either of them wanted us to do so. They both said that they preferred that I would not.

I asked if there were other issues before we began. [REDACTED] said that there were two additional concerns which her therapist had instructed her to

Archbishop John R. Roach
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raise. She wanted to know whether the conversation was confidential (among the three of us present there), or if others would become aware of it. I told her that since I was acting as a representative of the Archdiocese I would have to inform Archbishop Roach, Bishop Carlson, and Father O'Connell about the conversation. I suggested that if she wanted a confidential conversation involving herself, Father Jeub, and a facilitator, that she might consider asking her therapist to set that up. She then asked that we would inform her of the disciplinary steps that would be taken in Father Jeub's regard. I told her that I would do so at the end of our conversation.

I then asked them each to say what they wanted to have happen as a direct result of today's meeting. Jeub said that he needed to have some clarity between himself and [REDACTED] on their relationship. For a significant amount of time I pressed Jeub to say clearly and directly to [REDACTED] what he had said to me in our previous meetings. He used a lot of different language that seemed to be aimed at softening the point, saying things like "I need you to...", "I have to...", "It would be better if..." Finally, I pressed him to say in a declarative sentence whether he wanted [REDACTED] to telephone him. He told her that he did not. I asked him what he would do if she telephoned him. He said that he would not hang up, but that he would attempt to end the conversation very quickly, within two minutes. I asked him how many times a day he would have such a two-minute long conversation. He said only once a day. I asked him if he would stop by [REDACTED]'s home. He said that he would not do so. I asked if he would put himself in places where he knew that he might run into her. He said that he would not.

I asked Jeub if all of this meant that he wanted the relationship with [REDACTED] to be over. He said that he did. I asked [REDACTED] if she believed that the relationship was over. She said no. I asked her why that was. She said that she did not want it to end. I asked her if it was possible for the relationship to continue if Jeub were saying that he wanted all communication to end. She said that she did not believe that this was fair. I tried to talk about this a little more with her, but she said that she did not want to talk about it further.

I then raised with Jeub the question that he and I had previously discussed about continuing economic support for [REDACTED]. You may recall that Jeub has worked himself into a position of providing relatively substantial economic support. It had been my sense that for him simply to cut that off would be potentially damaging to [REDACTED]. He repeated his willingness to continue the level of financial support into the spring. [REDACTED] said that she was not interested in receiving anymore of his money. I told her that the Archdiocese would consider Father Jeub's offer of financial support to her as an open offer. I invited her to call me if she changes her mind and believes that that support is necessary. I also said that that support should not be considered as contingent on her not pursuing legal remedy. Even if

Archbishop John R. Roach
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she begins to explore the possibility of criminal or civil action, that offer would remain open for the time being.

We then raised the question of disciplinary measures concerning Father Jeub. I asked him to explain what we had previously discussed. He indicated that we had talked about his entry into a therapeutic program. He said we had raised the possibility of moving him from the parish, but had said that that is not our absolute intention at this point. I then added two further things that we had discussed before. The restriction in Jeub's ministry against individual counseling with women was to continue. Furthermore, we would have to set up a monitoring team in whatever parish he works, St. Kevin's or elsewhere, to ensure continued compliance. I said that it was our initial assessment that the steps would be enough to protect people from further victimization. I then asked [REDACTED] what she would like to see done. She had nothing further to add at that point. I told her that we would be willing to move Father Jeub from St. Kevin's even if the reason for doing so was that his proximity to her in [REDACTED] would be debilitating to her. I asked her to give some thought to that and to let me know whether she, in fact, wants him removed from the parish for that reason.

I then asked the permission of both of them to bring Father O'Connell in in order to have him listen to a summary of the meeting from me. The purpose of doing so would be so that each of them would hear me articulate what I had heard, and they could correct any false summary on my part. They gave me that permission, with some reluctance. I looked for Father O'Connell, but he had already had to leave for the parish. I told [REDACTED] that I would be willing to provide her with a written summary of the meeting if she wanted it.

In regard to the question of sanctions against Father Jeub, I want to mention that Father Jeub told me in [REDACTED]'s presence that [REDACTED] is being advised to file criminal and/or civil action against Father Jeub. As you know, sexual exploitation by a therapist, including by a clergy person in a therapeutic role, is a felony in Minnesota. A court would have to decide if Jeub was in a therapeutic role with [REDACTED]. There is no reporting requirement around this statute (unlike in the case of sexual abuse of minors or vulnerable adults) and, therefore, we are under no obligation to file a criminal complaint against Jeub. I am satisfied that [REDACTED]'s rights are being protected insofar as she is receiving competent advice about pursuing these options.

The meeting ended rather awkwardly. [REDACTED] did not want to talk further. She asked that the meeting be brought to an end and I wanted to respect that request. I asked how each of the two of them was going to get home. It turned out that Jeub had given her a ride to the Chancery. I offered to provide a cab home for her if she would prefer that. She told me that it was okay for Jeub to give her a ride home.

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Bishop Robert Carlson
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I believe that some clear lines have now been drawn around that relationship. I also think that I gave a clear indication of what [REDACTED]'s rights are. I am sorry that [REDACTED] did not invite her therapist to come. Given the harsh nature of what Jeub had to say to her, it might have been smarter for me either to contact an advocate for her or cancel the meeting altogether. I was under the impression, however, that part of her willingness to sit down at the Chancery was because she had known me personally in the parish at St. Richard's. Still, I am afraid that the meeting, though a truthful one, was probably painful for [REDACTED].

I waited about an hour after the meeting and then called Jeub's home to see if he had returned there. I left a message on his tape and he called me back less than a half hour later. Apparently, they had done some talking on the way home, but then that conversation ended in silence and he left her at her home.

I recommend that I would continue to pursue the steps indicated above.

KMM:ggr

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Robert Carlson
Father Michael O'Connell

DATE: December 9, 1989

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

On December 9, I was visiting with a woman from St. Richard's parish. During my time there I had provided some pastoral support to her, and she still calls about four or five times a year and sets up a meeting when she is feeling especially emotionally depressed. She requested that I not make her identity known.

On the way to the meeting with her, I recalled that she had been close to Father Jeub for a period of time, when he was chaplain at Fairview-Southdale and in residence at St. Richard's, and while she worked as a [REDACTED] at [REDACTED]. After we had discussed the issues for which she had asked to meet, I asked her permission to raise a work-related matter. With her agreement, I asked whether Father Jeub had ever made any sexual advances toward her. She indicated that he had.

As per usual, I offered Archdiocesan assistance in seeking some counseling, since there appears to have been a good deal of damage done to this woman, mostly early in her life, but at least in some small part by her relationship with Jeub.

This is now the fifth victim of Father Jeub we are aware of. The pattern is exactly the same: women in their late twenties or early thirties who are emotionally distressed. It is now absolutely clear that Jeub has something bigger than a celibacy problem here.

I recommend that, immediately after the holidays, Jeub be sent to St. Luke's Institute for the ten-day evaluation program. I did not recommend this before because I was impressed by the fact that Jeub had come to us to reveal his involvement with [REDACTED] and to seek our help without being forced to do so. I now believe that we have a more deeply troubled person in Father Jeub. I would point out that the victims of whom we know are all from the period 1975 to 1982 or '83. The fact that there would be multiple victims in the same approximate period of time suggests the we cannot exclude the possibility that there have been others since. We ought to consider what means are available to us to bring this question into the open at St. Kevin's as well, in order to seek out other victims.

FAMILY AND CHILDREN'S SERVICE - Minneapolis, Minnesota

Authorization for the Release of Confidential Information

I, [redacted] (Birthdate)

(Address)

Authorize Family & Children's Service to: Disclose to__; Obtain from X;

Kevin McDonough - Archdiocese of Mpls/St Paul (Name of person or agency)

226 Summit Av, the

following information: letter regarding the meeting on

Dec 8, 1989

This information is needed for the following purpose(s): review

with [redacted] for future planning

I understand that the records cannot be disclosed without my written consent unless otherwise provided for under the Minnesota Government Data Process Act. I also understand that I may revoke this consent at any time except when legal action prevents revocation (e.g., probation, parole, etc.). This consent expires automatically as described below.

Specification of the date, event, or condition upon which this consent expires (not to exceed one year) Dec 11, 1990

[redacted] Signature of Client Date 12-11-89

Signature of parent, guardian, or authorized representative (if appropriate)

Beverly Peterson Signature of Witness

Send to: Family & Children's Service, 414 So. 8th St., Mpls., MN. 55404
[X] South Hennepin Family & Children's Service, 9301 Bryant So. Mpls, MN. 55420
North Hennepin Family & Children's Service, 6900 78th Ave N. Brooklyn Park, MN 55445
Canary-FCS File Copy ARCH-012447



Family & Children's Service

OF THE MINNEAPOLIS METRO AREA

Downtown
414 South Eighth Street
Minneapolis, MN 55404
612 340-7444

December 12, 1989

Northwest Hennepin Branch
6900 78th Avenue North
Brooklyn Park, MN 55445
612 560-4412

The Rev. Kevin McDonough
Chancery Office
Archdiocese of Mpls/St. Paul
226 Summit Avenue
St. Paul, MN 55104

South Hennepin Branch
9301 Bryant Avenue South
Bloomington, MN 55420
612 884-7353

*9801
Dupont
Ave. So.
Suite 100
Bloomington
55431*

Dear Rev. McDonough,

[REDACTED] has asked me to contact you to ask for a copy of the letter you offered her, regarding the meeting on December 8, 1989. I have enclosed an authorization for the release of information form, giving permission for me to obtain that from you. Please send it to me at the address noted.

Thank you.

Sincerely yours,

Gerry Peterson
(Ms) Gerry Peterson LICSW

GJP: li

Strengthening families for over 100 years

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Member of Family Service America

ARCH-012446

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue


Saint Paul, Minnesota 55102-2197

The Chancery

Dec 16, 1989

Dear Ms Peterson -

Please excuse the handwritten note: I want to facilitate the arrival of the enclosed material as soon as possible.

As I promised to , and as she requested, I am enclosing a copy of an internal memo detailing my meeting with her on 12/8/89. I am also enclosing copies of your correspondence with me for your records.

Let me add a brief word about our process here, in an effort to encourage some communication. Over the past month, the initiative in our dealing with the relationship

- 2 -

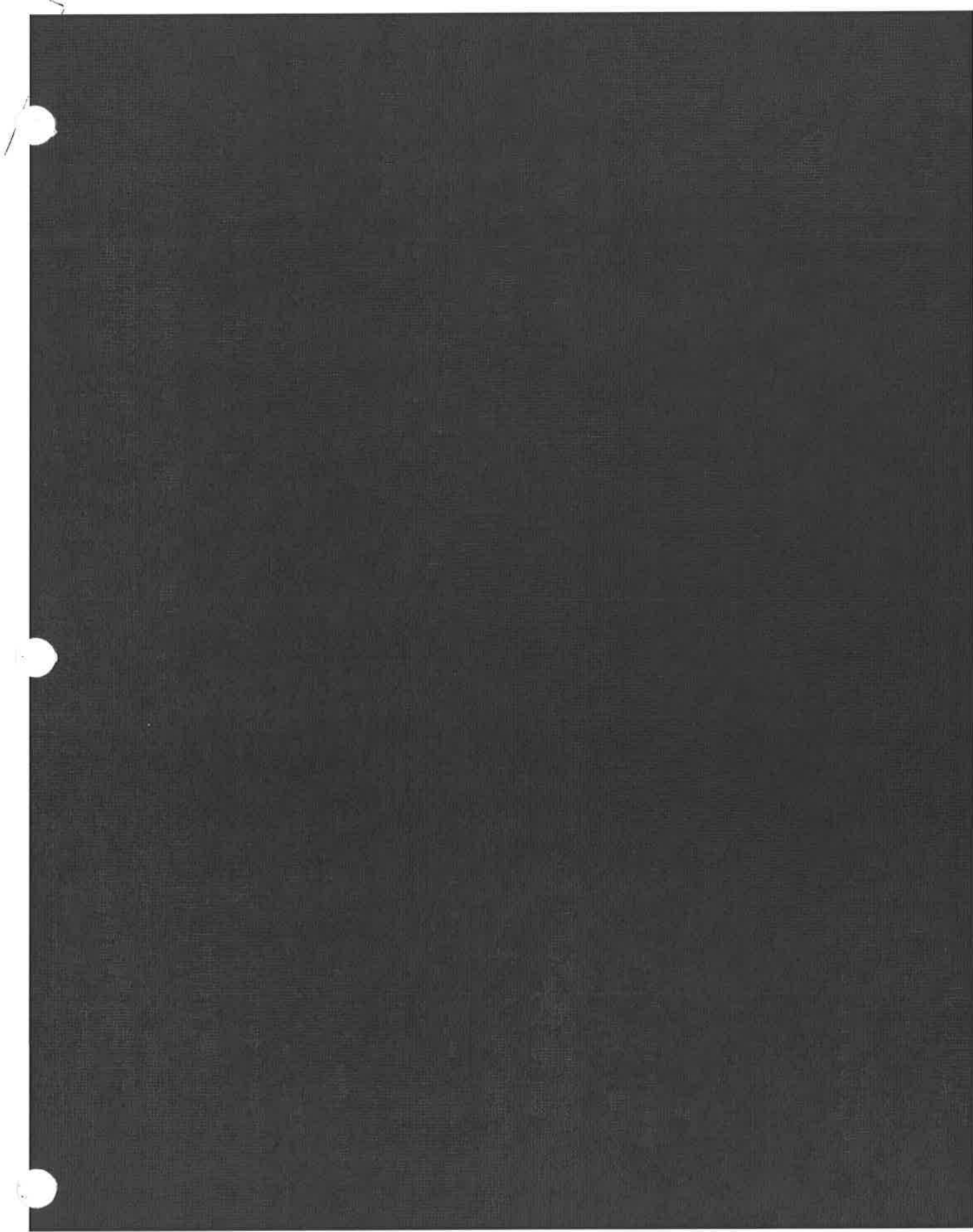
The Chancery

between [REDACTED] and Fr. Joub has been more or less "on Joub's side," in the sense that it was he who came to us to report himself and to seek help in moving toward health. I am afraid that [REDACTED] may feel we have been "ganging up on her."

I only want to emphasize here that I am concerned not only to restore Joub to health but also to see the [REDACTED] rights are respected. If she, or you, sense that there is some way in which the Archdiocese can be active in regard to her rights, please let me know.

Thank you.


Chancellor



722-4336

December 18, 1989

MEMO TO: Father Kevin McDonough

FROM: Archbishop Roach

The situation with Dick Jeub is sad.

I don't see much alternative other than your continuing to work with him in the hope that she can see the reasonableness of terminating that relationship.

cc- Bishop Carlson
Fr. O'Connell

P.S. I just saw your memo of December 9. I don't know whether Jeub needs St. Luke's or not, but he certainly needs some treatment. Let's try to find a local evaluator. We have had some good success with that, but you are correct, this is not just a problem with this [REDACTED].

U of M Sexual Boundaries ^{intake} intakes

FATHER RICHARD JEUB
RESPONSIBILITY ANALYSIS

- 8/11/87 - Confrontation of Bp. Carlson & Fr. O'Connell with Fr. Jeub regarding allegations of [REDACTED] & a sexually exploitive relationship.
- 9/21/87 - Fr. Jeub admitted to Servants of the Paraclete, Jemez Springs, New Mexico, for psychological evaluation. Recommendation was for therapeutic treatment program in either residential program such as Servants of Paraclete or Foundation House or in outpatient therapy near his homebase along with spiritual direction.
- 12/3/87 - Referral of Fr. Jeub to Dr. Gary Schoener, Walk-In Counseling Center for re-evaluation and recommendation for a program of rehabilitation.
- 3/14/88 - Fr. Jeub advised that a [REDACTED] may report him on a sexually exploitive relationship. However, he maintains she has lied to him that she has a terminal illness and that is why he was helping her.
- 4/8/88 - Dr. Gary Schoener's evaluation of Fr. Jeub had these recommendations: 1) Fr. Jeub abstain from sex with the above-named parishioner (cf. 3/14/88) and he continue to be available for necessary joint sessions with her therapist to wean her from this relationship; 2) Fr. Jeub see Fr. Ken Pierre to explore a moral choice around his state in life and his celibacy; 3) that Fr. Jeub be referred to a strong spritual director in order to come to grips with his personal needs and make a choice to either reaffirm his priestly vows or leave the priesthood. If he reaffirms his vows, it must be clear that the slightest deviation would dictate that he contact the Church and admit it hasn't worked.
- 6/9/88 - Referral of Fr. Jeub to Fr. Gene Merz, SJ, for a spiritual counseling relationship to ascertain whether or not it is appropriate for Fr. Jeub to remain a priest and whether he can successfully live a celibate, priestly lifestyle.
- 5/31/88 - Fr. Jeub & Fr. O'Connell met and Fr. Jeub agreed he will not counsel any adult woman alone under any circumstances. He indicated that he is not currently counseling any adult woman alone. He likewise agreed that if he in any way deviates from his commitment to separate himself from any kind of exploitive relationship with a woman, he would report this which would elicit his immediate suspension of faculties. Fr. Jeub has self-referred himself to Fr. Pierre to pursue goals of developing insight into his exploitive behavior & developing coping and survival mechanisms to preclude acting out in an exploitive manner in the future. Fr. Jeub has joined a priests' support group which he feels will be helpful and challenging to him in these areas.
- 1/18/89 - Fr. Merz, SJ, reported that Fr. Jeub has been regularly seeing him and he feels Fr. Jeub is doing very well.

1990 -

1994

January 11, 1990

Members, Resurrection Board of Education
Catholic Church of the Resurrection
Minneapolis, Mn

I hereby resign from the Resurrection Board of Education effective at the close of business of the regularly scheduled board meeting of January 11, 1990. This is an action taken with careful consideration and with a heavy heart.

Resurrection is a parish with great potential to be a model citizen in South Minneapolis -- a source of leadership for civil and religious growth in the area and a focal point of community activity. In my opinion, the reason for the parish's lack of ability to thrive is the lack of management ability of the pastor.

Let there be no doubt in anybody's mind, I believe that Jim Holl is a good and loving person; however, he does not possess or use effective management skills.

In order to thrive the parish needs:

- decisions made in an open and orderly fashion.
- a consistent application of those decisions throughout the organization.
- ownership of the organization by it's members.
- it's membership to be treated with respect, not belittled and insulted by paid employees.
- a stated goal toward which all efforts are directed.

The pastor is the designated person to see that these things happen and, so far, Resurrection has come up short in all areas. I can no longer justify my investment of time in an organization managed in such a fashion.

My colleagues who I will leave behind on the board are good and capable people. They know what good business practice is, they know the value of education - both civil and religious, and they put forth the hard work necessary to reach rationally set and openly declared goals. I will miss them, the great challenges to be faced and I wish them well.

Sincerely,

January 12, 1990

Mr. Bob D. Burke
Catholic Education Center
329 Kellogg Blvd.
St. Paul, Minnesota

Dear Bob,

I regret to inform you that I may no longer serve on the St. Kevin/Resurrection Joint Venture Task Force. This action is required because I have resigned from the Resurrection Board of Education.

Attached is a copy my letter of resignation. I want to assure you that no single event has led to my action. As my letter states, I have resigned because of what I see as gross management inability by the pastor Jim Holl - an inability that I have witnessed over my 3 1/2 years on the Board with the last six months boarding on what I have to call the absurd.

I worry about what effect this type of management will exert on the joint venture efforts and outcome. Certainly if 50% of the joint venture is in managerial chaos the work of the task force is more difficult and the outcome more elusive.

I am convinced that a strong independent Catholic school needs to be established in our south Minneapolis area or we will lose an educational opportunity for future generations.

I have enjoyed working with you and the task force members and I wish you well.

Sincerely,

cc:
✓

January 17, 1990

Father Kevin M. McDonough
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Father McDonough,

I would like to make these comments in response to your report of our meeting on December 8th.

I was not aware that you were inviting my therapist to be present, as Dick had not informed me, so far as I can remember. I had brought this up with Dick, and he said he would need to discuss this with you. I don't remember him saying it was okay. I did, however, talk with my therapist, and decided I was okay with going alone.

I would like you to know that I asked Dick for financial help in December.

I would like to state that Dick was seeing me in a counseling situation initially, and that Dick has acknowledged this.

I want you to know that there were repeated times when Dick has decided to end our sexual relationship, but has not carried out this decision. My basic concern is that we are unable to carry this out. I still love and care about him, and I think he still loves and cares about me, and it is painful for both of us. I don't think Dick has really made up his mind, as I get mixed signals from him. Since our meeting we have continued to talk to one another, and have not carried out what has been asked of us. We are both having a very hard time letting go, as there is a lot of emotional involvement. I'm not sure he has made the right decision for either of us.

I want you to know that I did not feel ganged up on in the meeting, but it did seem that the focus was on Dick. My concern is for both of us. In response to your handwritten letter to my therapist, I would like you to know that I encouraged Dick to talk to someone at the Archdiocese, because of my fear that my family was going to write a letter.

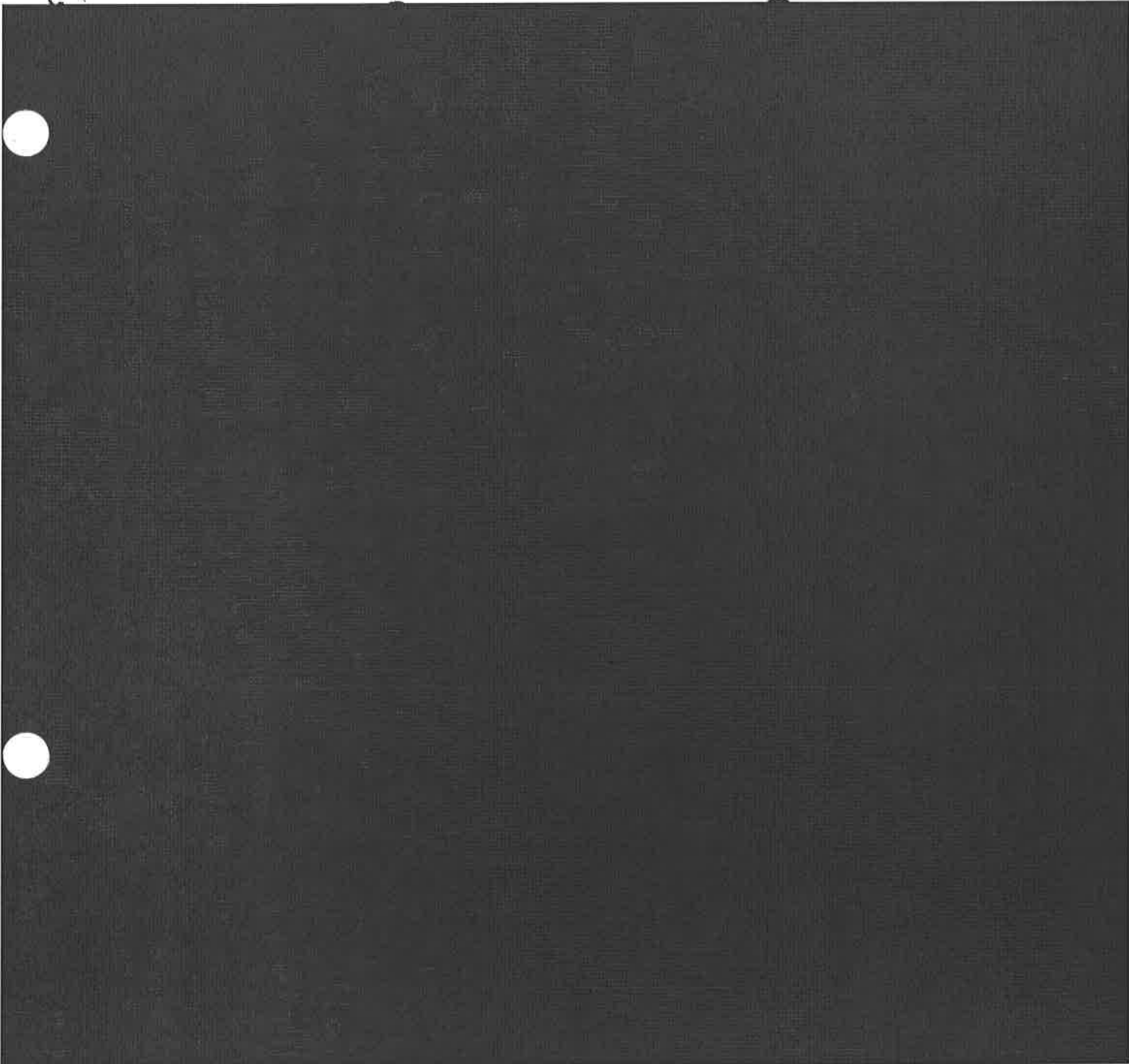
Also, please call me [REDACTED]. I've known you for years, and I feel comfortable with you, Kevin.

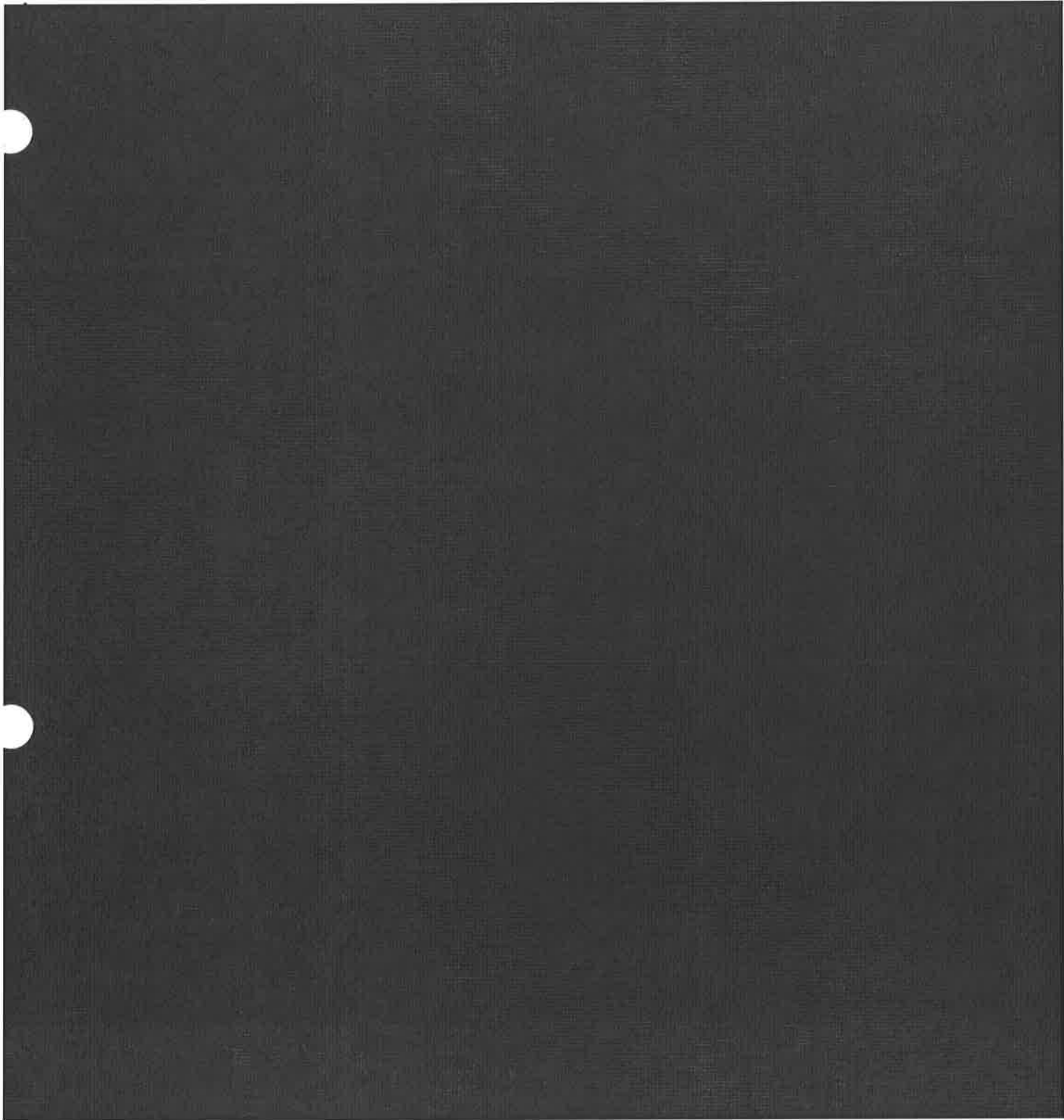
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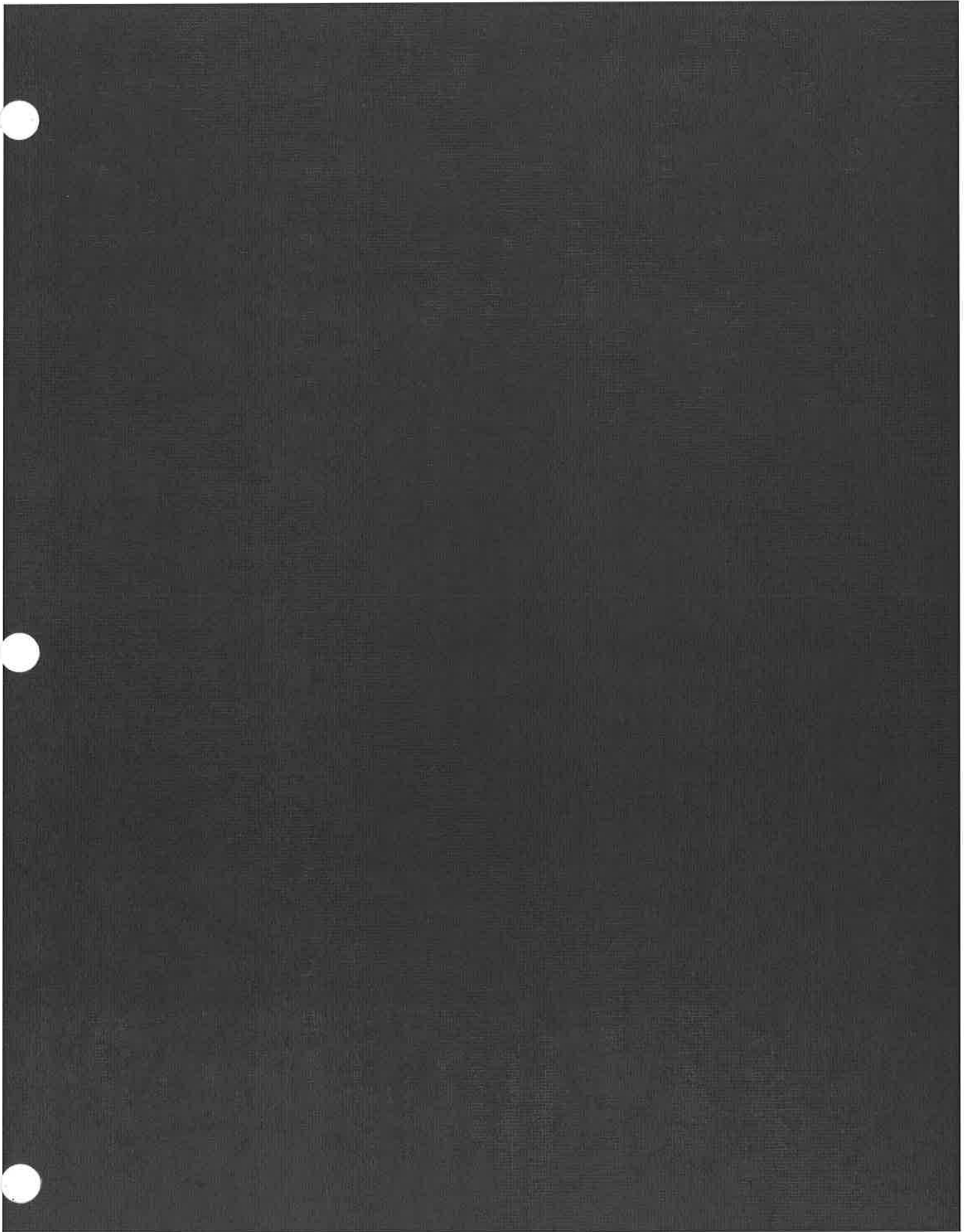
I am writing this in consultation with my therapist, and it will be sent from her office. We welcome any communication from you. Please do so through [REDACTED], in care of [REDACTED].

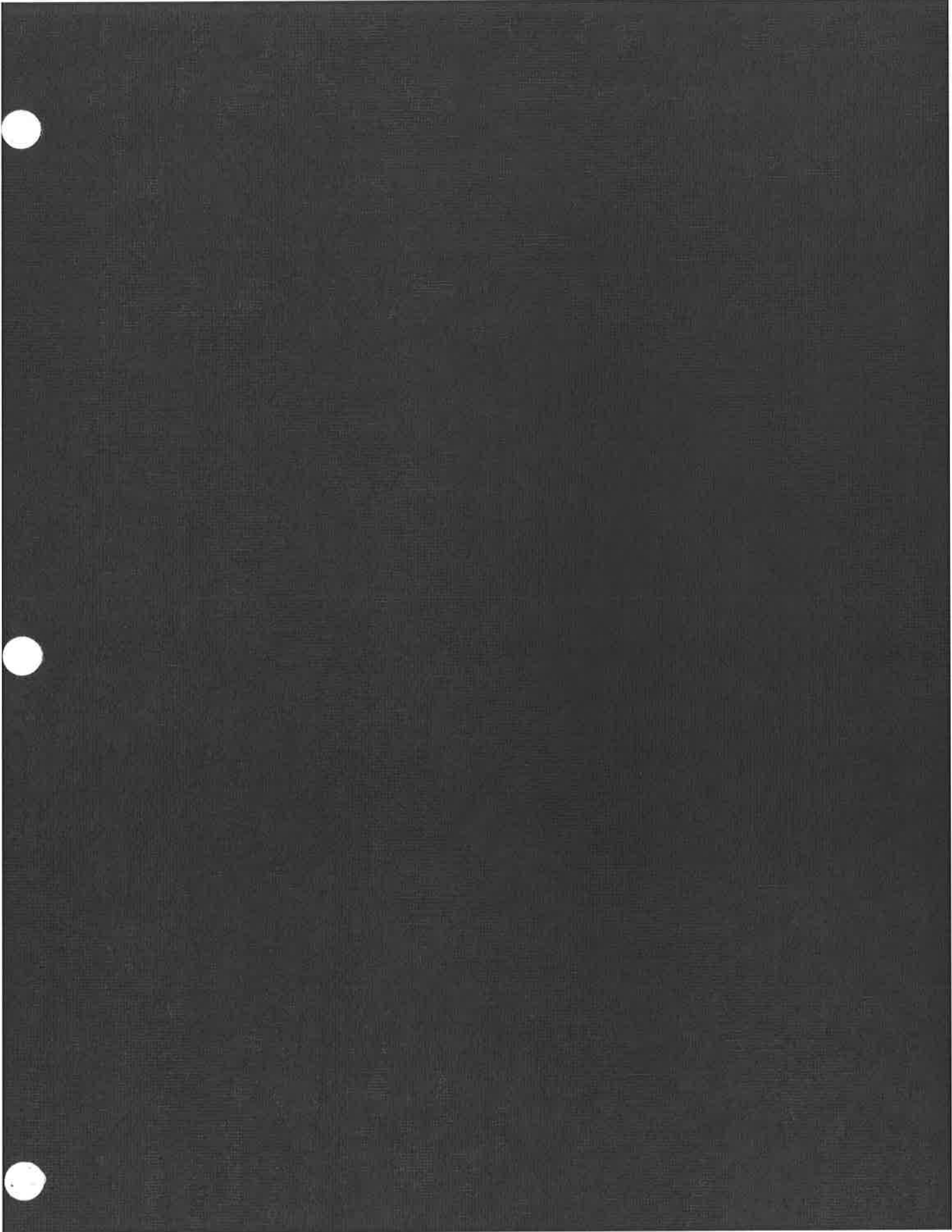
Sincerely yours
[REDACTED]

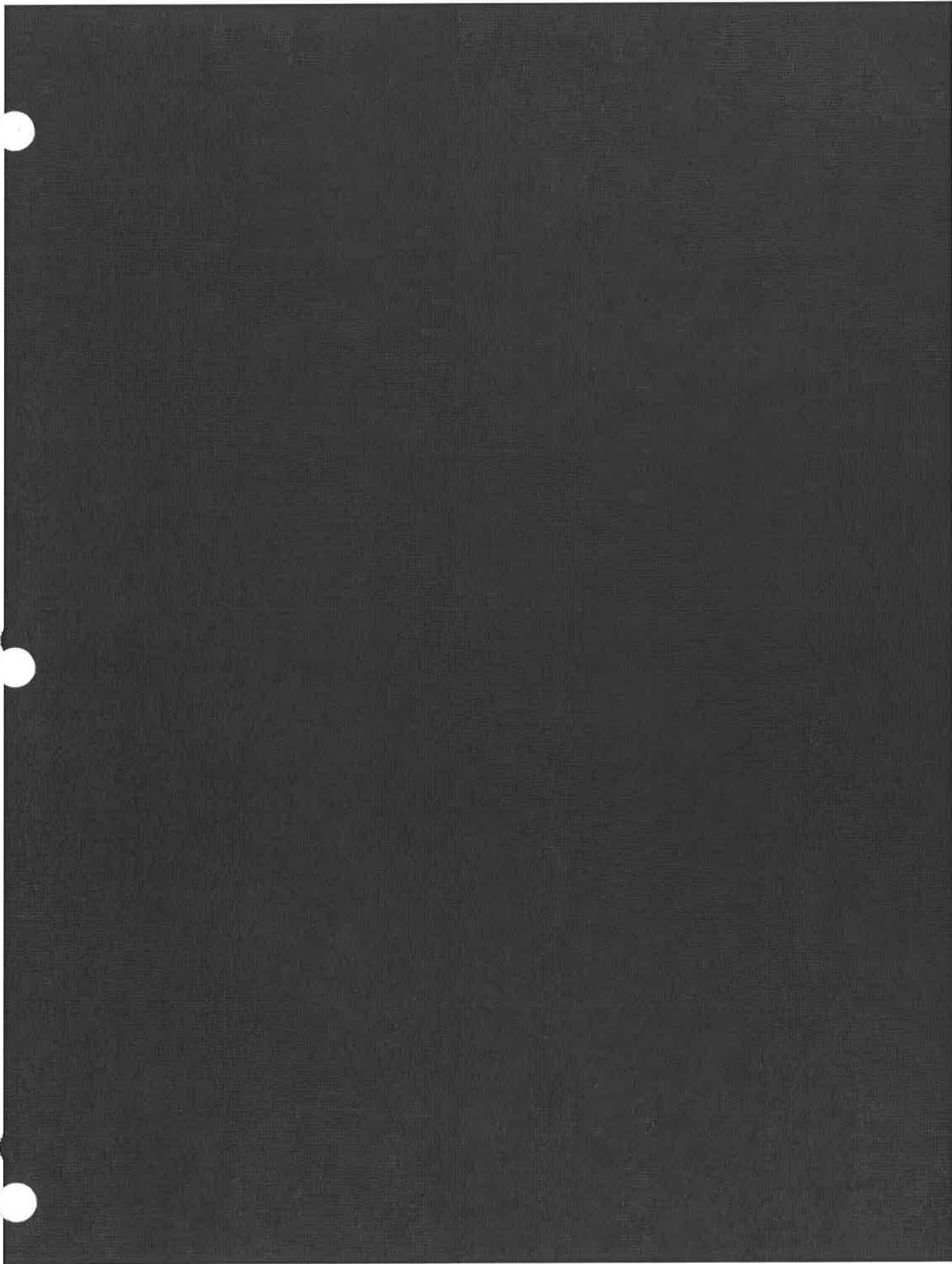
Kevin, Thank you for talking and listening to me on Jan. 16, 1990. I feel so angry and humiliated about this situation.

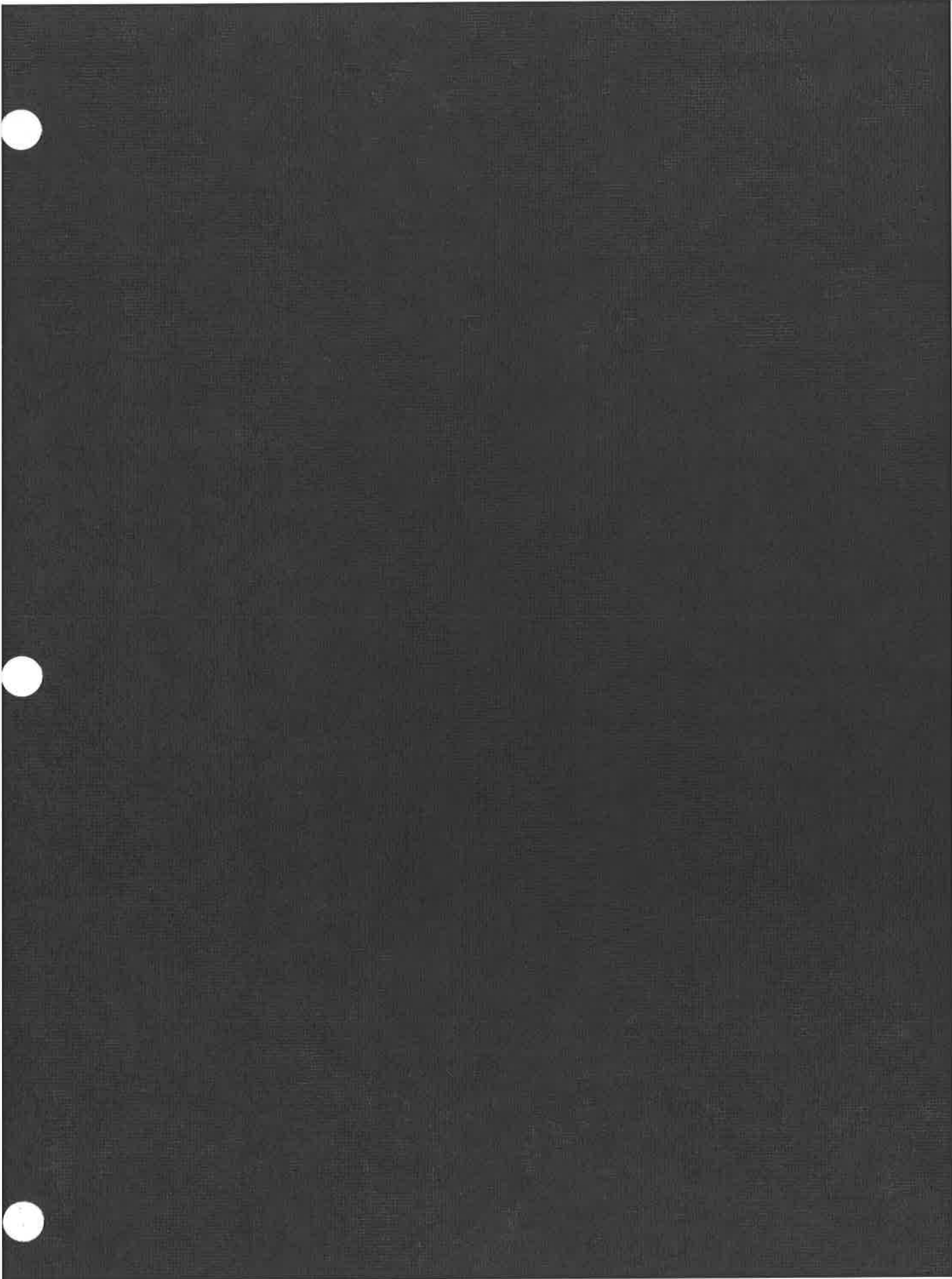


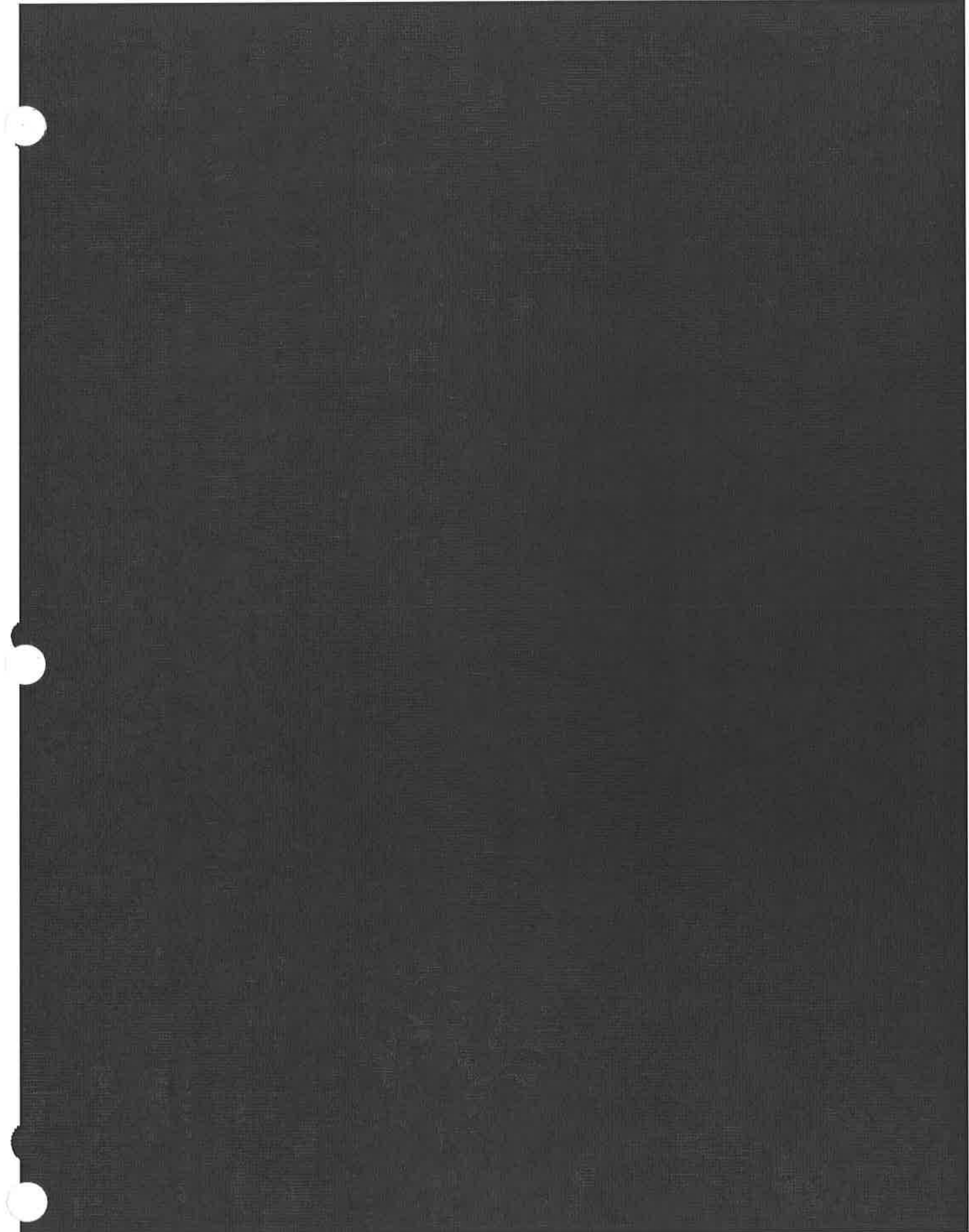












ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: FILE OF FATHER RICHARD JEUB**DATE:** January 22, 1990**FROM:** Father Kevin M. McDonough**RE:** INITIATION OF EVALUATION AND TREATMENT

I spoke with Father Richard Jeub on January 12, 1990. The purpose of the conversation was to finalize directions to be given to him to initiate an evaluation process prior to treatment. I asked him to be in contact with Dr. Eli Coleman at the University of Minnesota. He agreed to do so, and was, in fact, quite enthusiastic about getting some help for himself.

I asked Father Jeub to be in contact with me once he had set something up at the University of Minnesota. I have also made a note to myself to check back with him on January 23, 1990, to ensure that he has begun that program.

cc: Archbishop John R. Roach
Bishop Robert Carlson
Bishop Joseph Charron
Father Michael O'Connell

DATE: January 23, 1990

MEMO TO: Archbishop Roach, Father O'Connell, Father Kevin McDonough

FROM: Bishop Robert J. Carlson

SUBJECT:

Archbishop, on Wednesday, January 17th, 1990, we met with Father Dick Jeub at St. Kevin parish in Minneapolis, concerning overall parish finances and the use of the St. Kevin's charity fund.

Overall, the parish is increasing its giving and, while the school continues to be the single reason for the parish financial difficulty, Father Jeub has reduced the debt that he inherited when he came to St. Kevin's, and right now the outstanding debt is about \$20,000. The parish has no reserves and the debt is in the form of a loan from the local bank.

At the same time, the parish does have about \$100,000 in a fund for remodelling the Church and that is of some assistance because they can borrow against it and, while it is restricted, they will use the money for the refurbishing of the Church windows next summer.

We moved from that to the question of the merger between Resurrection and St. Kevin's, and by the attached correspondence, you will note that the merger is in some difficulty.

The St. Kevin's merger will probably suspend work with Resurrection or, at least, delay a possible merger until the 1991/1992 school year, because the letter perceives as incompetent administration by Father James Holl.

The way things are going, Resurrection is making decisions blindly and Father Holl is interfering and Father Jeub does not believe that is the kind of situation that St. Kevin wants to be involved in at this time. Father Jeub is aware as we are, that Father Holl will be leaving and after that, Father Jeub believes that the merger will be able to proceed.

Finally, Father Ward and I, discussed the charity fund and, basically, what Father Jeub is doing is he is receiving \$300.00 less on his salary each month and \$300.00 is being placed in the charity fund which I believe is called "Helping Hands". This money is turned into cash and then Father Jeub takes the \$300.00 as a minimum and sometimes more, then gives it to a

woman who he is assisting with mortgage payments. As you know this situation will cease in the very near future, and both Father Ward and I, are uncomfortable with it, but wanted to share with you what is going on.

In talking with Father Ward, it is our belief that given the situation with the charity fund, it would be best to transfer Father Jeub from his assignment at St. Kevin's.

A handwritten signature in black ink, consisting of several loops and a long horizontal stroke extending to the right.

cc: Father Austin Ward

Att.

Be

DATE: January 24, 1990

TO: BISHOP CARLSON

FROM: ARCHBISHOP ROACH

Thank you for your memo of January 23, 1990, concerning Fr. Jeub.

I think you ought to bring that to the Council. Since you are recommending that the Personnel Board take a look at his transfer, we need to start it at that point.

me

February 1, 1990

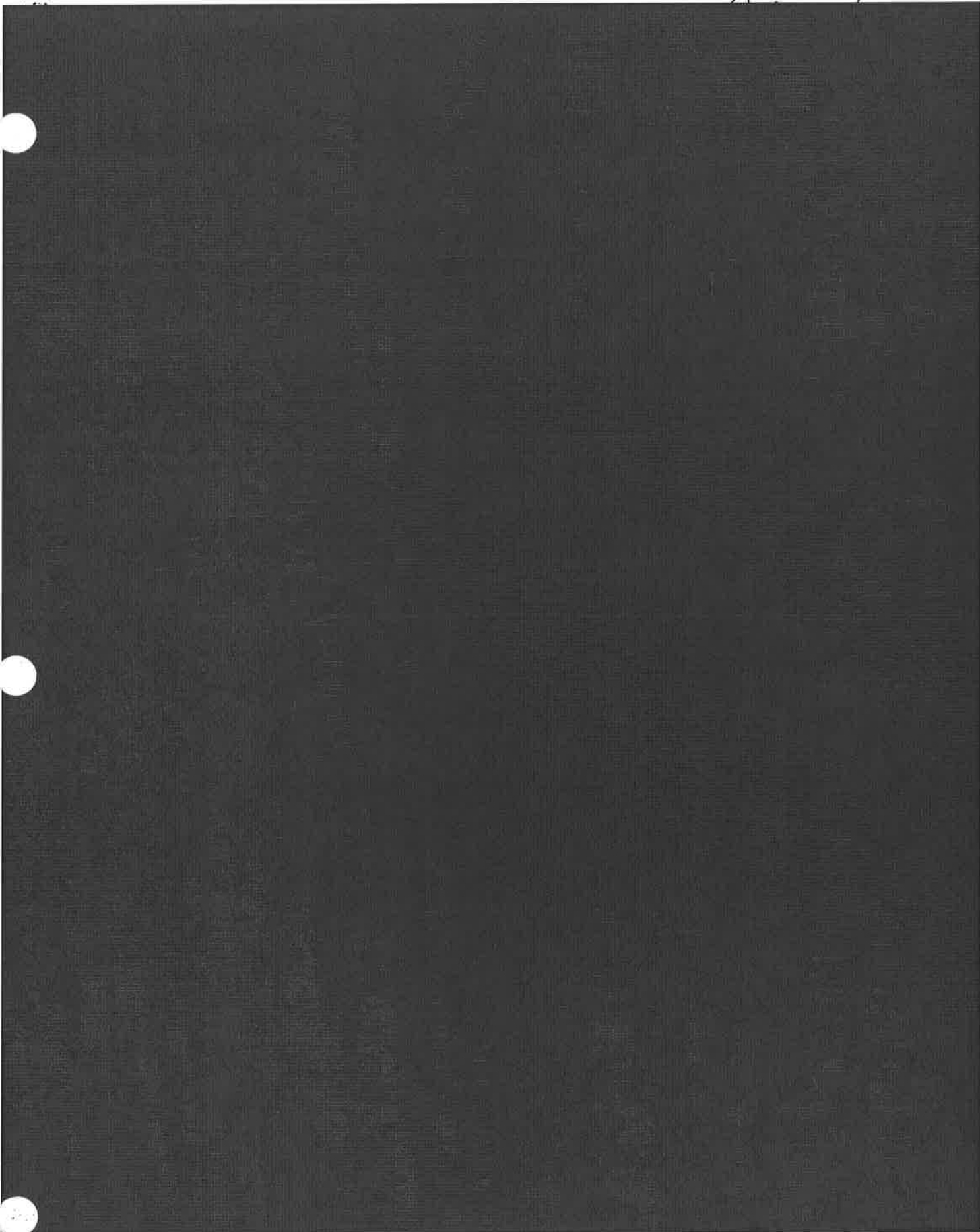
MEMO TO: Father Austin Ward

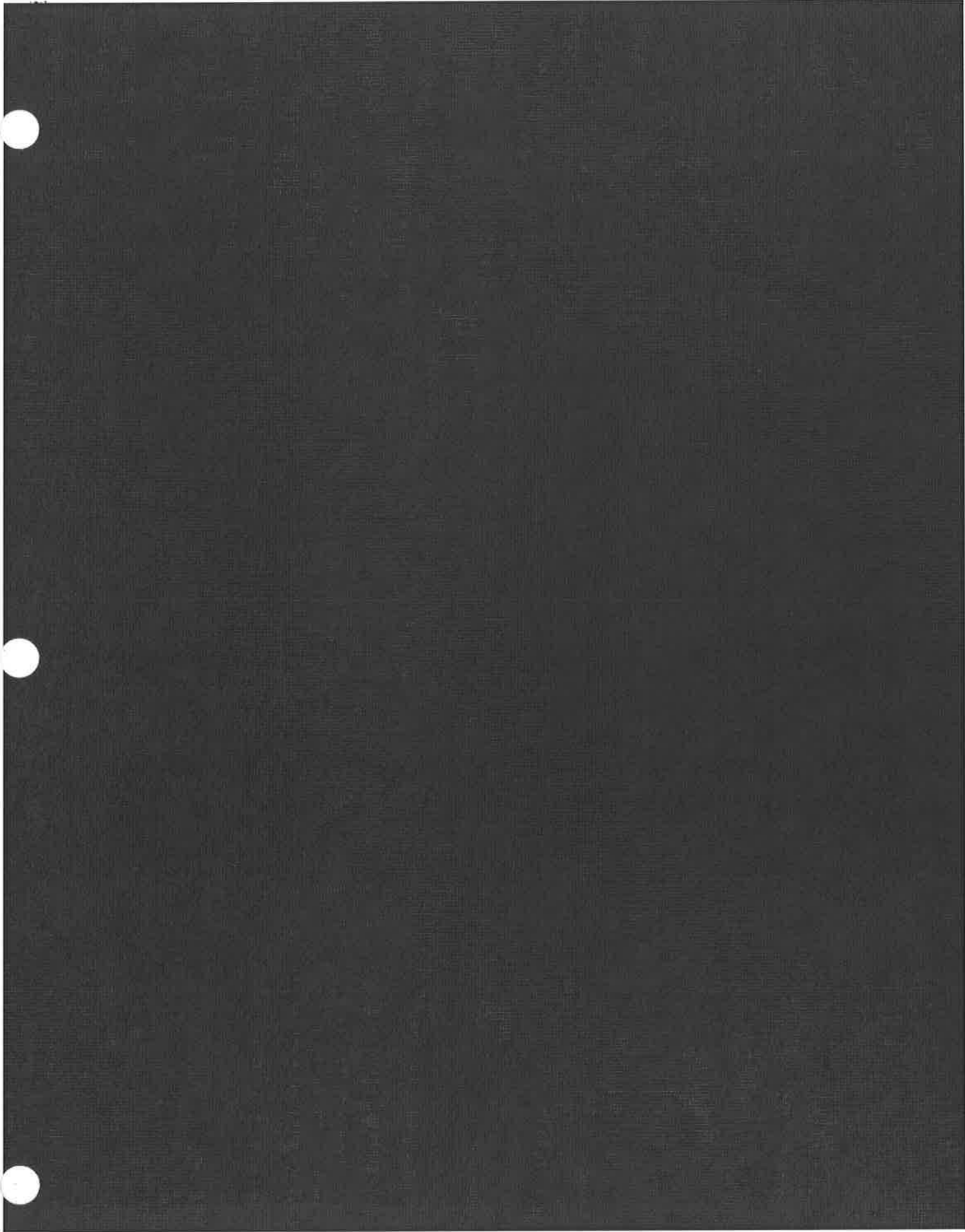
FROM: Archbishop Roach

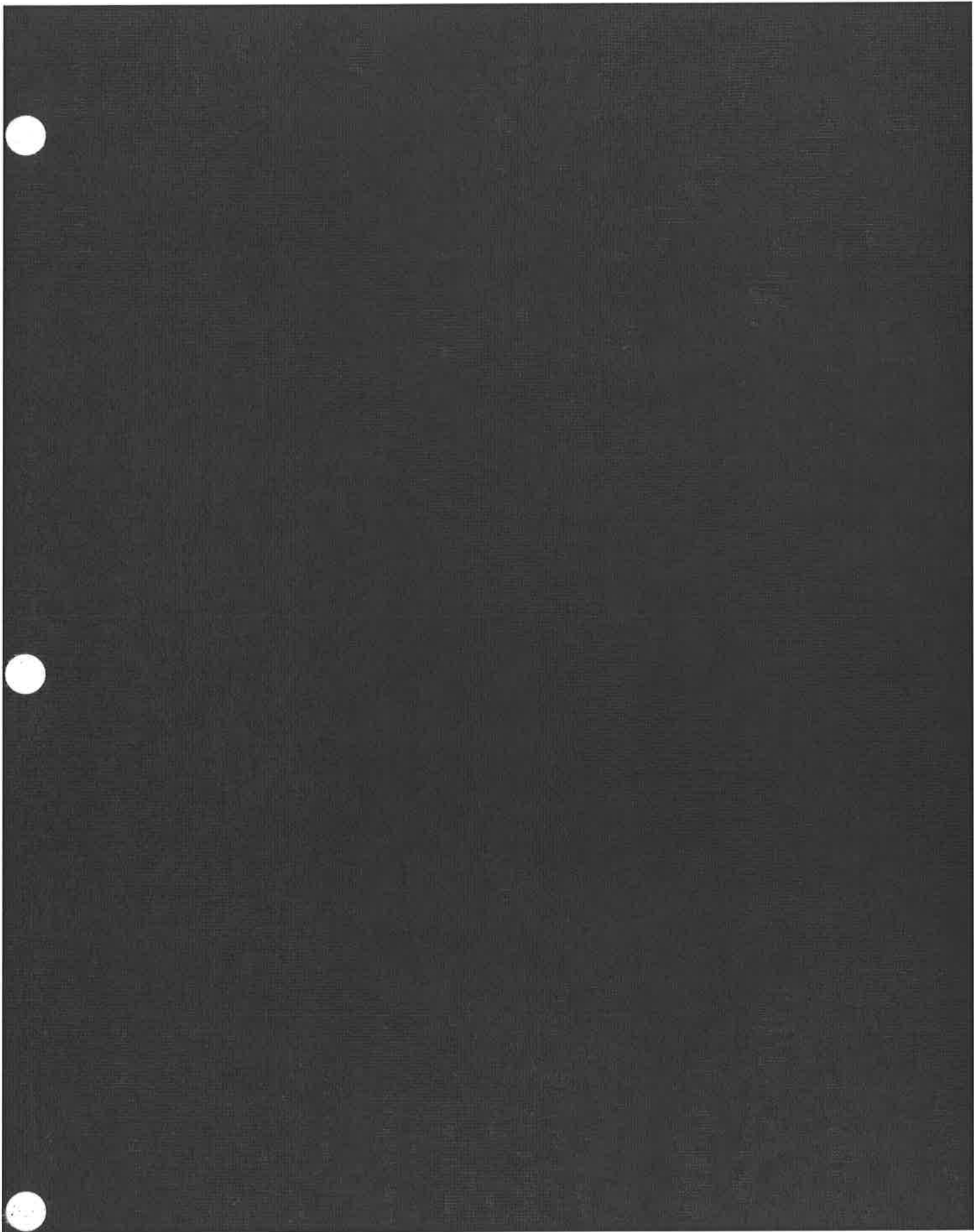
I am nervous about your memo of January 30 concerning St. Kevin's. If Father Jeub is making a gift to the parish and then, in fact, is giving those funds to another person, it seems to me that at the very least it's a tax dodge, and perhaps more seriously, it is a misuse of parish funds.

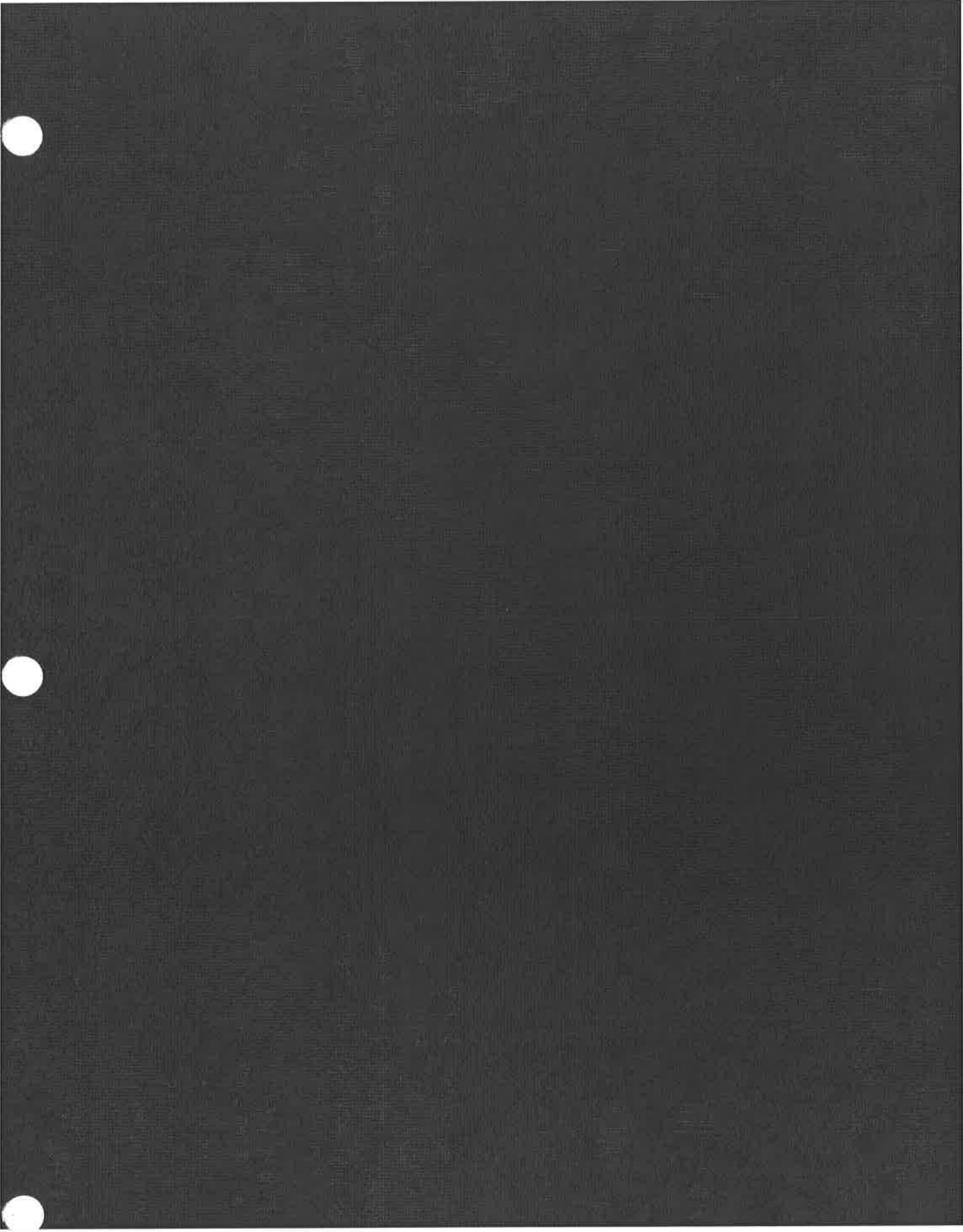
I think that you and Father McDonough had better take a careful look at that so that we don't end up with a much more serious problem than we have with Father Jeub now.

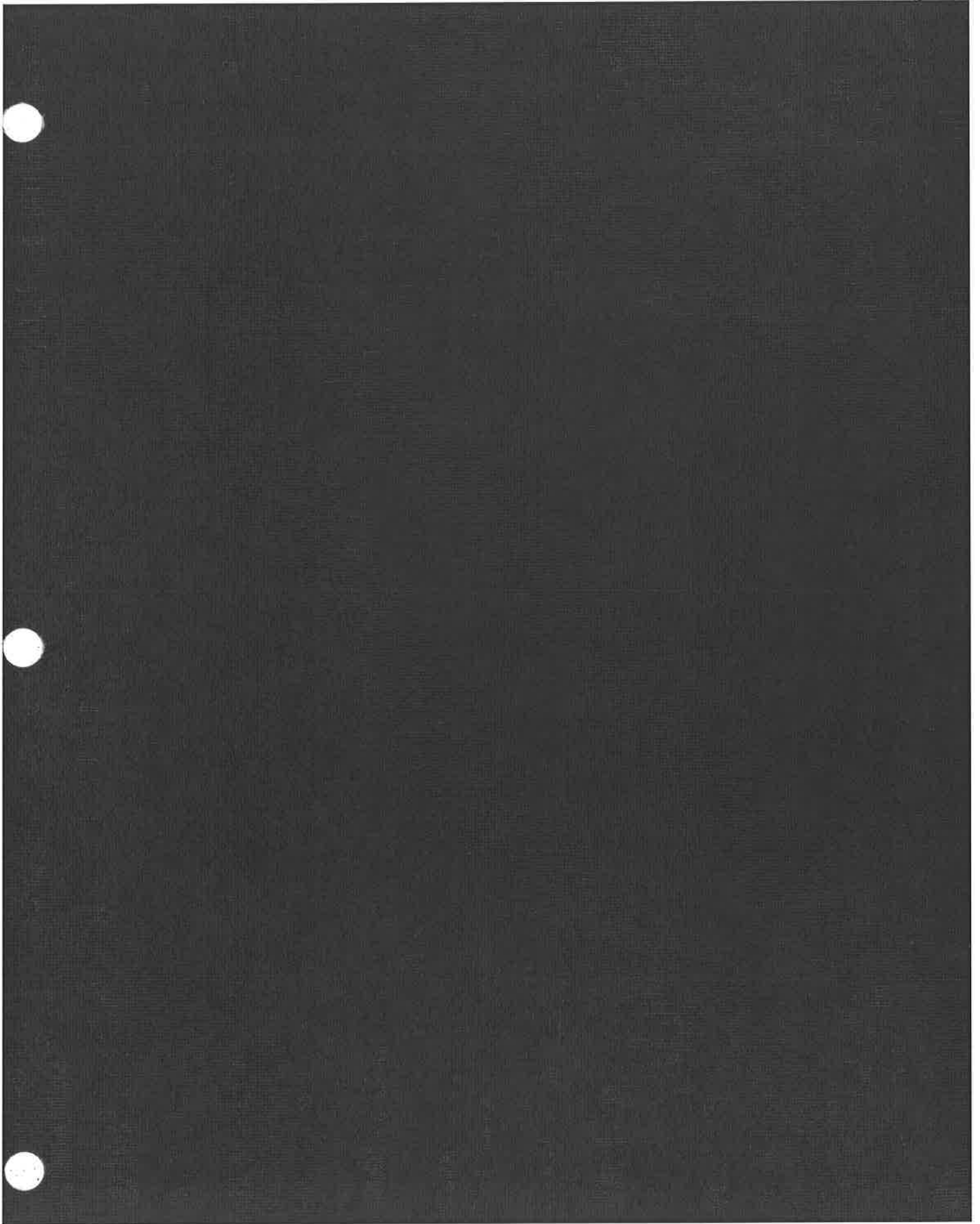
cc- Bishop Carlson
~~Father McDonough~~











February 7, 1990

Father Kevin M. McDonough
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Kevin:

I want you to know that I had an appointment with Gerry Peterson on February 5, 1990. We discussed my telephone conversation with you on February 1, 1990, when we talked about Dick being moved out of the parish.

I still believe it is important that Dick be relieved of his duties in his parish immediately. I clearly believe this would be in my best interests, and also in the best interests of Dick, and the parish.

As before, I would like communication to be kept open; and any correspondence can continue to be sent to Gerry Peterson, at 9801 Dupont Avenue South, Suite 100, Bloomington, MN 55431. *

Sincerely,



Herein, it would be better if Dick could be sent out of state for everyone. See what can be done, please.

* or to:



The Chancery

I give permission to Fr Kevin McDonough
to forward the following documents to Saint
Luke's Institute:

1. Internal memos dated: 1/23/90, 12/8/89,
12/7/89, 11/13/89, 11/8/89, 1/18/89,
2. "responsibility analysis"
3. Walk-In Counseling Center evaluation
4. evaluation from Servants of the Paraclete.

Richard A. Jent

date: 2/9/90

Sub file, please

February 9, 1990



Dear 

I am writing to follow up on what you and I talked about on the phone a couple of days ago. Once again, I want to thank you for keeping in touch with me and letting me know your perspective on what is going on. Clearly, I am concerned about the ministry of one of our priests. However, I am also very concerned to do what we can to make sure that your hurt is addressed.

As I indicated on the phone, I have become concerned that Dick is not moving quickly enough to clarify the relationship that you and he have and to take the steps necessary to prevent the exploitation of other people. My changed sense of what is happening is based on your letter to me of last month and also on a conversation with him. As you know, I was relatively confident in his willingness to get to work on things because he had called me. I wanted to give him a chance to address the issues in a cooperative way, because I am convinced that that is the only way that things ultimately really work out. Now I think we need to advance the timetable a little bit. As a result, I have asked Dick to participate in an inpatient evaluation program at St. Luke's Institute in suburban Washington, D.C. The Institute is one of the nationally recognized leaders in this field. I have been pleased with the work that they have done for us in the past, and so I have a lot of reason to believe that they are going to help us convince Dick of the seriousness of what is going on and also help us understand what the proper steps are to take in regard to his ministry.


I would like us to keep in contact during this process, if that is all right with you. I am hesitant to initiate contact with you because I do not want to create the kind of "revictimization" that can happen when the various "official people" are drawing on a lot of your energy. Please give some thought to how you might like to keep in communication.

I hope that things begin to turn in a positive direction for you.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

Richard
Jeub 
file, please,
K.

CONFIDENTIAL

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

February 9, 1990

COPY

St. Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Director,

I am writing to provide background material for our request that Reverend Richard Jeub be admitted for evaluation at St. Luke's Institute. It is my understanding that Father Jeub will arrive at St. Luke's on February 19, 1990, for evaluation during that week.

It is our understanding that Father Jeub has been involved in at least five relationships in which he has engaged in sexual exploitation or made unsuccessful advances towards sexual exploitation. In each case the people involved were adult women in their late twenties or early thirties who were in a time of particular stress. Several of the contacts were made in the context of two hospital chaplaincy positions which Father Jeub fulfilled, one fulltime at Fairview-Southdale Hospital in Edina, Minnesota, and one in part-time at Midway Hospital.

Disciplinary steps were first taken with Father Jeub about these matters almost three years ago. At that time, Father Jeub was referred to the Paraclete Fathers at Jemez Springs, New Mexico, for evaluation. We received a recommendation for inpatient treatment, but both because of some reluctance on the part of Archbishop John R. Roach to pursue inpatient treatment before outpatient treatment, and also because of some concern on our part about the trustworthiness of the Paraclete report Father Jeub was not admitted to inpatient treatment. Rather, he saw a reputable therapist in the Minneapolis area. The report of that therapist is also included.

Following his work with Dr. Gary Schoener, there was a period of occasional supervision on our part for Father Jeub. He spontaneously called my office in November, 1989. In subsequent conversations, he admitted that he was still in the long-term relationship with [REDACTED]. He told me that he did not know how to end the relationship, and was seeking help from the Chancery to do so.

I met with Father Jeub and [REDACTED] shortly before Christmas. At that time, Father Jeub clearly stated to [REDACTED] his desire to end their relationship and to take whatever steps were necessary to restore his ministry to full integrity. Shortly thereafter, I asked that he would make arrangements to begin the intake process at the University of Minnesota's Program in Human Sexuality, in the specialized program concerning sexual boundaries. I was hopeful that things would move ahead rather quickly because of Father Jeub's self-reporting in the matter.

St. Luke Institute
Page 2
February 9, 1990

After a month, it became apparent that things were not moving ahead as quickly as necessary. Both Father Jeub and [REDACTED] told me that they were continuing to spend significant amounts of time together. It became apparent that Father Jeub was still very much enmeshed in the emotional needs of the [REDACTED] Family. Furthermore, he was slow in making connection with the Program in Human Sexuality.

As a result, Archbishop Roach has asked Father Jeub to do his evaluatory work at St. Luke's. Our purpose in doing so has several dimensions. First of all, we have been very well satisfied with the evaluative and treatment work performed by St. Luke's on several priests of our Archdiocese recently. Secondly, it has become clear that Father Jeub will not break the relationship with [REDACTED] unless much more directive steps are taken by the Archdiocesan administration. Third, my original hopefulness caused by his self-reporting has been greatly modified by his continued entanglement or re-entanglement in the dynamics of the [REDACTED] Family.

I am enclosing documentation which I hope will be helpful to you. All of the enclosed documents have been reviewed by Father Jeub. I am also sending him a copy of this letter.

I want you to know that we place a great deal of confidence in the Program in Human Sexuality at the University of Minnesota. If a recommendation for outpatient treatment seems in order, we would probably want to use that resource. At the same time, we are very open to the possibility that an inpatient program may be necessary. I look forward to your recommendation, so that we can find a satisfactory way of restoring Father Jeub's ministry to our mutually agreed upon goal of safety and integrity.

If you have any questions, please do not hesitate to call or write.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

Enc.

cc: Archbishop John R. Roach
Bishop Robert Carlson
Father Michael O'Connell
Father Richard Jeub

former priest, church for sexual assault

By Mary Durben

A former parishioner has filed a civil suit against the Rev. Richard Jeub, a former parish priest at Our Lady of Grace Church in Edina, for damages resulting from sexual assault, negligent counseling and breach of fiduciary duty while Jeub was counseling the woman.

Our Lady of Grace Church and the Archdiocese of St. Paul and Minneapolis are also named in the suit, which was filed July 14 in Hennepin County District Court.

The complaint alleges that during a period between 1966 and 1972, Jeub engaged in sexual contact with the woman in incidents that occurred in the rectory, Jeub's automobile and the woman's home.

Attorney John Weyland who filed the suit on behalf of the plaintiff said the woman was 15 or 16 years old at the time the alleged abuse began.

As a result of the incidents, the suit claims that the woman suffered "severe and permanent injuries to her body and mind," including extreme depression, self-hatred and self-mutilation, inability to trust family, friends and counselors, post-traumatic stress disorder, dissociative disorder and psychosomatic disorders, loss of self-esteem and impaired social adjustment and "profound damage to her spiritual relationships which have resulted in feelings of betrayal and abandonment by her church."

The complaint further states that the woman has incurred "a diminution in her learning capacity if not total disability from obtaining any gainful employment," and is continuing to receive medical and psychological treatment.

The complaint alleges that Jeub "had a pattern and history of negligence in pastoral counseling" that included sexually exploiting females, and that the pattern and history "eventually became known" to officials of Our Lady of Grace and of the archdiocese.

Our Lady of Grace and the ar-

Suit

From page 1A

chdiocese are charged with negligence for continuing to employ Jeub despite knowledge of his history, failing to provide reasonable supervision of him and failing to provide the woman with adequate warning.

Weyland said he had heard of Jeub's involvement with one other woman but he didn't know whether that resulted in any court action. He said Jeub ap-

parently left the parish in the mid-1970s.

Weyland said he had been negotiating with the archdiocese for about six months in hopes of reaching a settlement, but he finally filed the suit because the statute of limitations would expire Aug. 1.

Neither the attorney for Jeub nor the attorney for the church and archdiocese would comment on the case.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: FILE OF FATHER RICHARD JEUB

DATE: February 16, 1990

FROM: Father Kevin M. McDonough

RE: RECENT CONVERSATIONS

I spoke with [REDACTED] on Thursday, February 15, 1990. The main point of the conversation was to clarify where mail directed to her should be sent. She does not want letters from us sent directly to her family home, but rather to her therapist or to a neighbor, whose address is listed elsewhere in this file.

We also briefly discussed the question of Father Jeub's remaining at St. Kevin's or not. I explained that we want to await the results of an evaluation before making any changes. I also explained to her that it is impossible for us to move Father Jeub out of state because he is a diocesan priest of this local Church.

At [REDACTED]'s invitation, I also called her therapist, Gerry Peterson. [REDACTED] told me that Ms. Peterson was concerned about some procedural issues, and she believed that it might be helpful if Ms. Peterson and I could talk. We spoke for a few moments on February 15, and I explained the same concerns about assignment and treatment to her. 884-7353

In the course of the conversation, she told me that it was not her own impression that we are going to find out that there is significant psychopathology on the part of Father Jeub. It seems to her, rather, that he still has reambivalent feelings. She has the impression that [REDACTED] wants to break out of the relationship, but she also has conflicted feelings.

I will be in contact with [REDACTED] once again after we are able to make some better determination about future assignment for Father Jeub.

cc: Father Michael O'Connell

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach

DATE: February 26, 1990

Bishop Robert Carlson
Bishop Joseph Charron
Father Michael O'Connell
Father William Kenney

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I spoke with the staff psychiatrist from St. Luke's Institute on Friday afternoon, February 23, 1990. She called to give the preliminary verbal report on the evaluation done on Father Jeub. We will receive a written report within two weeks. However, I want to summarize the most important findings as reported to me on the telephone and suggest a course of action.

Interestingly, Father Jeub's intellectual testing showed him to be extremely intelligent, in the top 1% of people in regard to I.Q. The medical tests were clean (except for elevated cholesterol) and there is no evidence of brain damage. The MMPI and other forms of true-false psychological testing revealed no psychopathology.

Projective psychological testing gave markedly different results. These tests suggest some relatively major psychopathology. The testing shows Father Jeub to have serious impulse control problems and unmodulated emotional display. He has very strong unmet affectional needs and loneliness. He shows some evidence of low self-esteem and of a low ability to deal with stress. He has no stable coping mechanism for dealing with stress.

The diagnosis will be that Father Jeub has an impulse control disorder, particularly in regard to affectional needs. Furthermore, he is immature, has a striking lack of empathy in regard to the effect of his actions on others, and has a real lack of effective boundaries.

The St. Luke's staff believes that Father Jeub will probably be able to extricate himself from the relationship with [REDACTED]. However, the staff believes that he is at high risk for repeat offending. In fact, the psychiatrist said that the staff was willing to say about Jeub what they would say about very few other people: they guarantee that he will re-offend, that after breaking up the relationship with [REDACTED] he will take on another exploitative relationship as soon as he meets the right kind of vulnerable woman.

They are not confident about Father Jeub's susceptibility to treatment. Because of his intellectual strength, he is very well defended and his lack of empathy is a real barrier. They believe that the only possibility for successful treatment is in an inpatient setting, and have recommended that that take place at St. Luke's

Archbishop John R. Roach
Bishop Robert Carlson
Bishop Joseph Charron
Father Michael O'Connell
Father William Kenney

- 2 -

February 26, 1990

We discussed the question of timing. I suggested that the fact that Father Jeub is still very much emotionally entangled with [REDACTED] combined with the fact that his pattern of exploitation is to start slow with a relationship and gradually build, both suggest that we do not have to pull him out of the parish within the next week or two. The psychiatrist said that although she could not guarantee that was so, she believed that would be a reasonable position for us to take.

I would like to suggest that Father Jeub remain in place in the parish until shortly after Easter. There is no opening available at St. Luke's until the end of March anyway, and delaying his beginning of therapy until after Easter would minimize the disturbance to the parish. We would ask Father Jeub to submit his resignation from the parish effective sometime during that period, and we could look for a replacement for him through the normal open listing process. If necessary, we could arrange for temporary coverage of the parish during May so that it could be filled at the usual time in June.

I think that inpatient treatment is the only way to go with Jeub. The St. Luke's people are very straightforward about the high risk of re-offending, and it appears that nothing but a very intensive program offers much hope for recovery.

KMM:ggr

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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- 2 -

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KMM:ggr

March 2, 1990

MEMO TO: Father Kevin McDonough

FROM: Archbishop Roach

Thank you for your memo of February 26, 1990 concerning Father Richard Jeub.

I would appreciate seeing the report from St. Luke's Institute and once we have the written report I think we ought to sit down and map out a careful plan for Jeub. There is a lot at stake in the parish there because of the school, and I want to make sure that we have enough time to get a proper replacement for him.

It is very clear from the oral report that his will have to be inpatient treatment, and I suggest we squeeze him to make sure that he is willing to go with the kind of plan that we outline for him.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: FILE OF FATHER RICHARD JEUB

DATE: March 2, 1990

FROM: Father Kevin M. McDonough

RE: MEETING WITH [REDACTED] FAMILY MEMBERS

I met on February 28, 1990, with two of [REDACTED]'s children. [REDACTED] is in her early [REDACTED]. Her brother [REDACTED] is [REDACTED]. They were referred to me by Father Greg Esty at [REDACTED], their home parish. They had found a copy of a love letter that ~~the~~^{his} mother had written to Father Jeub. The discovery of the letter was the "straw that broke the camel's back," which motivated them to go to a Church official to discuss what they have known for years.

They have known for about a decade that their mother and Father Jeub were "having an affair." They recall finding the two of them together in various compromising positions. They say that Jeub has been quite rude both to their father (from whom their mother is divorced but who continues to live in the same home with her) and to one of their brothers. Over the years, Jeub has been a very divisive influence in their family.

They had not approached Church officials before for three reasons. First of all, they were afraid they would be disbelieved because they were children and they would not be as credible as a priest. Second, they were told years ago that their grandmother and their uncle had both written letters to the Chancery complaining of Father Jeub's involvement with [REDACTED] in 1981, but that there had never been any response. They believe that the Church was not willing to listen to them. Third, they were afraid of retaliation on the part of their mother. Since the two youngest sons still live at home, they continue to be afraid of retaliation. They asked that I would not discuss their visit with either Jeub or [REDACTED].

I told them that we found out that this relationship was still going on just last November. I told them that we were doing whatever we could to try to break up the relationship between their mother and Father Jeub. They asked whether Father Jeub could be moved far away immediately, and they did not understand why Father Jeub would be remaining at St. Kevin's. I explained to them some of what sexual exploitation means. I told them that sometimes these relationships with people become all knotted up like a ball of twine. One's temptation is to pull hard on the two ends to separate the string, but that only tangles it tighter. We are trying to use a more thorough but slightly slower process. They seem to understand and accept that.

They have found Father Esty to be very helpful in their one meeting with him. I urged them to go back and talk with him and, if necessary, to get a referral from him for some counseling. It is my intention to tell Esty that, if there are no insurance or parish funds available to help them out, that he should talk with me.

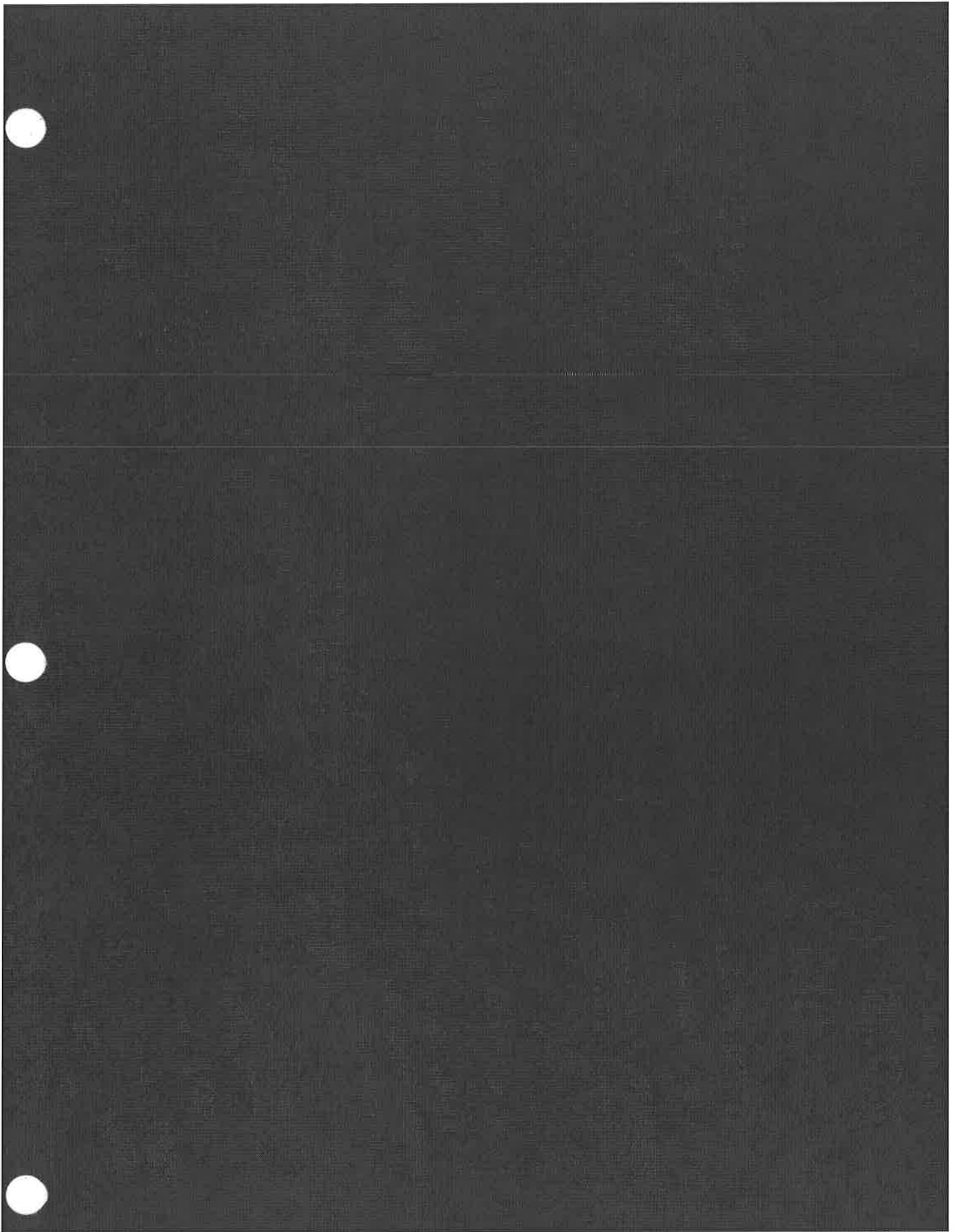
MEMO TO THE FILE OF FATHER RICHARD JEUB

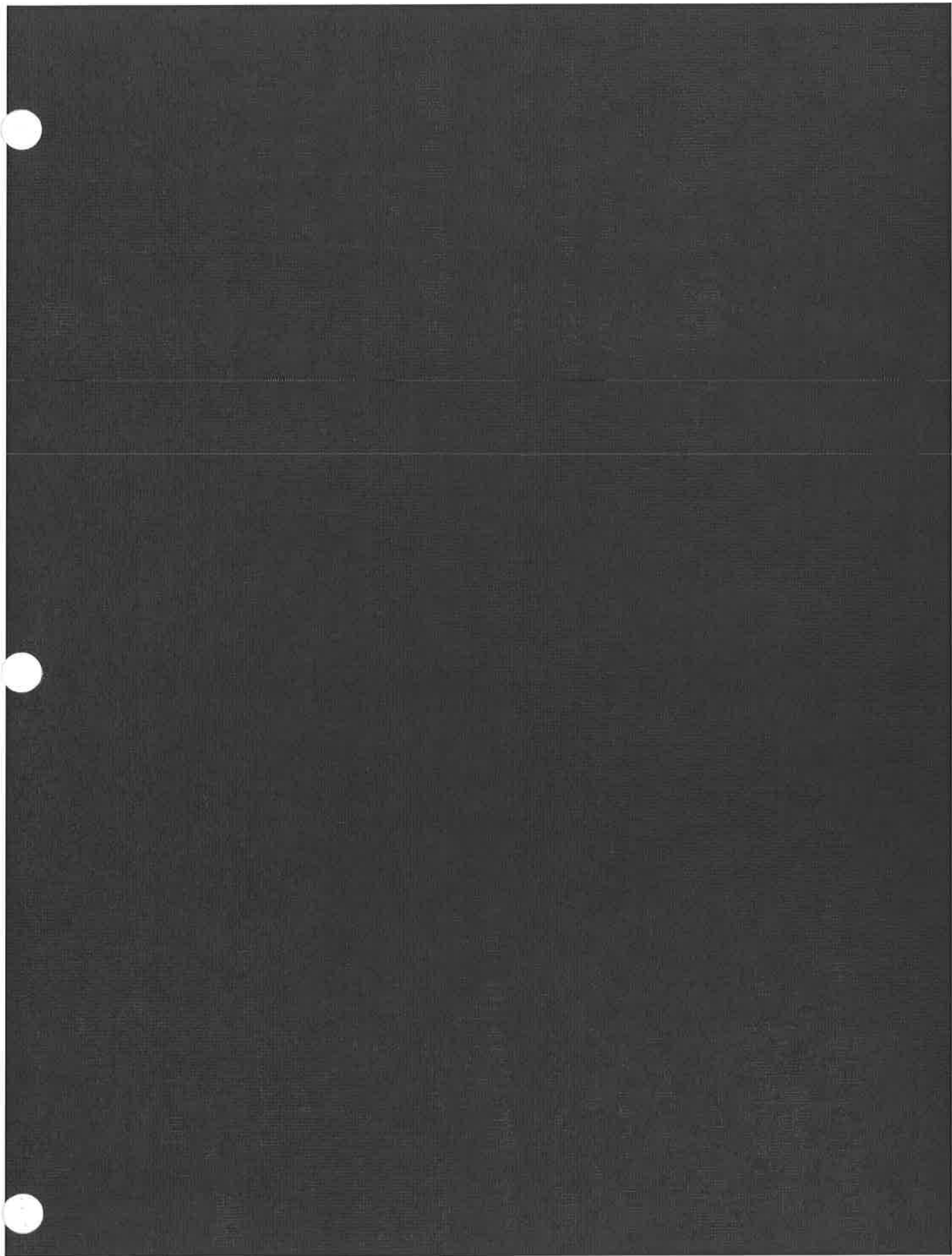
March 2, 1990

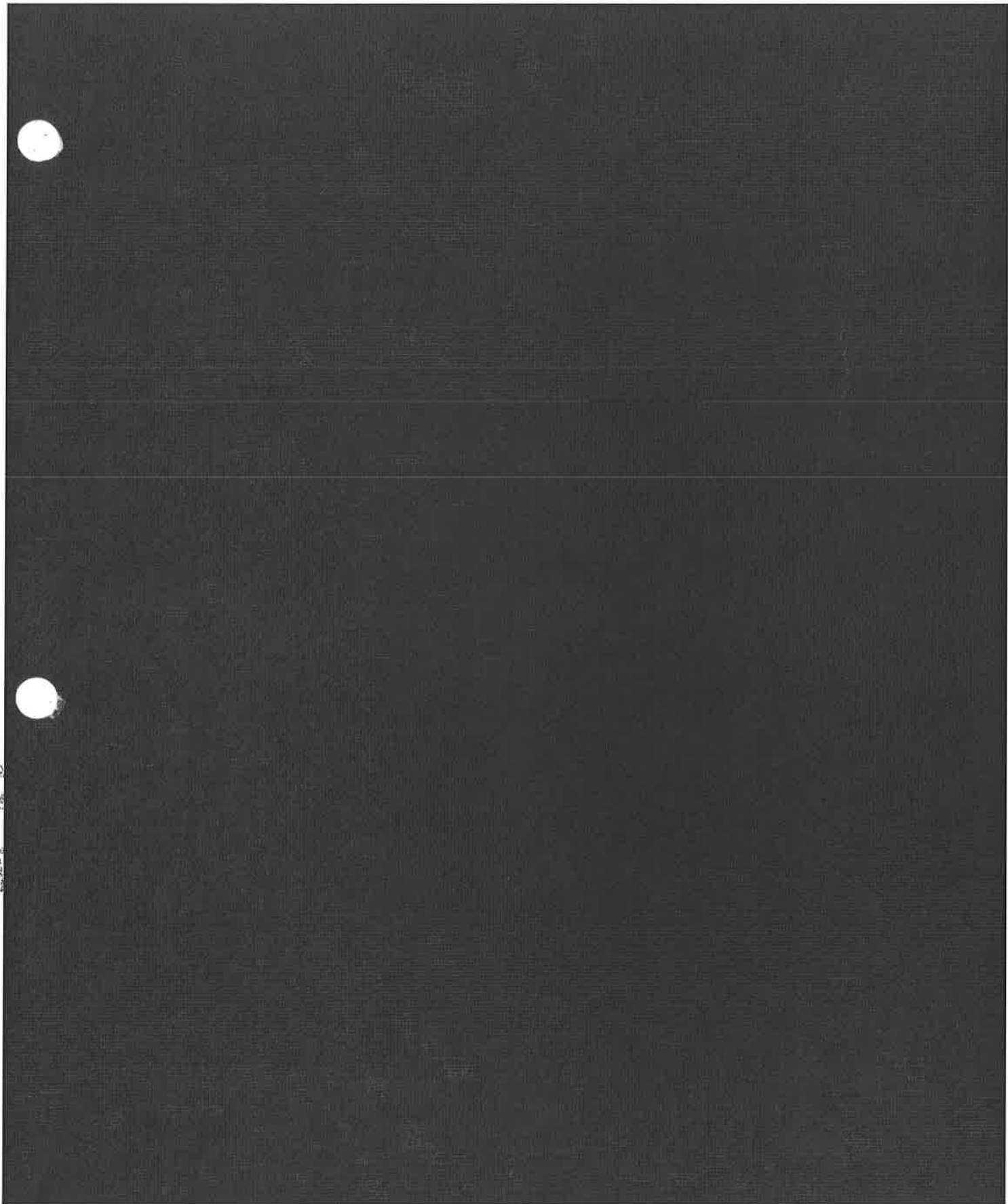
The conversation was a very painful one, but also offers viable insights into the so-called secondary victims of sexual misconduct. The children have been aware of this relationship for years. Their mother has pretended that it is just a friendship relationship. ██████████ urged her daughter to have Jeub do her wedding. ██████████ has made Jeub part of family holiday celebrations for years. They have had nothing like a normal family life for over ten years.

KMM:ggr

cc: Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell









SAINT LUKE INSTITUTE

2420 Brooks Drive
Suitland, Maryland 20746-5294
(301) 967-3700

March 6, 1990

CONFIDENTIAL

Reverend Kevin M. McDonough
Chancellor
226 Summit Avenue
St. Paul, Minnesota 55102

Re: Reverend Richard Jeub
SLI #12198

Dear Father McDonough:

Thank you for the referral of Father Richard Jeub to the Saint Luke Institute for evaluation. I appreciated the opportunity to speak with you on the telephone regarding our findings. This letter will further detail those findings. As you know, Father Jeub is a 50 year old priest from the Archdiocese of St. Paul. He was admitted to the Institute on February 19, 1990 and was cooperative with the evaluation process.

Our understanding of the referral problem is that Father Jeub has been involved in a number of sexual relationships with women over the years. For the most part these have developed in situations where Father Jeub was ostensibly providing counseling services to the women. Currently he faces the possibility of a civil suit by a woman with whom he has been involved in a romantic relationship for the past 12 years. He has announced his intention to end the relationship but has been unable to do so. Father Jeub has undergone two previous evaluations. One of these evaluations resulted in a recommendation for inpatient treatment. The other evaluation resulted in a recommendation that Father Jeub either recommit himself to celibacy or consider leaving the priesthood.

Our understanding of human behavior is that it derives from a combination of physical, psychological, social, and emotional factors. As such our assessment process is extensive and includes the following elements:



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-012322

1. A psychosocial interview,
2. A psychiatric interview,
3. A physical and neurological examination,
4. Electrocardiogram,
5. Chest x-ray,
6. Computerized tomographic brain scan study (CT brain scan),
7. Psychological testing battery including personality and projective tests,
8. Neuropsychological testing including intelligence tests, memory tests, the Halstead-Reitan Neuropsychological Tests,
9. Dexamethasone Suppression Test. This is a biochemical challenge test concerning hormonal regulation. A positive test correlates highly with depressions that have a strong biological component.

BACKGROUND HISTORY: Father Jeub was born in 1940. He has one brother who is four years younger than himself. His father died in 1978. His mother is still living. Father Jeub's father worked as a brick layer and his mother was a full-time homemaker. The parents offered little in the way of outward affection toward the children. Although the children were well cared for, there was little praise or approval from parents. When making a point about discipline mother would grab Father Jeub's arm and would sometimes draw blood with her nails. The father was about 90 percent deaf. Mother was the dominant partner. Father Jeub says she "overpowered" her husband. Father Jeub remembers his fear of his first day of kindergarden and crying. He walked to grade school with neighborhood peers, and was an altar boy. He attended an all boys high school his freshman and sophomore years. In his junior year he entered seminary. He reports good peer relationships but cannot remember any close friendships. As an adolescent he was particularly close to a neighbor in his 20's who was something of a father figure. He was ordained in 1966. His priestly work has been in parish ministry and hospital chaplaincy.

SEXUAL HISTORY: Sex was never discussed in the family home. However, Father Jeub recalls that somewhere between age 10 and 12 he was allowed to see his mother's genitals in what was an apparently well intentioned act on mother's part to show her son what females looked like. She gave him a book on sex at the same time. He stated that the experience left him feeling "confused." Although he does not recall masturbating as an adolescent he does recall some same sex sexual play when he was around age 12. In his late 20's when he was in seminary he had his first sexual involvement with a young woman. Their sexual contact was limited to heavy petting. Father Jeub's understanding of this experience was that he was going through something of a delayed adolescence. Father Jeub has been sexually active with several women, most of whom he was either counseling or helping in his role as priest. He was involved with a he was counseling who later . Also mentioned were a woman, , that he was caring for; a student he befriended and her friend he was counseling about an . The latter two women also helped in the care of the woman and there were times when Father Jeub and the three women would take vacations

together. His involvement with each of these women would include financial help by Father Jeub such as helping one of the women with a downpayment on a house and helping with car payments. In 1978 when he was a hospital chaplain Father Jeub befriended the family of a heart attack victim. The victim was a 39 year old man, disabled from heart disease, who was married with children. Father Jeub became particularly close to the wife. They became very close friends and by 1983 they were having sexual intercourse. This is the woman mentioned above who is putting pressure on Father Jeub to leave the priesthood and marry her or face a civil suit. She lives close to [REDACTED]. Father Jeub's relationship with her would include frequent visits to her home and helping the family financially with monthly contributions of more than \$500. Father Jeub states that he values his priesthood but that he has been unable to extricate himself from this relationship and is unable to say no to her demands. His last sexual contact with this woman was around Christmas time 1989. In Father Jeub's view he stated that with regard to each of the relationships his original motivation was only to help the woman. In the past two years he has begun to recognize that he may also have been meeting his own needs. Nevertheless, during the various interviews it was noted by the interviewers that Father Jeub displayed no particular distress about his behavior and no empathy toward the women with whom he had acted out. It was noted that he spent a good deal of time blaming his victims for the sexual situations he has found himself in.

PSYCHIATRIC AND OTHER MEDICAL HISTORY: Father Jeub's psychiatric history consists of 10 sessions of outpatient counseling in relation to his sexuality, the evaluations relating to his sexual behavior, and a time during childhood when he saw a psychologist because of stomach ulcers that he had developed. He has never been on psychotropic medications. There is no history of alcohol abuse. Father Jeub further denies any family history of mental illness or substance abuse. He himself has generally been in good health. He suffers from benign PVC's and is currently on Inderal. A cardiac work-up was negative for evidence of cardiac disease. Father Jeub does not smoke cigarettes. His only medication is Inderal 80 mg at nighttime. He has been hospitalized for tonsillectomy and a bout of bronchitis in 1971. His review of systems is negative.

PHYSICAL EXAMINATION AND LABORATORY FINDINGS: On physical examination Father Jeub was found to be 6'1" tall, weighing 245 pounds. Blood pressure was 120/84. Examination of the head and neck was unremarkable. There was no jugular venous distention or adenopathy. Thyroid was normal. No bruits were heard. Chest was clear. Cardiovascular examination revealed a normal S1 and physiologically split S2 without murmurs, rubs or gallops. Liver and spleen were not palpable. Bowel sounds were active. Rectal and genitalia were benign. He was guaiac negative. Examination of the extremities showed no cyanosis, clubbing or edema. Screening neurological examination was within normal limits. EKG and chest x-ray were normal. CT scan of the brain was negative.

A wide variety of laboratory studies were undertaken, mostly yielding results within normal limits. Total cholesterol was elevated at 267. The LDL

cholesterol fraction was elevated at 205. Other blood chemistries and hematology panel were within normal limits.

NEUROPSYCHOLOGICAL TEST RESULTS: These tests measure various aspects of brain functioning. They are looked at in order to determine whether any organic brain damage exists which could be a contributing factor to behavioral problems. In Father Jeub's case there were no major problems noted on neuropsychological testing. He achieved a verbal IQ of 135, a performance IQ of 136, and a full-scale IQ of 141. These results indicated that intellectually Father Jeub is extremely bright. Attention and concentration skills were good. In tests of memory there was a suggestion of a slight problem with verbal memory. This did not show up on all of the tests, however, and was an isolated finding. The Impairment Index on the Halstead-Reitan battery was 0 which indicates that in the particular subset of tests which are very sensitive to brain damage Father Jeub did not get any results in the impaired range, thus his overall neuropsychological functioning is quite intact and there is no evidence that the problems leading to this assessment are organically based.

PSYCHOLOGICAL TEST RESULTS: These tests look at various aspects of personality functioning as well as helping to shed light on internal conflicts which are often out of the individual's conscious awareness. In Father Jeub's case there was a marked discrepancy between the personality test profiles which appeared relatively benign and the projective test protocols which indicated significant problem areas. Beginning with the personality tests Father Jeub produced a valid MCMI profile. The entire profile was within normal limits. There were subclinical elevations on the dependent and compulsive personality trait scales. This profile suggests that Father Jeub is likely to be generally free of most overt signs of psychopathology. His behavior is strongly colored by a need to be seen by others in a favorable light. This may lead him to submit to the wishes of others especially those in authority. Feelings of individuality and resentment are likely to remain unexpressed. These feelings may build and percolate to the point where they may periodically break through the facade of equanimity. One consequence of constraining his feelings may be a tendency to have somatic symptoms. The MMPI profile was also valid. All of the clinical scales were well within normal limits. This profile is consistent with results from the Millon in suggesting that Father Jeub shows no evidence of gross psychopathology. He is likely to have a varied pattern of interests and activities appropriate to his educational level. Test data suggest that he may be slightly uncomfortable in social situations. In general he views his life as pleasant and problem free.

By contrast the projective data do give some indication of potential problem areas. Some of these findings are quite marked, especially when contrasted to the relatively clean structured personality test results. For example, the Rorschach indicates that Father Jeub has markedly poor stress tolerance, experiences emotions very intensely, does not have a well developed coping style, and has pressing needs for affection. This constellation of test signs suggests that Father Jeub is likely to experience considerable problems with

impulse control. This predisposition toward problems with impulsivity is of special concern given that the overall record suggests that Father Jeub's intrapsychic structure is rather immature and poorly developed. He may compensate for problems with impulse control to some degree by avoiding situations which are likely to elicit strong emotional reactions. Although Father Jeub denied current feelings of distress at interview, the Rorschach clearly indicates that he is currently undergoing a period of emotional turmoil which is probably characterized by some emotional dysphoria and anxiety. He also has very low self-esteem. The Rorschach indicates that Father Jeub's strongest psychological defense is likely to be intellectualization. The content of the Rorschach responses further underscores the importance and immediacy of Father Jeub's pressing needs for closeness and affection. The Human Figure Drawings suggest an emotional immaturity and the presence of significant dependency needs.

DIAGNOSES: DSM-III-R

- Axis I: Impulse Control Disorder not otherwise specified -
(history of multiple, repeated, sexually exploitive relationships, problems with impulse control especially with regard to affectional needs)
- Axis II: Personality Disorder not otherwise specified -
(undeveloped psychological structure, limited stress controls and immature personality)
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elevated cholesterol and LDL

SUMMARY AND RECOMMENDATIONS: (1) Although we note a history of multiple inappropriate sexual involvements we do not make a diagnosis of a psychosexual disorder at this time. It is possible that further exploration would lead to such a diagnosis. What appears more likely given the history, interviews, and test data is that there is evidence of a problem with impulse control which expresses itself in the sexual area. Test data indicate the presence of strong unmet needs for affection and poor stress tolerance, both of which place Father Jeub at continued risk for acting out.

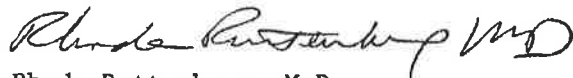
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consequences of his behavior speaks to a very primitive level of psychological development.

(3) The evaluation team is convinced that without intensive treatment Father Jeub remains at risk for repeating his history of sexually inappropriate behavior with vulnerable women. We are therefore recommending a course of inpatient treatment at the Saint Luke Institute where Father Jeub would be involved in intensive individual and group therapies, basic education in sexuality, and the opportunity to interact on a daily basis with other priests and religious who share an understanding of the stresses of priestly and religious life.

In closing we would like to thank you again for the referral of Father Jeub to the Saint Luke Institute. If we may be of any further assistance please do not hesitate to contact us.

Sincerely,



Rhoda Ruttenberg, M.D.
Consulting Psychiatrist

RR:jf

CC: Reverend Richard Jeub



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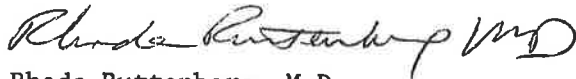
Rev. Richard Jeub
SLI #12198 Page 6

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Sincerely,



Rhoda Ruttenberg, M.D.
Consulting Psychiatrist

RR:jf

CC: Reverend Richard Jeub

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Joe Charron
Father Michael O'Connell

DATE: March 14, 1990

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

St. Luke Institute has sent us a final written evaluation of Father Jeub. I am attaching a copy of the evaluation for each of the three of you. As you can see, they make quite a strong recommendation for inpatient treatment. I am writing to alert you to this recommendation and also to suggest several steps which we might pursue. These include:

1. I recommend that Father Jeub be assigned to St. Luke Institute for treatment. I recommend that that treatment begin sometime in early May. This would permit him to remain in the parish until Confirmation is completed, but would not unnecessarily delay treatment well into the summer.
2. I recommend that the parish be listed for proper assignment in the near future. This would see that the period in which we would have to provide for special coverage would be fairly short.
3. A recent conversation with Father Jeub suggested to me that it might be appropriate for us to look at a different staffing pattern for St. Kevin. Is it possible to consider assigning one man as pastor of both St. Kevin and Resurrection, with a "senior associate" or even one of our "less than full-time" priests as associate pastor to both places? Alternatively, could we have the same personnel arrangement, with one man assigned as pastor to one of the parishes, and the other assigned as administrator to the other? I propose it for consideration.
4. If Father Jeub goes away for an extended period of treatment, we will make the arrangements for insurance coverage.

Attachment

cc: Bishop Robert Carlson
Father William Kenney
Father Austin Ward

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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Father William Kenney
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Saint Luke Institute

To: The Official Superior of Dick Jeub

Dick will be returning to Saint Luke Institute in the near future to participate in a Continuing Care Workshop. In order to assist us in assessing his/her progress, we would ask that you take a short period of time to answer the following questions and to return this form to us in the accompanying envelope.

1. How often have you been in contact with the client over the past six months? Have these contacts been initiated by them or by you?
2. How would you characterize the relationship between the client and yourself? To what do you attribute the character of this relationship?
3. How would you characterize his/her progress in recovery? You may want to address some issues such as ministerial functioning, relations with those with whom they live, relationships with authorities, participation in support group or recovery oriented activities, such as Twelve Step meetings, psychotherapy, priest's/religious support groups, community activities, etc.
4. What other information are you aware of that you feel would be relevant to our assessment that has not been covered by the first three questions?

You may also wish to share your concerns with the Continuing Care client at this time. We encourage our clients to seek out and take advantage of your observations.

Thank you again for your help, and do not hesitate to contact me with your concerns at (301) 420-7395.

Sincerely,

Michael Brenneis, MA, M.Div, CPC

Michael Brenneis, MA, M.Div, CPC
Coordinator, Continuing Care Serv.
Outpatient Department

Please identify yourself:

Name: _____

Relationship to Client: _____

Call to inform RJ
- Jeub file: please

March 19, 1990

MEMO TO: Father Kevin McDonough

FROM: Archbishop Roach

I read the report from St. Luke's institute on Father Richard Jeub.

Clearly, he ought to be sent to St. Luke's for treatment. I would agree that that could wait until early May.

He ought to be informed, however, that he should inform the parish that he will be leaving there. I believe that it ought to be open-listed immediately.

I am not attracted to trying to put together St. Kevin and Resurrection at this time. If we could do it with a team concept, I'd be for it, but I think we need two pastors.

cc- The Council

AR

[REDACTED]

March 21, 1990

Father Kevin M. McDonough
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Kevin,

I am writing to clarify what you said when we last talked on the phone. You said that Dick would be leaving sometime after Easter. I would like to know more specifically when I can expect that he will leave. To wait until June would be too long, because it is so hard to have him in the area.

Please let me know.

Sincerely yours,
[REDACTED]

Kevin,

I need confirmation in writing from you that Dick will be going through in patient treatment. I hope & pray that this will never happen to anyone else.

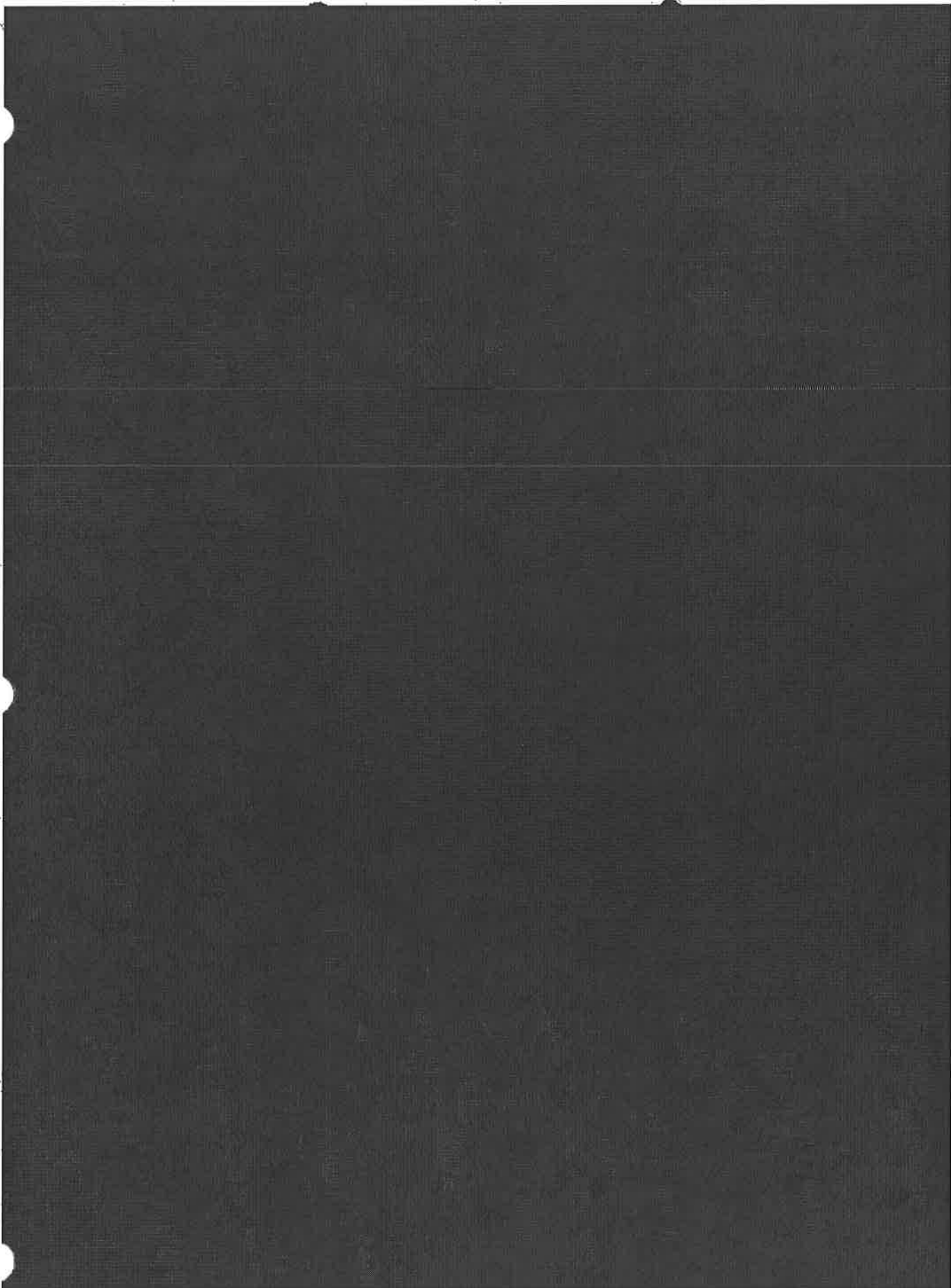
I'm not sure that I'm going to make it through this, so please Kevin keep me in your thoughts & prayers.

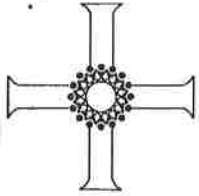
So many people asking me questions, that I have the greatest desire to run away from this mess, in hope that the pain I feel will go away.

Please write me in one of the address that I gave you on the phone. [REDACTED]

Thanks
[REDACTED]

246





ST. KEVIN CATHOLIC COMMUNITY

5844 28th Avenue South Minneapolis, Minnesota 55417-2799
Telephone 612-722-4336

March 23, 1990

Rev. Kevin McDonough
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Kevin,

As I told you on the phone yesterday, I met in the afternoon with Ken Pierre and received considerable help in clarifying my understanding of the Saint Luke's report on my evaluation.

I believe that the enclosed memo will clarify or correct the quoted statements that I feel are incomplete or inaccurate. The clinical observations fascinate me and I look forward to the opportunity to review them with you.

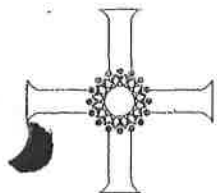
Since you will not be in the office during the coming week, and since you have already reviewed my report with the Archbishop, I took the liberty of sending a copy of this correspondence directly to the Archbishop.

I hope your trip was a pleasant one. I will see you on April 6.

Sincerely,

A handwritten signature in cursive script that reads "Dick".

Rev. Richard H. Jeub



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Telephone 612-722-4336

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Rev. Richard H. Jeub

March 24, 1990

MEMO from Richard Jeub
to Rev Kevin McDonough, Archbishop John Roach
Clarification and response to Saint Luke Institute report on Richard
Jeub dated March 6, 1990.

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"For the most part these have developed in situations where Father Jeub was ostensibly providing counseling services to the women."

None of these relationships primarily or initially involved appointments, formal requests for counseling or such. They were friendly associations which involved common interests, work, support and friendly advice. They all did violate sexual boundaries that should have been observed. They also all involved women who were vulnerable to romantic involvement, as was I.

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At the time of my first evaluation I expressed a desire to continue this relationship if we could maintain it as a celibate one. This did not happen. As I worked at this goal, I realized how deep the involvement and mutual dependency was, and that there was no way that it could become a healthy relationship for either of us. As I tried to extricate myself, and obtained a referral to counsel for the other party, I realized I was not able to effectively resolve things alone and sought the advice of Father Kevin McDonough. His council and support have been great helps in coming to the present point of resolution.

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"She lives close to the rectory."

4 to 5 miles away.

"...original motivation was only to help the women."

My original motivation included a strong degree of personal need for companionship and friendship.

"...no empathy toward the women with whom he had acted out."

I don't know where this judgment was made. I have always had a strong concern for the welfare of these women. It has only been in the past two years that I have become aware of the great harm I may have been responsible for. I carry that awareness heavily and know of nothing more to do for them than pray regularly for them and make sure that there are no more such situations.

ARCH-012329

"It was noted that he spent a good deal of time blaming his victims for the sexual situations he has found himself in."

I am not aware of blaming anyone. I am responsible for what I did with these women. It may have sounded like blame when I related my feeling of powerlessness to say no to intimate requests in the last year. I intended to relate my weakness; I was not blaming her for what I did. Among other things, I was not wise enough to avoid the times and places where those situations could and did develop. At times there was a foolish pride that was confident I could handle things, then an anger directed at myself when intimacy occurred again. Blame and anger were directed at myself, not another. I blame my ignorance of my own needs and limitations and my ignorance of the scope of vulnerability in the other.

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"...remains at risk."

Are we ever not at risk?

Learning by our mistakes is a brutal school and many have suffered in my education thus far. I hope, and intend, never to be responsible for another's suffering the way I've inflicted emotional and spiritual pain and harm on the women I consciously cared for yet acted so harmfully toward.

INTIMACY NEEDS - Richard H. Jeub

- 1 - I need to be in close, regular contact with men and women who love me and whom I love and who can tell me the truth, whether comfortable or uncomfortable.
- 2 - I need to develop several friendships within which I can share the full range of my feelings and thoughts.
- 3 - I need to develop friendships that are not based on professional interests, but on shared interests and activities.
- 4 - I need a regular time and place each day for personal prayer and intimacy with God.
- 5 - I need to recognize my personal needs for love, approval and/or achievement.
- 6 - I need time each day for personal relaxation and doing what I want simply for the joy of doing it.
- 7 - I need to develop friendships with other people who are in recovery and share my addictive history with them.
- 8 - I need to take responsibility for my social life and recreation.
- 9 - I need to develop my ability and willingness to ask for help when I need it.
- 10- I need to develop my ability to say NO and stick with it when it plays on my co-dependent traits.
- 11- I need to laugh and cry, to experience my own emotions in real life and in movies, theater, etc.
- 12- I need to love and be gentle with myself, aware of my gifts and my limitations.
- 13- I need to let people see the vulnerable part of me and become comfortable with my messiness.
- 14- I need to develop friendships among my clergy peers, utilizing the established bonds with my support group and my classmates.
- 15- I need to establish, recognize and honor physical and emotional boundaries so that my needs for physical and emotional expression can be met without victimizing or abusing others.
- 16- I need to establish relationships with women who are of good ego strength and independence, lest a codependent and potentially abusive situation occur.

BUDDING SIGNS

The expression "Budding Signs" comes from AA vocabulary and derives from Building Up to Drink. In my case the building would be toward codependent behavior and sexual involvement with adult women.

As a recovering sex and love addict I realize that at any time I could relapse into my past patterns of addictive behavior. I do not want to live as an addict ever again.

Before relapse takes place there will be signs --- BUDDING SIGNS --- of my movement toward relapse. In the following pages I try to identify these signs and the strategies that can be used as preventive medicine in nurturing my recovering.

I have primary responsibility for my recovery, but I cannot do this alone. I ask you, as friends and support group, to help me by calling attention to my behavior and giving me honest feedback if you observe these signs in my attitudes and/or behaviors.

Your honesty and tough love is needed in calling my attention to these SIGNS when you see them operating in my life. If I become defensive as you give me feedback, call me on it. Do not walk away. Please be patient with me and walk with me.

I. Addiction is fed by "stinking thinking": attitudes, thoughts and feelings about myself and my relationships to others that are self defeating, distorted and often irrational. I need help to recognize when my attitude is going sour. Some of the ways that this may show itself are:

1) Personal withdrawal and isolation, either physical or mental/emotional.

- turning down social invitations in order to be mysteriously alone, with only vague generalities offered as a reason.

INTERVENTION: Question me; there should be concrete reasons that can be shared with my support people. If I don't have them, suggest I investigate my isolating behavior more deeply.

- In social situations I may be withdrawn and silent, not actively involved in what is going on.

INTERVENTION: Ask me where I am; call me back into the room. There may be private thoughts or feelings that I am not comfortable expressing which may need to be acknowledged.

2) Misdirected anger

- I may express anger and frustration about persons or events in blaming and non-confronting ways, as complaining and bitching. If you see me avoiding the intensity of my own emotion and/or being unwilling to address the source of the anger either within me or elsewhere please:

INTERVENTION: - ask me if I'm angry; it may help me see what I don't easily recognize.

- insist I address my own feelings

- Don't be a sponge; insist I talk to any person about whom anger is being vented.

3) Global or cosmic anger

I often express anger in general terms; anger about sickness or poverty or about the condition of the world in general.

INTERVENTION: Such expression of anger avoids specifics and "is vague enough to be safe." I need to be challenged as to the personal connection for the anger. To be specific, name names and describe events. What is being touched in me now that is coming out in anger?

4) Defensive/authoritarian behavior

I withdraw from the difficulties, differences and threats of the real world by speaking or acting in authoritarian way that destroys possible dialogue. Behind this response is an attitude of superiority or of fear at respecting another point of view.

INTERVENTION: Express your experience of the authoritarianism; ask what it is that makes me feel threatened.

5) Self esteem issues

Feelings of personal insignificance and low self esteem have generally preceded addictive behavior. The feelings of worthlessness and of not being worth the time, attention or care of others are very dangerous for me. When I feel this way I can show it by not taking care of myself, by not honoring my own intimacy needs regarding rest, recreation, eating, socializing, and generally being good to myself.

INTERVENTION: confront me on not honoring my stated intimacy needs; ask how I'm feeling about myself. I may need to take the matter to my therapist.

II. Healthy recovery requires that I value and take proper care of myself, learn to monitor my physical activity and emotional life and set healthy boundaries for myself. To find my affirmation and personal worth in the work that I do or to use work to fill an emptiness that needs to be recognized and treated honestly are signs of my troubled spirit. Specific danger signs could include:

- a willingness to compromise or forego my daily times of recreation and/or prayer in favor of work. In effect this says that work is more important than I am.
- not taking the time to prepare and enjoy a healthy meal daily.
- not taking the time to exercise at least twice a week barring all excuses except sickness.
- not taking a minimum of a full day each week away from the workplace.

INTERVENTIONS:

- find an exercise buddy and make a regular commitment with him.
- alert co-workers of workaholicism and ask their help in recognizing it and being accountable for my work schedule.
- establish limited office hours and honor them.
- ask help of appropriate people to raise my consciousness of "forgetting or overlooking" my relaxation needs.

III. To compromise or abandon my continuing efforts at emotional health would signal a willingness to return to the addictive life style of the past. Warning signs of this would include:

- discontinuing the daily monitoring of the significant events of the day and failing to reflect on the feelings involved.

INTERVENTION: make a journaling workshop with Mark Scannell;
share the journal regularly with my therapist or
spiritual director.

- giving way to grandiose ideas or activity, especially regarding the poor.

INTERVENTION:-limit my financial charity to 10% of my income.
-personal charity may be given only to recognized
charitable organizations, not individuals.
-Any disgressionary funds that I have access to must
be monitored by someone who knows my history.

VIOLATION OF BOUNDARIES ABOUT THESE LAST TWO ITEMS HAVE PLAYED A MAJOR
ROLE IN PAST INVOLVEMENTS AND MUST BE REPORTED TO MY SUPERIOR AT ONCE.
IF SUSPECTED.

- I am committed to at least one social event weekly with a friend.
Support people are invited to ask me if I am honoring this
commitment.

INTERVENTION: If I am avoiding friends I need to be challenged to
talk to my therapist, sponsor and 12 step group.

IV. My recovery must remain based in my relationship with God and my
spiritual life. BUDDing signs would include:

- displacing personal prayer and meditation as my first activity of the day.
- preparing homilies at the last minute rather than reflectively through the week.
- skipping annual retreats.
- avoiding my priest's support group without cause.
- not seeing my spiritual director at least quarterly.

INTERVENTION:- I am accountable to my priest's support group for
absences.

- Members of my support group may ask if I am being
faithful to my daily prayer time.

V. Sexual addiction and relationships with women.

Poor self esteem, isolation and loneliness have in the past been
medicated by intimate relationships with single women. BUDDing signs
would include:

- beginning to counsel any adult woman.
- beginning to develop a personal, exclusive relationship with a
woman who is near my age, unmarried, and emotionally needy.

INTERVENTION: This is approaching disaster. If there is any
question about these two signs I should be
confronted immediately. If I do not respond
appropriately my superiors should be informed.

- skipping 12 Step meetings

INTERVENTION: call my sponsor, call a buddy in 12 step, attend
meetings and talk about what's going on.

- not maintaining at least monthly contact with my sponsor.

INTERVENTION: contract with a sponsor who will call me if I am not
responsible.

- cruising video stores and TV listings for soft core porn.
- obsessing about women as sex objects, particularly regarding their
breasts.

INTERVENTION: call my sponsor, a 12 step companion or support group
member to talk about the fantasies and the urge to
cruise.

VI. Pathological neatness

I exhibit a strong need in my emotional and relational life to keep things neat and controlled and thus avoid the messiness and ambiguity of feelings that are part of real life.

INTERVENTIONS: - I cannot and need not control how others think or feel.

- I have a right to change my mind.
- My emotions can be inconsistent, illogical and conflicting.
- If I seem to have everything down pat and my views are rigid, challenge me by asking if things are really so neat and clear; remind me that I am probably denying or avoiding something.

March 24, 1990

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to Rev Kevin McDonough, Archbishop John Roach
Clarification and response to Saint Luke Institute report on Richard
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ARCH-012927

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LAW OFFICES

MESHBESHER, SINGER & SPENCE, LTD.

KENNETH MESHBESHER*
RONALD I. MESHBESHER
GERALD M. SINGER
RUSSELL M. SPENCE*
JAMES H. GILBERT*
JOHN P. CLIFFORD
DENNIS R. JOHNSON***
JACK NORDBY
PAUL W. BERGSTROM
PATRICK K. HORAN

2020 LANDMARK TOWERS
ST. PAUL, MINNESOTA 55102
(612) 227-0799

1616 PARK AVENUE
MINNEAPOLIS, MINNESOTA 55404
(612) 339-9121

REPLY TO MINNEAPOLIS OFFICE

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MICHAEL C. SNYDER*
JAMES A. WELLNER
JOHN P. SHEEHY
MARK D. STREED
RANDALL G. SPENCE
HOWARD I. BASS
DANIEL C. GUERRERO
J. K. IVEY****
KATHERINE S. FLOM

*ALSO ADMITTED TO
PRACTICE IN WISCONSIN

**ALSO ADMITTED TO PRACTICE
IN WISCONSIN & NORTH DAKOTA

**ALSO ADMITTED TO
PRACTICE IN ILLINOIS

****ONLY ADMITTED TO
PRACTICE IN TEXAS

March 30, 1990

CONFIDENTIAL

Father Kevin M. McDonough
Archdiocese of St. Paul & Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

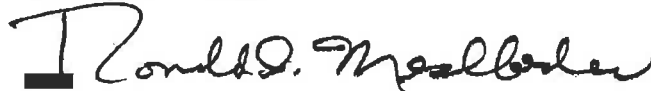
Re: Father Richard Jeub

Dear Father McDonough:

[REDACTED] has retained our office to file a claim and/or lawsuit against the Archdiocese and Father Richard Jeub. As you are obviously aware, the basis of this lawsuit is the inappropriate relationship between Father Richard Jeub and [REDACTED].

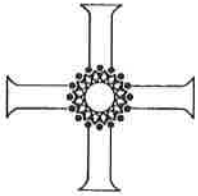
Because of the sensitive nature of her claim and the fact that any lawsuit will involve the Church, I feel an obligation to meet with you and your lawyers for the purpose of discussing an out-of-court settlement. Therefore I would suggest that you have your lawyers contact me at their earliest convenience. Thank you for your consideration.

Respectfully,


Ronald I. Meshbesh

RIM:lr
CC: [REDACTED]

ARCH-012591



ST. KEVIN CATHOLIC COMMUNITY

5844 28th Avenue South Minneapolis, Minnesota 55417-2799
Telephone 612-722-4336

April 8, 1990

Rev. William J. Kenney
Executive Secretary, Priests' Personnel Board
226 Summit Avenue
Saint Paul, Minnesota 55102

Dear Bill,

I wish to submit my resignation from the Pastorate of Saint Kevin Catholic Community, effective May 15, 1990.

I am sorry for the short notice, but that is not in my control. I hope I will be able to give equally short notice of return for assignment in the fall.

I am ready to give my full cooperation to the process of determining my successor. The unique needs of this community would require leadership in at least two special areas: the relationship with the airport and its impact on the future and the blossoming cooperation with Resurrection community.

No one in the parish knows of this resignation yet. I intend to tell staff and parish in the week following Easter. Until then I entrust this to your confidence and the Board's.

Sincerely,

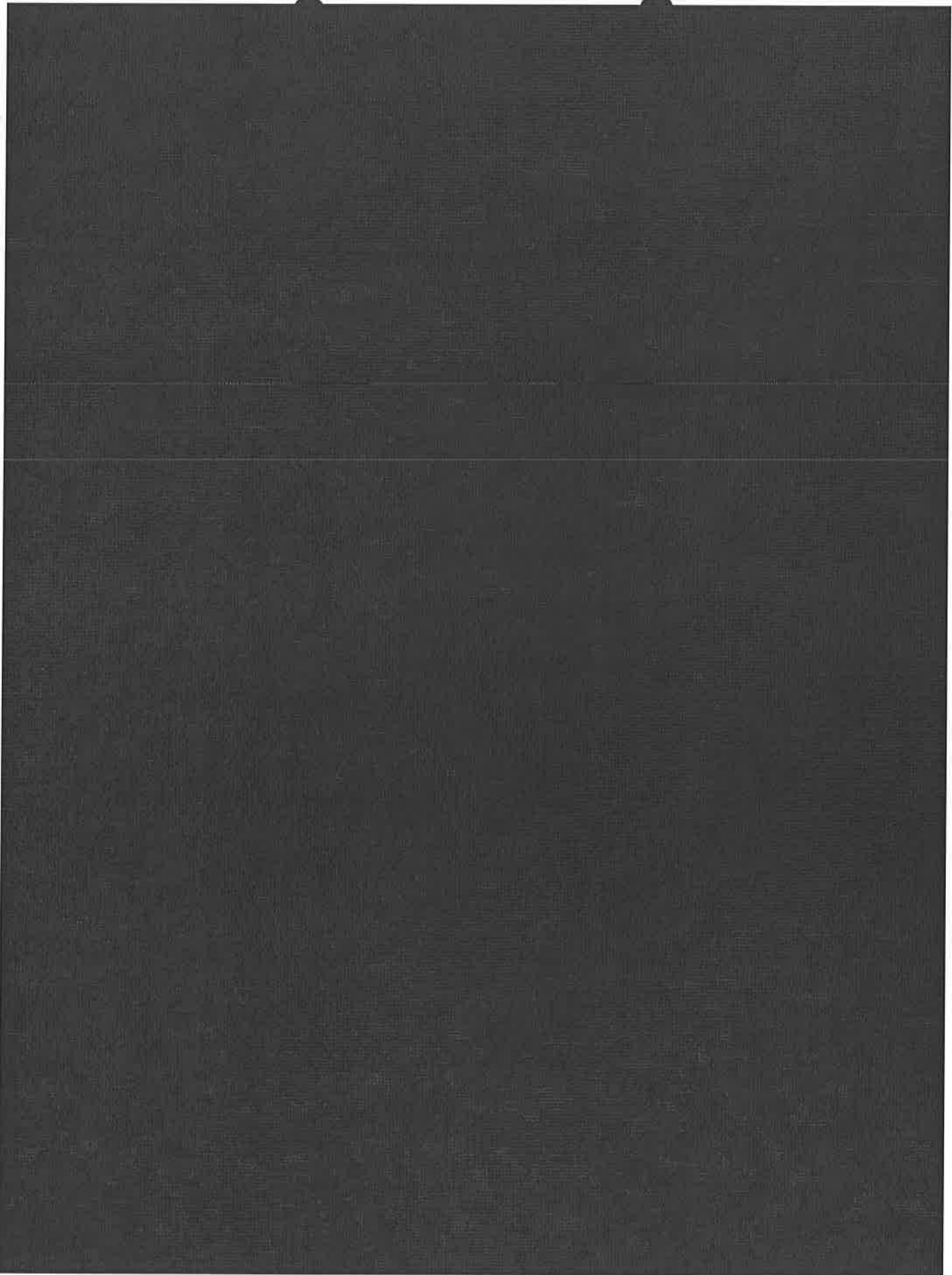
Richard H. Jeub
Pastor, Church of Saint Kevin

TRANSMISSION REPORT

CHANCELLERY ST. PAUL

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DATE	TIME	RECIPIENT IDENTIFICATION	MODE	TIME	RESULTS	TOTAL PAGES	DEPT. CODE
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bcc: Mr. Andrew Eisenzimmer
Father Michael O'Connell

CONFIDENTIAL

✓ MOC
✓ Jebb Replese

April 18, 1990

[REDACTED]

Dear [REDACTED],

I am writing in response to your March 21, 1990, letter. I apologize for the long delay in responding to you. As I explained on the phone, I went overseas on March 26, and apparently your letter arrived shortly thereafter.

[REDACTED], also in my pile of mail when I returned was a letter from [REDACTED], who indicated to me that [REDACTED] has retained our office to file a claim and/or lawsuit against the Archdiocese and Father Richard Jebb." It is my understanding that once these kind of questions begin to involve lawyers, then it is difficult for us to maintain direct communications. I want to be as open to you as possible, but I also have a legal responsibility to the Archdiocese. If you want to pursue the legal side of things more seriously, then perhaps we ought to ask your attorney and the Archdiocesan attorney to work out some "ground rules" by which we can stay in communication. I do not want you to feel like you are being cut off, but I think we have to recognize that the legal system has its own "rules and regulations."

In regard to the matter about which you wrote me, I want to say that nothing has changed since we talked on the telephone. We are moving ahead with the kind of steps that you and I talked about.

It has seemed to me that our communication has been pretty good in these last couple of months. I hope that we can keep these channels open. Please give some thought to my suggestion about having the attorneys talk with one another, and let me know your ideas. Happy Easter!

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

ARCH-012431

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Robert Carlson
Bishop Joseph Charron
Father Michael O'Connell

DATE: April 19, 1990

FROM: Father Kevin M. McDonough

RE: REVEREND RICHARD JEUB *file*

I met with Father Richard Jeub on April 6, 1990, at his request. He had had some questions about the evaluation from St. Luke's Institute, and we had initially set up the meeting as a chance to clarify some of that information.

In the meantime, he had spoken with his support group and with Father Ken Pierre. All of them had urged him very strongly to cooperate with inpatient treatment at St. Luke's. By the time we had our meeting, Jeub was completely disposed to cooperation. He has sent a letter of resignation to Bill Kenney, effective May 15. He will begin treatment at St. Luke's on May 21. He intends to inform the parish in the next week or two.

I spoke with Father Jeub on Easter Monday. He is going ahead with his plans to inform the parish. He was unaware of the contact that [REDACTED] had made with Meshbeshier. In fact, he had received a telephone call from [REDACTED] on Easter Sunday morning and a letter from her on Easter Monday. I told him that it was important that he keep as much distance as possible from her.

This case is going to get more complicated as time goes on, I am afraid. I will keep you informed as it develops.

4/22/90

Dear Fr. McDonough,

I'm sorry I had to cancel the Friday, 4/19 meeting. It is just more than I can deal with at the moment.

After the last meeting, I acquired a new burn - which also needs surgery. For now, I need to stay away from you & the church in order to keep myself from getting hurt further. Somehow, talking with priests & going to Church have never been to healthy - or safe, for me.

I closed & locked a door 22 yrs. ago and forgot what was behind it. I found the key. New memories continue to haunt me. I need to close that door, again, and get a stronger lock. Perhaps someday, I can come back and open it all by myself. Right now, it still hurts too much.

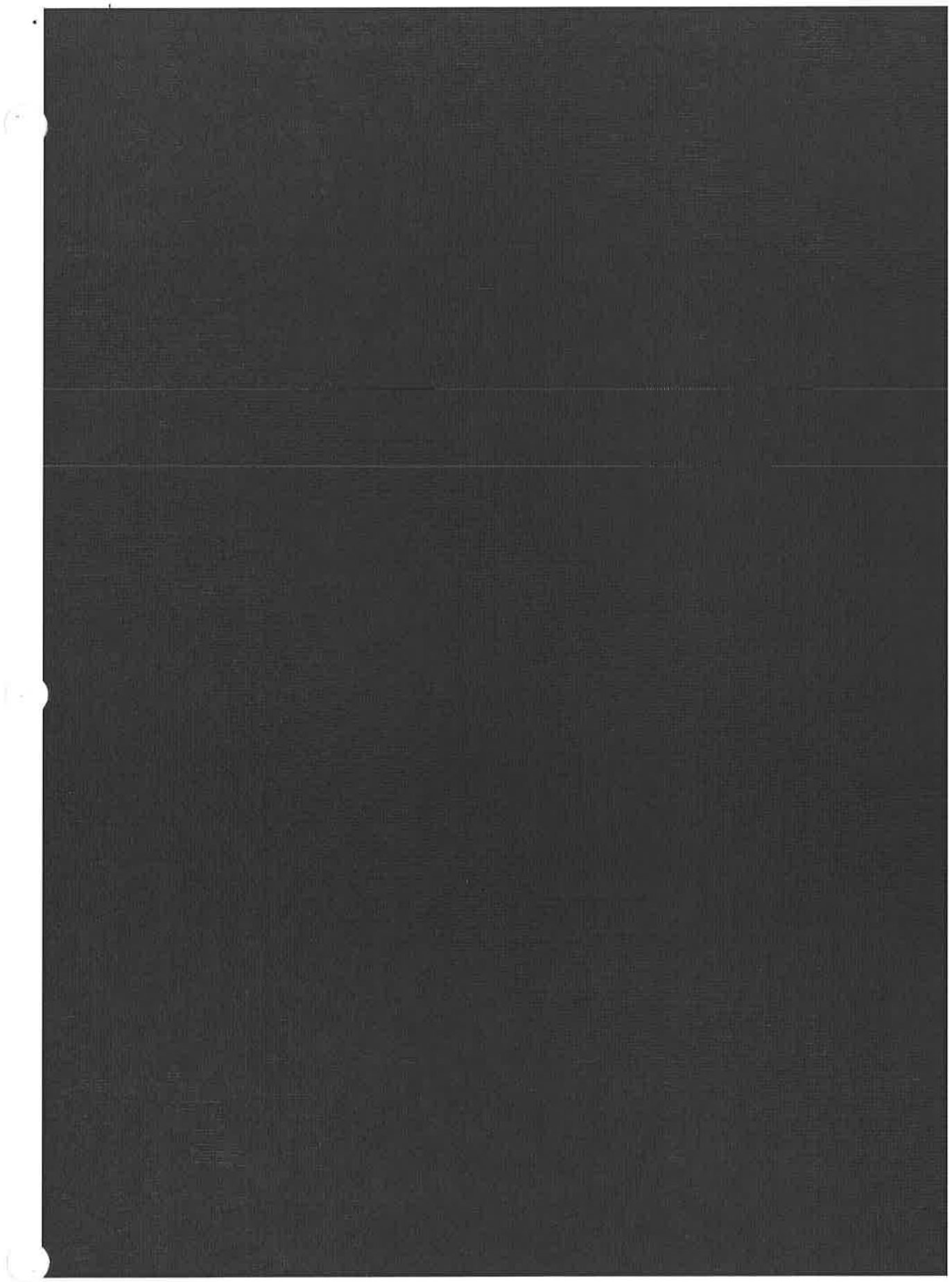
I do have one favor to ask of

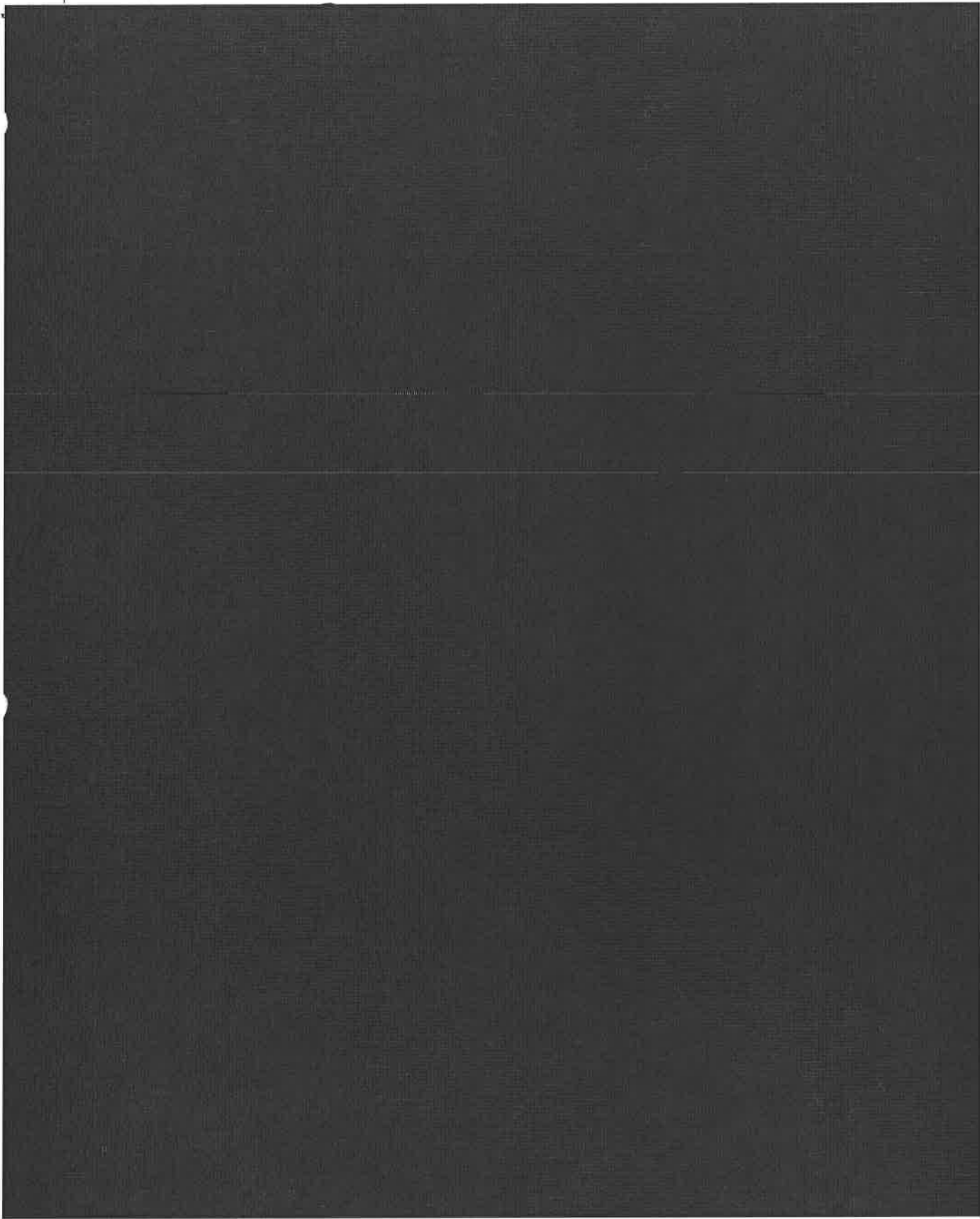
you at this time - Please pray for me, Father, if you can. God moved and didn't leave a forwarding address. I've tried to phone, but He hasn't returned my calls. I don't know how to get in touch with Him. Next time you talk to Him please ask Him to call me. I miss Him.

Thank you

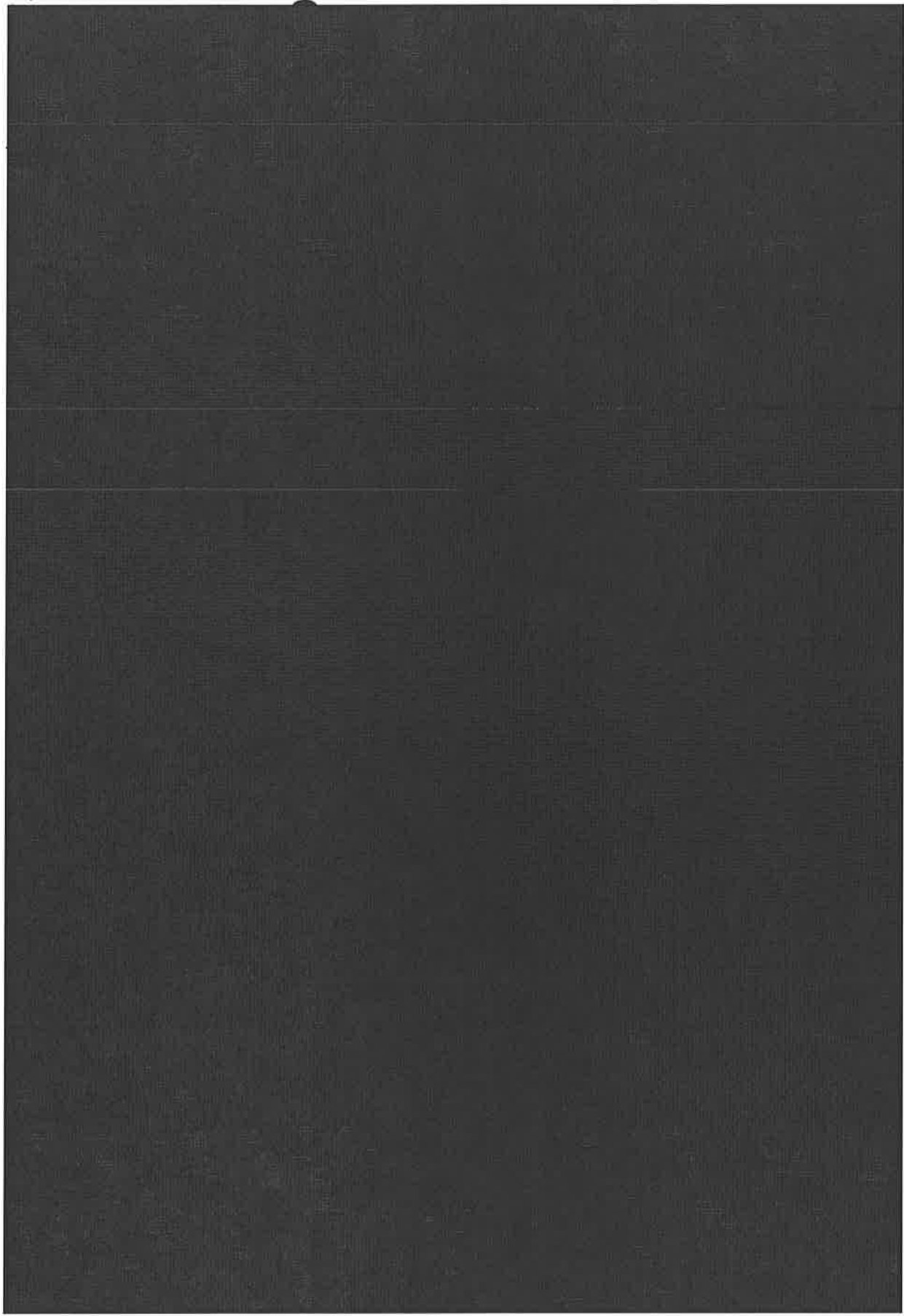


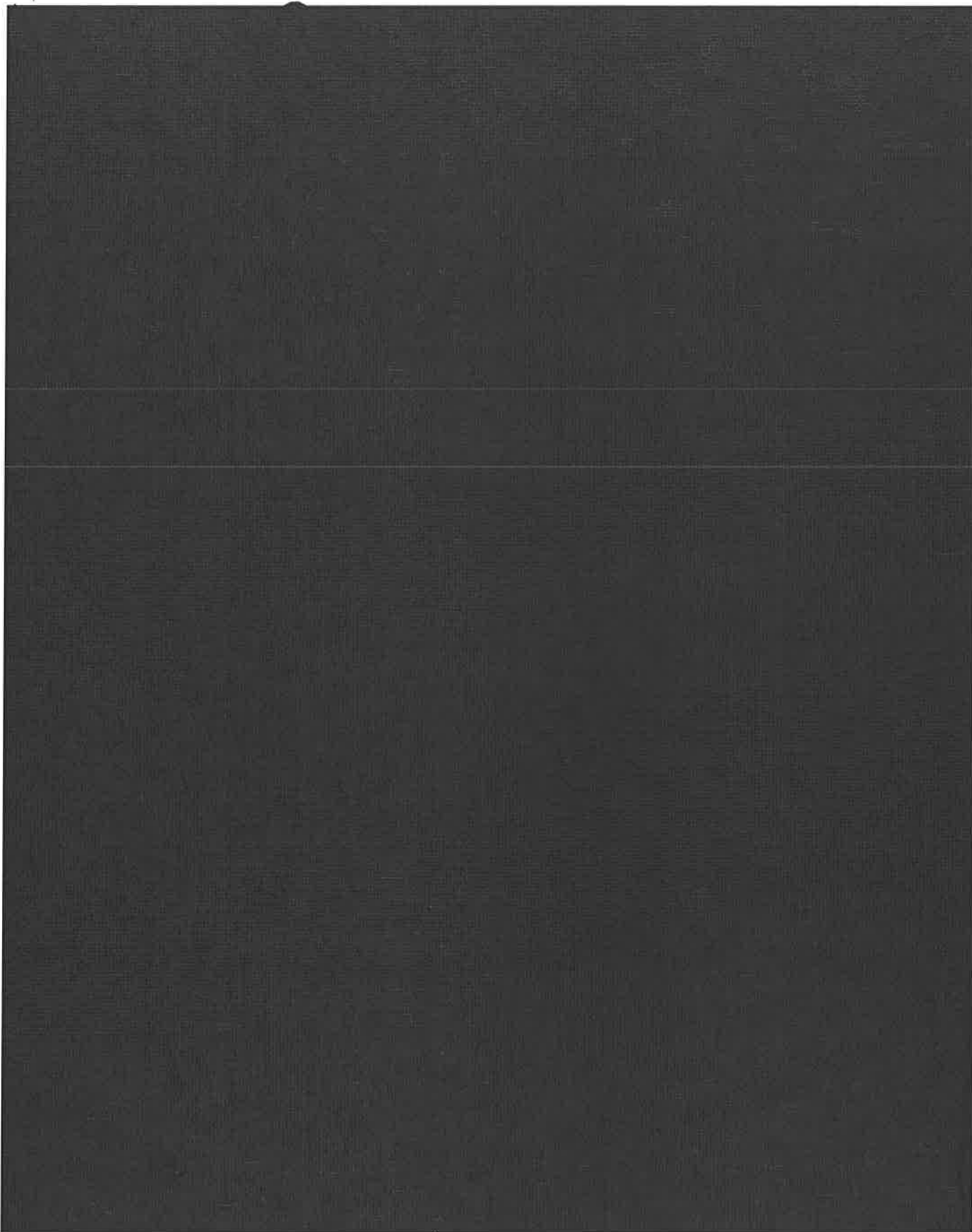


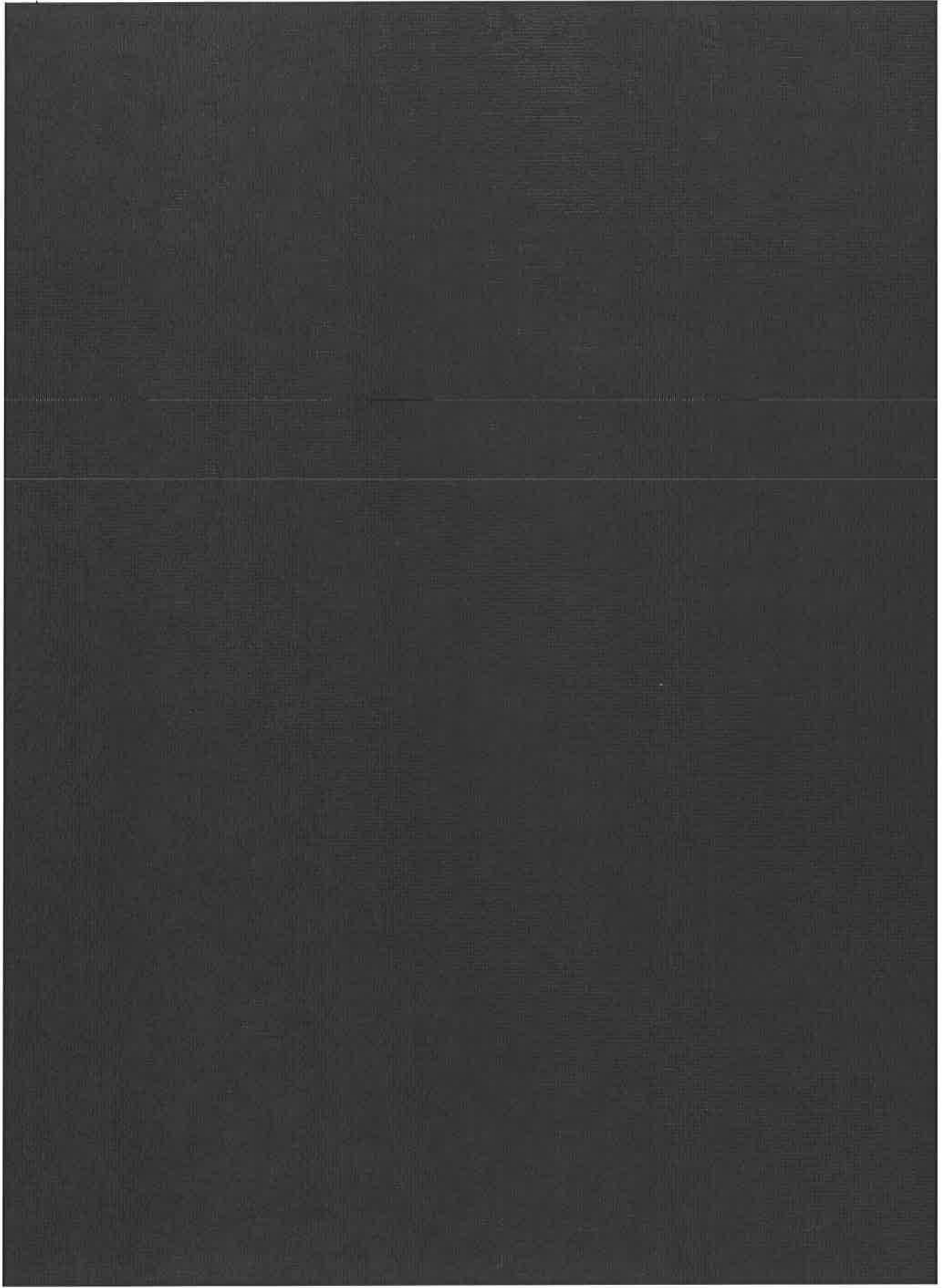


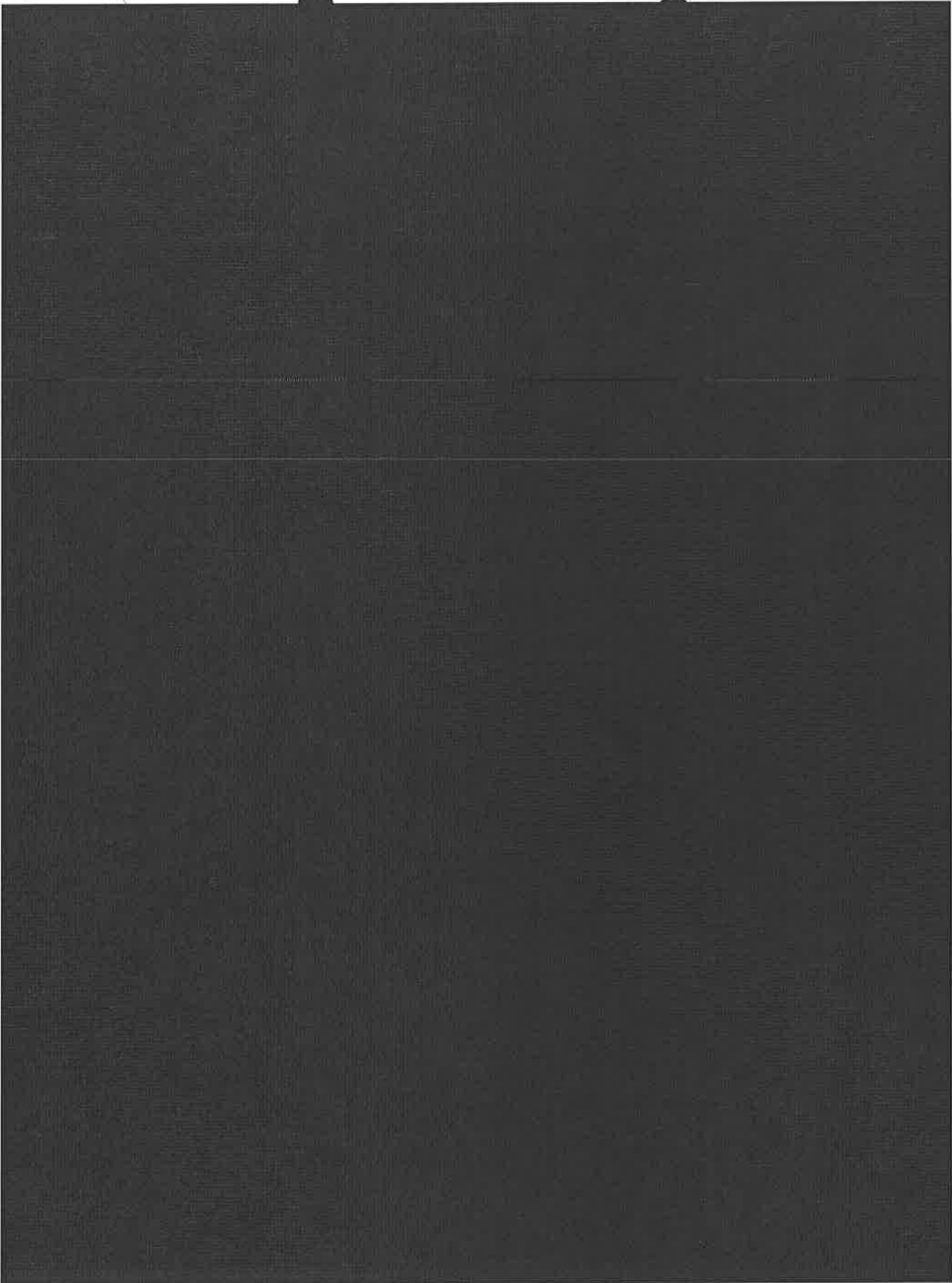




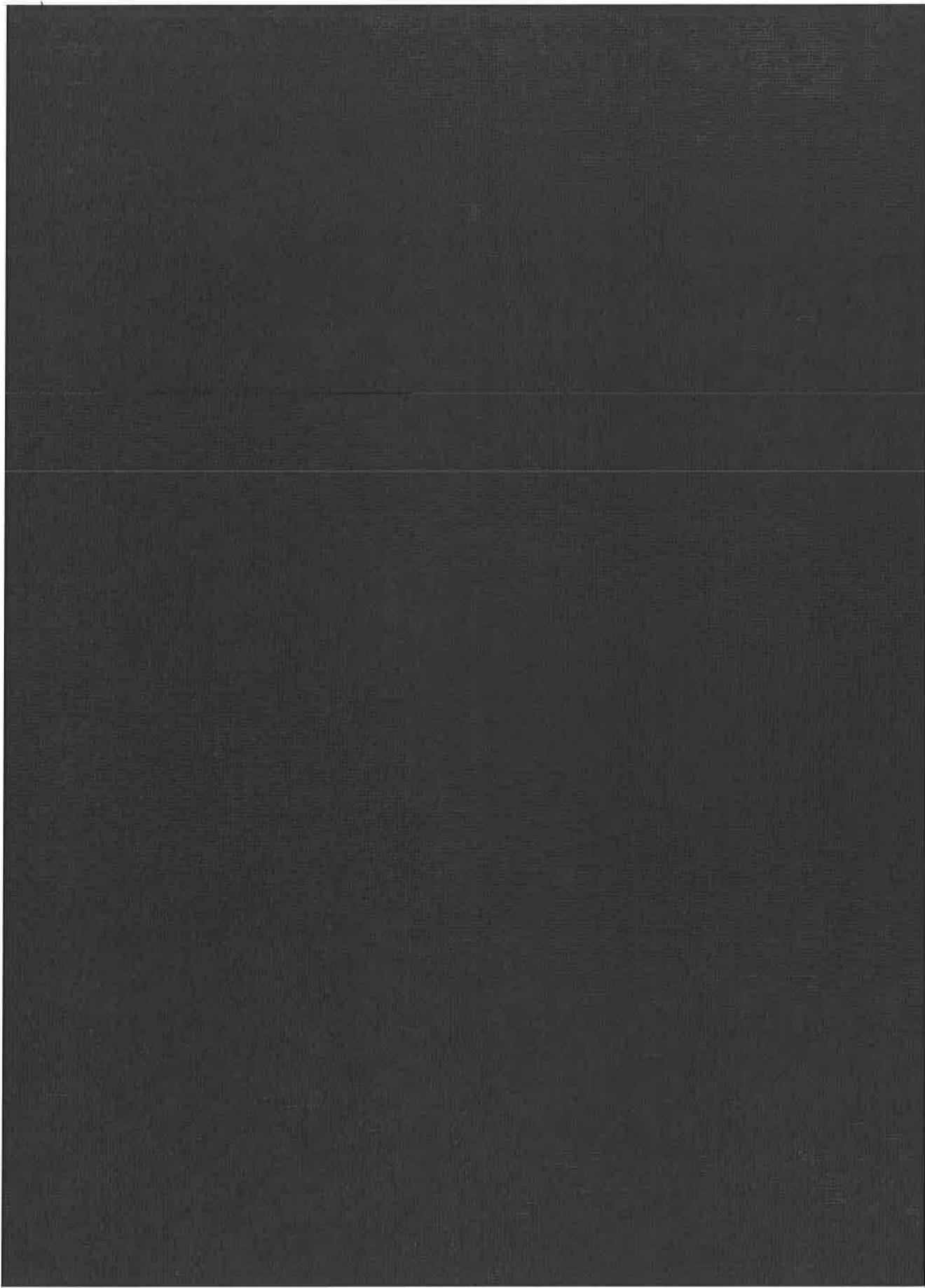


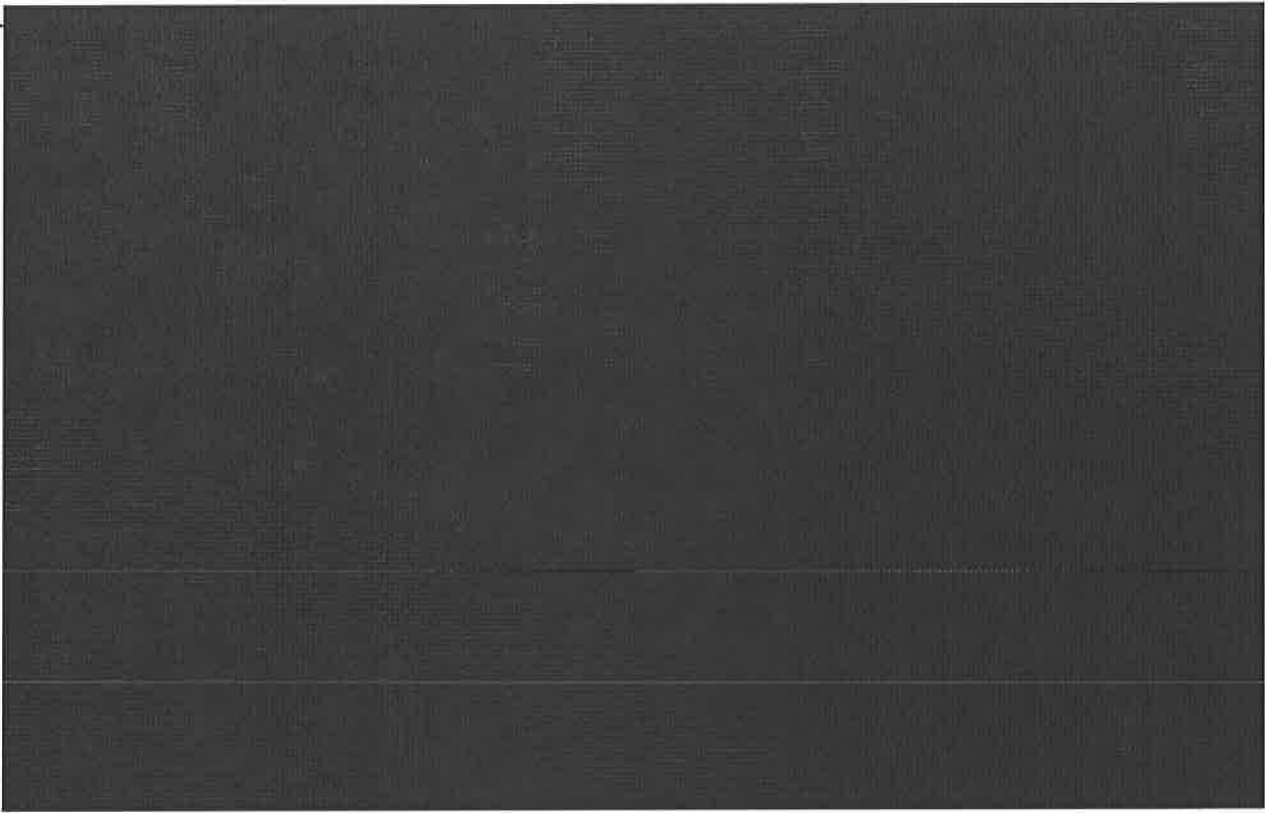






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MEIER, KENNEDY & QUINN,

CHARTERED
Attorneys at Law

WILLIAM C. MEIER (1920-1981)
ALOIS D. KENNEDY, JR.
TIMOTHY P. QUINN
ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
NANCY GOERING REILLY
SUZANNE M. GERHARDSON


SUITE 430, MINNESOTA BUILDING
SAINT PAUL, MINNESOTA 55101-1183
TELEPHONE NO. (612) 228-1911
FACSIMILE NO. (612) 223-5483

April 25, 1990



Re: Our Client: The Archdiocese of Saint Paul and Minneapolis

Dear :

As you know, this firm represents the Archdiocese of Saint Paul and Minneapolis. It is my understanding that you have been retained to assert a claim on behalf of  regarding an alleged inappropriate relationship between your client and Father Richard Jeub.

It is my understanding that you will review this matter with your client and be back in touch with me to discuss your client's claims.

Thank you.

Best Regards,

MEIER, KENNEDY & QUINN

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:jml

bcc: The Most Reverend John R. Roach, D.D.
Reverend Michael J. O'Connell
Reverend Kevin McDonough

ARCH-012377

MEIER, KENNEDY & QUINN,

CHARTERED
Attorneys at Law

WILLIAM C. MEIER (1920-1981)
ALOIS D. KENNEDY, JR.
TIMOTHY P. QUINN
ANDREW J. EISENZIMMER
LEO H. DEHLER
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SUITE 430, MINNESOTA BUILDING
SAINT PAUL, MINNESOTA 55101-1183
TELEPHONE NO. (612) 228-1911
FACSIMILE NO. (612) 223-5483

April 25, 1990

Mr. Ronald Meshbeshier
Attorney at Law
Meshbeshier, Singer & Spence, Ltd.
1616 Park
Minneapolis, MN 55404

Re: Our Client: The Archdiocese of Saint Paul and Minneapolis

Dear Mr. Meshbeshier:

As you know, this firm represents the Archdiocese of Saint Paul and Minneapolis. It is my understanding that you have been retained to assert a claim on behalf of [REDACTED] regarding an alleged inappropriate relationship between your client and Father Richard Jeub.

It is my understanding that you will review this matter with your client and be back in touch with me to discuss your client's claims.

Thank you.

Best Regards,

MEIER, KENNEDY & QUINN

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:jml

[REDACTED]

May 4, 1990

PERSONAL AND CONFIDENTIAL



Dear 

I do feel for you.

Let me just say a couple of things about your letter. Father McDonough has talked to me many times about his conversations with you and I want you to know that he is concerned about you, and I'm concerned about you, and I want the very best for you.

I suppose that Father Jeub's leaving St. Kevin's is as much an opportunity for the people there to thank him for the pastoral work he has done, as the opportunity for him to be thanked. It's normal practice for a pastor to have that kind of going away reception and while I can understand your sensitivity to this, I suppose that we shouldn't deprive the parish of the opportunity to say thanks.

I can only tell you that we really are concerned about you and I hope that you will continue to work with Father McDonough.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

bcc- Fr. McDonough

Archbishop Roach
Chancery Office
226 Summit Ave
St. Paul, Mn. 55104

It has just been called to my attention that there is going to be an open house for Dick Jewell on Sun May 13. Because of the circumstances for which he is really leaving, I feel this is a real slap in the face to me, as the victim.

You are being very insensitive to my needs, my hurt, my pain and anger. I believe he should of been quietly removed from the parish, with no farewell. I am very disappointed in the way the Catholic Church has handled the women who are sexually exploited by priests. The money that he received from the people of St. Kerins should be turned over to a fund for women who are sexually exploited by priests.

I am also disappointed by the lack of personal concern extended to me as a victim.

It seems that the focus of your attention is on the priest, with lots of attention given to counseling for him, not the victims. You've spent alot of money rehabilitating priests, which could be better spent feeding the hungry.

If I weren't such a lady, I would

Show up at his party with a few other women
he has sexually exploited. How about starting to care
about women who are sexually exploited? You need
to listen to these women, to the hurt and shame
we feel, rather than covering it up.

Because of what I've experienced with Dick,
and the lack of reaching out of my behalf, by
the church, I have no trust in men or the
church at this time.

Sincerely,





SAINT LUKE INSTITUTE

2420 Brooks Drive
Suitland, Maryland 20746-5294
(301) 967-3700

*Jeub file,
please*

May 8, 1990

CONFIDENTIAL

Rev. Richard Jeub
Church of St. Kevin
5844 - 28th Avenue, South
St. Paul, MN 55417

Dear Father Jeub:

We look forward to your arrival on May 30, 1990. It will be helpful for you to know the following facts:

1. If any medications are needed, they will be prescribed here and administered at our medical clinic. Therefore, we ask that you not bring any over-the-counter medications or vitamins and only a small supply of prescribed medications, which will be turned over to our clinic. Also, anything which has an alcohol content cannot be used by any patient here. Therefore, we ask that you not bring any cologne, perfume, mouthwash, or over-the-counter product which has any form of alcohol as a listed ingredient.
2. You are not permitted to have a car while a resident at the Saint Luke Institute.
3. Because you will be exercising at a local spa at least once a week, we recommend bringing a bathing suit and suitable leisure attire (for instance: shorts, sports shirts, jogging attire, and sneakers or casual shoes).
4. If you use a special pillow because of allergies, please bring the pillow to be used while a resident at Saint Luke Institute.
5. Because of the duration of the program, it is important to bring enough seasonal clothing.



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-012635

Page 2

Again, we look forward to your arrival on May 30th. It is imperative that you arrange your travel plans to arrive at the Institute before noon. Please advise Ms. Bonnie Connor, Coordinator of Admissions, of your travel plans. She will arrange transportation for you from the airport and welcome you upon your arrival at the Institute. Our entire staff wishes you the best as you begin the program.

Sincerely,



Stephen Montana, Ph.D.
Director
Outpatient Department

SM:bc

cc: ✓ Rev. Kevin M. McDonough

ARCH-012636

**SEXUAL MISCONDUCT POLICY
THE ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
QUESTIONNAIRE**

Name: Jenk Richard Herman
Last First Middle

Address: 8482-79th St S
Street

Cottage Grove MN 55016
City State Zip

Business Phone: _____ Home Phone: 458-3919

1. Employment Record (list current and previous employers for the last seven (7) years).

Employed by: First Baptist Church of Hastings

Address: 800 Vermillion St

City & State: Hastings MN

Position or Job Title: Maintenance

Your Supervisor: Steve Chamberlain Phone No. 437-3965

Employed from (Mo./Yr.) 7-91 To (Mo./Yr.) current

Why did you leave?

Employed by: David Jasper

Address: 8900 Birchwood Lane

City & State: Bloomington MN

Position or Job Title: Handy man

Your Supervisor: Mr Jasper Phone No. 944-1111

Employed from (Mo./Yr.) 7-91 To (Mo./Yr.) current

Why did you leave?

ACKNOWLEDGMENT, CERTIFICATION AND AUTHORIZATION

I, Richard Jacob, understand and acknowledge that applications for employment in certain positions require that applicants authorize the Employer to conduct a criminal conviction records investigation, and I agree to execute any forms required by the Minnesota Department of Public Safety for such purposes.

I state and certify that I have not been convicted of a crime involving criminal sexual conduct, obscenity, or criminal assault nor have I been convicted of any such offenses in any other state or against the laws of the United States.

I further state and certify that I have not been terminated from a former position nor have I been the subject of any disciplinary action or investigation because of sexual exploitation, sexual abuse, sexual harassment, or physical abuse by me with anyone, and I hereby authorize the Employer to make specific written requests of my employer or former employers or associates concerning the occurrence of such matters or the existence or nature thereof.

Dated: _____, 19__.

Applicant

*accusations and allegations are known to
the archdiocese.*

May 21, 1990

Dear [REDACTED],

I have just received a copy of your letter to Archbishop John R. Roach. I spoke with him and he showed me the letter that he sent to you. I wanted to write to you to add my own perspective on the business about Dick Jeub's going-away reception.

It makes all the sense in the world to me that you feel that you are coming out on the short end of things again while Dick is getting off easy. Victimization is a crummy thing, and it looks like he is being rewarded for it rather than punished.

I want you to understand that our allowing Dick to leave St. Kevin's under what appeared to be normal circumstances is aimed at the parish and its benefit rather than at Dick. You are more aware, even than I, that Dick has done some good things in his pastoral ministry, even while his treatment of you was shabby. There are people in that parish who will want and need a chance to thank him and say good-bye. They have a right to bring closure to their relationship with him in a way that respects the good that happened.

I suppose that, from the point of view of punishment, we could tell the people of the parish what has been going on. Somewhat less directly, but with ultimately the same affect, we could have simply removed Dick from the parish suddenly and without explanation. In both cases, Dick would certainly have been punished. But the people of the parish would have been punished as well, in the sense that their confidence in the sort of normal parish work which he did for them, the baptisms, first communions, funerals, and so on, would have been shaken. The people at the Golden Valley Health Center in the Twin Cities refer to that process as the "abduction" of a pastor. Clearly, there are times when that is exactly what has to happen, but their word is meant to indicate the sort of trauma that happens to the local community.

May 21, 1990

The consultation that we did suggested that there was not immediate danger that Dick would harm anyone else in the parish in this short period of time. I have tried to be fairly clear with you about what our plans were so that you would not feel betrayed by the Archdiocese or disrespected. As a result, it seemed reasonable to try to reduce the trauma on the parish and provide as smooth a transition into the new leadership as we could.

█, I have tried to keep in communication with you and be fairly clear about how we are responding to his misconduct. It seems to me that we have been fairly straightforward in confronting Dick about what is going on and demanding that he end his involvement with you and take the steps necessary to prevent anything similar in the future. We tried to make some provision so that you would not be abandoned immediately, either emotionally or financially. It may be that there is more that we should be doing, and I am willing to hear that from you. Still, I do not understand how you can say that there has been "the lack of reaching out on my behalf" on the part of the Church. I would be happy to sit down with you, or with you and Gerry, or to try to improve our communication in some other way.

I am deeply saddened by the hurt that all of this is causing you. In particular, I understand how the manner of Dick's leaving the parish can come across as a slap in the face to you. Without trying to take away from that, I have wanted to offer another perspective about it to you.

Sincerely yours In Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

CONFIDENTIAL

*Jeub file,
please*

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell
Father Paul Jaroszeski

DATE: May 23, 1990

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

Dick Jeub is beginning his program of treatment at St. Luke's Institute on May 30. I have talked with several men who have participated in that sort of extended treatment program, and they all indicate that it is a painful process. They have said that the support that they receive from the Archdiocese is critical in helping them keep their spirits up and face what they have to face.

I want to suggest that each of you make a note in your calendar to send a short letter of support to Dick Jeub at an appropriate time. The purpose of the note would be to reassure Dick of our concern and prayer, and to encourage him to continue to face what has to be faced. I would like to suggest that notes might be sent in the following order and at the following times:

Archbishop Roach:	On or about June 1 (I am attaching a draft note for you, Archbishop).
Bishop Charron:	On or about June 10
Father Michael O'Connell:	On or about June 20
Father Jaroszeski:	On or about June 30

I will make arrangements to visit with Jeub sometime in July or early August. If any of you have travel plans that include Washington, D.C., you might give him a call when you are there or even arrange to meet him for a brief period of time.

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell
Father Paul Jaroszeski

DATE: May 23, 1990

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

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Father Jaroszeski: On or about June 30

I will make arrangements to visit with Jeub sometime in July or early August. If any of you have travel plans that include Washington, D.C., you might give him a call when you are there or even arrange to meet him for a brief period of time.



SAINT LUKE INSTITUTE

2420 Brooks Drive
Suitland, Maryland 20746-5294
(301) 967-3700

June 1, 1990

CONFIDENTIAL

Reverend Kevin M. McDonough
Chancellor
226 Summit Avenue
St. Paul, Minnesota 65102

Re: Reverend Richard Jeub
SLI #12198
Admission Date: 5-30-90

Dear Reverend McDonough:

This brief note is to inform you that Father Richard Jeub has been officially admitted to the Saint Luke Institute and is adjusting to the program.

Father Jeub's individual therapist during his treatment here is Stephen Kopp, MS, CAC. Mr. Kopp will write you monthly to apprise you of Father Jeub's progress during his time here at Saint Luke's.

Please be assured of our prayers for you and the important ministry of service you undertake on behalf of Christ's Church.

Sincerely,

Curtis C. Bryant, S.J., Ph.D.
Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services

Frank Valcour
Frank Valcour, M.D.
Medical Director

SK:jf

CC: Rev. Richard Jeub



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-012930

June 1, 1990

Reverend Richard Jeub
St. Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Dick,

I am conscious that you are beginning your program of treatment at St. Luke's during these days. I wanted to write to you and let you know that you have my prayers and concern.

You and I are both aware that the exploitative behavior in which you engaged over these past years was simply wrong. People were hurt and I am saddened by that. At the same time, that does not negate the very solid work that you have done as a pastor. You brought St. Kevin's to a place where we can address its future carefully and intelligently. You carried out your parochial responsibilities with sensitivity and commitment.

I know that these next months at St. Luke's will be challenging ones for you. My experience with other men who have participated in the St. Luke's program is that some very good things will happen to you in the midst of the difficulty. I wish you the best in this time ahead.

We will try to maintain contact between the Archdiocese and you. For the most part, that will be by mail. When one or another of us has an opportunity to be in Washington, however, we will attempt to spend some time with you. If there is something you need from the Archdiocese, do not hesitate to write or call.

I wish you the best in the months ahead. My hope is that you will be restored to full parochial ministry one day in the not too distant future. To make that possible, I ask that you would work as hard as you can in coming to understand and deal with the causes of your inappropriate behavior. I wish you the best during these months.

Sincerely yours in Christ,

Most Reverend John R. Roach, D.D.
Archbishop of Saint Paul and Minneapolis

KMM:ggr



P.O. Box 64560 • St. Paul, Minnesota 55164

June 4, 1990

Father Richard Jeub
St. Luke's Institute
2420 Brooks Drive
Suitland, MD 20746

Patient: Richard Jeub
Subscriber Identification Number: [REDACTED]
Group Number: [REDACTED]
Facility: St. Luke's Hospital
Date of Admission: May 20, 1990
NOTIFICATION OF ADMISSION TO NONPARTICIPATING FACILITY

Dear Father Jeub:

Blue Cross and Blue Shield of Minnesota (BCBSM) requires preadmission notification on inpatient admissions. This letter is a follow-up to the notification received on April 10, 1990, from Father Austin Ward for the admission on May 20, 1990.

This notification fulfills the preadmission notification requirement in your contract for the day of admission. However, subsequent days are subject to BCBSM medical record or telephone review, according to the medical necessity provisions in your contract.

Therefore, BCBSM may be contacting the facility for updates or requesting and reviewing medical records from the facility. You will be notified of any services not covered under the medical necessity provisions in your contract. It is important that records are received upon request or payment will be denied.

Because this facility does not have a participating agreement with BCBSM, all days found to be not covered by the contract will be the financial liability of the subscriber.

Approval of the day of admission is not a guarantee of payment. Reimbursement is subject to all other coverage provisions in the BCBSM subscriber contract, including the requirements for the patient to be covered on the dates of service.

If you have any questions regarding this notification process, please contact the Patient Care Coordination Department.

ARCH-012651

Father Richard Jeub

-2-

June 4, 1990

If you have any questions regarding your contract benefits, please contact the Customer Service Department at (612) 456-5000 or 1-800-382-2000, extension 5000. A copy of this letter has been sent to the physician and the facility.

Sincerely,



Mary B., R.N.
Patient Care Coordination Department, Route Y-15
1-800-382-2000, extension 8503 or (612) 456-8503

T2A1377:um10/46-47

June 5, 1990

Dear Archbishop

Thanks for your letter of June 1. I really needed to hear directly some sense of your confidence in me. I fully intend to work as hard as I can to understand and deal with this behavior of mine.

I want to thank you also for your gentleness toward me - mostly thru Michael and Kevin. Had you insisted on this kind of treatment two years ago I would have gone kicking and screaming. But given the two years of trying to make right a relationship, I found I was not able, - in the house language - I was powerless and addicted to something in the process. Several residents have commented that I'm not angry at being here. I'm not aware of great anger, but of some relief and hope for answers to the mystery of me and the tools and support to work with those answers.

Thank you again for your support and your prayers and your leadership.

In Christ

Dick Ferber - *Ferber*

ARCH-012719

R. Joub
2420 Brooks Drive
Suitland MD 20746

Jeub file, please

June 5, 1990

Father Kevin M. McDonough
Archdiocese of St. Paul and Minneapolis
226 Summit Avenue
St. Paul, MN 55102-2197

Dear Kevin,

I received your letter dated May 21st. I want you to understand that I am not angry with you personally. You have indeed been fair about keeping in touch with me.

I am angry about the mess I'm in as a result of my relationship with Dick. After a ten year relationship, in which plans for the future, including marriage, were discussed, it is very painful to have it end. It's an awful feeling to have become a victim of someone I cared about. My relationship was, indeed, more like a marriage than an affair, in terms of the things we did together, including my children, at times.

I feel that the victims, in these situations, are left hanging, while the focus is on the priest. First of all, when you hear of something like this happening, take it seriously, and don't just take the word of the priest. Secondly, the church needs to set up a program to provide counseling and perhaps other services for the victims, and for the church to take the initiative in offering these services to the individual. There is a need for healing for the victim and the church, as trust is lost.

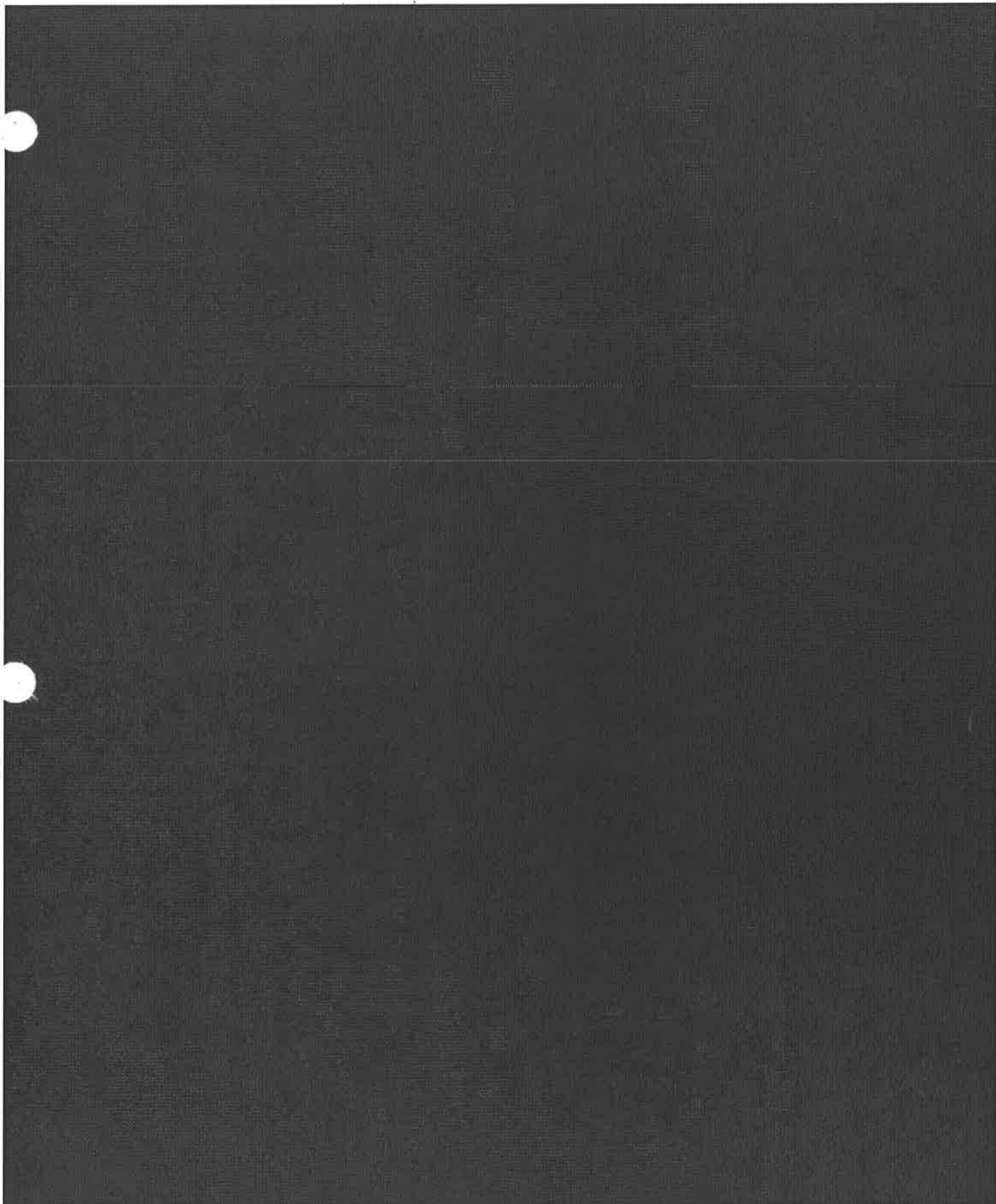
My trust in the church, and priests, is very low, and sometime in the future, before I can go back to the church, a lot of healing will need to take place. That is a place where you may be of help to me in the future, Kevin, as I do still have a measure of trust in you.

In regard to Dick's farewell party, I do understand the potential trauma for the parish, but right now my anger is for my own situation.

Sincerely



ARCH-012271



Feb 12, 1990

Dear Kevin

There are a couple things to check out with you. Yesterday I received ~~the~~ enclosed letter from Blue Cross. I don't know if it's important, but Austin might need to correct the date of admission that he submitted. As you know I was admitted on May 30th.

Also, I believe you said I would be on the office payroll. I did not receive a check for the last half of May, but will definitely expect and need some assistance by the end of June. I also assume salary only, since I have no vehicle and minimal business expenses.

I received a much appreciated letter from the duch last week. Joe Woida is here for aftercare and I'm looking forward to seeing Mike Kolar when he comes. I think I'm getting into the program pretty well. The task of rebuilding myself looks to be much larger than I anticipated. I'm still glad that I'm here and beginning this work, esp when I see where unchecked acting out has gotten some of the other residents.

Peace

Dick Fehl

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 Summit Avenue
Saint Paul, Minnesota 55102-2197

The Chancery

PERSONAL &

STRICTLY CONFIDENTIAL

June 21, 1990

Reverend Richard H. Jeub
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Dick,

I hope all is going well with you at Saint Luke Institute. As you probably know, I've had the opportunity to be out there on several occasions visiting with men from our Archdiocese who have gone through treatment. I know Saint Luke does an excellent job. I also know that it can be an extremely painful experience for those who do go through treatment.

I want to let you know that I continue to keep you in my prayer. I hope that your experience is very helpful for you personally and one that certainly will allow for great and considerable growth for you.

Take care, Dick.

Sincerely,

Reverend Michael J. O'Connell
Vicar General
Moderator of the Curia

bcc: Fr. Kevin McDonough

ARCH-012850

June 28, 1990



Dear [redacted],

Thank you for your letter of June 5, 1990. I have just returned from vacation and read your letter when I got back.

I am grateful to you for going "above and beyond the call of duty" in writing to me. There are a lot of things that you have every right to be angry about, and even in the midst of that you are offering some positive perspective to me. I am grateful to you.

As you said in the letter, your "trust in the Church, and priests, is very low." I am not sure exactly how one goes about restoring that kind of trust, but I am willing to work with you when you are ready to try to take that on. In the meantime, I wish you peace and good things during the summer.

Thank you for your letter.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr



SAINT LUKE INSTITUTE

2420 Brooks Drive
Suitland, Maryland 20746-5294
(301) 967-3700

July 2, 1990

CONFIDENTIAL

Reverend Kevin M. McDonough
Chancellor
226 Summit Avenue
St. Paul, Minnesota 65102


Re: Reverend Richard Jeub
SLI #12198
Admission Date: 5-30-90


Dear Reverend McDonough:

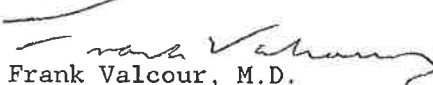
We are writing to you regarding Rev. Richard Jeub who has been in treatment at the Saint Luke Institute for one month. Often these initial weeks in treatment are a difficult transition period. Rev. Jeub has been able to bond with a number of the residents and enter into the program at the Saint Luke Institute. At this time he is struggling to show his more vulnerable side to the residents here. Rev. Jeub is motivated toward treatment yet continues to have difficulty in looking at his problematic behaviors in specific terms. Recently there has been progress in this area and we support Rev. Jeub in continuing to uncover these uncomfortable issues in the weeks to come.

We will be continuing to correspond with you on a regular basis. If you have any questions or concerns, please do not hesitate to contact us at (301) 967-3700. Please be assured of our prayers for you and the important ministry of service you undertake on behalf of Christ's Church.

Sincerely,


Stephen F. Kopp, MS, CAS
Therapist


Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services


Frank Valcour, M.D.
Medical Director

SK:jf

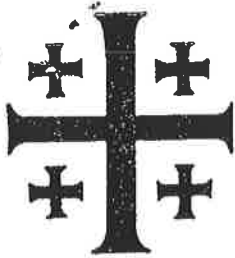
CC: Rev. Richard Jeub



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-012706

7-10-90

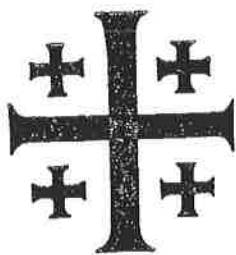


Dear Michael,

Thanks for your note of 6-21
I greatly appreciate the support
I feel from all of you.

I hope to do my work here well so
that I can spend the rest of my life in a
healthier place than in the past.

Paul
Dick



Dear Kevin,

2-14-90
Fr. Jubile, please

Thanks for another quick note of support. I find them very important and I get the impression that many of the residents here do not get much expressed notice from the front office.

I shared your letter with Steve Kogap, who said he is writing the letter of invitation for the formal visit.

I told him again that my first want is to get the wisdom + attitude of recovery and sobriety. I am feeling very strongly a second want - to be home for Thanksgiving. I shared that, too. I hope for both but want to keep first things first.

Was very surprised to hear of Jerry Fries's death. More reminders of our frailty.
Looking forward to seeing you

Dick

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell

DATE: July 17, 1990

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I am attaching a copy of the first month's status report for Father Dick Jeub. It appears that he is engaging in the program at St. Luke's as much as he is capable of doing. They have identified some areas of resistance, and in a recent conversation with Dick Jeub he indicated that he knew that these were things he had to face.

I will keep you posted on his progress.

Attachment

July 17, 1990

Reverend Richard Jeub
St. Luke Institute
2420 Brooks Drive
Sultland, Maryland 20746-5294

Dear Dick,

I want you to know that we just received a summary of the first month's work that you have done in treatment from Dr. Stephen F. Kopp and others at St. Luke's. They indicate that you are "motivated toward treatment" and that is a good sign. They also note that you are having "difficulty in looking at problematic behaviors in specific terms:" that is more or less what you told me on the phone, and it sounds to me like you are all banging away at the important questions. I want you to know that I continue to pray for you most every day.

I checked out the various things that came in your June 12 letter and in our recent telephone call. Father Austin Ward has worked with Blue Cross to make certain that the admission date is proper. He tells me that he sent your paycheck on July 9 with an accompanying letter. I presume that it has arrived by now and that some satisfactory means of regular payment has been worked out.

Know that I am cheering for you from back here. You are a good man with much to give. At the same time, we both know that there are real problems to be faced. I wish you success in doing so.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

cc: Dr. Stephen F. Kopp

CHANCERY INTEROFFICE MEMO

† †

ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

1. TO: Austin	<input type="checkbox"/> approval
2. TO:	<input type="checkbox"/> action
3. TO:	<input type="checkbox"/> signature
4. TO:	<input type="checkbox"/> see me
5. TO:	<input type="checkbox"/> coordination
	<input type="checkbox"/> prepare reply
	<input type="checkbox"/> research
	<input type="checkbox"/> recommendation
	<input type="checkbox"/> circulate
	<input type="checkbox"/> comment
	<input type="checkbox"/> note & return
	<input type="checkbox"/> information
	<input type="checkbox"/> as requested
	<input type="checkbox"/> per conversation
	<input type="checkbox"/> file

REMARKS:

Could you review the attached letter and make sure the technical and financial issues are being addressed? Thanks.

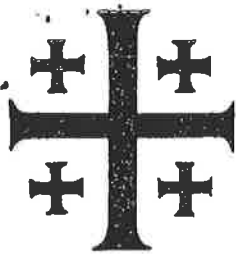
- of sent the check 7/9/90 with a letter - The admit date is off 7

FROM: [Signature] DATE: July 30/90

PHONE: [Blank]

Austin

7-26-90



Dear Kevin

Thanks for getting me a paycheck.

I'm coming to terms with the person you've known. - Not always in nice terms. There is a very fearful person inside me who is making frequent appearances these days and learning a lot about the world around me. My head is still glad I'm here; my heart is homesick for the calm + all, but that will be there next year.

I got my master treatment plan

● Today - nine pages ● of problems + goals
to be worked thru. If I can stick to that
schedule discharge would be sometime
in November. It's hard to believe I'm
starting my 9th week today.

It's hard work. I've built a great
front + developed a smooth style that
I hide behind. New behaviors are coming
at times I'm impatient for more progress; at
other times changes are remarkable.

In Kito.

Dick

FROM THE PASTOR

We received the sad news in the course of the past week involving allegations of sexual abuse against Father Jeub who served very competently and generously as Pastor of St. Kevin for nine years. Our hearts share the heavy burden and pain that is experienced by the alleged victims, as well as Father Jeub himself.

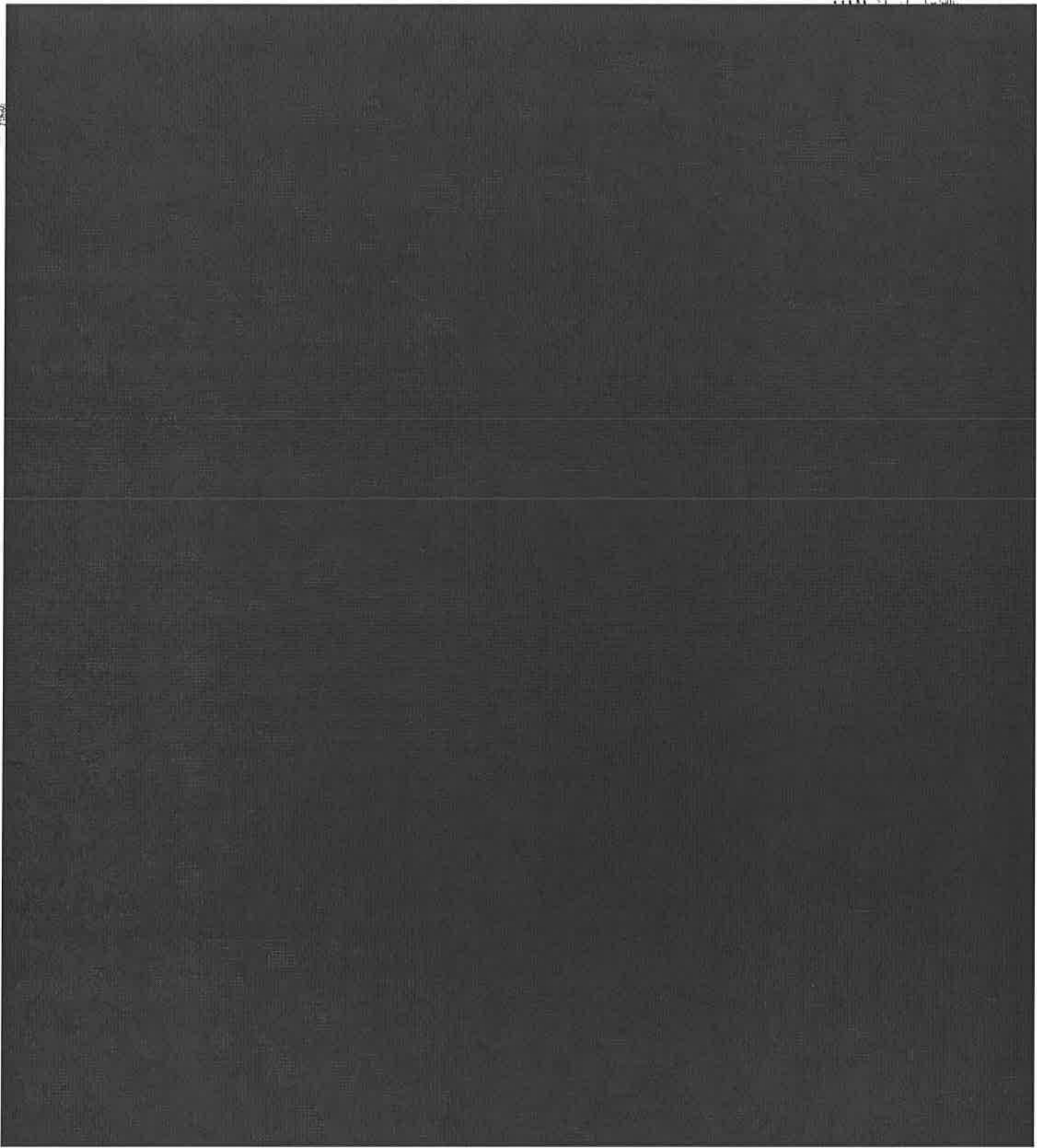
Our present experience demonstrates that our community is not immune to difficulties of this nature which, our media have informed us, have touched congregations of all denominations, professionals at every level, as well as all too often, the intimacy of our families.

In the present case, two factors are worthy of note. Upon learning of the allegations, the Archdiocese ministered in a timely and appropriate manner both to Father Jeub and the alleged victims. Secondly, after a careful investigation, it appears that no one from St. Kevin was harmed in this way by Father Jeub.

Experiences such as this may raise concerns and questions for us. Please know that Father Ginsterblum, Sister Fran Donnelly, and I are available to talk about this and be of whatever help we can in discussing the issues. Please call at your convenience.

In your goodness, join me in ongoing and special prayer for Father Jeub and the alleged victims. They need our prayers and our efforts to induce healing.

REP





SAINT LUKE INSTITUTE

2420 Brooks Drive
Suitland, Maryland 20746-5294
(301) 967-3700

July 31, 1990

CONFIDENTIAL

Reverend Kevin M. McDonough
Chancellor
226 Summit Avenue
St. Paul, Minnesota 65102

Re: Reverend Richard Jeub
SLI #12198
Admission Date: 5-30-90

Dear Reverend McDonough:

We are writing to you regarding Rev. Richard Jeub who has been at the Saint Luke Institute for two months. In our last letter we expressed concern over Rev. Jeub's difficulty in being vulnerable with his peers in the treatment community. During these last several weeks Rev. Jeub has shown good progress in this area. Currently he is exploring his compulsive behaviors and the impact of these behaviors on himself and others. This includes being open to some very uncomfortable emotions as he clarifies the dysfunctional patterns which have occurred in various relationships. This is difficult work, yet we see indications that Rev. Jeub is capable of progressing to this next phase of treatment. In addition to these inpatient services Rev. Jeub is continuing to attend and bond with 12 Step support groups.

We will continue to inform you of Rev. Jeub's progress during these next weeks. Please be assured of our prayers for you and the important ministry of service you undertake on behalf of Christ's Church.

Sincerely,

Stephen F. Kopp, MS, CAS
Therapist

Curtis C. Bryant, S.J., Ph.D.
Director
Inpatient Clinical Services

Frank Valcour, M.D.
Medical Director

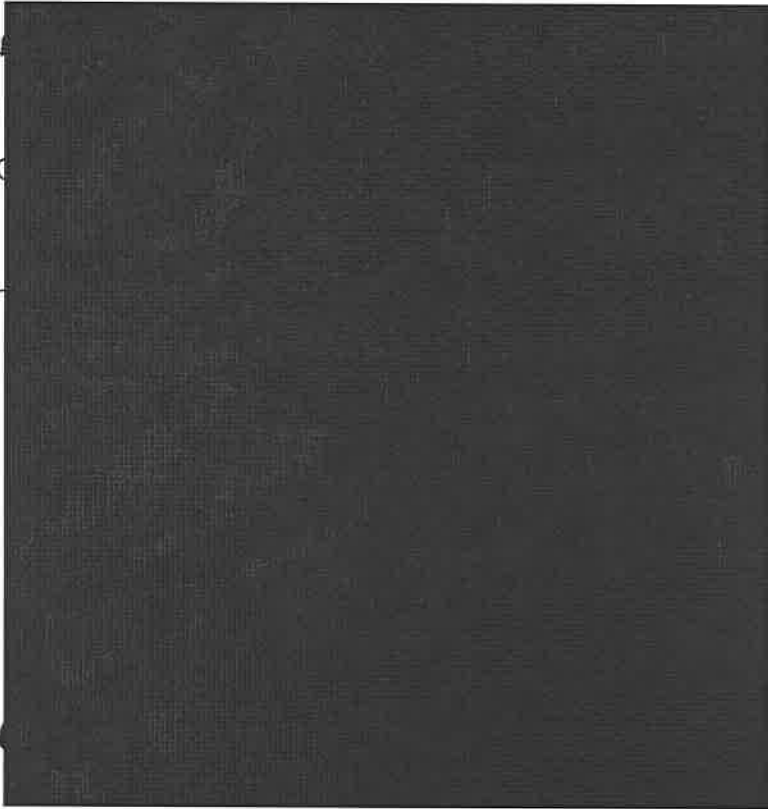
SK:jf

CC: Rev. Richard Jeub



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-012683



And I'm grateful
for all the times
your kindness
has touched my life.

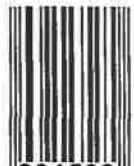


received 8/6/90 KMCD

Ambassador



I have felt
so much of His love
through your warmth
and caring spirit.
I see God
working in your life
in such
beautiful ways...



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135PRF 214 G

SHARING FAITH

ARCH-012235

Dear Kevin,

Thank you for listening
and caring.

● Right now my hands are
tired.

Please keep me in your
thoughts & prayers.

I hope that someday
you & I will be able to
sit down and talk.

I'm sorry that I put
you in the middle of
● this mess.

And I'm grateful
for all the times
your kindness
has touched my life.

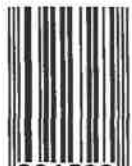


received 8/6/90 KMCD

Ambassador



I have felt
so much of His love
through your warmth
and caring spirit.
I see God
working in your life
in such
beautiful ways...



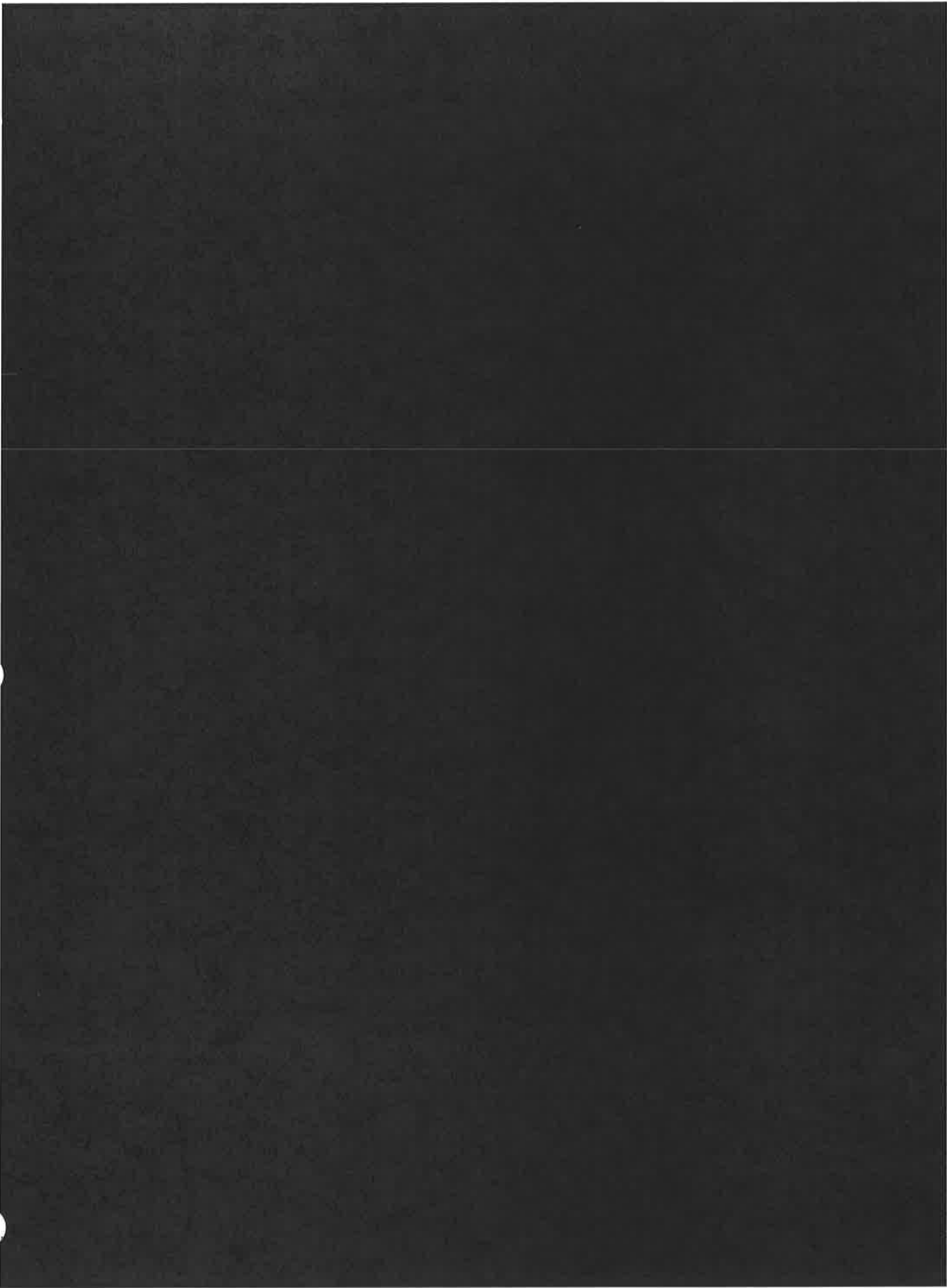
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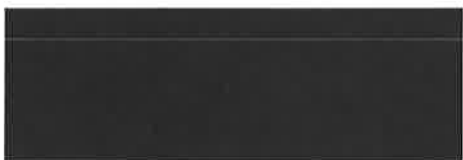
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SHARING FAITH

ARCH-049303



August 9, 1990



Dear [REDACTED],

Thank you for your recent card. I am happy to know that we can remain in communication.

I am saddened that this has brought you so much pain. I hope that we can continue to remain in contact, both to respond to the specific pressures that may be on you right now and also to look towards some long-term healing.

You are in my prayers.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

August 9, 1990

[REDACTED]

Dear [REDACTED],

Thank you for your recent card. I am happy to know that we can remain in communication.

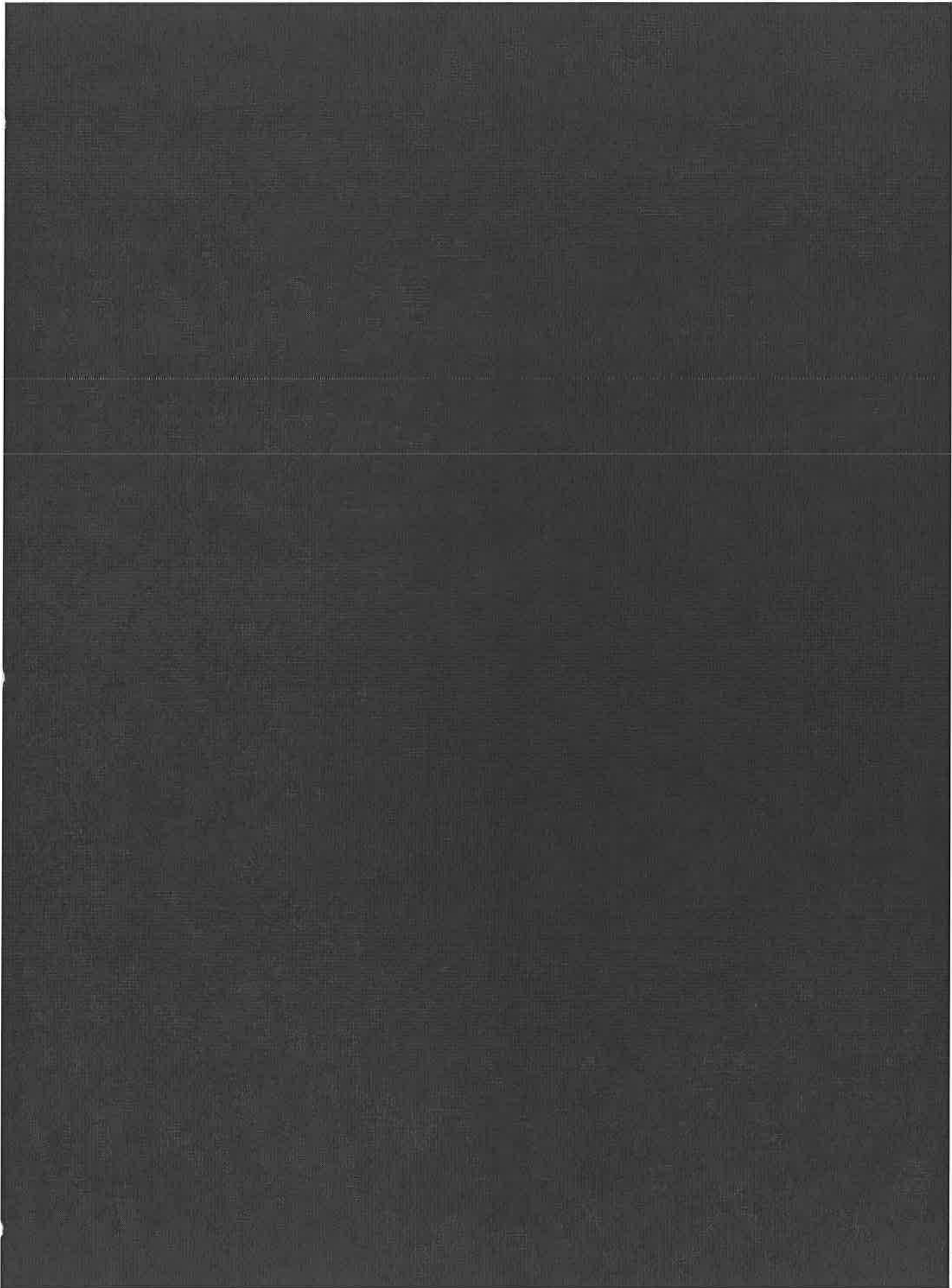
I am saddened that this has brought you so much pain. I hope that we can continue to remain in contact, both to respond to the specific pressures that may be on you right now and also to look towards some long-term healing.

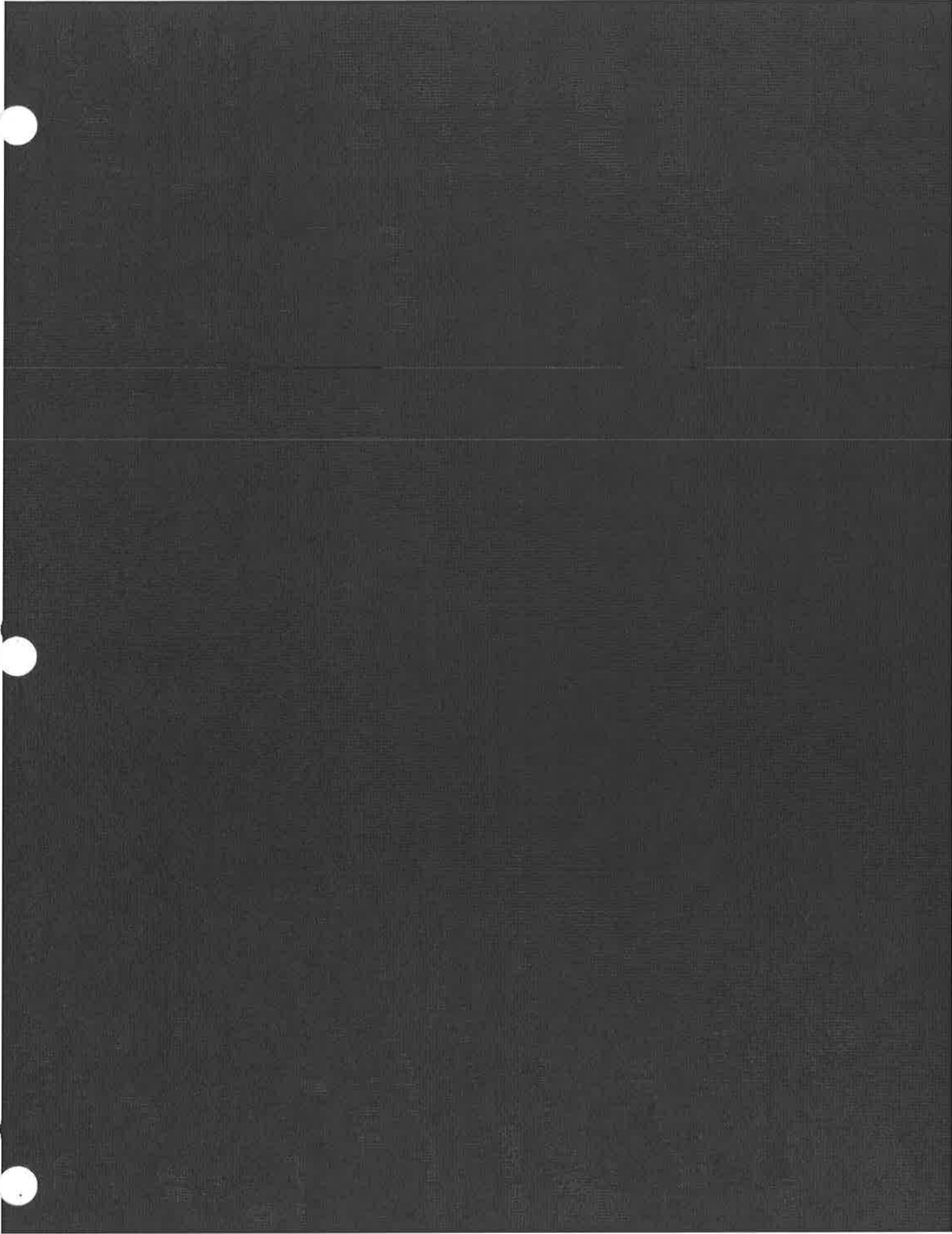
You are in my prayers.

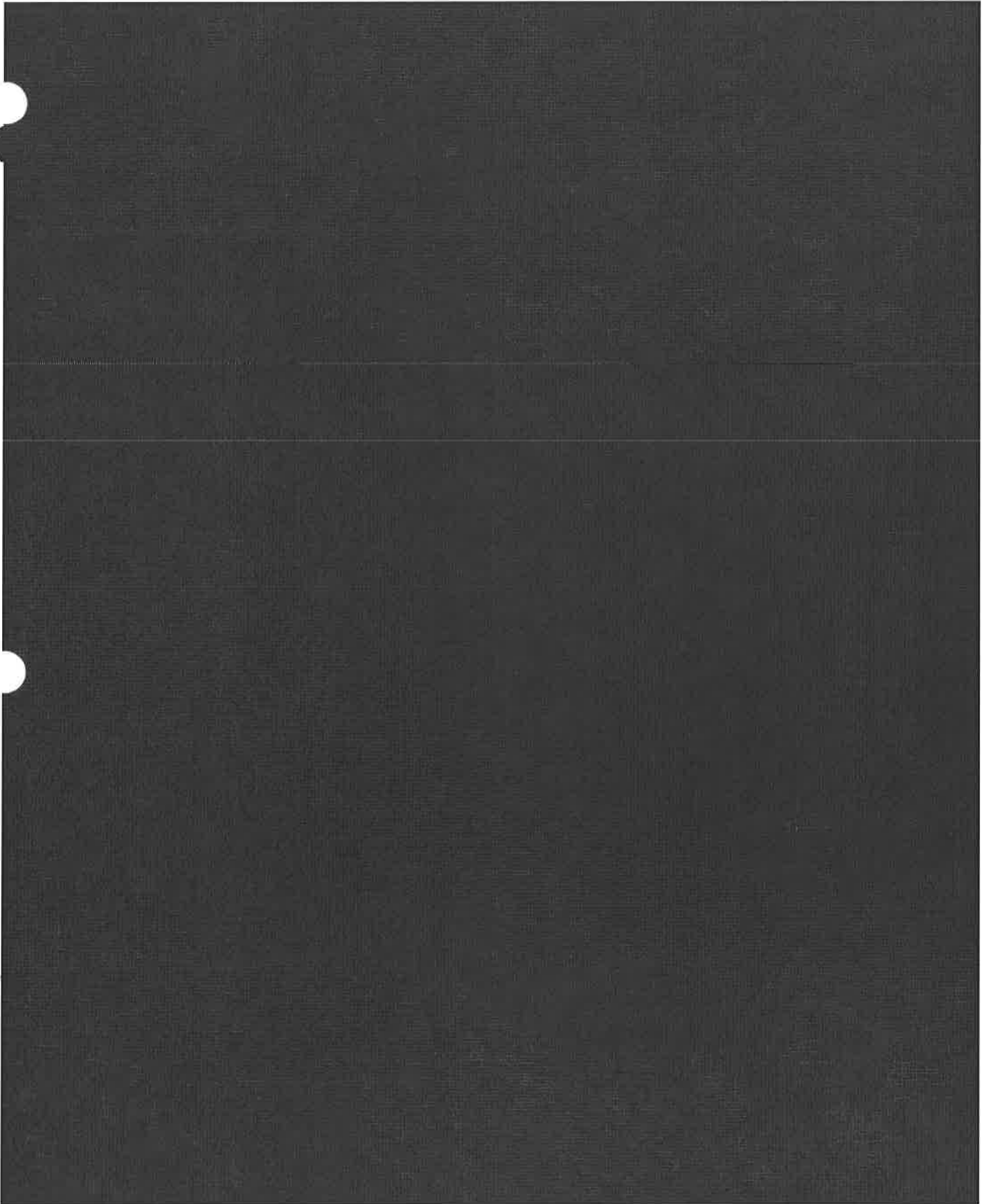
Sincerely yours in Christ,

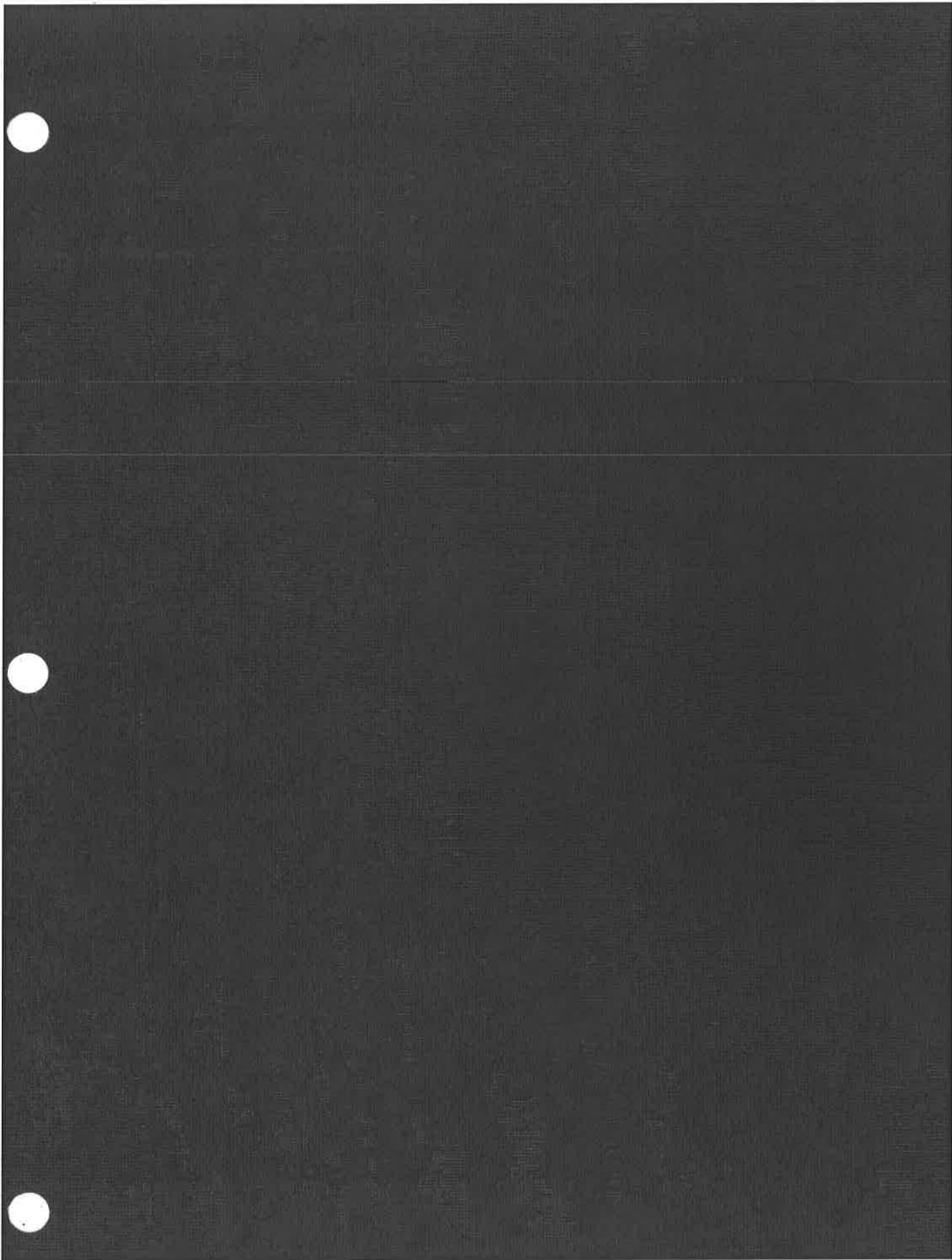
Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

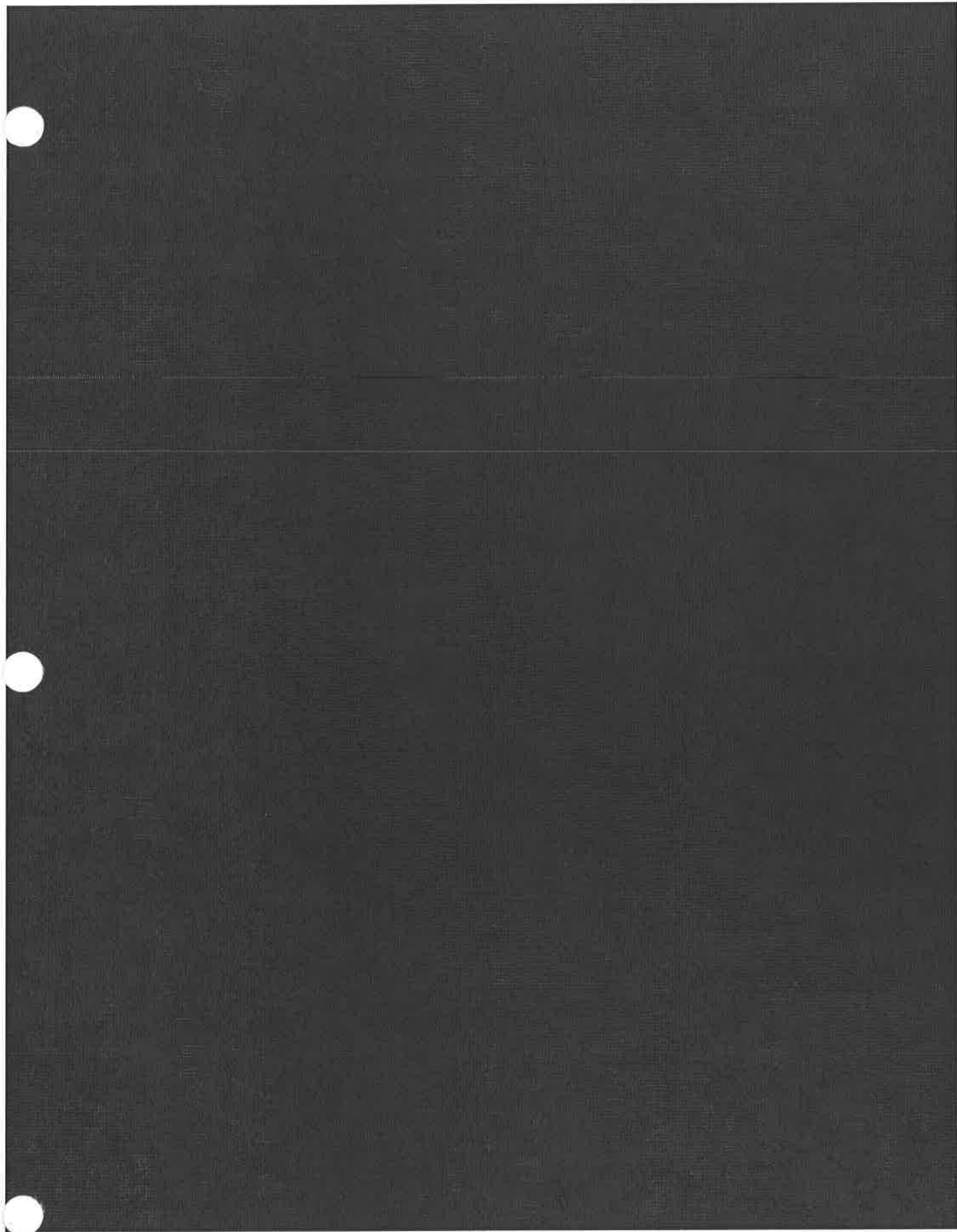
KMM:ggr

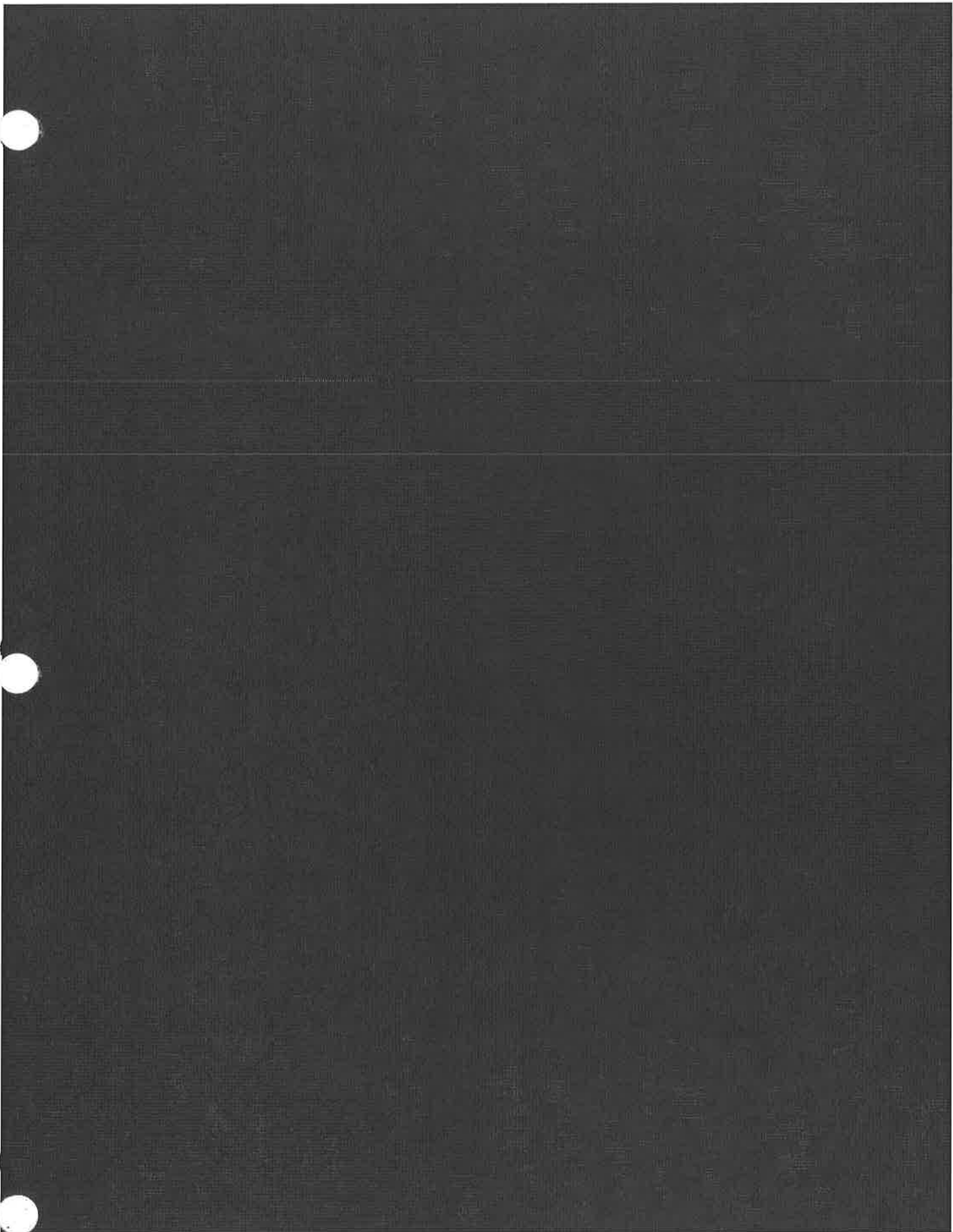












August 10, 1990

Reverend Richard Jeub
St. Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Dick,

I have just received a brief summary statement from the St. Luke staff about your progress in treatment. I wanted you to know that all of the indicators they mentioned seem to be positive. Their letter backs up what you said to me in your July 26 note. It is apparent that you are coming to know yourself and to address some difficult issues.

I am sure that the hard days are not over yet. I want you to know that you continue to have my prayers and support from back here. When it is appropriate to do so, I will be out to visit with you. Feel free to suggest that the time is approaching, and I will also feel free to do the same.

I look forward to seeing you on my visit.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell
Father Austin Ward

DATE: August 10, 1990

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I have just received an update on Father Jeub's progress in treatment. I am enclosing a copy of the update. It appears to me that he is moving ahead well, finally.

If you have any concerns about all of this, please let me know.

Attachment

8-15-90

Dear Kevin,

If there is anyway you could let the Archbishop Attorney know that Ron will be back in town Monday. I would appreciate it.

I'm trying to hang in there the best I can, but I don't want to lose any more than I already have. The emotional and financial burden I have is almost too much to bear.

If the Attorneys could reach one another and give me some financial help right now, I would appreciate it.

Keep praying for me & my kids, it is not an easy situation.

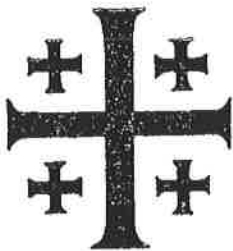
Thanks you again, for your friendship.

Sincerely,



ARCH-012457

8-28-90

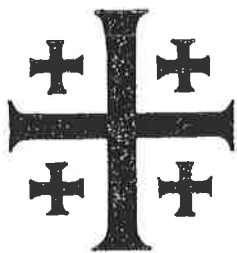


Dear Kevin

Hope your summer has been a good one w/ some time away. I've missed being home very much.

I mentioned the possibility of your visit to my therapist. He said the time will come. Maybe your end of August letter will give some indication. I'm discovering that I've been driven by a deep anger that goes back at least 25 years. It's hard to uncover all the factors + put them together, but I think I am getting there. Just for all
Dick

9-5-90



Dear Michael

Thanks for continuing to remember me through the summer. Hard work it is and I'm learning so much about myself. Tomorrow we begin a 3-day workshop on family dynamics. I anticipate considerable pain when we get into dysfunctional families. I never thought of my family as such, but I'm realizing

that many of my difficulties have their
sources way back there. I continue
to work + pray for recovery + health.

Dick Feub

MEIER, KENNEDY & QUINN,

CHARTERED
Attorneys at Law

WILLIAM C. MEIER (1920-1981)
ALOIS D. KENNEDY JR.
TIMOTHY P. QUINN
ANDREW J. EISENZIMMER
LEO H. DEHLER
THOMAS B. WIESER
NANCY GOERING REILLY
SUZANNE M. GERHARDSON

SUITE 430, MINNESOTA BUILDING
SAINT PAUL, MINNESOTA 55101-1183
TELEPHONE NO. (612) 228-1911
FACSIMILE NO. (612) 223-5483

September 12, 1990

Mr. Ronald Meshbeshner
Attorney at Law
Meshbeshner, Singer & Spence, Ltd.
1660 Park Avenue
Minneapolis, MN 55404

Re: Our Client: The Archdiocese of Saint Paul and Minneapolis

Dear Mr. Meshbeshner:

As you know, we had been discussing proposals seeking my client's agreement to pay certain monthly payments to your client during the time that her claims against the Archdiocese, relating to Father Richard Jeub are being resolved. You had indicated that you and your client were seeking to have her paid [REDACTED] per month during that period of time. I have advised you that my client has agreed to pay the sum of [REDACTED] during that period of time. It is my understanding that for the moment, you have agreed to have me set up the payments of [REDACTED] a month, but you wish to continue negotiating to see if my client will reconsider the matter and agree to a higher amount. In that regard, I have indicated that I will speak with Father Kevin McDonough about the matter again, but in the meantime, I am sending you a check from the Archdiocese for the [REDACTED] payment.

Enclosed is my client's check number [REDACTED] in the amount of [REDACTED] payable to your client. This amount is being paid in accordance with our agreement. That agreement is that during the period of time that this matter is being resolved, my client will pay the sum of [REDACTED] a month to your client. My client reserves the right to withdraw or terminate its obligation to make those payments at any time. It is understood and agreed that my client would be reimbursed for such payments out of any verdict or settlement reached in this case. In addition, the fact that my client is making these payments will not be used in any way in this litigation.

Acceptance of the enclosed payment will indicate your client's and your acceptance of the terms as set forth herein subject only to

C
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P
Y

MEIER, KENNEDY & QUINN
CHARTERED

September 12, 1990
Mr. Ronald Meshbeshner
Page 2

Re: Our Client: The Archdiocese of Saint Paul and Minneapolis

our agreement to have the Archdiocese reconsider the amount of these payments. If this does not meet with your approval, please advise me immediately.

Thank you.

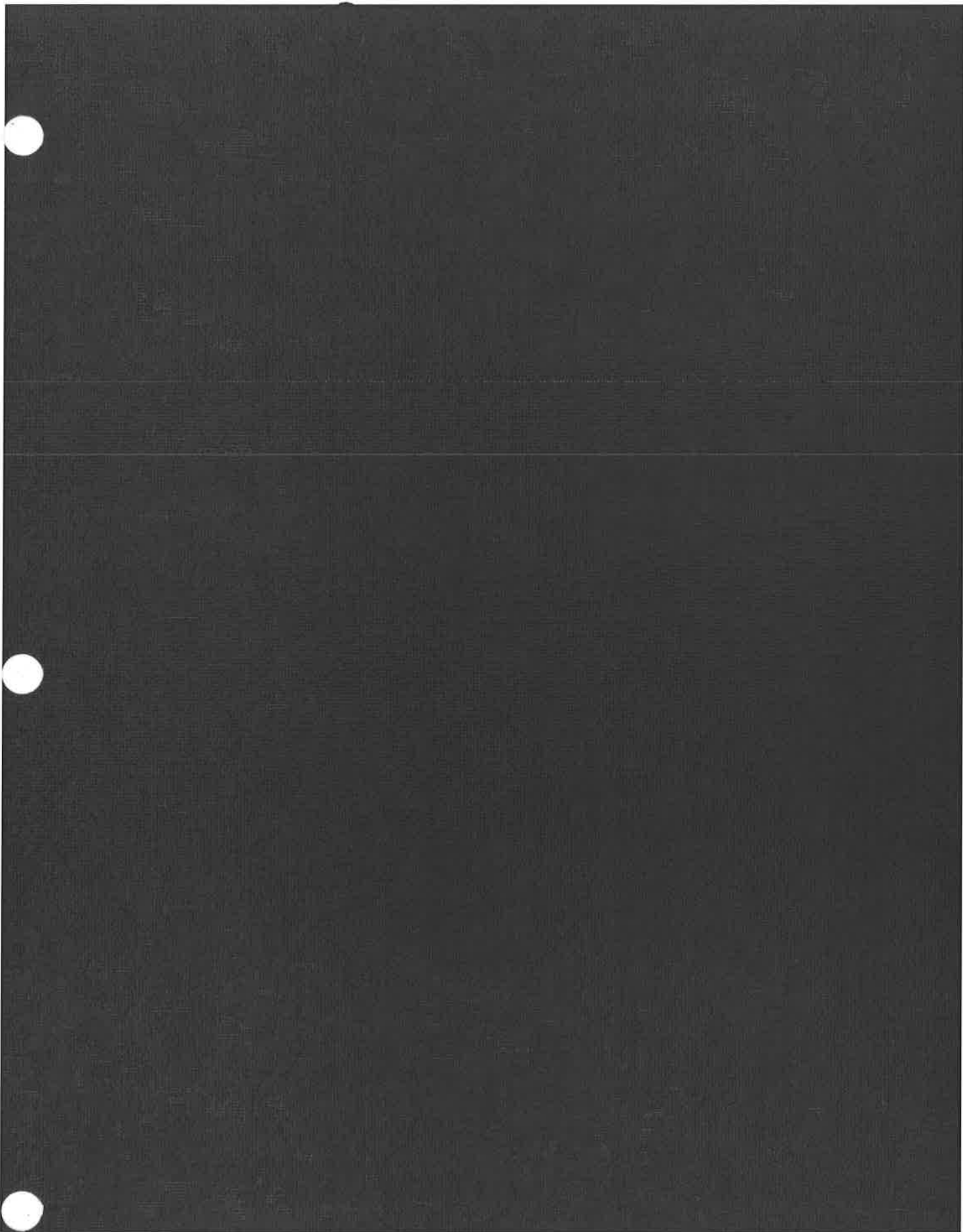
Best Regards,

MEIER, KENNEDY & QUINN

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:jml
cc: Reverend Kevin McDonough



(4) the sale or possession of controlled substances as defined in section 152.01, subdivision 4. [See main volume for 2 and 3]

Subd. 4. Evidence. Evidence of unlawful sales of intoxicating liquor or 3.2 percent malt liquor, of unlawful possession or sale of controlled substances, of prostitution or acts relating to prostitution, or of gambling or acts relating to gambling, is prima facie evidence of the existence of a disorderly house. Evidence of sales of intoxicating liquor or 3.2 percent malt liquor between the hours of 1:00 a.m. and 8:00 a.m., while a person is within a disorderly house, is prima facie evidence that the person knew it to be a disorderly house.

[See main volume for 5]

Subd. 6. Pretrial release. When a person is charged under this section with owning or leasing a disorderly house, the court may require as a condition of pretrial release that the defendant bring an unlawful detainer action against a lessee who has violated the covenant not to allow drugs established by section 504.181.

Amended by Laws 1989, c. 77, § 1, eff. Aug. 1, 1989; Laws 1991, c. 193, § 3; Laws 1991, c. 249, § 31.

Historical and Statutory Notes

1989 Legislation

The 1989 amendment included evidence of unlawful possession or sale of controlled substances among the acts constituting prima facie evidence of the existence of a disorderly house.

Laws 1989, c. 77, § 2 provides that this amendment is effective August 1, 1989, and applies to crimes committed on or after that date.

1991 Legislation

Laws 1991, c. 193, § 3, added subd. 6, relating to pretrial release.

Laws 1991, c. 249, § 31, instructed the revisor of statutes to substitute "3.2 percent malt liquor" for "nonintoxicating malt liquor".

609.34. Fornication

Law Review Commentaries

Marital status discrimination: Public scorn of personal choices—State v. French, 17 Wm. Mitchell L.Rev. 563 (1991).

609.341. Definitions

[See main volume for 1 to 3]

Subd. 4. "Consent" means a voluntary uncoerced manifestation of a present agreement to perform a particular sexual act with the actor.

[See main volume for 5 and 6]

Subd. 7. "Mentally incapacitated" means that a person under the influence of alcohol, a narcotic, anesthetic, or any other substance, administered to that person without the person's agreement, lacks the judgment to give a reasoned consent to sexual contact or sexual penetration.

[See main volume for 8 and 9]

Subd. 10. "Position of authority" includes but is not limited to any person who is a parent or acting in the place of a parent and charged with any of a parent's rights, duties or responsibilities to a child, or a person who is charged with any duty or responsibility for the health, welfare, or supervision of a child, either independently or through another, no matter how brief, at the time of the act. For the purposes of subdivision 11, "position of authority" includes a psychotherapist.

Subd. 11. (a) "Sexual contact," for the purposes of sections 609.343, subdivision 1, clauses (a) to (f), and 609.345, subdivision 1, clauses (a) to (e), and (h) to (k), includes any of the

following acts committed without consent is not a defense, and com

- (i) the intentional touching by t
- (ii) the touching by the complainant effected by coercion or the complainant is under 13 years of
- (iii) the touching by another of t use of a position of authority, or
- (iv) in any of the cases above, t the intimate parts.

(b) "Sexual contact," for the purpose and 609.345, subdivision 1, clauses with sexual or aggressive intent:

- (i) the intentional touching by t
- (ii) the touching by the complainant parts;
- (iii) the touching by another of t
- (iv) in any of the cases listed abo the intimate parts.

[See 1

Subd. 14. "Coercion" means w able to fear that the actor will complainant or another, or force th but proof of coercion does not requ

[See 7

Subd. 17. "Psychotherapist" m psychologist, nurse, chemical depe counselor, or other mental health licensed by the state, who perform

[S

Subd. 19. "Emotionally depende al condition and the nature of the t the psychotherapist knows or has withhold consent to sexual contact

[S

Amended by Laws 1987, c. 198, §§ 1 to 3 413, § 1, eff. Aug. 1, 1988; Laws 1989, §§ 17 to 19.

Histor

1987 Legislation

Laws 1987, c. 198, clarified the del "mentally incapacitated" in subd. 7; in required that "sexual contact" include se aggressive intent; and, in subd. 14, exp definition of coercion. For former tex main volume. Laws 1987, c. 198, § 4, that the amendments apply to crimes c on or after August 1, 1987.

Laws 1987, c. 347, included marriage a therapists and mental health service within the definition of psychotherapist in

acts committed without the complainant's consent, except in those cases where not a defense, and committed with sexual or aggressive intent:

- intentional touching by the actor of the complainant's intimate parts, or
- touching by the complainant of the actor's, the complainant's, or another's intimate parts by coercion or the use of a position of authority, or by inducement if the complainant is under 18 years of age or mentally impaired, or
- touching by another of the complainant's intimate parts effected by coercion or the position of authority, or
- any of the cases above, the touching of the clothing covering the immediate area of the intimate parts.

"Sexual contact," for the purposes of sections 609.343, subdivision 1, clauses (g) and (h), 609.345, subdivision 1, clauses (f) and (g), includes any of the following acts committed with sexual or aggressive intent:

- intentional touching by the actor of the complainant's intimate parts;
- touching by the complainant of the actor's, the complainant's, or another's intimate parts;
- touching by another of the complainant's intimate parts; or
- any of the cases listed above, touching of the clothing covering the immediate area of the intimate parts.

[See main volume for 12 and 13]

14. "Coercion" means words or circumstances that cause the complainant reasonable fear that the actor will inflict bodily harm upon, or hold in confinement, the complainant or another, or force the complainant to submit to sexual penetration or contact, and proof of coercion does not require proof of a specific act or threat.

[See main volume for 15 and 16]

17. "Psychotherapist" means a person who is or purports to be a physician, psychologist, nurse, chemical dependency counselor, social worker, marriage and family therapist, or other mental health service provider; or any other person, whether or not licensed by the state, who performs or purports to perform psychotherapy.

[See main volume for 18]

19. "Emotionally dependent" means that the nature of the former patient's emotional condition and the nature of the treatment provided by the psychotherapist are such that the psychotherapist knows or has reason to know that the former patient is unable to give informed consent to sexual contact or sexual penetration by the psychotherapist.

[See main volume for 20]

Added by Laws 1987, c. 198, §§ 1 to 3, eff. Aug. 1, 1987; Laws 1987, c. 347, art. 1, § 22; Laws 1988, c. 1, eff. Aug. 1, 1988; Laws 1989, c. 290, art. 4, § 11, eff. Aug. 1, 1989; Laws 1993, c. 326, art. 4, to 19.

Historical and Statutory Notes

Legislation Laws 1987, c. 198, clarified the definition of "emotionally incapacitated" in subd. 7; in subd. 11, added that "sexual contact" include sexually aggressive intent; and, in subd. 14, expanded the definition of coercion. For former text see the previous volume. Laws 1987, c. 198, § 4, provided that the amendments apply to crimes committed after August 1, 1987. Laws 1987, c. 347, included marriage and family therapists and mental health service providers in the definition of psychotherapist in subd. 17.

1988 Legislation The 1988 amendment in the definition of "consent" added "with the actor". Laws 1988, c. 413, § 2 provides that this amendment is effective August 1, 1988 and applies to crimes committed on or after that date.

1989 Legislation The 1989 amendment in subd. 11(a) substituted "(k)" for "(j)" following "clauses (a) to (e), and (h) to".

1993 Legislation

The 1993 amendment in subd. 10 defining "position of authority" added the sentence defining "position of authority" to include a psychotherapist for the purposes of subd. 11; in subd. 17 defining "psychotherapist" inserted "person who is or purports to be a", deleted from the list of persons "clergy", substituted "marriage and family counselor" for "marriage and family therapist", inserted

"or other" preceding "mental health service provider", and inserted "any" preceding "other person"; and in subd. 19 defining "emotionally dependent" deleted alternative references to patient preceding references to former patient.

Laws 1993, c. 326, art. 4, § 41, provides in part that §§ 17 to 19 (amending subds. 10, 17, and 19) are effective August 1, 1993, and apply to crimes committed on or after that date.

Law Review Commentaries

Guilty of the crime of trust: Nonstranger rape. Beverly Balos & Mary Louise Fellows, 76 Minn. L.Rev. 599 (1991).

Notes of Decisions

Coercion 8
Personal injury 7

2. Force

There was sufficient evidence that defendant was at scene of sexual assault and that sexual assault was accomplished through force or coercion to support defendant's conviction of third-degree criminal sexual conduct. State v. Meech, App. 1987, 400 N.W.2d 166.

3. Sexual contact

Evidence sustained conviction for second-degree criminal sexual assault; child victim testified that defendant touched her buttocks inside her clothes and kissed her by putting his tongue in her mouth. State v. Christopherson, App.1988, 500 N.W.2d 794.

Touching of a complainant's intimate parts, either over or under the clothing, constitutes "sexual contact" if it is done with sexual or aggressive intent. Matter of Welfare of C.S.K., App.1988, 488 N.W.2d 875.

Evidence in delinquency proceeding supported trial court's determination that juvenile had sexual or aggressive intent in making sexual contact with complainant; complainant testified that she believed that juvenile was not simply rough-housing with her; moreover, juvenile's repeated attempts to touch complainant's intimate parts could not be anything but sexually or aggressively motivated.

609.342. Criminal sexual conduct in the first degree

Subdivision 1. Crime defined. A person who engages in sexual penetration with another person is guilty of criminal sexual conduct in the first degree if any of the following circumstances exists:

(a) the complainant is under 13 years of age and the actor is more than 36 months older than the complainant. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense;

(b) the complainant is at least 13 but less than 16 years of age and the actor is more than 48 months older than the complainant and in a position of authority over the complainant, and uses this authority to cause the complainant to submit. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense;

(c) circumstances existing at the time of the act create a fear of imminent great bodily harm

(d) the actor is armed with a deadly weapon in a manner to lead the complainant to believe that the actor threatens to use the weapon or article

(e) the actor causes personal injury to the complainant if the following circumstances exist:

(i) the actor uses force or coercion

(ii) the actor knows or has reason to believe that the complainant is mentally incapacitated, or physically

(f) the actor is aided or abetted by another person in violation of § 609.05, and either of the following circumstances exist:

(i) an accomplice uses force or coercion

(ii) an accomplice is armed with a deadly weapon in a manner to lead the complainant to believe that the actor threatens to use the weapon or article

(g) the actor has a significant relationship with the complainant under 16 years of age at the time of the act and the complainant's age nor consent to the act

(h) the actor has a significant relationship with the complainant 16 years of age at the time of the act

(i) the actor or an accomplice uses force or coercion

(ii) the complainant suffered personal injury

(iii) the sexual abuse involved multiple acts

Neither mistake as to the complainant's age nor consent to the act is a defense.

Subd. 2. Penalty. Except as otherwise provided, a person convicted under subdivision 1 is guilty of a crime for which the maximum penalty is 30 years or to a payment of a fine of \$10,000.

Subd. 3. Stay. Except when impracticable, a court may stay imposition of a sentence if the court finds that:

(a) a stay is in the best interest of the complainant;

(b) a professional assessment indicates that the offender will respond to a treatment program.

If the court stays imposition of a sentence, the court may impose the following conditions of probation:

(1) incarceration in a local jail or workhouse for a period of not more than 90 days;

(2) a requirement that the offender remain in the custody of a probation officer;

(3) a requirement that the offender remain in the custody of a probation officer until the offender has successfully completed a treatment program.

Amended by Laws 1989, c. 290, art. 4, § 1.

Historic

1989 Legislation

The 1989 amendment in subd. 2 increases the maximum imprisonment sentence to 25 years and increased the maximum fine to \$100,000 from \$35,000.

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(c) circumstances existing at the time of the act cause the complainant to have a reasonable fear of imminent great bodily harm to the complainant or another;

(d) the actor is armed with a dangerous weapon or any article used or fashioned in a manner to lead the complainant to reasonably believe it to be a dangerous weapon and uses or threatens to use the weapon or article to cause the complainant to submit;

(e) the actor causes personal injury to the complainant, and either of the following circumstances exist:

(i) the actor uses force or coercion to accomplish sexual penetration; or

(ii) the actor knows or has reason to know that the complainant is mentally impaired, mentally incapacitated, or physically helpless;

(f) the actor is aided or abetted by one or more accomplices within the meaning of section 609.05, and either of the following circumstances exist:

(i) an accomplice uses force or coercion to cause the complainant to submit; or

(ii) an accomplice is armed with a dangerous weapon or any article used or fashioned in a manner to lead the complainant reasonably to believe it to be a dangerous weapon and uses or threatens to use the weapon or article to cause the complainant to submit;

(g) the actor has a significant relationship to the complainant and the complainant was under 16 years of age at the time of the sexual penetration. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense; or

(h) the actor has a significant relationship to the complainant, the complainant was under 16 years of age at the time of the sexual penetration, and:

(i) the actor or an accomplice used force or coercion to accomplish the penetration;

(ii) the complainant suffered personal injury; or

(iii) the sexual abuse involved multiple acts committed over an extended period of time.

Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense.

Subd. 2. Penalty. Except as otherwise provided in section 609.346, subdivision 2a or 2b, a person convicted under subdivision 1 may be sentenced to imprisonment for not more than 30 years or to a payment of a fine of not more than \$40,000, or both.

Subd. 3. Stay. Except when imprisonment is required under section 609.346, if a person is convicted under subdivision 1, clause (g), the court may stay imposition or execution of the sentence if it finds that:

(a) a stay is in the best interest of the complainant or the family unit; and

(b) a professional assessment indicates that the offender has been accepted by and can respond to a treatment program.

If the court stays imposition or execution of sentence, it shall include the following as conditions of probation:

(1) incarceration in a local jail or workhouse;

(2) a requirement that the offender complete a treatment program; and

(3) a requirement that the offender have no unsupervised contact with the complainant until the offender has successfully completed the treatment program.

Amended by Laws 1989, c. 290, art. 4, § 12, eff. Aug. 1, 1989; Laws 1992, c. 571, art. 1, § 14.

Historical and Statutory Notes

1989 Legislation

The 1989 amendment in subd. 2 increased the maximum imprisonment sentence to 25 years from 20 years and increased the maximum fine to \$40,000 from \$35,000.

Laws 1989, c. 290, art. 4, § 22 provides in part that:

"Sections 3 to 6 [amending §§ 244.04, 244.05, and 260.185, respectively], 10 [creating § 609.1352], and 12 to 15 [amending §§ 609.342, 609.343, 609.344, and 609.345, respectively] are effective August

1, 1989 and apply to offenses committed on or after that date, but a court may consider acts committed before the effective date in determining whether an offender is a danger to public safety under section 10 (§ 609.1852), subdivision 3."

1992 Legislation

The 1992 amendment in subd. 1 in cl. (h) deleted a provision relating to the use or threatened use of a dangerous weapon by the actor or an accomplice, and deleted a provision pertaining to the complainant having a reasonable fear of imminent great

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3. Construction with other laws

Marital privilege under § 595.02 does not apply to proceedings under § 609.342 arising out of sexual abuse of a child by person responsible for, or in position of authority over child. State v. Willette, App.1988, 421 N.W.2d 342.

4. Charges arising from same act

State v. Weaver, App.1986, 386 N.W.2d 413 [main volume] habeas corpus denied 925 F.2d 1097, certiorari denied 112 S.Ct. 99, 116 L.Ed.2d 70.

Failure to instruct that conviction was not to be based on act occurring before August 1, 1982, was not plain error in prosecution of defendant for first-degree criminal sexual conduct, an offense that required sexual abuse involving multiple acts committed over extended period of time, where there was no reasonable likelihood that jury somehow discredited victim's testimony relating to abuse occurring after that date, but credited her testimony concerning abuse occurring before that date; error did not affect substantial rights and was not prejudicial. State v. Shamp, 1988, 427 N.W.2d 228.

5. Lesser offenses

Court did not abuse its discretion in refusing to instruct on third-degree criminal sexual conduct as a lesser included offense of first-degree criminal sexual conduct where complainant testified that defendant pulled her head back by the hair and pulled hair out of her, testified that anal penetration was painful and caused bleeding, and stated that she thought she would be killed because she could identify the victim and that she was concerned for the safety of her children. M.S.A. §§ 609.342, subd. 1, 609.344, subd. State v. Hart, App.1991, 477 N.W.2d 732, review denied.

Criminal sexual conduct in the third degree is an included offense of first-degree criminal sexual conduct. State v. Hart, App.1991, 477 N.W.2d 732, review denied.

It was proper to submit lesser-included offenses of second and fourth-degree criminal sexual conduct in prosecution for first-degree criminal sexual

bodily harm, in subd. 2 inserted the exception provided in § 609.346, subd. 2a and 2b, and increased the maximum prison sentence from 25 to 30 years, and in subd. 3 provided that as a condition of probation the offender may have no unsupervised contact with the complainant until the offender has successfully completed the treatment program.

Laws 1992, c. 571, art. 1, § 29, provides in part that § 14 is effective August 1, 1992, and applies to crimes committed on or after that date.

Notes of Decisions

conduct, even though the issue of penetration, as opposed to contact, which is the difference in the offenses, was not specifically distinguished in the victim's testimony. State v. Kobow, App.1991, 466 N.W.2d 747, review denied.

Second and fourth-degree criminal sexual conduct are lesser-included offenses of first-degree criminal sexual conduct. State v. Kobow, App.1991, 466 N.W.2d 747, review denied.

Fornication is not lesser included offense of criminal sexual conduct in first and third degree. State v. Rothering, App.1986, 397 N.W.2d 346.

8. Sexual penetration—In general

Imprecise references to date of alleged offense did not invalidate conviction of defendant as improperly based on abusive conduct toward child occurring before defendant's 18th birthday, where defendant was charged with single act of penetration and testimony of abuse prior to defendant's birthday did not involve penetration. State v. Moore, App.1988, 433 N.W.2d 895.

Element of offense of first-degree criminal sexual conduct with person of significant relationship requiring multiple acts of sexual abuse did not require multiple acts of penetration. State v. Shamp, App.1988, 422 N.W.2d 520.

9. — Sufficiency of evidence, sexual penetration

Evidence supported conclusions that three-year-old victim's father sexually penetrated her and committed first-degree sexual conduct, even though defense expert cast doubt on State's experts, pediatrician and psychologist; testimony of victim's mother and sister corroborated victim's testimony about sexual penetration. State v. Brovold, App.1991, 477 N.W.2d 775, review denied.

Evidence, based on testimony of ten-year-old child that defendant inserted his finger approximately one eighth of an inch into child's vagina supported trial court's finding that defendant sexually penetrated child, and supported conviction of defendant for criminal sexual conduct in the first degree. State v. Mosby, App.1990, 450 N.W.2d 629, review denied.

Testimony of defendant's daughter that when defendant touched her genital area, he would rub his fingers between folds of skin over her vagina, but not insert his fingers "all the way," was sufficient for jury to reasonably find "sexual pen-

etration," for purposes of criminal sexual conduct convictions. State v. Shamp, App.1988, 422 N.W.2d 520.

Evidence supported convictions for first-degree criminal sexual conduct with niece before her thirteenth birthday and with nephew between thirteenth and sixteenth birthdays; niece and nephew testified positively to acts of penetration. State v. Holden, App.1987, 414 N.W.2d 516.

Evidence was sufficient to sustain conviction for first-degree criminal sexual conduct; any inferences from victim's testimony as to how knife was used and any inconsistencies with medical evidence were for jury as fact finder to determine. State v. Okegbenro, App.1987, 409 N.W.2d 1.

Finding of penetration in prosecution for first-degree criminal sexual conduct was supported by evidence that vaginal swab sample indicated semen in victim's vagina, and that semen was discovered on her panties, and by her testimony that she had not had intercourse in 30 years. State v. Perez, App.1987, 404 N.W.2d 834.

11. Fear of bodily harm—In general

First-degree criminal sexual conduct occurs if there is physical injury to the victim and the actor used force or coercion; first-degree criminal sexual conduct also occurs if the victim has imminent fear of great bodily harm. State v. Hart, App.1991, 477 N.W.2d 782, review denied.

Jury could have reasonably believed victim's account of events and found defendant guilty of attempted criminal sexual conduct in the first degree and evidence was sufficient to support his conviction, where victim testified that defendant held a gun to her head and told her to take off her clothes. State v. Newman, App.1987, 408 N.W.2d 894.

14. — Sufficiency of evidence, position of authority

Finding that defendant was in "position of authority" over 14-year-old sexual assault victim and that he used authority to cause victim to submit, and that defendant was thus guilty of first-degree criminal sexual conduct, was supported by evidence that defendant told victim to be quiet or he would kill her, and that her body would never be found if she told anyone about incident. State v. Hall, 1987, 406 N.W.2d 503.

16. Personal injury—In general

Victim's injuries need not necessarily be coincidental with actual sexual penetration, but need only be sufficiently related to the act, to constitute "personal injury" within meaning of § 609.341 and § 609.342. State v. Soliman, App.1987, 402 N.W.2d 634.

16. — Sufficiency of evidence, personal injury

Finding of bodily harm during course of aggravated robbery was sustained by evidence that defendant knocked 79-year-old victim to the ground and dragged her several feet into an alley, even

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though the more severe injuries in the form of broken hip occurred during subsequent sexual assault. State v. Perez, App.1987, 404 N.W.2d 834.

Evidence was sufficient to establish that victim suffered personal injuries as element of first-degree criminal sexual conduct; medical testimony indicated that victim's bruises occurred on night of alleged assault and were either caused by actual sexual act or were related to the assault. State v. Soliman, App.1987, 402 N.W.2d 634.

18.5. Time of offense

Evidence supported conclusion that defendant committed criminal sexual conduct offense on dates listed in complaint, where defendant's daughter testified that last act of sexual conduct occurred when she was in fifth or sixth grade, complaint alleged last act occurred on about 1985 through June 1986, and daughter was in sixth grade during 1985-86 school year. State v. Shamp, App.1988, 422 N.W.2d 520.

29. Victim's statements or testimony—In general

Trial court did not abuse its discretion when it held in-camera examination of victim's psychological and psychiatric records before declining to disclose the confidential records to defense and when it declined to order disclosure of records over which prosecutor's office exercised no control, in prosecution for criminal sexual conduct in the first degree. State v. Schmid, App.1992, 487 N.W.2d 539, review denied.

Difficulty of fully transcribing contents due to lack of secretarial assistance did not justify destroying tape of interview with victim; however, inference of prejudice to defendant was overcome by fact that two nonpolice witnesses present during taped interview and available to corroborate or controvert officer's summary of interview were not called to testify at trial, and evidence of guilt of criminal sexual conduct in the first degree was strong. State v. Schmid, App.1992, 487 N.W.2d 539, review denied.

30. — Corroboration, victim's statements or testimony

Complainant's testimony does not require corroboration in prosecution for criminal sexual conduct in either first or second degree. State v. Barber, App.1993, 494 N.W.2d 497, review denied.

Ten-year-old victim's testimony, supported by testimony of her mother and brother, and by testimony from examining physician and nurse, supported conviction for first-degree criminal sexual conduct. State v. Skinner, App.1990, 450 N.W.2d 648, review denied.

Evidence, including ten-year-old child's testimony that defendant placed his finger in her vagina, child's upset, emotional state after alleged assault, and child's testimony and prior statements of all significant details of abuse, strongly corroborated testimony of penetration, and supported conviction of defendant for criminal sexual conduct in first and second degree, despite fact that there was no

medical evidence to support charge defendant sexually penetrated defendant; absence of physical evidence was not controlling when child's testimony was positive and consistent. *State v. Mosby*, App.1990, 450 N.W.2d 629, review denied.

31. — Hearsay, victim's statements or testimony

Admission of hearsay statement of defendant's daughter in violation of confrontation clause was harmless error as to defendant's conviction for second-degree criminal sexual conduct, to which defendant had admitted in statement and on witness stand, but was harmful as to conviction for first-degree criminal sexual conduct, which required finding of sexual penetration, to which defendant had not admitted. *State v. Scott*, 1993, 501 N.W.2d 608.

32. — Sufficiency of evidence, victim's statements or testimony

Evidence, including testimony of seven-year-old alleged victim, videotaped interview, and victim's statements to mother consistently indicating that defendant had inserted his finger into her vagina, was sufficient to support defendant's conviction of first-degree criminal sexual conduct. *State v. Barber*, App.1993, 494 N.W.2d 497, review denied.

Evidence was sufficient to sustain conviction for criminal sexual conduct in the first degree, for sexually abusing a three-year-old girl while babysitting, in light of evidence supporting conclusion that it was defendant rather than another babysitter with the same first name that victim was referring to when she said that "David" committed the abuse. *State v. Lanam*, 1990, 469 N.W.2d 656, certiorari denied 111 S.Ct. 693, 498 U.S. 1033, 498 U.S. 1033, 112 L.Ed.2d 684.

Victim's testimony was sufficient to sustain defendant's conviction for sexual abuse of a child, notwithstanding evidence that story had been suggested to the child by others. *State v. Erickson*, App.1990, 454 N.W.2d 624, review denied.

Evidence was sufficient to sustain convictions for first-degree and second-degree criminal sexual conduct; four-year-old child testified to anal penetration by defendant, and her testimony was corroborated by her out-of-court statements, by defendant's opportunity to commit offense, by consistencies of child's descriptions of the acts, and, to some extent, by physical evidence. *State v. Ross*, App.1990, 451 N.W.2d 231, review denied, certiorari denied 111 S.Ct. 109, 498 U.S. 837, 112 L.Ed.2d 79.

Conviction for second-degree criminal sexual conduct arising from assault on five-year-old victim was supported by sufficient evidence including victim's consistent accounts of identity of her abuser and facts of assault. *State v. Wilbur*, App.1989, 445 N.W.2d 582, review denied.

Evidence, consisting largely of four-year-old alleged victim's out-of-court statements identifying defendant as perpetrator, was sufficient to sustain defendant's conviction of two counts of first-degree criminal sexual conduct, even though alleged victim

had been found incompetent to testify based upon suggestibility; alleged victim gave defendant's first name as name of perpetrator and described perpetrator's residence, employment, and location of abuse in such a way as to identify defendant babysitter and exclude prior babysitter with same first name. *State v. Lanam*, App.1989, 444 N.W.2d 882, affirmed 459 N.W.2d 656, certiorari denied 111 S.Ct. 693, 112 L.Ed.2d 684.

Convictions of defendant for criminal sexual conduct in first and second degree involving his daughter and niece were supported by sufficient evidence, including testimony of victims, sexual abuse investigators and medical examiner. *Ruberg v. State*, App.1988, 428 N.W.2d 488, review denied.

Children's testimony as to sexual abuse by defendant, testimony that defendant was found in children's bed, and medical testimony that one of minor children was sexually abused was sufficient to support conviction of defendant for criminal sexual abuse in first and second degree. *State v. Coleman*, App.1988, 426 N.W.2d 889, review denied.

Testimony of defendant's minor daughter concerning instances of sexual conduct, as corroborated by defendant's confession, testimony of her aunt, and testimony of her best friend, was sufficient to sustain defendant's criminal sexual conduct convictions. *State v. Shamp*, App.1988, 422 N.W.2d 520.

Defendant's convictions of first-degree criminal sexual conduct and second-degree assault were supported by testimony of victim, as corroborated by circumstances surrounding defendant's struggle with victim and testimony that defendant drew knife. *State v. Magee*, App.1987, 413 N.W.2d 230.

Victim's testimony, alleging every element of charged offenses, was sufficient to support conviction of defendant for criminal sexual conduct in first degree and intrafamilial sexual conduct in third degree, based on jury's credibility determination in favor of victim. *State v. C.J.M.*, App.1987, 409 N.W.2d 857.

Evidence was sufficient to support defendant's conviction for criminal sexual conduct; testimony of victim, who was defendant's 13-year-old daughter, was clear and consistent and corroborated by several witnesses, and defendant made admissible incriminating statements to polygraph examiner. *State v. Erickson*, App.1987, 403 N.W.2d 281.

Testimony of child as to sexual abuse by her father and substantial corroborative evidence were sufficient to support father's convictions for first-degree criminal sexual conduct and first-degree intrafamilial sexual abuse in violation of § 609.3641 (repealed, see now, this section). *State v. McCoy*, App.1987, 400 N.W.2d 807.

Evidence, including victim's identification of defendant's voice based on prior acquaintance with him, supported first-degree criminal sexual conduct conviction of petitioner who assaulted victim in her dark apartment. *Harris v. State*, App.1987, 399 N.W.2d 690.

Conviction for first-degree criminal sexual conduct was supported by evidence that defendant forced victim to floor, pulled down her pants and underwear, and put his finger in her vagina, even though there was no physical evidence to corroborate victim's testimony, as victim made early and continuous cries for assistance during her struggle with defendant, made prompt complaint, was highly emotional or upset, and lacked motive to fabricate her story. *State v. Tuomi*, App.1986, 396 N.W.2d 847.

33. Child victims

Defendant could not be convicted of two counts of criminal sexual conduct based on sexual penetration with victim under age 13 by defendant who was more than 36 months older and based on engaging in sexual penetration with person who is under 16 and with whom actor had "significant relationship," where both convictions were based on same evidence and same acts, all of which occurred before victim turned 13. *State v. Folley*, 1989, 438 N.W.2d 872.

36. Prior misconduct or crimes

Admission of defendant's statement that he had sexually abused his niece, which was made to a court-ordered psychologist prior to sentencing in a previous prosecution, as *Spreigl* evidence in a subsequent prosecution did not violate defendant's Fifth Amendment rights, as there was no evidence that he asserted privilege or that his statement was coerced. *State v. Barber*, App.1993, 494 N.W.2d 497, review denied.

38. Sufficiency of evidence, generally

State v. Weaver, App.1986, 386 N.W.2d 413 [main volume] habeas corpus denied 925 F.2d 1037, certiorari denied 112 S.Ct. 99, 116 L.Ed.2d 70.

Conviction of first-degree criminal sexual conduct based on sexual penetration using force while aided by accomplice was supported by victim's testimony, corroborated by other evidence; victim promptly reported rape, victim was hysterical, victim's testimony was consistent with earlier statements, other witnesses reported victim's cries for help, and victim's injuries were consistent with her testimony. *State v. Garrett*, App.1992, 479 N.W.2d 745, review denied.

Evidence was sufficient to sustain conviction of first-degree criminal sexual conduct arising out of babysitter's abuse of seven-year-old boy. *State v. Moore*, App.1988, 433 N.W.2d 895.

In light of direct identification of defendant by victim of rape, burglary and robbery, evidence was sufficient to support conviction. *State v. Hicks*, App.1988, 432 N.W.2d 487, review denied.

Evidence was sufficient to sustain conviction for first-degree criminal sexual conduct; any inferences from victim's testimony as to how knife was used and any inconsistencies with medical evidence were for jury as fact finder to determine. *State v. Okegbenro*, App.1987, 409 N.W.2d 1.

Alleged victim's prompt reporting of sexual assault incident by her father to her sisters and

mother, alleged victim's sisters' testimony that she was "crabby" or crying when she reported incident, and testimony by defendant admitting that he and alleged victim were at home together and that victim was asleep on couch, allowed jury to reasonably conclude that defendant was guilty of criminal sexual assault. *State v. Bingham*, App. 1987, 406 N.W.2d 567.

39. Sentence

Defendant, who refused to submit to psychological examination, could be sentenced as "patterned sex offender"; psychologist, who had performed evaluation two years previously, prepared supplemental report based on current information about defendant, including evidence of his recent behavior and his criminal file indicating that treatment had been attempted unsuccessfully at two programs, and concluded that defendant was sexually maladjusted and impulsive and appeared to be attracted to both male and female children. *State v. Barber*, App.1993, 494 N.W.2d 497, review denied.

Claim that using finger to poke vagina and "backside" of three-year-old daughter was more like second-degree sexual conduct than first-degree sexual conduct did not excuse or mitigate culpability and was not substantial and compelling reason for downward departure from presumptive sentence for first-degree sexual conduct. *State v. Brovold*, App.1991, 477 N.W.2d 775, review denied.

Departure sentence of 196 months for first-degree sexual conduct was justified by injury to victim's hand, multiple penetrations, excessive cruelty, verbal abuse, and victim's additional degradation in having defendant's female accomplice witness the assault. *State v. Lamar*, App.1991, 474 N.W.2d 1, review denied.

Defendant, who was convicted of two counts of first-degree intrafamilial sexual abuse of two minor nieces was not entitled to reduction of consecutive forty-three month sentences on each count, which was presumptive sentence based on severity level and defendant's criminal history; consecutive sentencing was permissible because sexual assaults were committed against two different victims. *State v. Hogan*, App.1987, 412 N.W.2d 770.

In sentencing defendant to 240 months in prison upon conviction for criminal sexual conduct in the first degree on three occasions with same child victim, court properly considered the age of the victim, who was eight, the multiple forms of penetration, the victim's vulnerability due to mental deficiencies, and the fact that defendant took advantage of his position of authority and trust as he was supposed to be babysitting for the child, who was a niece of his girl friend. *State v. Brown*, App.1987, 406 N.W.2d 530.

39.5. Stays

Statutory provision preconditioning stays in "significant relationship" cases of first-degree criminal sexual conduct is exception to general rule permitting stays and is not meant to prevent stays for first-degree criminal sexual conduct convictions

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that are not "significant relationship" convictions. *State v. Dokken*, App.1992, 487 N.W.2d 914, review denied.

41. Intent

Although instruction on voluntary intoxication should have been given for charge of criminal sexual conduct, its omission was not reversible error as criminal sexual conduct is not technically a specific intent crime. *State v. Hart*, App.1991, 477 N.W.2d 732, review denied.

Statute defining first-degree criminal sexual conduct does not contain an intent requirement, so it creates a general intent crime. *State v. Hart*, App.1991, 477 N.W.2d 732, review denied.

609.343. Criminal sexual conduct in the second degree

Subdivision 1. Crime defined. A person who engages in sexual contact with another person is guilty of criminal sexual conduct in the second degree if any of the following circumstances exists:

(a) the complainant is under 13 years of age and the actor is more than 36 months older than the complainant. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense. In a prosecution under this clause, the state is not required to prove that the sexual contact was coerced;

(b) the complainant is at least 13 but less than 16 years of age and the actor is more than 48 months older than the complainant and in a position of authority over the complainant, and uses this authority to cause the complainant to submit. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense;

(c) circumstances existing at the time of the act cause the complainant to have a reasonable fear of imminent great bodily harm to the complainant or another;

(d) the actor is armed with a dangerous weapon or any article used or fashioned in a manner to lead the complainant to reasonably believe it to be a dangerous weapon and uses or threatens to use the dangerous weapon to cause the complainant to submit;

(e) the actor causes personal injury to the complainant, and either of the following circumstances exist:

(i) the actor uses force or coercion to accomplish the sexual contact; or
(ii) the actor knows or has reason to know that the complainant is mentally impaired, mentally incapacitated, or physically helpless;

(f) the actor is aided or abetted by one or more accomplices within the meaning of section 609.05, and either of the following circumstances exists:

(i) an accomplice uses force or coercion to cause the complainant to submit; or
(ii) an accomplice is armed with a dangerous weapon or any article used or fashioned in a manner to lead the complainant to reasonably believe it to be a dangerous weapon and uses or threatens to use the weapon or article to cause the complainant to submit;

(g) the actor has a significant relationship to the complainant and the complainant was under 16 years of age at the time of the sexual contact. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense; or

(h) the actor has a significant relationship to the complainant, the complainant was under 16 years of age at the time of the sexual contact, and:

(i) the actor or an accomplice used force or coercion to accomplish the contact;
(ii) the complainant suffered personal injury; or
(iii) the sexual abuse involved multiple acts committed over an extended period of time.

Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense.

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42. Instructions

It was not reversible error to fail to require jurors to indicate whether they found criminal sexual conduct in the first degree based on a finding of victim's fear of harm or based on finding of personal injury to the victim where the court did give a general unanimity instruction; however, "either/or" instruction should be avoided and, if the State feels it has evidence to charge a defendant with a specific count, jury should be instructed as to all the essential elements of that count in a separate verdict form for that count should be submitted. *State v. Hart*, App.1991, 477 N.W.2d 732, review denied.

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Subd. 2. Penalty. Except as otherwise provided in section 609.346, subdivision 2a or 2b, a person convicted under subdivision 1 may be sentenced to imprisonment for not more than 25 years or to a payment of a fine of not more than \$35,000, or both.

Subd. 3. Stay. Except when imprisonment is required under section 609.346, if a person is convicted under subdivision 1, clause (g), the court may stay imposition or execution of the sentence if it finds that:

- (a) a stay is in the best interest of the complainant or the family unit; and
- (b) a professional assessment indicates that the offender has been accepted by and can respond to a treatment program.

If the court stays imposition or execution of sentence, it shall include the following as conditions of probation:

- (1) incarceration in a local jail or workhouse;
- (2) a requirement that the offender complete a treatment program; and
- (3) a requirement that the offender have no unsupervised contact with the complainant until the offender has successfully completed the treatment program.

Amended by Laws 1989, c. 290, art. 4, § 13, eff. Aug. 1, 1989; Laws 1992, c. 571, art. 1, § 15

Historical and Statutory Notes

1989 Legislation

The 1989 amendment in subd. 2 increased the maximum imprisonment sentence to 20 years from 15 years and increased the maximum fine to \$35,000 from \$30,000.

Laws 1989, c. 290, art. 4, § 22 provides in part that:

"Sections 3 to 6 [amending §§ 244.04, 244.05, and 260.185, respectively], 10 [creating § 609.1352], and 12 to 15 [amending §§ 609.342, 609.343, 609.344, and 609.345, respectively] are effective August 1, 1989 and apply to offenses committed on or after that date, but a court may consider acts committed before the effective date in determining whether an offender is a danger to public safety under section 10 [§ 609.1352], subdivision 3."

1992 Legislation

The 1992 amendment in subd. 1 in cl. (h) deleted a provision relating to the use or threatened use of a dangerous weapon by the actor or an accomplice, and deleted a provision pertaining to the complainant having a reasonable fear of imminent great bodily harm, in subd. 2 inserted the exception provided in § 609.346, subds. 2a and 2b, and increased the maximum prison sentence from 20 to 25 years, and in subd. 3 provided that as a condition of probation the offender may have no unsupervised contact with the complainant until the offender has successfully completed the treatment program.

Laws 1992, c. 571, art. 1, § 29, provides in part that § 15 is effective August 1, 1992, and applies to crimes committed on or after that date.

Law Review Commentaries

Illegal drugs, new laws, and justice: An examination of five recently enacted Minnesota statutes. 16 Wm. Mitchell L.Rev. 499 (1990).

Notes of Decisions

Lesser offenses 16

1. Force or coercion

In prosecution for felony-murder while committing or attempting to commit criminal sexual conduct, evidence as to position and condition of victim's body and defendant's earlier quarrel with girlfriend was sufficient to support finding of commission of or attempt to commit criminal sexual conduct. *State v. Pilcher*, 1991, 472 N.W.2d 327.

2. Sexual contact

Evidence sustained conviction for second-degree criminal sexual assault; child victim testified that defendant touched her buttocks inside her clothes

and kissed her by putting his tongue in her mouth. *State v. Christopherson*, App.1993, 600 N.W.2d 794.

Finding that juvenile committed an act of criminal sexual conduct was supported by testimony of six-year-old child that defendant put his hands inside her underpants and touched her between her legs and by testimony of her sister corroborating the fact that juvenile had carried victim on his shoulder, notwithstanding his denials. *Matter of Welfare of W.W.M.*, App.1987, 400 N.W.2d 203.

6. Victim's statements or testimony

Child's "positive" and "consistent" testimony of forced touching incident did not need corroboration, and was sufficient to support conviction for

second-degree criminal sexual conduct. *State v. Wiskow*, App.1993, 501 N.W.2d 667.

Evidence was sufficient to sustain convictions for first-degree and second-degree criminal sexual conduct; four-year-old child testified to anal penetration by defendant, and her testimony was corroborated by her out-of-court statements, by defendant's opportunity to commit offense, by consistencies of child's descriptions of the acts, and, to some extent, by physical evidence. *State v. Ross*, App.1990, 451 N.W.2d 231, review denied, certiorari denied 111 S.Ct. 109, 498 U.S. 837, 112 L.Ed.2d 79.

Convictions of defendant for criminal sexual conduct in first and second degree involving his daughter and niece were supported by sufficient evidence, including testimony of victims, sexual abuse investigators and medical examiner. *Ruberg v. State*, App.1988, 428 N.W.2d 488, review denied.

Children's testimony as to sexual abuse by defendant, testimony that defendant was found in children's bed, and medical testimony that one of minor children was sexually abused was sufficient to support conviction of defendant for criminal sexual abuse in first and second degree. *State v. Coleman*, App.1988, 426 N.W.2d 889, review denied.

Fact that testimony of 12-year-old daughter was not entirely consistent and was more detailed than her prior statements did not require reversal of conviction for criminal sexual conduct in the second degree entered against father, who contended daughter's testimony was probably fabricated due to divorce proceedings between father and mother involving contested custody; daughter's testimony was consistent with pattern of child sex abuse victims who, according to clinical psychologist, revealed more details as they became more confident and as they felt they were being supported. *State v. Garden*, App.1987, 404 N.W.2d 912.

Evidence was sufficient to sustain conviction for attempted criminal sexual conduct in the first degree and for criminal sexual conduct in the second degree, though evidence consisted primarily of uncorroborated allegations by defendant's daughter and defendant's denial of those delegations, and despite certain alleged inconsistencies in daughter's testimony. *State v. Blair*, App.1987, 402 N.W.2d 154.

12. Sexual abuse victim syndrome

Expert testimony is required foundation for admission of evidence of specific conditions, including alcoholism, in families of criminal sexual conduct victims to establish causation of symptoms attributed to sexual abuse. *State v. Jones*, App.1993, 500 N.W.2d 492, review denied.

Eliciting other possible causes for child sexual abuse victim's psychological symptoms during cross-examination of therapist did not establish foundation for admission of evidence of alcoholism and other conditions in victims' families in prosecution for criminal sexual conduct against children for whom defendant's wife provided day care.

State v. Jones, App.1993, 500 N.W.2d 492, review denied.

Clinical psychologist's testimony as to emotional and psychological characteristics of sexually abused children was admissible to help evaluate credibility of 12-year-old victim, in prosecution for criminal sexual conduct in the second degree; defendant was victim's father, there was no testimony that victim was functionally or physiologically an adult woman, defendant, at trial, tried to suggest that victim dreamt or fabricated the episodes in question, and testimony helped jury to understand that victim's reactions were explainable and consistent with those of other child sex abuse victims. *State v. Garden*, App.1987, 404 N.W.2d 912.

13. Sufficiency of evidence, generally

Three-year-old victim's testimony that defendant charged with criminal sexual conduct touched victim's buttocks was sufficient to support conviction for second-degree criminal sexual conduct. *State v. Jones*, App.1993, 500 N.W.2d 492, review denied.

Evidence consisting of testimony of child victim and expert in child sexual abuse, was sufficient to convict defendant of second-degree criminal sexual conduct with his minor daughter. *State v. Kraushaar*, 1991, 470 N.W.2d 509.

Testimony of child sexual abuse victim, testimony of child's mother concerning defendant's inappropriate touching of her as child, and testimony by child's counselor were sufficient to support conviction of defendant for criminal sexual conduct involving his granddaughter, despite defendant's allegation that child's report of abuse was motivated by custody hearing. *State v. Cichon*, App.1990, 458 N.W.2d 730, review denied.

Victim's positive and unequivocal testimony describing defendant's sexual contact, which testimony was corroborated by her statements to a family friend a few days after the incident, was sufficient to support defendant's conviction for criminal sexual conduct. *State v. Haala*, App.1987, 415 N.W.2d 69.

There was sufficient evidence to sustain defendant's conviction for second-degree criminal sexual conduct in view of testimony of five-year-old victim that defendant pulled his pants and victim's pants down and rubbed his penis against victim's penis. *State v. Schwab*, App.1987, 409 N.W.2d 876.

Evidence was sufficient to sustain conviction of second-degree criminal sexual conduct; eight-year-old female victim repeated her recitation of events surrounding incident in a consistent manner and expert concluded that her behavior was consistent with that of an abused child. *Wedan v. State*, App.1987, 409 N.W.2d 266.

16. Lesser offenses

It was proper to submit lesser-included offenses of second and fourth-degree criminal sexual conduct in prosecution for first-degree criminal sexual conduct, even though the issue of penetration, as opposed to contact, which is the difference in the

offenses, was not specifically distinguished in the victim's testimony. *State v. Kobow*, App.1991, 466 N.W.2d 747, review denied.

Second and fourth-degree criminal sexual conduct are lesser-included offenses of first-degree criminal sexual conduct. *State v. Kobow*, App. 1991, 466 N.W.2d 747, review denied.

609.344. Criminal sexual conduct in the third degree

Subdivision 1. Crime defined. A person who engages in sexual penetration with another person is guilty of criminal sexual conduct in the third degree if any of the following circumstances exists:

(a) the complainant is under 13 years of age and the actor is no more than 36 months older than the complainant. Neither mistake as to the complainant's age nor consent to the act by the complainant shall be a defense;

(b) the complainant is at least 13 but less than 16 years of age and the actor is more than 24 months older than the complainant. In any such case it shall be an affirmative defense, which must be proved by a preponderance of the evidence, that the actor believes the complainant to be 16 years of age or older. If the actor in such a case is no more than 48 months but more than 24 months older than the complainant, the actor may be sentenced to imprisonment for not more than five years. Consent by the complainant is not a defense;

(c) the actor uses force or coercion to accomplish the penetration;

(d) the actor knows or has reason to know that the complainant is mentally impaired, mentally incapacitated, or physically helpless;

(e) the complainant is at least 16 but less than 18 years of age and the actor is more than 48 months older than the complainant and in a position of authority over the complainant, and uses this authority to cause the complainant to submit. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense;

(f) the actor has a significant relationship to the complainant and the complainant was at least 16 but under 18 years of age at the time of the sexual penetration. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense;

(g) the actor has a significant relationship to the complainant, the complainant was at least 16 but under 18 years of age at the time of the sexual penetration, and:

(i) the actor or an accomplice used force or coercion to accomplish the penetration;

(ii) the complainant suffered personal injury; or

(iii) the sexual abuse involved multiple acts committed over an extended period of time.

Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense;

(h) the actor is a psychotherapist and the complainant is a patient of the psychotherapist and the sexual penetration occurred:

(i) during the psychotherapy session; or

(ii) outside the psychotherapy session if an ongoing psychotherapist-patient relationship exists.

Consent by the complainant is not a defense;

(i) the actor is a psychotherapist and the complainant is a former patient of the psychotherapist and the former patient is emotionally dependent upon the psychotherapist;

(j) the actor is a psychotherapist and the complainant is a patient or former patient and the sexual penetration occurred by means of therapeutic deception. Consent by the complainant is not a defense;

(k) the actor accomplishes the sexual penetration by means of deception or false representation that the penetration is for a bona fide medical purpose. Consent by the complainant is not a defense; or

(l) the actor is or purports to be a member of the clergy, the complainant is not married to the actor, and:

- (i) the sexual penetration occurred during the course of a meeting in which the complainant sought or received religious or spiritual advice, aid, or comfort from the actor in private; or
- (ii) the sexual penetration occurred during a period of time in which the complainant was meeting on an ongoing basis with the actor to seek or receive religious or spiritual advice, aid, or comfort in private.

Consent by the complainant is not a defense.

Subd. 2. Penalty. A person convicted under subdivision 1 may be sentenced to imprisonment for not more than 15 years or to a payment of a fine of not more than \$30,000, or both.

Subd. 3. Stay. Except when imprisonment is required under section 609.346, if a person is convicted under subdivision 1, clause (i), the court may stay imposition or execution of the sentence if it finds that:

- (a) a stay is in the best interest of the complainant or the family unit; and
- (b) a professional assessment indicates that the offender has been accepted by and can respond to a treatment program.

If the court stays imposition or execution of sentence, it shall include the following as conditions of probation:

- (1) incarceration in a local jail or workhouse;
- (2) a requirement that the offender complete a treatment program; and
- (3) a requirement that the offender have no unsupervised contact with the complainant until the offender has successfully completed the treatment program.

Amended by Laws 1987, c. 94, § 1, eff. Aug. 1, 1987; Laws 1989, c. 290, art. 4, § 14, eff. Aug. 1, 1989; Laws 1992, c. 571, art. 1, §§ 16, 17; Laws 1993, c. 326, art. 4, § 20.

Historical and Statutory Notes

1987 Legislation

The 1987 amendment added clause (k), regarding false representations of bona fide medical purposes by health care professionals.

Laws 1987, c. 94, § 3, provides that this amendment is effective August 1, 1987 and applies to crimes committed on or after that date.

1989 Legislation

The 1989 amendment in subd. 2 increased the maximum imprisonment sentence to 15 years from 10 years and increased the maximum fine to \$30,000 from \$20,000.

Laws 1989, c. 290, art. 4, § 22 provides in part that:

"Sections 3 to 6 [amending §§ 244.04, 244.05, and 260.185, respectively], 10 [creating § 609.1352], and 12 to 15 [amending §§ 609.342, 609.343, 609.344, and 609.345, respectively] are effective August 1, 1989 and apply to offenses committed on or after that date, but a court may consider acts committed before the effective date in determining whether an offender is a danger to public safety under section 10 [§ 609.1352], subdivision 3."

Law Review Commentaries

Guilty of the crime of trust: Nonstranger rape. Beverly Halos & Mary Louise Fellows, 76 Minn. L.Rev. 599 (1991).

1992 Legislation

The 1992 amendment in subd. 1 in cl. (g) deleted a provision relating to the use or threatened use of a dangerous weapon by the actor or an accomplice, and deleted a provision pertaining to the complainant having a reasonable fear of imminent great bodily harm; and in subd. 3 provided that as a condition of probation the offender may have no unsupervised contact with the complainant until the offender has successfully completed the treatment program.

Laws 1992, c. 571, art. 1, § 29, provides in part that §§ 16 and 17 are effective August 1, 1992, and apply to crimes committed on or after that date.

1993 Legislation

The 1993 amendment in subd. 1 in cl. (h) designated subcl. (i) as such and added subcl. (ii), in cl. (i) deleted alternative references to patients, in cl. (k) inserted "deception or" and deleted "by a health care professional" following "medical purpose", and added cl. (l) regarding members of the clergy.

Laws 1993, c. 326, art. 4, § 41, provides in part that § 20 (amending subd. 1) is effective August 1, 1993, and applies to crimes committed on or after that date.

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k. Validity

Statute making it criminal sexual conduct to accomplish sexual penetration or sexual contact by means of false representation that [penetration or contact] is for bona fide medical purpose by health care professional was not unconstitutionally vague either on its face or as applied to conduct of defendant, a licensed doctor who practiced in areas including obstetrical and gynecological care, but allegedly made sexual contact and sexual penetration with patients for nonmedical reasons. State v. Poole, 1993, 499 N.W.2d 31.

Statutes criminalizing sexual contact accomplished by false representation that contact is for bona fide medical purpose by health care professional, were not ambiguous, as to whether false representation could be implied, as applied to doctor who saw patients for medical reasons, in an examining room at his clinic, where entire examination was implicitly for medical purposes. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

Statutes criminalizing sexual contact accomplished by false representation that contact was for bona fide medical purpose by health care professional were subject to reasonable construction and established adequate guidelines to govern law enforcement. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

Medical doctor convicted of criminal sexual conduct for acts committed against female patients could not bring facial challenge to statutes criminalizing sexual contact accomplished by means of false representation of bona fide medical purpose; statutes did not reach constitutionally protected conduct. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

Right to privacy did not protect counselor who engaged in sexual activity, although private and "consensual," arising directly out of religious counseling relationship, so as to render invalid this section proscribing as criminal sexual conduct psychotherapist-patient sexual penetration; sexual activity arising out of such a relationship violated counselor's duty to patient and might properly be regulated by police power of state. State v. Dutton, App.1990, 450 N.W.2d 189.

2. Lesser offenses

Court did not abuse its discretion in refusing to instruct on third-degree criminal sexual conduct as a lesser included offense of first-degree criminal sexual conduct where complainant testified that defendant pulled her head back by the hair and pulled hair out of her, testified that anal penetration was painful and caused bleeding, and stat-

ed that she thought she would be killed because she could identify the victim and that she was concerned for the safety of her children. M.S.A. §§ 609.342, subd. 1, 609.344, subd. State v. Hart, App.1991, 477 N.W.2d 732, review denied.

Criminal sexual conduct in the third degree is an included offense of first-degree criminal sexual conduct. State v. Hart, App.1991, 477 N.W.2d 732, review denied.

Evidence presented probable cause to believe that criminal sexual conduct in the third degree had been committed and that defendant committed it, so as to support prosecution; alleged victim reported that she had "passed out" on couch after consuming approximately six beers, that the next thing she remembered was waking up in bed with her bra off and her pants pulled down to her ankles, that she could "feel somebody doing something to me inside," and that she later realized that person was defendant. State v. Hookom, App. 1991, 474 N.W.2d 624.

4. Sexual penetration

Evidence supported convictions for first-degree criminal sexual conduct with niece before her thirteenth birthday and with nephew between thirteenth and sixteenth birthdays; niece and nephew testified positively to acts of penetration. State v. Holden, App.1987, 414 N.W.2d 516.

5. Force or coercion

There is evidence of the coercion required for third-degree criminal sexual conduct when an abuser intentionally commits an atmosphere of fear. State v. Gamez, App.1992, 494 N.W.2d 84, review denied.

Victim's testimony that defendant pulled up her shirt and forced her to lie down, that defendant grabbed board in his car and threw it in back seat, and that defendant removed victim's pants and engaged in nonconsensual sexual intercourse established force or coercion to accomplish sexual penetration and supported conviction for third-degree criminal sexual conduct. State v. Kasper, App.1987, 405 N.W.2d 540.

7.5. Physically helpless

Victim was "physically helpless" within meaning of criminal sexual conduct in the third degree statute and evidence was thus sufficient to sustain conviction, even though victim was aware attack was occurring; victim's testimony indicated that she was unable to withdraw because of her physical condition. State v. Griffith, App.1992, 480 N.W.2d 347, review denied.

8. Victim's statements or testimony

In a prosecution for criminal sexual conduct in which the alleged victim was a mentally retarded adult, evidence of victim's earlier description of an incident of sexual abuse was not admissible as tending to show a predisposition to fabricate the charges against the defendant, but was admissible to show that alleged victim had a source of sexual

Note 8

knowledge other than alleged incidents with the defendant, where the jury had heard testimony that the complainant was not educated about sexual matters. State v. Kroshus, App.1989, 447 N.W.2d 203, review denied.

Despite inconsistencies between alleged victim's trial testimony and statements to police, evidence was sufficient to support defendant's convictions on two counts of third-degree criminal sexual conduct and one count of false imprisonment; victim's testimony was corroborated by prompt complaint and photographs of defendant's apartment, and defendant admitted that victim had been with him all night and that he knew she was 14 years old. State v. Hood, App.1987, 405 N.W.2d 459.

Sufficient evidence supported defendant's conviction for criminal sexual conduct; victim's testimony was positive and largely unimpeached, and State produced other corroborating evidence including her prompt complaint, her emotional state, and physical and medical evidence as testified to by neutral witnesses. State v. Stafford, App.1987, 404 N.W.2d 918.

Conviction for third-degree criminal sexual conduct was supported by 13-year-old victim's testimony that defendant had sexual intercourse with her against her will. State v. Gettel, App.1987, 404 N.W.2d 902.

12. Sufficiency of evidence

Dates of sexual abuse were not essential elements of offense on which jury was required to agree in prosecution for sexual contact accomplished by false representation of bona fide medical purpose; doctor could be convicted even if victims could not remember dates, provided offenses all occurred after effective date of the statutes. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

Evidence of emotional dependence by woman on pastor to whom she went for counseling was sufficient to support conviction under this section when actor is psychotherapist and complainant is patient and is emotionally dependent upon psychotherapist; evidence included 82 cards and letters written by woman to pastor, women expressed unusual degree of emotional dependence arising from counseling relationship and literally signed over control of her life to pastor, and woman violated her strongly held religious beliefs and instincts to engage in what she felt was sinful relationship. State v. Dutton, App.1990, 450 N.W.2d 189.

Evidence was sufficient to support conviction of criminal sexual conduct in the third degree. State v. Kasper, 1987, 409 N.W.2d 846.

Conviction for third-degree criminal sexual conduct and false imprisonment was sustained by evidence that officer took 17-year-old girl to police station after finding her trespassing at beach, detained her there for some time, took her back to the beach at approximately 8:00 in the morning, and had sex with her. State v. Dupay, App.1987, 405 N.W.2d 444.

There was sufficient evidence that defendant was at scene of sexual assault and that sexual assault was accomplished through force or coercion to support defendant's conviction of third-degree criminal sexual conduct. State v. Meech, App. 1987, 400 N.W.2d 166.

Evidence was sufficient to support conviction for criminal sexual conduct in third degree despite lab report on sperm samples showing two different sources, only one of which could have been ex-husband, which conflicted with ex-wife's testimony that she had sex with no one but ex-husband prior to assault. State v. Meat, App.1986, 397 N.W.2d 604.

Fornication is not lesser included offense of criminal sexual conduct in first and third degree. State v. Rothering, App.1986, 397 N.W.2d 346.

13. Medical purpose

Licensed health care professional may be prosecuted for violating statute making it criminal sexual conduct to accomplish sexual penetration or sexual contact by means of false representation that the [penetration or contact] is for bona fide medical purpose by health care professional; statute is not limited to health care "imposters." M.S.A. §§ 609.344, 609.344, subd. 1(k), 609.345, 609.345, subd. 1(k). State v. Poole, 1993, 499 N.W.2d 31.

Trial court properly admitted expert opinion testimony that conduct defendant doctor, charged with criminal sexual conduct, was alleged to have engaged in examining female patients did not serve "bona fide medical purpose"; defendant presented expert opinion testimony on same issue; moreover, without aid of expert testimony, jury would have had no way of knowing whether there was "bona fide medical purpose" for defendant's conduct. State v. Poole, 1993, 499 N.W.2d 31.

Phrase "bona fide medical purpose" in statutes criminalizing sexual contact accomplished by false representation that contact was for bona fide medical purpose was not unconstitutionally vague as applied to medical doctor accused of abusing female patients during pelvic examinations. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

Statutes criminalizing sexual contact accomplished by false representation that contact was for bona fide medical purpose by health care professional apply to physicians. State v. Poole, App. 1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

Requirement of falsity, in statutes criminalizing sexual contact accomplished by false representation that act is for bona fide medical purpose by health care professional, could be satisfied in medical justification for sexual contact, in professional status of actor, or both. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

14. Sentence and punishment

Eighteen-year sentence unfairly exaggerated criminality of doctor's conduct in engaging in sexual contact accomplished by false representation of bona fide medical purpose, notwithstanding young

age of his multiple victims, his abuse of a position of trust, and psychological harm he caused victims; sentence was substantially greater than presumptive sentence for felony-murder. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

609.345. Criminal sexual conduct in the third degree

Subdivision 1. Crime defined. A person is guilty of criminal sexual conduct in the third degree if the following circumstances exist:

(a) the complainant is under 13 years of age at the time of the offense; or

(b) the complainant is at least 13 but is less than 16 years of age at the time of the offense and the actor knows or has reason to believe that the complainant is a defense. In a prosecution for this offense, the actor must prove that the sexual contact was coerced;

(c) the actor uses force or coercion to accomplish the sexual contact;

(d) the actor knows or has reason to believe that the complainant is at least 16 but is less than 18 years of age at the time of the offense and the actor uses this authority to cause the complainant's age nor consent to the act by the actor;

(e) the actor has a significant relationship with the complainant at the time of the offense and the actor uses this authority to cause the complainant's age nor consent to the act by the actor;

(f) the actor has a significant relationship with the complainant at the time of the offense and the actor uses this authority to cause the complainant's age nor consent to the act by the actor;

(g) the actor has a significant relationship with the complainant at the time of the offense and the actor uses this authority to cause the complainant's age nor consent to the act by the actor;

(h) the actor has a significant relationship with the complainant at the time of the offense and the actor uses this authority to cause the complainant's age nor consent to the act by the actor;

(i) the actor has a significant relationship with the complainant at the time of the offense and the actor uses this authority to cause the complainant's age nor consent to the act by the actor;

(j) the actor has a significant relationship with the complainant at the time of the offense and the actor uses this authority to cause the complainant's age nor consent to the act by the actor;

(k) the actor has a significant relationship with the complainant at the time of the offense and the actor uses this authority to cause the complainant's age nor consent to the act by the actor;

age of his multiple victims, his abuse of a position of trust, and psychological harm he caused his victims; sentence was substantially greater than presumptive sentence for felony-murder. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 81.

15. Child support.

Father, who had been below age of consent for sexual intercourse under criminal sexual conduct statutes at time of conception, was civilly responsible for supporting child resulting from that union. Jevning v. Cichos, App.1993, 499 N.W.2d 515.

609.345. Criminal sexual conduct in the fourth degree

Subdivision 1. Crime defined. A person who engages in sexual contact with another person is guilty of criminal sexual conduct in the fourth degree if any of the following circumstances exists:

(a) the complainant is under 13 years of age and the actor is no more than 36 months older than the complainant. Neither mistake as to the complainant's age or consent to the act by the complainant is a defense. In a prosecution under this clause, the state is not required to prove that the sexual contact was coerced;

(b) the complainant is at least 13 but less than 16 years of age and the actor is more than 48 months older than the complainant or in a position of authority over the complainant and uses this authority to cause the complainant to submit. In any such case, it shall be an affirmative defense which must be proved by a preponderance of the evidence that the actor believes the complainant to be 16 years of age or older;

(c) the actor uses force or coercion to accomplish the sexual contact;

(d) the actor knows or has reason to know that the complainant is mentally impaired, mentally incapacitated, or physically helpless;

(e) the complainant is at least 16 but less than 18 years of age and the actor is more than 48 months older than the complainant and in a position of authority over the complainant, and uses this authority to cause the complainant to submit. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense;

(f) the actor has a significant relationship to the complainant and the complainant was at least 16 but under 18 years of age at the time of the sexual contact. Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense;

(g) the actor has a significant relationship to the complainant, the complainant was at least 16 but under 18 years of age at the time of the sexual contact, and:

(i) the actor or an accomplice used force or coercion to accomplish the contact;

(ii) the complainant suffered personal injury; or

(iii) the sexual abuse involved multiple acts committed over an extended period of time.

Neither mistake as to the complainant's age nor consent to the act by the complainant is a defense;

(h) the actor is a psychotherapist and the complainant is a patient of the psychotherapist and the sexual contact occurred:

(i) during the psychotherapy session; or

(ii) outside the psychotherapy session if an ongoing psychotherapist-patient relationship exists.

Consent by the complainant is not a defense;

(i) the actor is a psychotherapist and the complainant is a former patient of the psychotherapist and the former patient is emotionally dependent upon the psychotherapist;

(j) the actor is a psychotherapist and the complainant is a patient or former patient and the sexual contact occurred by means of therapeutic deception. Consent by the complainant is not a defense;

(k) the actor accomplishes the sexual contact by means of deception or false representation that the contact is for a bona fide medical purpose. Consent by the complainant is not a defense; or

the actor is or purports to be a member of the clergy, the complainant is not married to actor, and:

- sexual contact occurred during the course of a meeting in which the complainant received religious or spiritual advice, aid, or comfort from the actor in private; or
the sexual contact occurred during a period of time in which the complainant was gone on an ongoing basis with the actor to seek or receive religious or spiritual advice, aid, or comfort in private.

consent by the complainant is not a defense.
1 2. Penalty. A person convicted under subdivision 1 may be sentenced to imprisonment or not more than ten years or to a payment of a fine of not more than \$20,000, or both.

1 3. Stay. Except when imprisonment is required under section 609.346, if a person convicted under subdivision 1, clause (f), the court may stay imposition or execution of the sentence if it finds that:

- stay is in the best interest of the complainant or the family unit; and
professional assessment indicates that the offender has been accepted by and can be referred to a treatment program.

If the court stays imposition or execution of sentence, it shall include the following as conditions of probation:

- incarceration in a local jail or workhouse;
requirement that the offender complete a treatment program; and
requirement that the offender have no unsupervised contact with the complainant unless the offender has successfully completed the treatment program.

Enacted by Laws 1987, c. 94, § 2, eff. Aug. 1, 1987; Laws 1989, c. 290, art. 4, § 15, eff. Aug. 1, 1989; Laws 1992, c. 571, art. 1, §§ 18, 19; Laws 1993, c. 326, art. 4, § 21.

Historical and Statutory Notes

1987 Legislation
1987 amendment added clause (k), regarding representations of bona fide medical purpose by health care professionals.

Laws 1987, c. 94, § 3, provides that this amendment is effective August 1, 1987 and applies to offenses committed on or after that date.

1989 Legislation
1989 amendment in subd. 2 increased the maximum imprisonment sentence to 10 years from 5 years and increased the maximum fine to \$20,000 from \$10,000.

Laws 1989, c. 290, art. 4, § 22 provides in part: "Sections 3 to 6 [amending §§ 244.04, 244.05, 244.06, 244.07, 244.08, 244.09, 244.10, 244.11, 244.12, 244.13, 244.14, 244.15, 244.16, 244.17, 244.18, 244.19, 244.20, 244.21, 244.22, 244.23, 244.24, 244.25, 244.26, 244.27, 244.28, 244.29, 244.30, 244.31, 244.32, 244.33, 244.34, 244.35, 244.36, 244.37, 244.38, 244.39, 244.40, 244.41, 244.42, 244.43, 244.44, 244.45, 244.46, 244.47, 244.48, 244.49, 244.50, 244.51, 244.52, 244.53, 244.54, 244.55, 244.56, 244.57, 244.58, 244.59, 244.60, 244.61, 244.62, 244.63, 244.64, 244.65, 244.66, 244.67, 244.68, 244.69, 244.70, 244.71, 244.72, 244.73, 244.74, 244.75, 244.76, 244.77, 244.78, 244.79, 244.80, 244.81, 244.82, 244.83, 244.84, 244.85, 244.86, 244.87, 244.88, 244.89, 244.90, 244.91, 244.92, 244.93, 244.94, 244.95, 244.96, 244.97, 244.98, 244.99, 245.00] are effective August 1, 1989, but a court may consider acts committed before that date in determining whether they are a danger to public safety under sections 609.1352, subdivision 3."

1992 Legislation
1992 amendment in subd. 1 in cl. (g) deleted the phrase "or threatened use of force" relating to the use or threatened use of force.

a dangerous weapon by the actor or an accomplice, and deleted a provision pertaining to the complainant having a reasonable fear of imminent great bodily harm; and in subd. 3 provided that as a condition of probation the offender may have no unsupervised contact with the complainant until the offender has successfully completed the treatment program.

Laws 1992, c. 571, art. 1, § 29, provides in part that §§ 18 and 19 are effective August 1, 1992, and apply to crimes committed on or after that date.

1993 Legislation
The 1993 amendment in subd. 1 in cl. (h) designated subcl. (i) as such and added subcl. (ii), in cl. (i) deleted alternative references to patients, in cl. (k) inserted "deception or" and deleted "by a health care professional" following "medical purpose", and added cl. (l) regarding members of the clergy.

Laws 1993, c. 326, art. 4, § 41, provides in part that § 21 (amending subd. 1) is effective August 1, 1993, and applies to crimes committed on or after that date.

Law Review Commission
Guilty of the crime of trust: Nonstranger rape. Beverly Balos & Mary Louise Fellows, 75 Minn. L.Rev. 599 (1991).

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Validity
Statute making it criminal sexual conduct to accomplish sexual penetration or sexual contact by means of false representation that [penetration or contact] is for bona fide medical purpose by health care professional was not unconstitutionally vague either on its face or as applied to conduct of defendant, a licensed doctor who practiced in areas including obstetrical and gynecological care, but allegedly made sexual contact and sexual penetration with patients for nonmedical reasons. State v. Poole, 1993, 499 N.W.2d 31.

Statutes criminalizing sexual contact accomplished by false representation that contact is for bona fide medical purpose by health care professional, were not ambiguous, as to whether false representation could be implied, as applied to doctor who saw patients for medical reasons, in an examining room at his clinic, where entire examination was implicitly for medical purposes. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

Statutes criminalizing sexual contact accomplished by false representation that contact was for bona fide medical purpose by health care professional were subject to reasonable construction and established adequate guidelines to govern law enforcement. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

Medical doctor convicted of criminal sexual conduct for acts committed against female patients could not bring facial challenge to statutes criminalizing sexual contact accomplished by means of false representation of bona fide medical purpose; statutes did not reach constitutionally protected conduct. State v. Poole, App.1992, 489 N.W.2d 537, affirmed 499 N.W.2d 31.

Defining "touching" within meaning of fourth-degree criminal conduct to include nonsexual hugs would render statute excessively vague. State v. Ohrtman, App.1991, 466 N.W.2d 1.

Right to privacy did not protect counselor who engaged in sexual activity, although private and "consensual," arising directly out of religious counseling relationship, so as to render invalid this section proscribing as criminal sexual conduct psychotherapist-patient sexual penetration; sexual activity arising out of such a relationship violated counselor's duty to patient and might properly be



SAINT LUKE INSTITUTE

2420 Brooks Drive
Suitland, Maryland 20746-5294
(301) 967-3700

September 19, 1990

CONFIDENTIAL

Rev. Kevin M. McDonough
Chancellor
226 Summit Avenue
St. Paul, Minnesota 65102

Re: Rev. Richard Jeub
SLI #12198
Admission date: 5/30/90


Dear Reverend McDonough:

We are writing to you regarding Reverend Richard Jeub, who has been in treatment at the Saint Luke Institute for 16 weeks. In individual therapy Reverend Jeub has been making satisfactory progress. He is able to identify and explore not only those patterns of behavior which precipitated treatment, but also some of the more subtle forms his addiction takes. We experience Reverend Jeub as dealing with both his compulsive sexuality as well as strong co-dependent patterns in his relationships with others.


We have some concerns as to Reverend Jeub's participation in group therapy. Although he is frequently helpful in his feedback to others, we believe he needs to make a greater effort at working his own issues within the group therapy setting. In ongoing recovery, it is critical that a person utilize support groups, both diocesan and the 12 Step fellowships. It will be important for Reverend Jeub to be more assertive in these settings in meeting his relational needs. In his peer relationships and overall community involvement, Reverend Jeub is making efforts to improve his social skills. This will help him meet these intimacy needs in a healthy, appropriate manner. In addition, he continues his participation in the 12 Step recovery programs.

We thank you for your support of Reverend Jeub during his time in treatment. Please be assured of our prayers for you and the important ministry of service you undertake on behalf of Christ's Church.

Sincerely,


Stephen F. Kopp, MS, CAS
Therapist


Curtis C. Bryant, S.J., Ph.D.
Director, Inpatient Clinical Services


Frank Valcour, M.D.
Medical Director

SFK:gb
cc: Rev. Richard Jeub



Affiliated with the
DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM

ARCH-012697

10-2-90

Dear Kevin,

Thank you for easing my mind on the fact that you will let me know when Dick will be released from treatment. How glad to know that you will meet with me before hand.

I will let you know how much the support group will cost, when I find out from Delore.

Oh for sending me \$ [redacted] a month, so it is not what Dick gave me, but if I lose my house then sure the church will not see that I have a place to live?

It all comes out of the settlement anyway, so what is the difference. I've lost enough already, with Dick & my family, so I suppose it really doesn't matter anymore.

That is where I have a problem with the church saying

that it is concerned & care about
the women who have been exploited,
they make it very difficult at
times to believe.

They make sure Dick is taken
care of, and I can suffer the
emotional & financial pain...
It doesn't make sense to me.

I hope that we can remain
friends, & I thank you for your
help.



Worddata
jeub- [REDACTED]

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Members of the Council

DATE: October 8, 1990

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I am enclosing the latest update from St. Luke Institute in regard to Father Jeub. I have written to him about the possibility that I would come out to visit with him and his therapist. He has talked with the therapist who has indicated that the time has not yet arrived for such a visit. We are keeping in touch on that possibility.

If you have any questions in regard to this, please let me know.

Attachment

October 8, 1990

Reverend Richard H. Jeub
St. Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Dick,

In the last week or so I received the summary of the progress of your treatment. I am glad to know that things are moving ahead for you. I imagine that by now you are quite adjusted to being at St. Luke's. It appears to me that you are making important steps, while there are still things that have to be accomplished.

I look forward to visiting with you at the appropriate time. In the meantime, I want you to know that you are in my prayers off and on.

I wish you well in the continuation of your facing of some tough things.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

October 11, 1990

[REDACTED]

Dear [REDACTED],

Thank you for your letter of October 2, 1990. When I hear something new about Dick Jeub and his treatment, I will let you know. In particular, I will let you know when he is returning.

In regard to the \$ [REDACTED] figure, know that I am meeting with Margo Maris later on this week. Perhaps I will have a better understanding of what is happening by that time.

I want to try to help you understand why Jeub is receiving the kind of help that he is. Dick is a priest of the Archdiocese, and, in that sense, the Church has some special obligations to him by his ordination. This is seen, for example, in the fact that the Church provides his health insurance. We also have obligations to you, as a member of the Church. We want to be helpful and supportive to you in facing the pain you are feeling. We are trying to respond in a pastoral and helpful way, but we should not take over major financial obligations. As you know, what Jeub did was against Church rules and against all of his training. We are trying to be supportive in a way that will help you be free from the hurt that has happened in the past.

As I indicated above, I will be talking with [REDACTED] later this week and then I am sure we will be back in touch.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

10-13-90

Dean Krum,

Beth Gerry & I are very open to meeting with you. I usually see Gerry on Mondays. She is in her office from noon to eight in the evening.

I will be making an appointment for Monday Oct. 22nd. Don't know what time she has available, but I usually go at noon or four o'clock. Give me a call & I will let you know when you going to be there.

Thank you for your understanding, & support in this matter.

Sincerely,





SAINT LUKE INSTITUTE

2420 Brooks Drive
Suitland, Maryland 20746-5294
(301) 967-3700

October 17, 1990

CONFIDENTIAL

Rev. Kevin McDonough
Chancellor
226 Summit Avenue
St. Paul, Minnesota 65102

Re: Rev. Richard Jeub
SLI No. 12198
Admission date: 05/30/90

Dear Rev. McDonough:

We are writing to you regarding Rev. Richard Jeub, who is in his fifth month at the Saint Luke Institute. We view Rev. Jeub's progress as satisfactory during these last weeks. He has been more responsive in his group therapy and more assertive in addressing his own issues. This is progress from his previous role of "caretaker," which often acted as a defense against his own pain. His efforts to stay with current emotions and his own needs have not been easy. Nonetheless, he has shown significant recovery in this area. At the same time, we believe Rev. Jeub still needs to identify the full extent of his addictive relationships. At times, some of the more subtle problematic behaviors still elude him. This weakens Rev. Jeub's overall recovery programs.

At this time we would invite you to visit with us and discuss Rev. Jeub's current status in treatment, as well as plans for his continuing care after discharge. Although we do not have a set discharge date, we would welcome the opportunity to explore options with both Rev. Jeub and yourself. This would be a time when we could discuss our concerns and recommendations, as well as the needs and expectations of the Archdiocese. As you are aware, developing a well-structured program following discharge from inpatient treatment assists the client in maintaining and progressing in his recovery. It also develops a clear accountability structure between yourself and Rev. Jeub.



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DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM


ARCH-012854

Rev. Kevin McDunna
October 17, 1990
Page Two

Re: Rev. Richard Jeub

We are looking forward to meeting with you at your convenience. We appreciate the support that you have shown for Rev. Jeub throughout his treatment. Please be assured of our prayers for you and for your ministry.

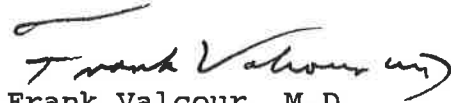
Sincerely,



Stephen F. Kopp, M.S., C.A.S.
Therapist



Curtis C. Bryant, S.J., Ph.D.
Director, Inpatient Clinical Services



Frank Valcour, M.D.
Medical Director

cc: Rev. Richard Jeub

D: 10/17/90
T: 10/18/90

SFK/als

LAW OFFICES
MEIER, KENNEDY & QUINN

1015 CALHOUN AVENUE
MINNEAPOLIS, MINNESOTA 55404
(612) 559-5111

KENNETH MEIER
DONALD I. KENNEDY
EDWARD M. QUINN
MICHAEL J. SPENCE
DANIEL J. GILBERT
JOHN A. GILBERT
BENJAMIN M. JOHNSON
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KATHA W. BERGSTRAND
KATHLEEN M. FORAN

REPLY TO MINNEAPOLIS OFFICE

DANIEL J. GILBERT
MICHAEL J. SPENCE
JAMES A. KELLY
JOHN P. HENRY
KATHLEEN M. FORAN
KATHLEEN M. FORAN
KATHLEEN M. FORAN
KATHLEEN M. FORAN
KATHLEEN M. FORAN
KATHLEEN M. FORAN

2250 UNIVERSITY AVENUE
MINNEAPOLIS, MINNESOTA 55405
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2250 UNIVERSITY AVENUE
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MINNEAPOLIS, MINNESOTA 55405

October 19, 1990

BY FAX

Andrew G. Konzimmer, Esq.
Meier, Kennedy & Quinn
Suite 430
Minnesota Building
St. Paul, MN 55102-1183

Re: [REDACTED]
Our File No. 27142

Dear Andy:

As you know, [REDACTED] has been distraught because she has not received the \$100 for the month of October. As a result, she has been talking to Rev. Kevin M. McDonough about her immediate financial needs. Rev. McDonough has written her a letter dated October 11, 1990, a copy of which I enclose, indicating that attorneys should "hammer out" the amount of ongoing support. She then indicates that "I will see to it that we get that amount paid."

Her immediate subsistence needs are as follows:

Mortgage payments:	\$ 500.
Utilities:	100.
Medical insurance:	200.
Food:	400.
Total:	\$1,200.

This is a bare minimum budget which does not include clothing, dental and other miscellaneous expenses.

MESSELMEN WINGEN & SPENCER LTD.

Andrew J. Sienkiewicz, Esq.
Oct. 19, 1990
Page Two

Based upon her needs, it would be fair for the church to pay her approximately \$750 per month until this case is settled. Obviously any payments made will be applied against the final settlement figure.

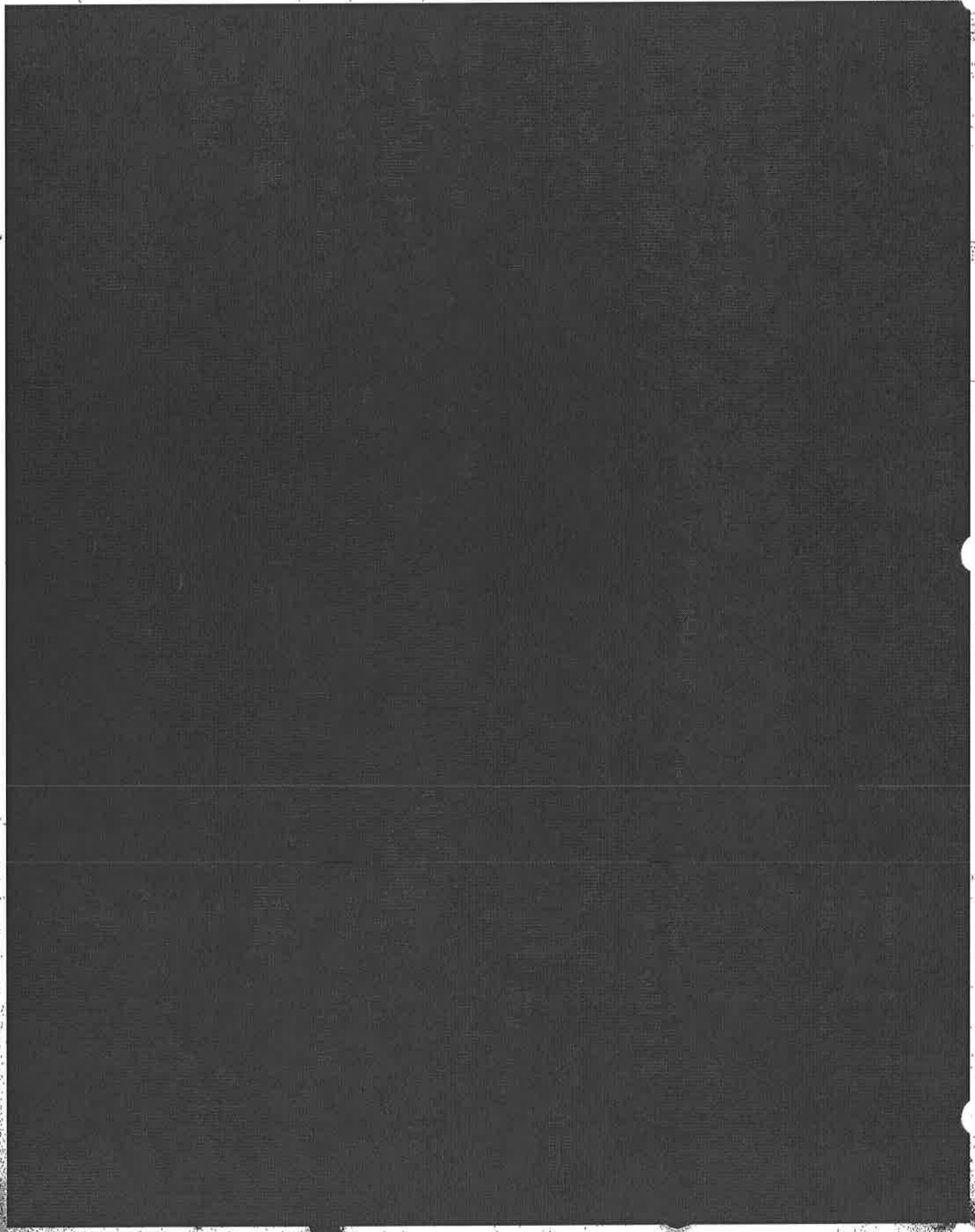
I would like to get this matter resolved today. His check should be sent to [redacted] Thank you for your cooperation.

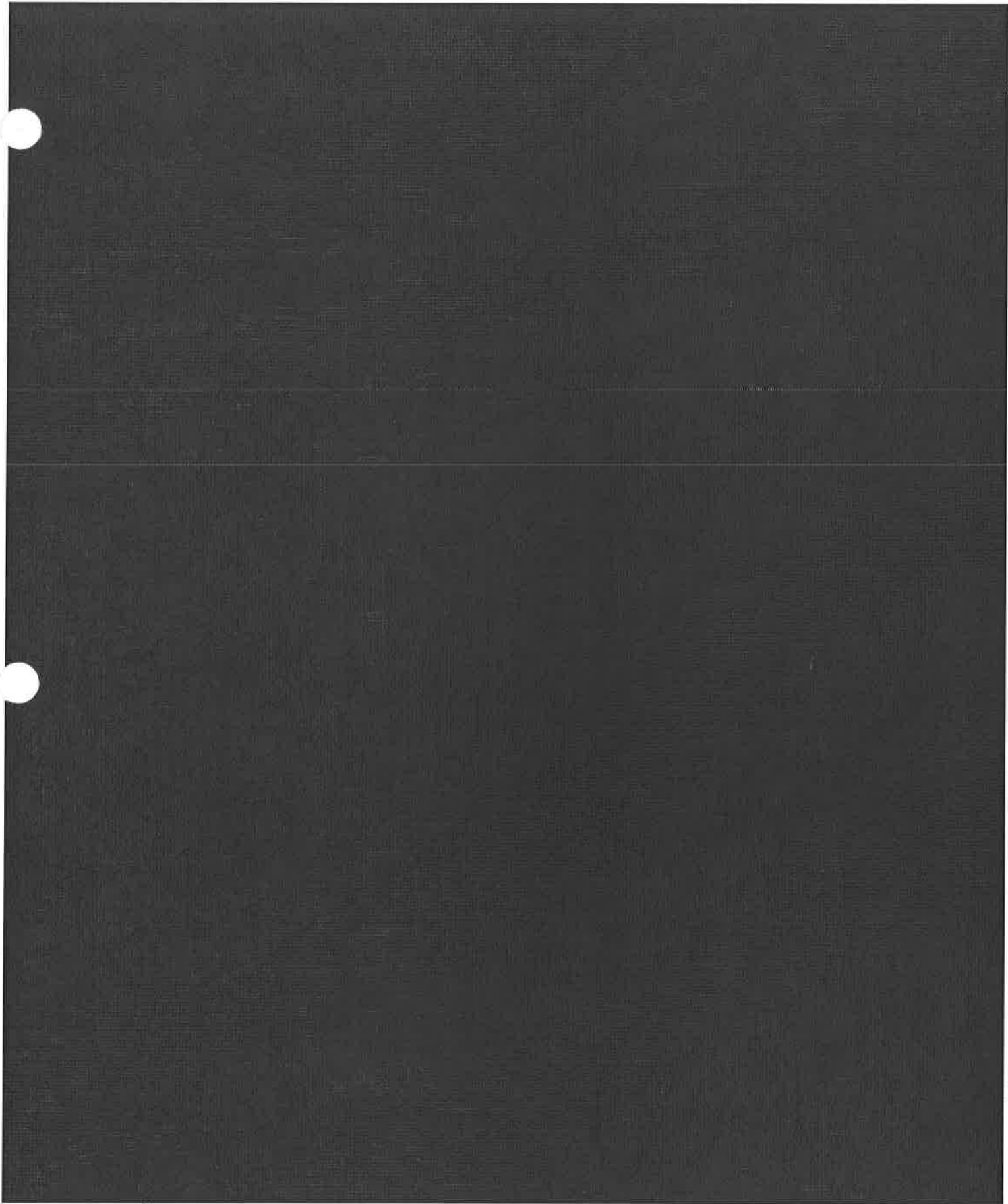
John Doe

[Handwritten signature]

Ronald J. Messemmer

RM:lr
RM:





MEIER, KENNEDY & QUINN,

Chartered
Attorneys at Law

William C. Meier (1920-1981)
Alois D. Kennedy, Jr.
Timothy P. Quinn
Andrew J. Eisenzimmer
Leo H. Dehler
Thomas B. Wieser
Nancy Goering Reilly
Suzanne M. Gerhardson

Suite 430, Minnesota Building
Saint Paul, Minnesota 55101-1183
Telephone No: (612) 228-1911
Facsimile No: (612) 223-5483

October 26, 1990

Mr. Ronald Meshbesh
Attorney at Law
Meshbesh, Singer & Spence, Ltd.
1616 Park Avenue
Minneapolis, MN 55404

Re: Our Client: The Archdiocese of Saint Paul and Minneapolis
Your Client: [REDACTED]

Dear Mr. Meshbesh:

This letter will confirm that my client has agreed to immediately pay your client the sum of [REDACTED] and that my client has also agreed to pay your client the sum of [REDACTED] per month, beginning November 1, 1990, while this litigation is pending. In that regard, my client will reserve the right to withdraw or terminate these payments at any time.

These payments are being made upon the same conditions which were outlined in my letter of September 12, 1990 to you, specifically, that it is understood and agreed that my client would be reimbursed for such payments out of any verdict or settlement reached in this case. In addition, the fact that my client is making these payments will not be used in any way in this litigation.

Should you have any questions, please do not hesitate to contact me.

Thank you.

Best Regards,

MEIER, KENNEDY & QUINN

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:jml

cc: Reverend Kevin McDonough

ARCH-049313

C
O
P
Y

MEIER, KENNEDY & QUINN,
Chartered
Attorneys at Law

William C. Meier (1920-1981)
Alois D. Kennedy, Jr.
Timothy P. Quinn
Andrew J. Eisenzimmer
Leo H. Dehler
Thomas B. Wieser
Nancy Goering Reilly
Suzanne M. Gerhardson

Suite 430, Minnesota Building
Saint Paul, Minnesota 55101-1183
Telephone No: (612) 228-1911
Facsimile No: (612) 223-5483

October 26, 1990

[REDACTED]

Re: Our Client: The Archdiocese of Saint Paul and Minneapolis
Your Client: [REDACTED]

Dear [REDACTED]:

This letter will confirm that my client has agreed to immediately pay your client the sum of [REDACTED] and that my client has also agreed to pay your client the sum of [REDACTED] per month, beginning November 1, 1990, while this litigation is pending. In that regard, my client will reserve the right to withdraw or terminate these payments at any time.

These payments are being made upon the same conditions which were outlined in my letter of September 12, 1990 to you, specifically, that it is understood and agreed that my client would be reimbursed for such payments out of any verdict or settlement reached in this case. In addition, the fact that my client is making these payments will not be used in any way in this litigation.

Should you have any questions, please do not hesitate to contact me.

Thank you.

Best Regards,

MEIER, KENNEDY & QUINN

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:jml
cc: Reverend Kevin McDonough

10-30-90

Dear Kerim,

I believe that our meeting with one another was very productive for both of us. How do you feel about it? I now have a clearer understanding of what role you need to take in this situation.

Kerim, I do accept your apology. I too, thought that since you knew about Dick & I you could fix it, too.

I want you to know, that I want very much to have an Advocate. If she is anything like Margo, it will be very helpful to me. Let me know how I can go about talking to one.

Also, after you & Margo left Gerrys on Monday, Gerry & I talked about meeting with the

Archbishop, before Dick's release.
We both feel he might have
a better understanding of the
situation. Maybe this could be
done through the Advocate? You
may also discuss it with the
Archbishop & let me know how
he would feel about such a
meeting.

Keris, like I told you on
Monday, I need to believe that
Dick after being with me for
ten years, loved me & cared about
me. If I let go of that, I
will never make it through this
mess.

Also, remember when you see
Mango again, talk about a
support group, not just for
Catholic women, but for all
who are in this situation.

Thank you for listening to me
on Monday, and feeling some of
my pain. It is a terrible feeling
when your family turns against you,
and your own children, do not want
anything to do with you. I'm
not sure if I can deal with
my own feelings, let alone the
kids feelings.

Pray for me, I need to know
that God still loves me, & accepts
me.

Sincerely,



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell

DATE: November 5, 1990

FROM: Father Kevin M. McDonough

RE: A FURTHER ALLEGATION REGARD TO FATHER RICHARD JEUB

I spoke with [REDACTED] on November 2, 1990. (Work number: [REDACTED], [REDACTED]; home number: [REDACTED]). [REDACTED] called to talk to me about some victimization of her by Father Jeub. She reported that she was 13 or 14 years old when Father Jeub was associate pastor of Our Lady of Grace in Edina. Father Jeub engaged her in some sexual contact. She did not specify the extent of the sexual contact. She did indicate to me, however, that Father Baglio once came upon her and Father Jeub as he was kissing her in a darkened room in the rectory.

She is not concerned that I protect her confidentiality in regard to other people on the Chancery staff. She is concerned, however, that Father Jeub not receive this information until she can be reassured that he will not act out toward her in an irrational manner. I promised her that we would keep this information from him.

I will be speaking with his therapist at St. Luke Institute in the next several days. I will pass this information on to him without giving the specific name of the person involved.

I spoke at some length with [REDACTED] about the sort of response that she could expect from the Archdiocese in all of this. I told her that we would like to appoint an advocate for her who could serve as her channel of communication with the Archdiocese. She liked the idea, but wanted some time to think about it and talk about it with her therapist.

She has been in therapy for about 1 1/2 years. She says that she is doing fairly well.

She told me that her therapist had suggested that she should set a time to meet with Archbishop Roach in order to inform him of what had happened to her. I told her that Archbishop Roach has stated his willingness to meet with victims, and that I was sure that he would be willing to do so with her if she wanted. I suggested that we allow that question to be something that we could process by means of an advocate. I suspect that [REDACTED] and I will be talking again in the next few weeks.

November 8 1990



Dear [REDACTED],

I received your telephone message when I came back to work today. I apologize for the difficulty in reaching me.

I looked into the question of the check. It had seemed to me that we had it all worked out before, but apparently not. Please find the November check enclosed. I am also enclosing a memo that indicates that we have a regular system in place for the future.

I have also talked to an experienced advocate. She and I are scheduled to meet next Tuesday to review the "ground rules" for how we work together. I will not discuss the facts of the situation much until you have had a chance to talk with her. If you find you want to work with her, please let me know through her and we can get moving.

Her name is Phyllis Willerscheidt. Her telephone number is 291-4497. She is the executive director of the Archdiocesan Commission of Women. She is experienced in the kind of advocacy which you and I have discussed, and also knows the "church structure" well.

This seems to me, as you said in your letter, to be a good way to start again. I wish you well.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

Enclosure

cc: Mrs. Phyllis Willerscheidt

ARCH-012460

DATE: November 8, 1990
TO: Ellie LaValla/Accounting
FROM: Fr. Austin Ward/Angie Blee
SUBJECT: MONTHLY CHECK

This is to ask that you prepare a check payable to [REDACTED] to be ready for mailing by the 30th of each month prior to the month payment is due, until you are directed otherwise, marked for the appropriate month (i.e., "December 1990 payment"). Please give check to Angie Blee for processing.

cc: Fr. Kevin McDonough

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Members of the Council

DATE: November 9, 1990

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I have spoken with Father Jeub's therapist at St. Luke Institute. We have tentatively planned to have me spend a day visiting with him on Monday, November 26. He believes that it is time to begin talking about whatever issues there may be for planning aftercare.

I told him that I had received information about an allegation of sexual abuse of a minor on Father Jeub's part. He told me that Jeub had not raised this in therapy at this point. He was going to begin pursuing an investigation of that with Jeub almost immediately.

As further information comes out about Father Jeub, it becomes more and more apparent to me that he has been a very troubled individual. I recognize that participation in the St. Luke program is expensive, but I am inclined to ask for very, very strong evidence of real progress on his part before we get serious about a conversation about a return. Please let me know if you have a different perspective in his regard.

11-10-90

Dear Kerim,

I received the check & memo on Saturday. Thank you for taking the time to look into it for me.

I hope to be able to give Phyllis a call on Monday. I am looking forward to working with her. As I told you before, one of my goals is to set up a meeting with Coach, as soon as possible.

I know how busy you are, but please find it in your heart to address the other two women, who need to be given the opportunity to have an Advocate.

Thanks for all the info, I wish this was all behind me, and the pain was gone.

Pray for me & my family. Dick touched alot of people with his so called love & support, & I am trying to deal with it, in a healthy way.

ARCH-012451

Sincerely,

[Redacted Signature]

November 15, 1990

MEMO TO: Father Kevin McDonough

FROM: Archbishop Roach

I don't want us to commit ourselves to an unduly long stay for Richard Jeub at St. Luke's Institute. I think we ought to review that with some regularity. Obviously, I want him to get as much help as he possibly can, but I would also like St. Luke's to help us move him along faster than he is moving. I think Jeub might also be told that he is going to have to accelerate his pace.

11-25-90

Dear Kevin,

First of all thank you for introducing me to Phyllis. I know that she will be very helpful to me. I only wish I would of met her about a year ago.

Kevin, all I can tell you is that I am emotionally exhausted. Trying to get through day to day ordeals is enough, without having to deal with this pain.

My first reaction is to protect Dick, because I still love & care about him very much. But I also know other women's spirit & trust has been broken.

That is why they need to be given the opportunity to have an Advocate if they choose to. Please keep your promise & give them a chance.

I hope to be able to give Phyllis some more names when I met with her next. I never realized how many women Dick was involved

with, & that really hurts me alot.

I am not doing this to hurt Dick in anyway. I am doing it because of the pain he has left behind on me & others.

I only know that I need to take care of me, but others need to be given the chance to get help if they choose to.

Sincerely,



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell

DATE: November 30, 1990

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

On November 26, 1990, I met for several hours with Father Richard Jeub and with his therapist, Steve Kopp, at St. Luke Institute near Washington. I met for briefer periods of time with a staff psychiatrist and with the leader of his group therapy sessions.

I think that the news on Father Jeub is relatively good. He has made important progress, although some very important steps have been taken only in the last several weeks. As I will indicate below, some specific "agenda items" remain to be addressed before he will be ready to return here. This memo includes a summary of his progress and of the remaining issues. Both Dr. Kopp and Father Jeub describe two phases to his treatment so far. In the first, or early phase, Jeub seemed to view himself more as if he were a therapist who was there to help other people, rather than a patient who was dealing with his own issues. He approached his own problems from an excessively intellectualized perspective. He did not look to other patients or to staff for help or support, but rather saw himself as a "caretaker" for others. Hammering away at this stance took a long time.

In the second, or middle stage, of therapy, they have experienced some success in addressing internal hurts and intimacy struggles for Father Jeub. They are referring to this at times as the "wounded child" focus of therapy with Jeub. He has been able to break through some of his excessive intellectualization to address at a more profound level the sources of his unhealthy and hurtful behavior.

The final stage of therapy, into which they have already begun to enter, focuses on learning to replace the abusive, predatory, and aggressive mechanisms by which Father Jeub has met his intimacy needs in the past with a new set of skills which will include greater respect for others and also a respect for his own ability to compete in an adult way for what he truly needs. All of this will involve addressing perhaps even more deeply the destructiveness of his relationship with [REDACTED] and with others.

Dr. Kopp was reluctant to put any firm date on when sufficient progress will have been made on these tasks to complete Jeub's work at St. Luke's. He and I talked very directly about the financial pressures involved in keeping Father Jeub at St. Luke's, and he acknowledged that issue. He told me that he and the other St. Luke staff have a good deal of respect for the kind of supportive and therapeutic resources that the Archdiocese of Saint Paul and Minneapolis makes available to its priests. At the same time, it is my impression that if we bring Jeub home before Christmas, we would not receive

Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell

November 30, 1990

a recommendation that would permit us to put him back in parochial ministry of any kind, and his ability to re-enter that ministry would be delayed by the amount of time that it would require to establish new therapeutic relationships here.

I would hazard a guess that with another six to eight weeks of work at St. Luke's, Jeub would be able to come home and undertake ministerial work fairly soon after his return. Of course, there would have to be a transitional period, and then he would probably need some shorter term temporary placements in highly supervised and structured roles, such as that of an associate pastor with limited faculties for an extended period of time. Dr. Kopp told me that the St. Luke's staff will be able to give us a clearer picture of Jeub's progress with this third stage of his therapy during the ten days or so prior to Christmas.

Once again, I recommend that Jeub be permitted to remain at St. Luke Institute for another six to eight weeks. It might be useful to set an absolute ending date such as February 1, 1991, recognizing that the St. Luke staff might be willing to move his release up by a couple of weeks, or might want to come back at us with a recommendation of a somewhat longer period of time. Please let me know what you think of this.

KMM:ggr

cc: Dr. Steven Kopp

PASTOR'S NOTE: After Father Walker read the letter from Father Jeub on the weekend Masses of May 11th and 12th, several parishioners requested a copy. I am pleased to enclose it with this week's parish bulletin. REP

To my friends of the Community of Saint Kevin:

The Easter season concludes this weekend with the feast of Pentecost. And the Community of St. Kevin marks its 50th year, which will also sadly be its last. In this past year you as a community have been invited to enter into the Easter mystery more deeply than most would like.--- This Easter mystery, that in dying there is a rising, that old life gives way to new life, but not without grief and reluctance.

The dying of Jesus was inflicted on him by others. The new life of Easter was a totally unexpected and somewhat frightening surprise for those who believed in him; so was the gift of the Spirit on that Pentecost morning. As the old life and ways of the disciples gave way to a new life in the Spirit of Jesus there was confusion, differences of opinion and real threats to the unity and well being of the new community. The post resurrection Gospel stories and the Acts of the Apostles tell us of the problems.

On this Pentecost 1991 we are invited as always to walk as disciples of Jesus. As we mark its 50th year the community you live in and love is dying in the form you have known. It is a time of many mixed feelings --- a joyful gratitude mixed with grief and an impending sense of loss. You walk with many other disciples of Jesus --- walking through a community Calvary, toward what? Total loss? Division? Scattering of the community? Or a new life, unknown now but believed in as the promise of Jesus, who walks with us, and of His Spirit, who lives in us. A new life, the honorable patronage of Our Lady of Peace, new people, a new community of believers.

God has never promised that his people would like, or fully understand, the challenges he calls them to. In fact, Jesus told Peter (and me and most of his followers) that in our love for Christ a stranger will come and lead us where we do not want to go. (Jn.21:18) I believe the Lord leads us, maybe as an unknown stranger. Any call to leave the loved and the familiar behind is painful; to enter the unknown and build a new community may seem a fearful challenge. He has given his Spirit for just this work that seems so difficult.

On this day of Pentecost, 1991, I pray as I have often done, that Jesus will be your teacher and Lord, that his Spirit will be your helper, that you will be faithful to the call of discipleship and, since you have chosen a patron, that Our Lady of Peace will guide and inspire you in your living as a community of worship and service known for your charity and peace.

I regret being unable to be with you and I thank Msgr. Pates for allowing me to be present in this form. God bless you all.

Father Jeub

Jeub file, please



SAINT LUKE INSTITUTE

2420 Brooks Drive
Suitland, Maryland 20746-5294
(301) 967-3700

November 30, 1990

CONFIDENTIAL

Rev. Kevin McDonough
Chancellor
226 Summit Avenue
St. Paul, Minnesota 65102

Re: Rev. Richard Jeub
SLI #12198
Admission date: 5/30/90

Dear Father McDonough,

We would like to thank you for the opportunity to meet on 11/26/90 to review the progress which Father Richard Jeub has made during his treatment program. It was helpful to look at both areas of growth, as well as ongoing concerns with regard to Father Jeub's recovery. In these next few weeks, we will be placing a strong focus on areas of anger and aggression, in the context of his continuing progress.

It was also very beneficial to receive, with Father Jeub, a clear explanation of the archdiocese's policy for re-entry. We will be in contact within the next few weeks to review any changes in Father Jeub's status, and how the issue of housing, therapy, ministry and restitution can be structured for the benefit of both Father Jeub and the archdiocese. At this time, specifics regarding discharge date and future placements can be discussed.

Again, we thank you for the time and concern you shared with us during your visit. Please be assured of our prayers for you and for your ministry.

Sincerely,

Stephen F. Kopp
Stephen F. Kopp, MS, CAS
Therapist

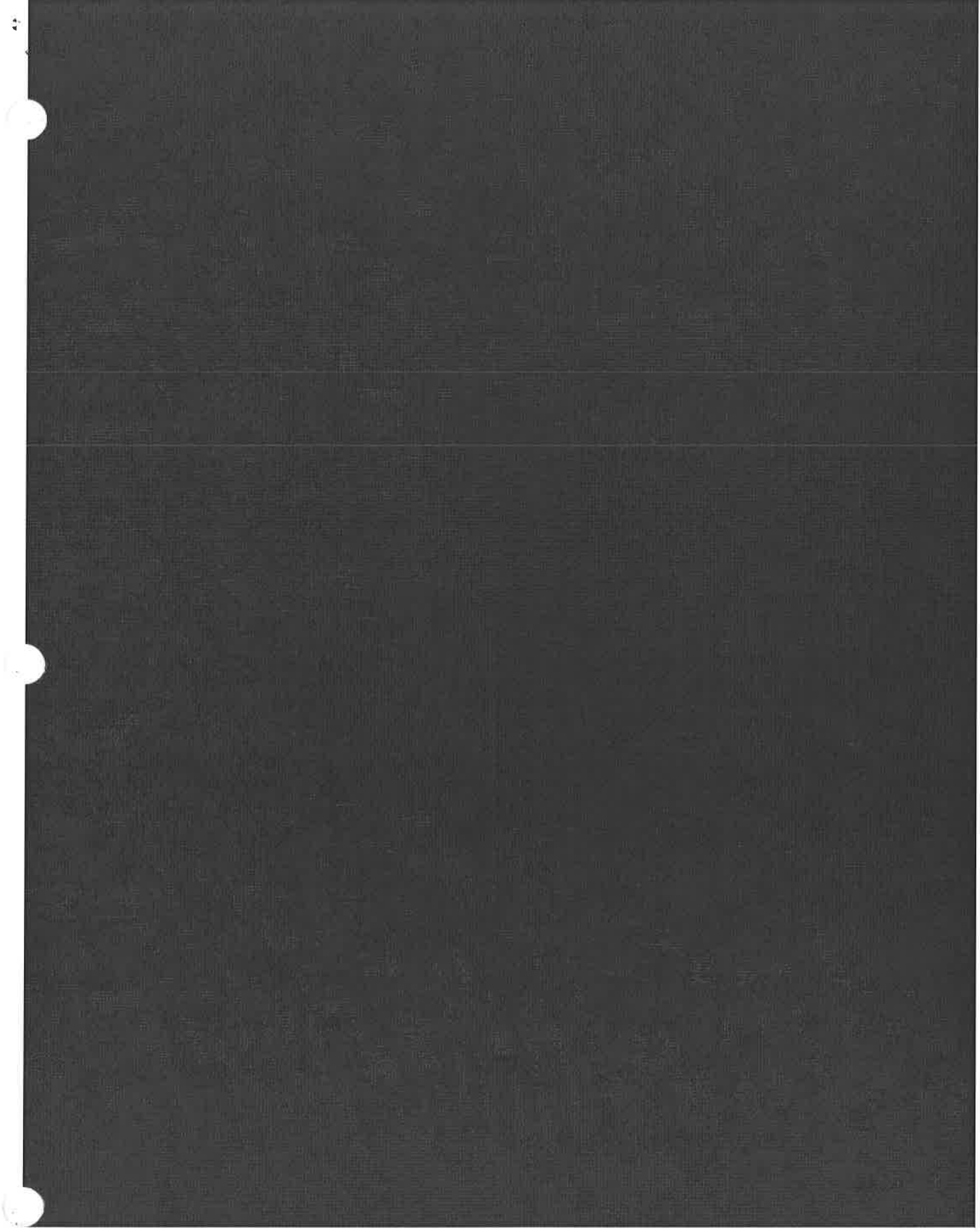
Curtis C. Bryant
Curtis C. Bryant, SJ, Ph.D.
Director
Inpatient Clinical Services

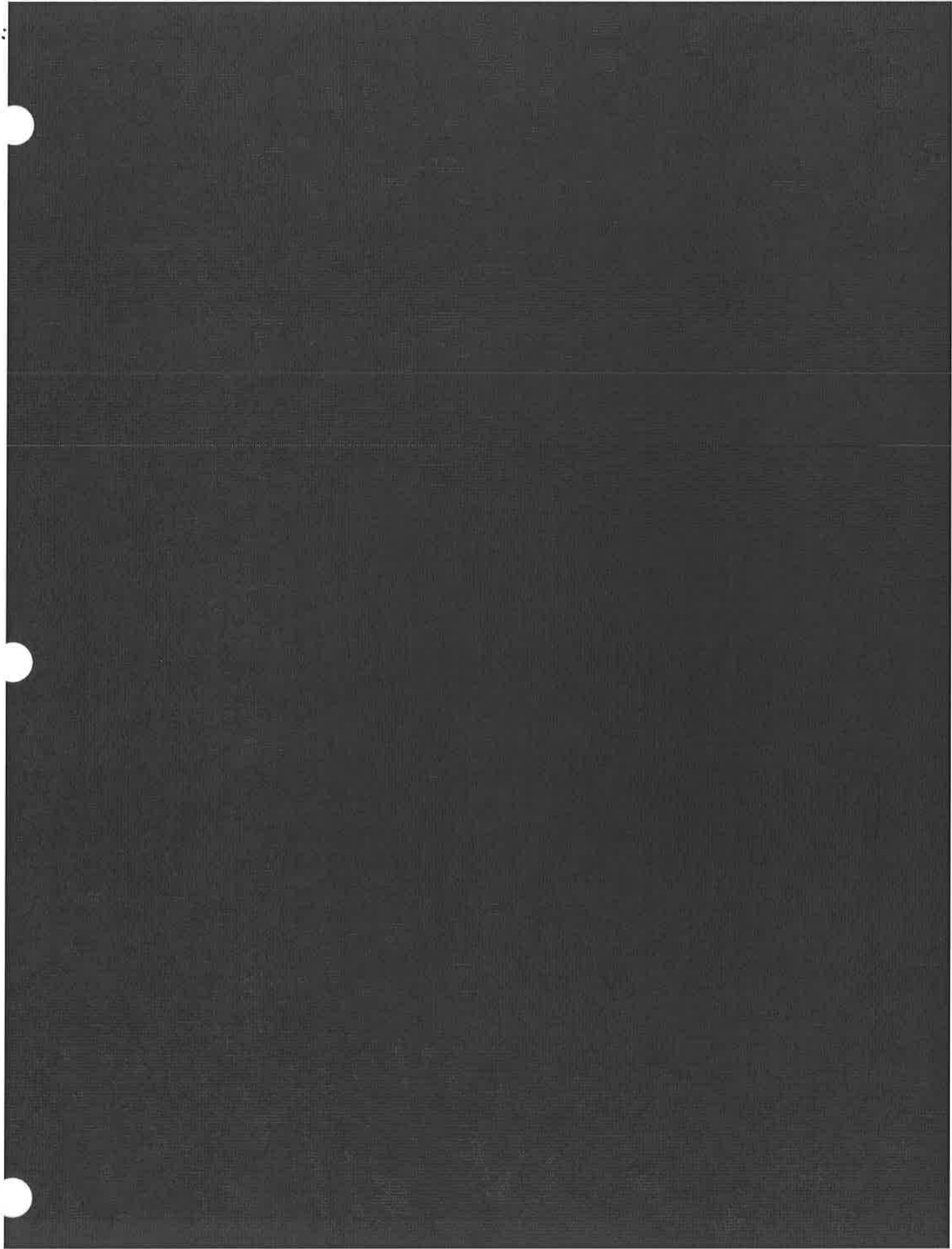
Frank Valcour
Frank Valcour, M.D.
Medical Director

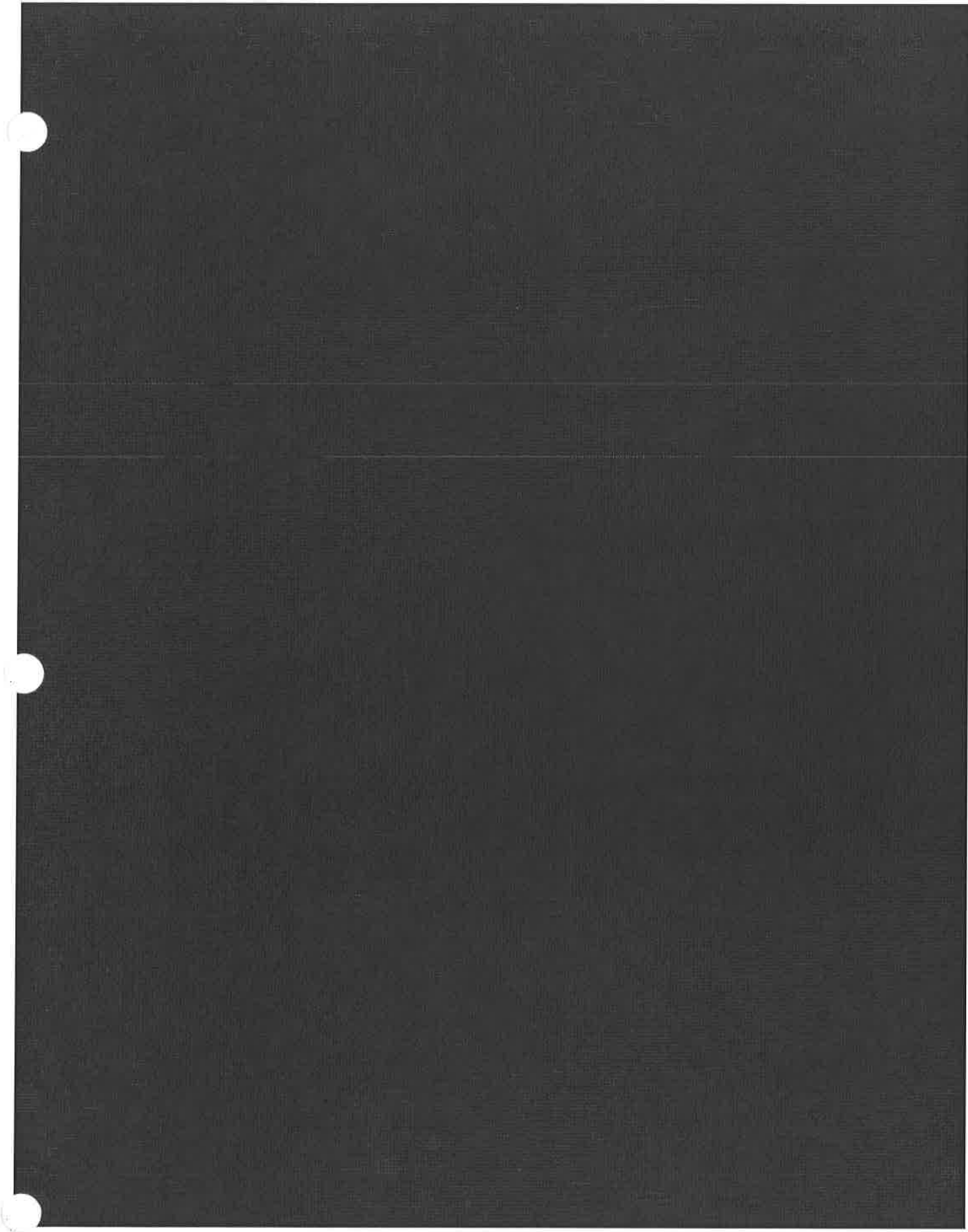
SFK:gb
cc: Rev. Richard Jeub

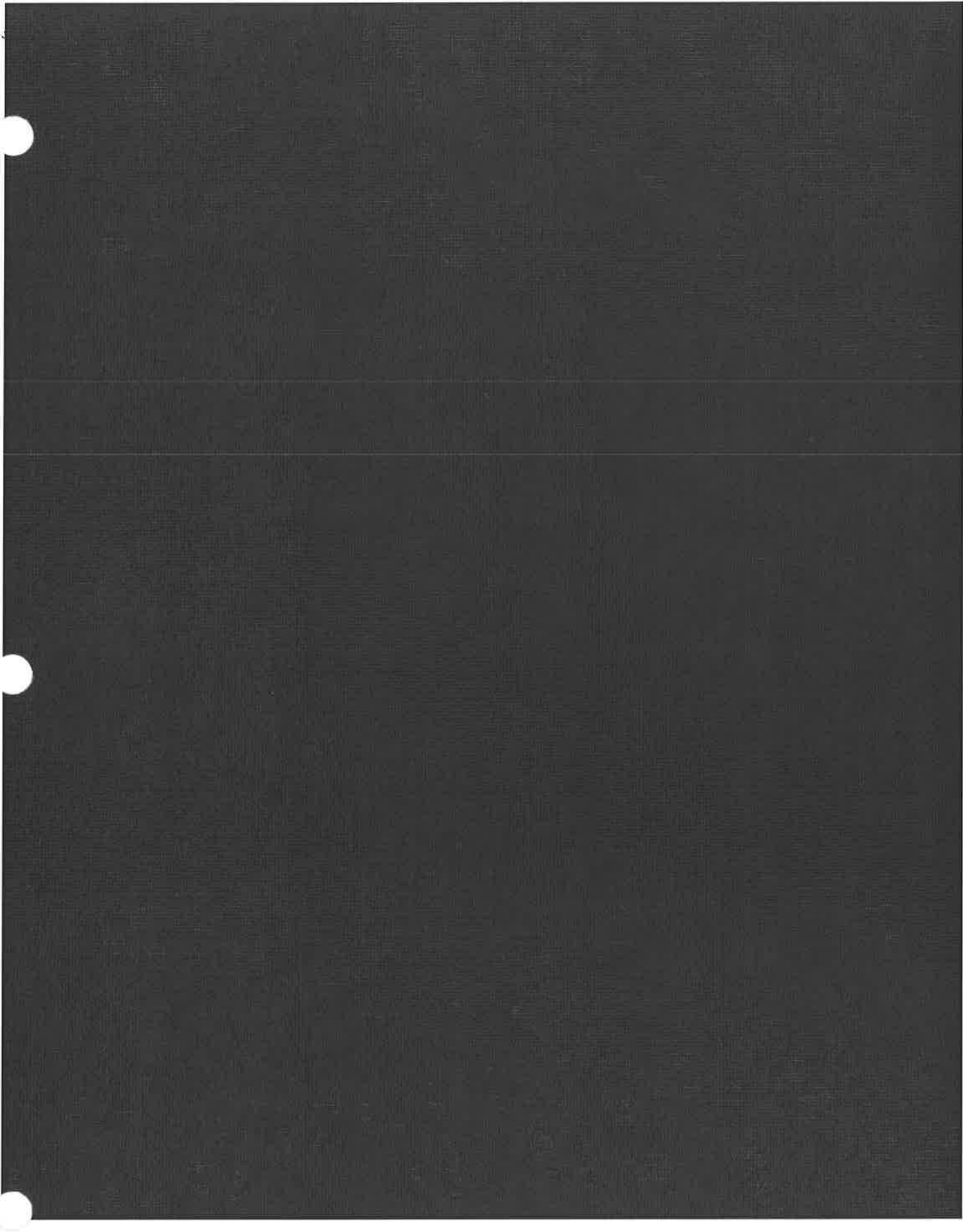


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DAUGHTERS OF CHARITY
NATIONAL HEALTH SYSTEM









ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell

DATE: December 7, 1990

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

I am writing to you as a follow up to my recent memorandum about a possible underage victim of Father Richard Jeub. I am sad to say that a recent face-to-face interview confirms what I had heard over the phone.

I met on November 30, 1990, with [REDACTED]. Also present were her therapist, [REDACTED], and her attorney, [REDACTED]. [REDACTED] reported that she had been befriended by Father Jeub while he was associate pastor at Our Lady of Grace.

[REDACTED] recounted three incidences in which Jeub had engaged her in clearly sexual contact, although not intercourse. The first occurred while she was in [REDACTED] grade at [REDACTED] school. She wanted to go to confession because she had been "parking" with a boy. She went to Father Jeub for confession and he invited her to his room in the rectory. They sat on the floor while she began the confession. She discussed some of the details of the episode with the boy and then Jeub began to direct the discussion. He told her that the boy "wanted to be down her pants." Jeub said that she had large breasts and that older men liked her. He then moved around behind her and wrapped his arms around her body. He did not caress her breasts but he held her above and below her breasts. He then offered to drive her home. As they were walking down the hallway toward the garage, he stopped and told her he wanted to kiss her. He then did so. Just at this time, Father [REDACTED] came in, turned on the light, and saw them in close proximity in the hallway. [REDACTED] recalls him making a sort of sound indicating that he was perturbed, and then he moved on.

There were two other times when Jeub had some similar contact. She detailed them for me, but I do not record them here. Within a year or less, Jeub was transferred to St. Mark's. While there, he would call [REDACTED] and talk with her on the phone. He would tell her that he wanted to be with her, that he wanted to be one with her, and so on. [REDACTED] recalls sharing this with a friend because she thought it was a sign of how special Jeub thought she was. The friend suggested that Jeub was trying to use her sexually, and this caused a good deal of confusion for [REDACTED].

She reported that Jeub had also spent considerable time with her and one of her classmates even before the confession-related incident. He would take them fishing or on outings. On these occasions, there would be a significant amount of "horseplay," tickling, wrestling, and so on.

During part of the conversation, [REDACTED] noted aloud what I was also thinking. [REDACTED]'s recollections about her contacts with Jeub are fairly jumbled at this point. He indicated that he suspects, as I do as well, that there was more extensive sexual contact with Jeub than [REDACTED] is

Archbishop John R. Roach
Bishop Joseph Charron
Father Michael O'Connell

December 7, 1990

currently able to recall. As her therapy progresses, it is quite possible that we will get a fuller, and more painful, picture.

I want to note that [redacted] unknowingly provided some independent confirmation for her story. She reported that Jeub took her and her friend along on a trip to [redacted], one time to see one of the nuns from the school. [redacted] recalls that she and her friend spied on Jeub as he and the sister were embracing and kissing passionately. [redacted] suggested that this was probably someone "that Jeub was after." Jeub admitted to me while I was visiting in Washington two weeks ago that he had had a sexual relationship with one of the sisters at Our Lady of Grace.

[redacted] has given her permission for all of this information, including her name, to be shared with Father Jeub. Therefore, I am sending a copy of this memorandum to his therapist at St. Luke Institute.

The four of us present at the meeting discussed the possibility of advocacy. [redacted] currently seems to be well represented by people who are watching out for her interests. At the same time, I wanted her to know that we would make an advocate available "from the system" if she wanted one. I will be meeting with her and her therapist again on Friday, December 28, and we will discuss that question then.

We also discussed the question of financial damages. I told her that the Archdiocese is committed to seeing that she can obtain the psychological help that she needs. I asked her to add up the out-of-pocket expenses which she has had for therapy over the last year, and I asked that she and her therapist would estimate the cost of the one-and-a-half to two years of therapy which are yet to be anticipated. They will bring that figure to our December 28 meeting. The attorney, [redacted], asked what the diocesan "position on pain and suffering" would be. I took this to mean that he was asking whether we would give a lump sum settlement in recognition of her suffering as well. I told him that this would be the sort of thing that we would have to do much more extensive talking about.

The meeting ended on a very positive note. Both [redacted] and the attorney indicated that they did not believe it was in her interest to litigate. In particular, [redacted] praised the sensitive approach being taken by the Archdiocese in regard to her and similar cases. I gave each of them a copy of the interview which Archbishop Roach, Father O'Connell, Dr. Schoener and I did with the Catholic Bulletin last spring. I believe that this will reinforce their positive attitude about working with us.

I shared with them, in some detail, the disciplinary steps that we have taken with Father Jeub. I promised to keep her informed about the safety precautions that we would take in placing him again in ministry.

KMM:ggg

cc: Dr. Steven Kepp
Mr. Andrew Eisenzimmer

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

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Father Michael O'Connell

DATE: December 7, 1990

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KMM:ggg

cc: Dr. Steven Kopp
Mr. Andrew Eisenzimmer

Date: December 28, 1990

To: Bishop Lawrence Welsh

From: Phyllis A. Willerscheidt

cc: Father Kevin McDonough

Meeting with [redacted], Geri, Phyllis and Bishop Welsh on December 28, 1990

[redacted] related to Bishop Welsh her pain in being involved in a relationship for over ten years with Fr. Jube. Some of her concerns were:

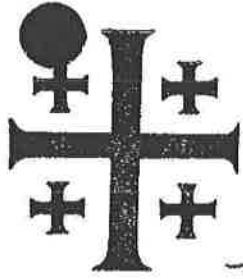
<u>Concerns</u>	<u>Followup</u>
1. That others would not have to experience the pain that she has had.	Provide the knowledge of a woman's advocate.
2. That she wants to be assured that she will know when he comes back from Washington.	Kevin needs to let her know.
3. She wants to know if, and where, he will be assigned in the archdiocese.	She does not want him to go back on the altar for a couple of years.
3. That St. Kevin's parish be told the truth and that there should be a healing process provided for St. Kevin's.	"
4. That a support group be formed for others.	Start a support group

Other discussion items included questions like: "Will the church assign him to a parish as long as there is a lawsuit pending?" "I want him to hurt as much as he hurt me?" "The church took care of him, but what about me? I have had to stay back here and answer all the questions about where he is." Someone, if not he, needs to tell his mother; she also will need some help.

"What are the boundaries for priests? Are parishes told about boundaries? Where is this done? and when? "The church takes care of the priests, but what about the women?" "Where is the justice?" "When is enough, enough?"



12-31-90



Dear Kevin,

I called today but the office was already closed. Hope you had a nice vacation.

Steve Kopp shared his conversation with you. One item of which he was unaware: Tom Fitzgerald has offered his hospitality and I find that very acceptable if need be. I am also very willing to meet w/ [redacted] soon. Looking forward to being home, wherever that may be in Minnesota

Dick

January 4, 1991

Dr. Stephen F. Kopp
St. Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Dr. Kopp,

I am preparing this letter to you on the weekend before New Year's Eve. It may be that, by the time this letter arrives at St. Luke Institute, you and I will already have had an opportunity to talk on the telephone. Given our difficulties in being able to catch one another, and also given the fact that I will be on vacation between January 2 and January 8, I wanted to write to you in order to make certain that this information is communicated to you.

We are currently working at the initial plans for Father Richard Jeub's return. Because of some time constraints caused by the holidays and by a retreat that all of our bishops take in the first week or so of January, we may be a little slower in getting things lined up than any of us would like. On the other hand, given the fact that there will be some transition concerns for Father Jeub in his first month or so back, there is probably no great need to have a lot of issues resolved immediately. I want to let you know a couple of steps that either have been taken or need to be taken shortly after his return, and also suggest some considerations that he should have in mind as he is coming back to the Twin Cities.

We are currently looking for a rectory in which Father Jeub can reside. It is probable that this will be in an area of the Archdiocese other than the south Minneapolis-southwest suburbs area and the University of Saint Thomas-St. Mark's parish area of St. Paul. I will be meeting with Archbishop John R. Roach on January 11 to get a go ahead on several concrete options. I would want to speak with Father Jeub probably on January 14 to clear those options with him as well. We will have at least temporary housing available to him on his return, and a more permanent arrangement will be made in the week or two weeks after his return.

I understand that there will be many transition issues to be faced, including lining up a therapist, lining up support groups, and reconnecting to family and friends. There is a specific issue relating to one of his victims which needs to be faced almost immediately upon his return, however. [REDACTED], the

Dr. Stephen F. Kopp

January 4, 1991

young woman with whom he was sexually involved about 15 or 20 years ago, would like to be able to confront him as soon as possible to address her concerns about how his abuse of her has affected her. As you know, this is regularly a part of the therapeutic healing of victims of abuse and exploitation, and [redacted] and her therapist are both quite clear that she needs to do so fairly soon so that she can move on to some internal resolution of her pain. I have suggested to them that it would be helpful for Father Jeub already to be connected to a therapist here in the Twin Cities before such a confrontation would take place, and they understand that. At the same time, [redacted]'s therapist points out that the presence of a therapist for Father Jeub is really of importance only to him and not to [redacted] and her healing. They do not want a protracted delay in setting up this sort of confrontation, because of its importance to [redacted]'s progress. I promised that I would work with them to set up that kind of confrontation as soon as possible. I will talk with Father Jeub directly about this upon his return, but I would appreciate your warning him about this so that it begins to become a part of his awareness.

I imagine that there will be some similar requests from other victims. Although those are not yet established, I will also work with Father Jeub to set up similar meetings upon the request of the victims.

Even since our discussion in early December, there has been some change in the Archdiocesan policy regarding return to ministry for priests who have abused or exploited people whose care was entrusted to them. This change will have some effect on Father Jeub, and once again, I would like to ask you to be aware of it yourself and pass it on to him. We have determined that no priest is to return to parochial ministry while the threat of litigation hangs over him. While we have operated more or less this way in the past, we have not explicitly committed ourselves to this restriction in all cases. The decision to make this restriction general comes from some concrete bad experiences we have had in the past several months which have caused us to re-evaluate our policies in regard to reassignment. We have reassigned certain priests who are under the threat of litigation in recent months, but some careful evaluation of the cost to the parish and to the priest contra indicates such an assignment.

As I have indicated to you in the past, there is some threat of litigation in regard to Father Jeub. [redacted] has retained an attorney who has notified us of his intention to pursue legal recourse at some point in the future. Minnesota is one of only a few states in the United States which allows a person to "file a lawsuit" without any publicity, and then to wait an extended period of time, as much as two years, before entering the sorts of procedural motions which are matters of public record, which move the trial ahead toward completion, and which normally generate publicity. That means that, until some settlement is reached or a trial completed in regard to the misconduct with [redacted], we will not be looking at parochial assignment.

This does not mean, however, that Father Jeub will be without an opportunity to exercise his priesthood. We are considering the possibility of asking him to do weekend supply work at various places in the Archdiocese. We would not see those as long-term weekend assignments, nor would we anticipate his living in the church at which he is assisting.

Dr. Stephen F. Kopp

January 4, 1991

I also want you to know that I have recommended to Archbishop Roach that we ask Father Jeub to find secular employment, either on a part-time or full-time basis, so that he can begin to make restitution and participate in his personal support. I am suggesting that the Archdiocese would help him in an assessment of employable skills and perhaps also with some placement. I am not suggesting that this would be an alternative to or an exclusion of his exercise of part-time priestly faculties. I do not see, however, that there is alternative priestly employment currently available to him.

Let me emphasize something about the last several paragraphs. These constitute recommendations from me and do not represent a final determination on the part of Archbishop Roach. Father Jeub will have an opportunity to speak directly with Archbishop Roach soon after his return. Archbishop Roach will also be asking the opinion of several other advisors as well as awaiting a report from St. Luke Institute before making any final determination. It is quite possible that my recommendations will be changed substantially or even rejected. Normally, I would not write as much of my own opinion to you as I am doing at this time. It is only because we will not have an opportunity to discuss these matters here in the Archdiocese until just a few days before Father Jeub's return that I want to send this much information to you. In your transition planning, you may at least incorporate what I have written as possible questions to be faced during transition.

As I have indicated above, I will be on vacation from January 2 through January 8. I will be in an all-day meeting and unavailable on January 9. If there are specific concerns that you want to address to me before I meet with Archbishop Roach on January 11, please write to me or try to reach me on January 10. I will make a special effort to return your calls on the 10th or on the morning of the 11th. If any of what I have said seems grossly misdirected to you and you want to offer some entirely different perspective, please feel free also to call Father Michael O'Connell, our Vicar General and Moderator of the Curia, at 612/291-4400.

I am sorry for any difficulty that may be caused by our inability to do more direct communication. I am grateful to you for the good work that you have done with Father Jeub and with other priests of our Archdiocese.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggp

cc: Archbishop John R. Roach
Reverend Michael O'Connell
Reverend Paul Jaroszeski

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Members of the Archbishop's Council

DATE: January 4, 1991

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

On December 28, 1990, I spoke on the telephone with Dr. Steve Kopp, a therapist at St. Luke Institute who has been working with Father Jeub. He informed me that Father Jeub will be released from St. Luke on January 15. Dr. Kopp believes that Father Jeub has made good progress in the last several weeks. He did not give any prognosis to me about ministerial placement, however, and I did not ask for one at this point. Over the next couple of weeks, Father Jeub will be working with the St. Luke Institute people in developing an aftercare plan. As that is developed, we will have a clearer picture about what kind of ongoing therapy, support group, and supervisory needs he will have. I expect to hear from St. Luke's by the time Father Jeub returns for the details of those plans.

There are two pressing issues that face us as his return becomes imminent. First, the question of a residence for him is a very important one. Second, there are a number of his victims with whom we are in regular contact. For these people, the return of Father Jeub is a frightening prospect. I will be working within the next couple of weeks with them, their advocates, and their therapists to hear their concerns and to provide whatever kind of information is appropriate for us to provide them.

It seems to me that Father Jeub falls under the new category which we designated at our recent meeting of those for whom no parochial assignment would be considered while legal action is pending. You may recall that one of his victims, _____, has retained an attorney, Ron Meshbesh, to protect her interests. Although no lawsuit has been initiated in a formal way, Mr. Meshbesh has informed us of his intention to pursue some sort of legal recourse. No matter how fully recovered St. Luke Institute may judge Father Jeub to be, I recommend that we not consider a full-time parochial placement for him until all the legal concerns have been resolved. As you know, this is aimed more at a protection of the sense of peace and security of the parish itself rather than a protection of Archdiocesan interests. It also is aimed at providing a smoother transition in recovery period for Father Jeub, so that neither the parish nor the priest have to experience the trauma of the media discussions that can characterize such cases.

I think that it may be possible after a month or so to start Father Jeub doing weekend work, probably on a supply basis. We should have him be at a number of parish locations and for no more than a couple of weeks at a time. I also would suggest that we will want to speak with him about obtaining a secular job, on a part- or full-time basis, in the very near future so that he can begin to pay both his living expenses and some of the restitution costs that have been incurred by his misconduct.

Archbishop John R. Roach
Members of the Archbishop's Council

January 4, 1991

Both his residence and his weekend assignments, if any, should not be in the following areas: southwestern suburbs (south Minneapolis, Richfield, Bloomington, Edina) or the area around the University of St. Thomas and St. Mark's parish. These are places where Father Jeub previously lived and worked and in which he engaged in victimization. Some positive suggestions for residents which occur to me include the following: the Cathedral, St. Olaf, the Basilica, St. Michael-Stillwater (distance from therapy might be a concern here, but the living situation is positive and healthy), St. Mary of the Lake-White Bear Lake (the living situation is mixed: the house would be fine, but Roger Pierre and Dick Jeub did not get on well when they lived together at Richfield), St. John the Baptist-New Brighton (Jerry, the pastor, shows a sophisticated understanding of the issues involved in these sorts of questions), Guardian Angels-Lake Elmo (Mike Arms was a good host to Fathers Gustafson and Kolar in Mendota Heights). There are probably other options to be explored as well.

Unfortunately, I will be on vacation from January 2 through January 8. Combined with the bishops' retreat, we will have some difficulty discussing all of this before Father Jeub's return. If you have any reflections in writing, please let me know at your convenience. I will try to take advantage of some of the time that we have set aside with Archbishop Roach immediately after retreat to talk with him directly about this.

KMM:ggr

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Mrs. Phyllis Willerscheidt

DATE: January 4, 1991

FROM: Father Kevin M. McDonough

RE: FATHER RICHARD JEUB

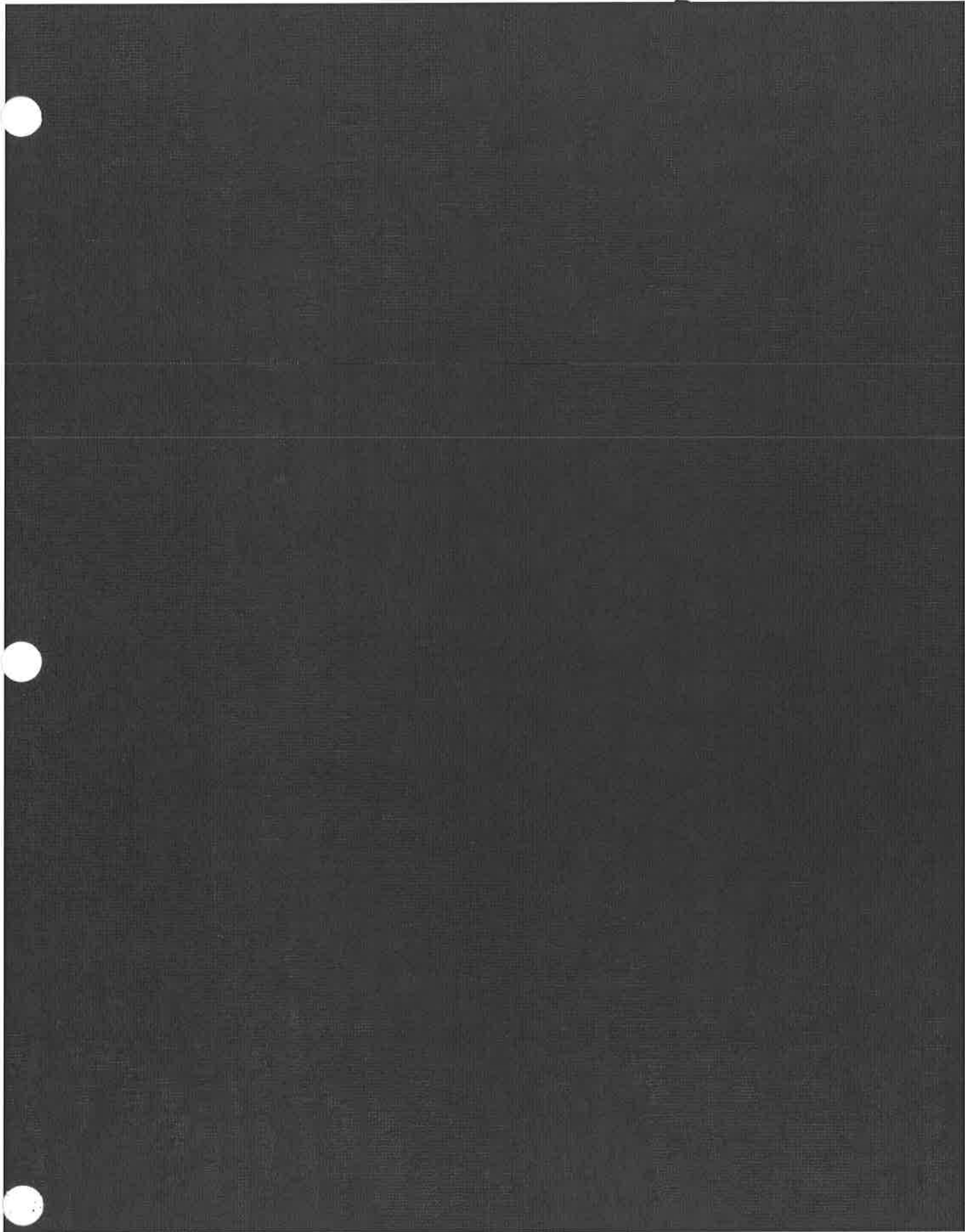
Phyllis, I have just heard from the people at the treatment center where Father Jeub is that he will be released in mid-January. I wanted to let you know as soon as possible, so that you could pass this on to [REDACTED].

There are a couple of things that she will want to know. At the time that I am sending you this, I can give only partial answers. As I will indicate below, I would like to set up a time for a meeting among you, and me to talk about further concerns about Father Jeub's return.

Here are the things that may concern her:

1. Where he will live: this has not yet been resolved. I am pushing strongly to keep him from living in south Minneapolis, the southwest suburbs, or the western end of St. Paul. [REDACTED] will understand why these restrictions would be imposed. We would be looking for a residence in some other part of the Twin Cities area.
2. What kind of an assignment will he have?: I do not anticipate us putting him into full-time parish work at any time soon. In fact, it may be that he will not do parish work for a year or at all, for a long time to come. I suspect that what will happen is that he will have very limited priestly work as a weekend supply priest, covering the Masses at parishes on a temporary basis for sick or vacationing priests.
3. What about his long-term relationship with [REDACTED]? [REDACTED] may want to confront Father Jeub about the pain that he has caused her. [REDACTED] and her therapist will be the best people to decide when that would be appropriate. When, and if, they are ready for that to happen, we will assist in setting up a structured meeting. Beyond that, we do not want Father Jeub to have any kind of ongoing relationship, or even casual contact, with [REDACTED]. I would like to have her suggestions about how to structure things so that her life is not restricted, and at the same time, she has no reason to fear running into him, and so on.

Phyllis, obviously there will be a lot of concerns on [REDACTED]'s part here. It would be helpful to me to have an opportunity to sit down with her and to review those concerns and also to be able to keep her updated on what we are doing with Father Jeub. I will be on vacation from January 2 through January 8. I will be in an all-day meeting on January 9, and will not be available, either in person or by telephone. By January 10 or 11, I would like to be in touch with you, or ask that you would be in touch with me, to see what we can do about setting up that kind of a meeting.



STRICTLY CONFIDENTIAL

DATE: JANUARY 11, 1991

MEMO TO: FR. KEVIN MCDONOUGH

FROM: FR. MICHAEL O'CONNELL

I read your January 4 memo on Fr. Jeub's return. I agree with everything you say with the exception of anticipating him going out and doing weekend work in the near future. I really feel that with the number of victims that he has out there, and the high degree of sensitivity that those people have, all we need to do is have one of these victims sit in one of those pews on a Sunday morning or have one of their close friends do it and we are going to further victimize them as well as provoke them. I believe we ought to be a lot more conservative about having him do any kind of public ministry for sometime.

cc: Archbishop Roach
Members of the Archbishop's Council

January 14, 1991

Dear [REDACTED],

I am glad we had the opportunity to talk on the telephone on January 1, 1991. As I indicated to you at that time, I had wanted to follow up our conversation with a letter. I have found out since my return from vacation that you have already set up a meeting for January 29. I look forward to the opportunity to visit with you then.

There are a couple of matters that I wanted to address to you in this letter. First of all, I want once again to express the sadness that I and others who work in the leadership of the Archdiocese feel at the harm that was done to you by Father Dick Jeub. Permit me to repeat as well what was said to you several years ago: we want to be of assistance to you in your healing. I am sorry that there was a misunderstanding when you were in communication with Chancery officials before. My review of the record indicates that the people with whom I work here were under the impression that you were satisfied with the steps that had been taken and that you wanted no further contact with us. Obviously, that was a mistake on our part. My hope is that when we meet on January 29 we can begin to rectify that.

I mentioned to you on the phone that we are trying to take some steps to develop a support group for people who have been victimized by members of the clergy. Quite probably, that will happen on an ecumenical basis. We want to do that in order to "distance" the group some from any particular denomination or church. We do not want participants in the support group to be afraid that it is just one more manipulation by a particular church's leadership. I will keep you informed, if you are interested, about developments in that regard.

Finally, I want you to know that I will follow up on the implementation of your request for some sort of apology from Father Jeub. I will have an opportunity to see him fairly soon, and I will bring this matter to his attention.

Once again, I look forward to our chance to converse on January 29. Until then, I wish you winter peace and blessings.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:gon

ARCH-011392



Saint Luke Institute

January 15, 1991

CONFIDENTIAL

Rev. Kevin McDonough
Chancellor
226 Summit Avenue
St. Paul, Minnesota 65102

Re: Rev. Richard Jeub
SLI #12198
Admission date: 5-30-90

Dear Father McDonough:


We are writing to you regarding Reverend Richard Jeub, who was discharged from the Saint Luke Institute on 1-15-91. As we had stated previously, we had recommended that Father Jeub explore areas of anger and aggression prior to discharge, as well as issues concerning the recent complaint to the diocese. We believe Father Jeub has worked hard to address these issues. He has shown significant improvement in terms of impulse control and the need to develop appropriate boundaries. Much of this work is reflected in his Continuing Care Contract.


We are enclosing a copy of Father Jeub's contract which specifies areas which will help Father Jeub continue in his recovery. In addition, we recognize that your Archdiocese has an excellent progressive structure for priests returning from treatment. We would invite you to review this contract with Father Jeub. In conjunction with archdiocesan policy, this allows opportunities for support and accountability for Father Jeub in the months to come. If you have any questions, please feel free to contact us, or our Continuing Care Department.

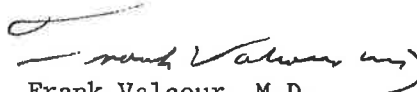
We understand Father Jeub will be supplying weekend assistance at various parishes, and seeking secular employment until all legal situations are resolved. Although not a comfortable position, Father Jeub understands this as consequences of his addictive behavior. There has been no indication, other than the current complaint, that Father Jeub has been involved in age inappropriate relationships.

You have shown considerable support for both Father Jeub and the staff during his inpatient program. We thank you for the opportunity to work with this fine man. Please be assured of our prayers for you and for your ministry.

Sincerely,


Stephen F. Kopp, MS, CP
Therapist


Curtis C. Bryant, SJ, Ph.D.
Director, Inpatient Clinical Services


Frank Valcour, M.D.
Medical Director

SFK:gb
cc: Rev. Richard Jeub

Enclosure



Saint Luke Institute

CONTINUING CARE CONTRACT

PATIENT: Richard H. Jeub
SLI #: 12198

DATE OF ADMISSION: May 30, 1990
DATE OF DISCHARGE: January 15, 1991

PRIMARY THERAPIST: Stephen Kopp
PHYSICIAN: Dr. Frank Valcour

This contract is entered into with the undersigned, Father Richard H. Jeub, and Saint Luke Institute for a period of six months beginning January 15, 1991. On or about July 15, 1991, I and my continuing care therapist will review this contract and make any changes or revisions deemed necessary. If during the time of this contract unforeseen circumstances arise which affect this contract substantially, I will immediately contact the Continuing Care Department for advice and/or negotiation of appropriate modifications.

This contract is a confidential document to be shared with my Archbishop, the Most Reverend John R. Roach, and his delegate, the Reverend Kevin McDonough, by appropriate members of the staff of Saint Luke Institute, and others whom I shall specifically approve before any disclosure of the contract's content is made.

TERMS OF CONTRACT

PSYCHOSEXUAL HEALTH

1. I will strive to maintain the complete sexual abstinence that is consistent with my promises within priestly ministry.
2. I will attend a minimum of four 12-Step meetings each week, three in SA and SLAA fellowships and one in ACA or CODA.

3. By March 1, 1991, I will have a sponsor with whom I will be in weekly contact by phone and at meetings.

4. By February 15, 1991, I will establish a personal support group, share my budding signs and intimacy needs with them and host a re-entry workshop for them at a time established by the Continuing Care Department.

PHYSICAL HEALTH AND WELL-BEING

1. I will join a fitness club and exercise three times a week.

2. I will observe a nutritional program that will maintain a healthy weight and cholesterol level.

3. Each week I will take at least a day and a half off and attempt to spend it away from my place of residence.

4. I will plan and take my full allotted vacation time each year.

5. I will have regular physical and dental checkups as recommended by the appropriate professionals.

EMOTIONAL AND INTRAPSYCHIC HEALTH

1. On Friday, January 25, I will have my first appointment with Fr. Ken Pierre of the Consultation Services Center in Saint Paul. I will see him on a regular basis. I will share my budding signs, intimacy needs and the details of this contract with him.

2. I will continue to work on my issues of self-esteem, control/messiness, and the expression of a more complete range of emotion.

3. I will take more active responsibility and initiative regarding all aspects of my life, and be less passive about what happens around me.

4. I will continue to address my ability to recognize, own and express anger in appropriate ways.

5. I plan to attend a journaling workshop and begin to write each day.

SOCIAL AND INTERPERSONAL HEALING

1. I will strive for healthy contact with my family, establishing the necessary boundaries and maintaining emotional honesty with my mother and cultivating a closer, more intimate, honest and healthy relationship with my brother, his wife and their children.

2. I will continue to develop the many healthy relationships I already have in my life, using the skills I have learned in treatment to modify my distancing behaviors of not sharing my feelings, wants and needs.

3. I will take a more active part in planning my social life; having supper at least weekly with friends and attending cultural events as available.

4. I will cultivate priest-friends, especially among my classmates, neighbors and priests support group, making social contact by phone or in person weekly with at least one priest whom I do not live with.

5. Women friends must have a strong ego identity and sense of self worth, lest they become part of my addictive problem.

6. I will take part in at least one relaxing activity each day and develop a better ability to "waste time" on myself.

7. I will check with others, primarily my therapist, sponsor, or members of my support group about relationships and boundaries where my judgment may be clouded by the effects of addiction.

INTIMACY NEEDS

1. I will share my intimacy needs with members of my support group and with other friends.

2. I will avoid counseling situations, or any other situations, with women where they would be vulnerable to my addictive behavior.

SEXUALITY ISSUES

1. I will continue to explore issues in my life that can promote a healthy sexual identity and behavior for me.

2. I will share with my sponsor and support group sexual concerns, fears, hopes and fantasies that I see developing in my relationships with others.

3. I will avoid places which are dangerous to my sobriety and recovery, such as video and adult book stores, magazine stands and late night cable TV.

VOCATIONAL DEVELOPMENT

1. I will maintain regular monthly contact with the Chancellor of the Archdiocese of Saint Paul and Minneapolis, the Rev. Kevin McDonough.

2. I will seek to establish a work week that does not exceed 30 hours. This will include being available for weekend assignments by the Archdiocese and the possibility of seeking part time work outside of ministry until a full time assignment is given to me.

3. I will not expect a full time pastoral assignment until after any legal questions regarding my sexual conduct have been satisfactorily resolved. If this is expected to extend beyond three months I will seek a job skills assessment and secular employment of a part time basis until assignment.

SPIRITUAL GROWTH

1. I will give daily prayer and meditation a place of priority in my life. This is best honored by praying before I begin any other activities in the morning, including exercise and breakfast.

2. I will meet monthly with my priests support group and make an annual retreat.

3. I will re-establish contact with my spiritual director and meet with him monthly. If he is unable to do this, I will find a new director by March 1, 1991.

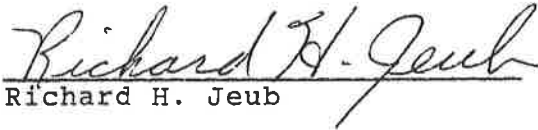
4. I will celebrate the Sacrament of Reconciliation at least every three months with a suitable confessor.


CONTINUING CARE

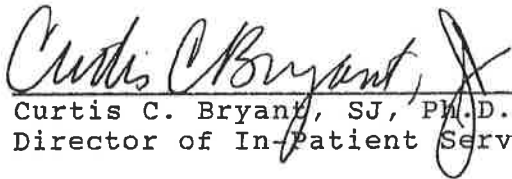
1. I shall host and participate in a Re-entry Workshop conducted by a Continuing Care Therapist, tentatively set for March 14, 1991.

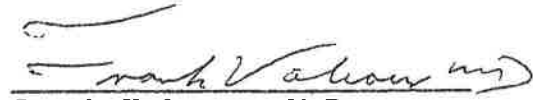
2. I will attend eight Continuing Care Workshops over the next five and a half to six years.

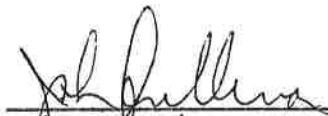
3. I will be free to consult the Continuing Care Therapist and utilize the resources of SLI as needed.
301-420-7395


Richard H. Jeub


Stephen Kopp, M.S., C.A.S., C.A.C.
Primary Therapist


Curtis C. Bryant, SJ, Ph.D.
Director of In-Patient Services


Frank Valcour, M.D.
Medical Director


John Sullivan, MA, CAC
Coordinator of Continuing Care

CONTINUING CARE CONTRACT

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[REDACTED]

Dick Jube - met in 1976; involved from fall, 1979-1980

She wanted to report this

- 1) for herself - felt guilty, his word against hers; being used; treated inappropriately sexually; emotionally abused
- 2) for others

He confused me - he had two different personalities; sometimes he acted like a man, sometimes like a priest. My liked him; my kids had major surgery, and he was there.

People talked about him and his women friends. He didn't try to hide it. He even told people he slept overnight at [REDACTED] house. He would talk about the other women saying that lots of women loved him. He introduced me to [REDACTED]

Other women were [REDACTED] - he gave her money. [REDACTED] - I think he was seeing 6 women at the same time.

[REDACTED] brought up his relationship with [REDACTED] and he acted like the priest role; he thanked her for her concern.

He thought I was in love with him but I wasn't.

I wrote him a couple of letters telling him "I'm becoming too emotionally attached." She was going to a counselor because of her divorce and the counselor was suspicious of her relationship with Jube, and advised against her going to take a ride with him to Grand Marais. She went anyway and had dinner with him, after which she was sitting outside and wanted to go when he said, "Aren't you going to lay with me?"

He would set me on his lap. He offered me money to help with the family.

She talked about writing a letter to him in which she said he wasn't leading a celibate life. He wrote back -angry- and told her she didn't know what celibate was and to look it up in the dictionary.

I was afraid he would put it all back on me, that it was my problem.

"I'm scared of him. I don't know why"

I want Kevin to know I think Dick Jube is dangerous...because of his denial on his part that he did anything to me. That kind of thing could happen to others. I can't see him changing his way of life. A lot of people are really concerned.

Questions for Kevin: Where is he going to be? What's going to happen to him?
Will he have the freedom to visit on his own?

[REDACTED]

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Questions for Kevin: Where is he going to be? What's going to happen to him?
Will he have the freedom to visit on his own?

STRICTLY CONFIDENTIAL

DATE: JANUARY 17, 1991
MEMO TO: FILE OF RICHARD JEUB
FROM: FR. MICHAEL O'CONNELL

I met with [REDACTED] on Thursday, January 17, 1991, at [REDACTED] rectory. [REDACTED] is a [REDACTED]-year-old single woman who is a parishioner at [REDACTED]. She lives at [REDACTED] and has been a parishioner since 1976. She is a [REDACTED] as a result of [REDACTED] as a result of [REDACTED]. She had a [REDACTED]. She is currently preparing for a marriage in April of 1991 and I as her pastor am preparing she and her fiance.

Fr. Kevin McDonough has kept me closely informed regarding the sexual abuse history of Fr. Richard Jeub, as well as his recent treatment and release from Saint Luke Institute. I had told Fr. McDonough recently that I knew that [REDACTED] was a friend of Fr. Jeub's and Fr. McDonough urged me to speak to her and see whether or not there was a sexual abuse story involving [REDACTED] from Fr. Jeub.

Richard Jeub was a third theology student in the spring of 1965 when he was teaching religion classes at [REDACTED] High School in Minneapolis. He met [REDACTED] that year when she was a freshman in high school. They became casual friends at that time. Fr. Jeub was ordained in February of 1966 and he was assigned to Our Lady of Grace Parish, Edina. [REDACTED] maintained some correspondence with him and had occasional visits with him. Jeub was transferred to St. Mark's Parish, St. Paul sometime in the late 60's. [REDACTED] was still [REDACTED] at that time and continued to visit him occasionally with no kinds of compromising behavior going on.

In the winter and spring of 1973, [REDACTED] was living with her parents in [REDACTED] which is just inside Minneapolis and near St. Mark's. When she began to [REDACTED] she sought out Jeub's "friendship" in the winter and spring of 1973. She is very clear to point out that she did not view this as a counseling relationship from her part. However, she would admit that she was in a very alarming state of anxiety leading towards depression at this time because of [REDACTED]. By the late spring and certainly by the summer of 1973 Jeub would come over and visit her at her house. She would come and visit him in his

room at the rectory and they would go out on social occasions to visit some of his friends who lived at St. Croix and other different places.

It was at this period in the late spring and early summer of 1973 that Jeub started to become sexual with [REDACTED]. The pattern of sexual invasion that Jeub commenced at that point and continued until approximately 1978 was digital intercourse and fondling her breasts, either through her clothing or by invading her clothing. In other words, never with her upper clothes off. However, she would remove her pants and underwear. These contacts would take place in his room at St. Mark's Rectory, sometimes in her parents home, and also in other places that she was unwilling to specify. I assume she meant by that an automobile.

She dates the time of the termination of this kind of contact with Jeub to be around 1978 when she remembers that Jeub moved from St. Mark's to St. Richard's or Christ the King. During this period from 1973 to 1978, [REDACTED] was introduced by Jeub to two of his female friends:

1. [REDACTED] known as [REDACTED] who is currently married, has a different name, and was a [REDACTED] at Hospital and 2. [REDACTED]. These two women came into the relationship in 1975 or 1976, about the time [REDACTED] moved into the [REDACTED] in [REDACTED] Parish. About this time Jeub told [REDACTED] that he'd become "involved" somewhat with another woman who had seduced him and that he had tried to extricate himself from that relationship. During this same period, [REDACTED] admitted to [REDACTED] that she had had a sexual relationship with Jeub involving digital intercourse and that [REDACTED] was very frustrated that Jeub was unwilling to get more involved with her. During the same period of time, [REDACTED] suspected that Jeub might have been also involved with [REDACTED] though she has no specific memory of confirming that.

One other relationship that [REDACTED] remembered was Jeub told her that he had been involved with [REDACTED], a former Sister of [REDACTED], who when [REDACTED] met her was a [REDACTED] at St. Mark's. [REDACTED] remembers that Jeub reported that [REDACTED] had been [REDACTED] as a [REDACTED] and during the period of time that [REDACTED] knew her at St. Mark's, she was in severe emotional distress, if not in fact, at times "catatonic" as [REDACTED] would describe her. Jeub admitted to [REDACTED] that he would go over to [REDACTED]'s one-room, efficiency apartment and spend time with her in bed caressing and fondling her. Apparently, Jeub felt that this was an appropriate way to act with people who were in trouble and didn't have any problem explaining that to [REDACTED].

[REDACTED] also had been told by Jeub sometime in the late 70's that he was involved in some significant way with a [REDACTED]

woman named [REDACTED]. In 1980 [REDACTED] lost the use of her [REDACTED] and had a [REDACTED]. It was approximately the same time that Jeub stopped any kind of relationship with [REDACTED]. When I called [REDACTED] last Saturday, January 12, to arrange for this meeting and to tell her the nature of the meeting she told me that at that very moment she and her fiance were thinking of inviting Jeub to their wedding. When I met with her this morning, she said I am beginning to understand that I'm going to need to sort out the place of Richard Jeub in my life because I am not sure that inviting him to my wedding is necessarily appropriate. She further told me this morning that all during the period of her relationship with Jeub she "never got a sense that he was just out for my body; however, now I am questioning it". I suggested to [REDACTED] that she may want to pursue some counseling especially given the fact that she is about to get married, just to sort out this experience and to get it behind her. I indicated that I would find out the names of a couple of counseling experts in the field of sexual abuse victims and get those names back to her soon. I told her that we would pay for that counseling.

I am also going to attempt to locate [REDACTED] and seek an interview with her to determine whether or not she has been victimized by Jeub. I spoke with Fr. McDonough and he has indicated to me that he is going to attempt to locate [REDACTED] through his ongoing contact with [REDACTED] and pursue whether or not [REDACTED] was a victim.

cc: Archbishop Roach
Bishop Carlson
Fr. Kevin McDonough

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It was at this period in the late spring and early summer of 1973 that Jeub started to become sexual with [REDACTED]. The pattern of sexual invasion that Jeub commenced at that point and continued until approximately 1978 was digital intercourse and fondling her breasts, either through her clothing or by invading her clothing. In other words, never with her upper clothes off. However, she would remove her pants and underwear. These contacts would take place in his room at St. Mark's Rectory, sometimes in her parents home, and also in other places that she was unwilling to specify. I assume she meant by that an automobile.

She dates the time of the termination of this kind of contact with Jeub to be around 1978 when she remembers that Jeub moved from St. Mark's to St. Richard's or Christ the King. During this period from 1973 to 1978, [REDACTED] was introduced by Jeub to two of his female friends:

1. [REDACTED], known as [REDACTED] who is currently married, has a different name, and was a [REDACTED] at [REDACTED] Hospital and 2. [REDACTED]. These two women came into the relationship in 1975 or 1976, about the time [REDACTED] moved into the [REDACTED] in [REDACTED] Parish. About this time Jeub told [REDACTED] that he'd become "involved" somewhat with another woman who had seduced him and that he had tried to extricate himself from that relationship. During this same period, [REDACTED] admitted to [REDACTED] that she had had a sexual relationship with Jeub involving digital intercourse and that [REDACTED] was very frustrated that Jeub was unwilling to get more involved with her. During the same period of time, [REDACTED] suspected that Jeub might have been also involved with [REDACTED] though she has no specific memory of confirming that.

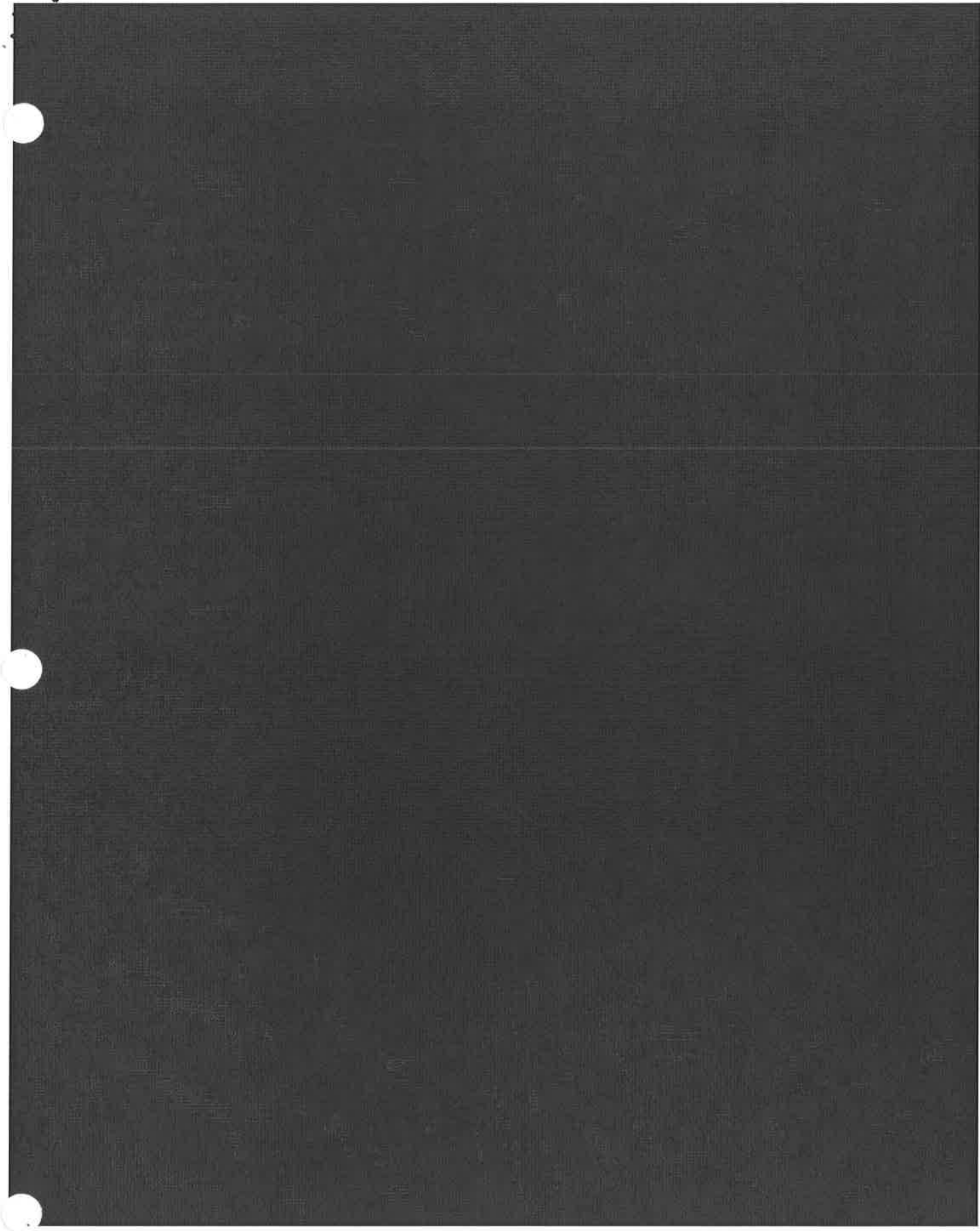
One other relationship that [REDACTED] remembered was Jeub told her that he had been involved with [REDACTED] a former [REDACTED] who when [REDACTED] met her was a [REDACTED] at St. Mark's. [REDACTED] remembers that Jeub reported that [REDACTED] had been [REDACTED] as a [REDACTED] and during the period of time that [REDACTED] knew her at St. Mark's, she was in severe emotional distress, if not in fact, at times "catatonic" as [REDACTED] would describe her. Jeub admitted to [REDACTED] that he would go over to [REDACTED]'s one-room, efficiency apartment and spend time with her in bed caressing and fondling her. Apparently, Jeub felt that this was an appropriate way to act with people who were in trouble and didn't have any problem explaining that to [REDACTED].

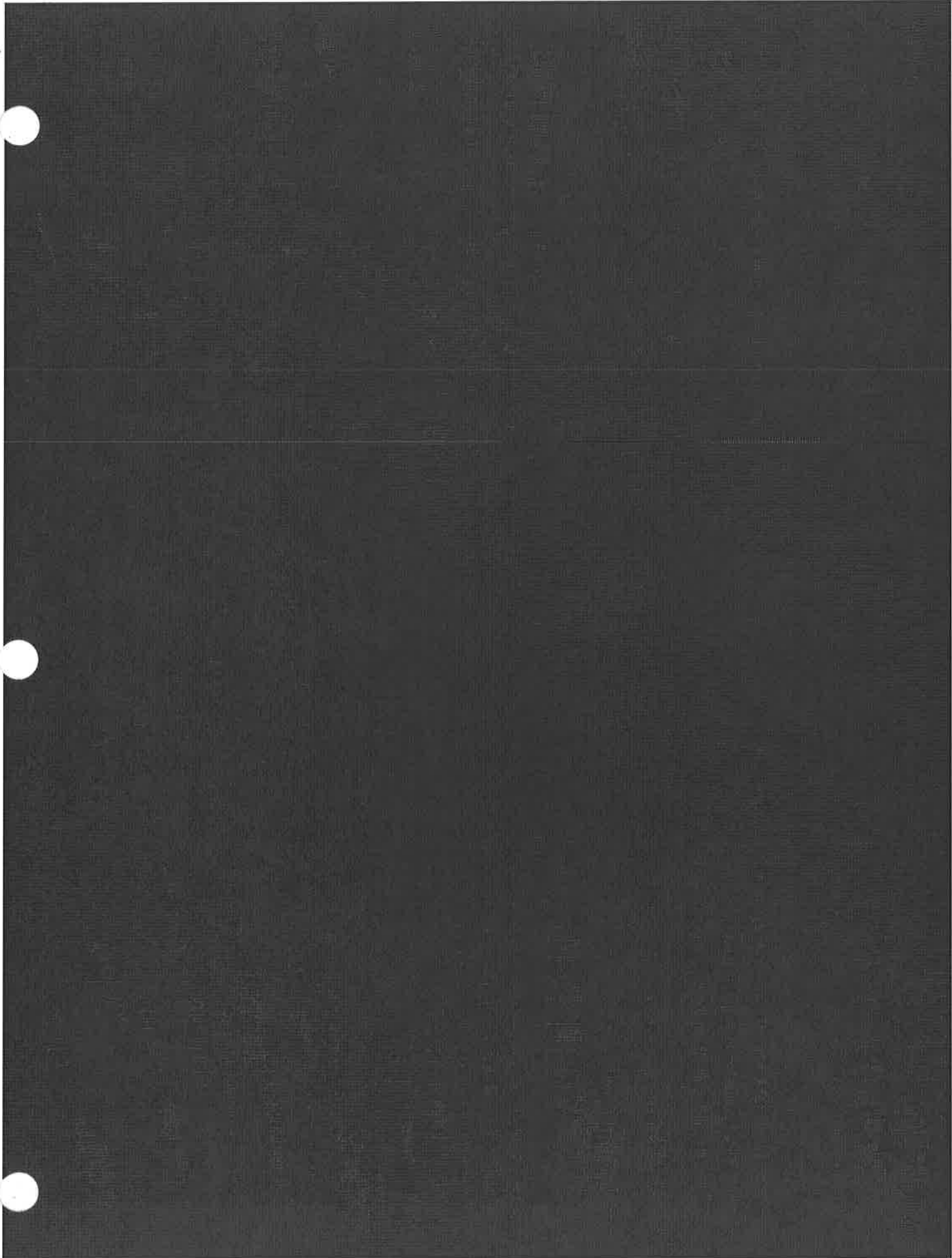
[REDACTED] also had been told by Jeub sometime in the late 70's that he was involved in some significant way with a [REDACTED]

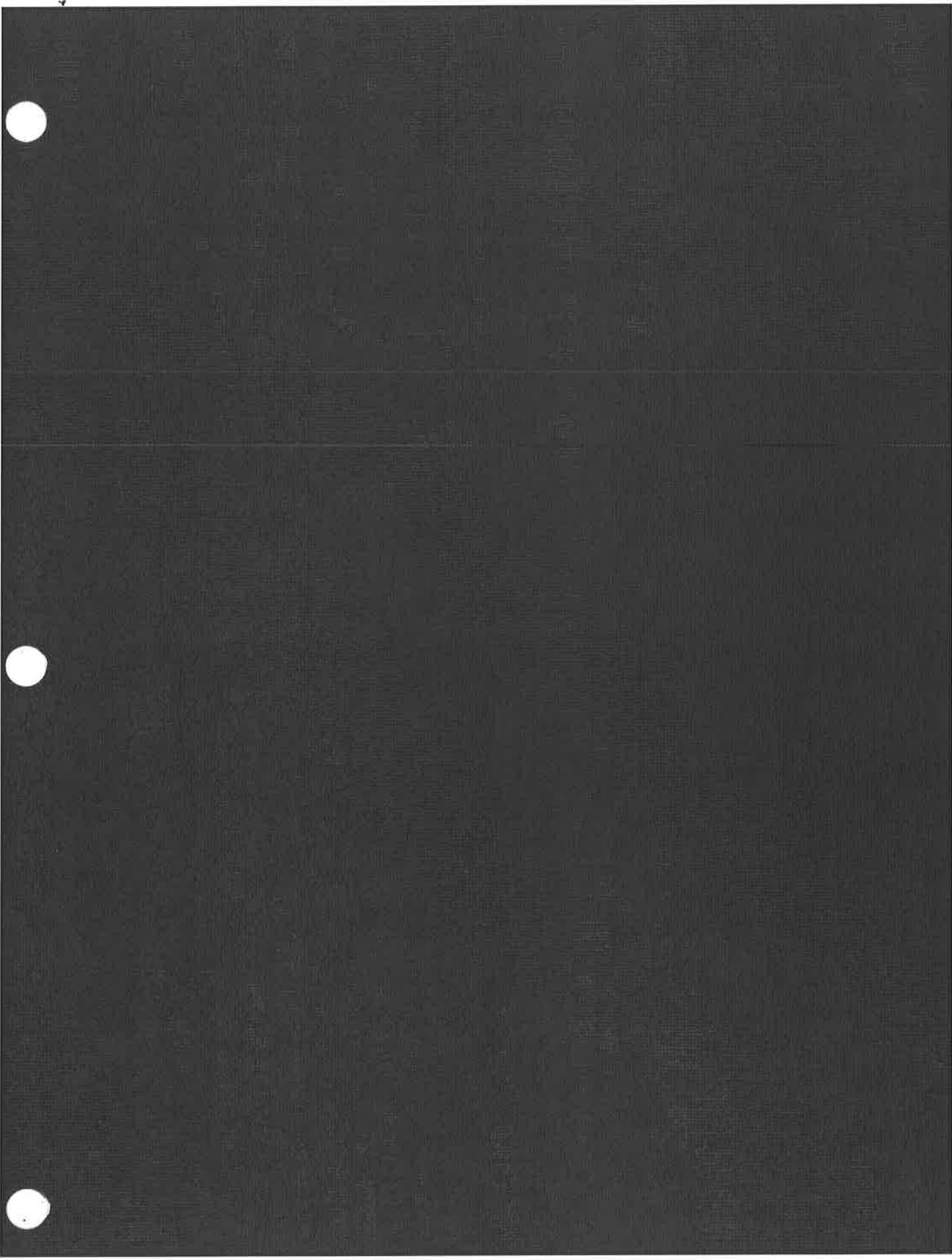
woman named [REDACTED]. In 1980 [REDACTED] lost the use of her [REDACTED] and [REDACTED]. It was approximately the same time that Jeub stopped any kind of relationship with [REDACTED]. When I called [REDACTED] last Saturday, January 12, to arrange for this meeting and to tell her the nature of the meeting she told me that at that very moment she and her fiance were thinking of inviting Jeub to their wedding. When I met with her this morning, she said I am beginning to understand that I'm going to need to sort out the place of Richard Jeub in my life because I am not sure that inviting him to my wedding is necessarily appropriate. She further told me this morning that all during the period of her relationship with Jeub she "never got a sense that he was just out for my body; however, now I am questioning it". I suggested to [REDACTED] that she may want to pursue some counseling especially given the fact that she is about to get married, just to sort out this experience and to get it behind her. I indicated that I would find out the names of a couple of counseling experts in the field of sexual abuse victims and get those names back to her soon. I told her that we would pay for that counseling.

I am also going to attempt to locate [REDACTED] and seek an interview with her to determine whether or not she has been victimized by Jeub. I spoke with Fr. McDonough and he has indicated to me that he is going to attempt to locate [REDACTED] through his ongoing contact with [REDACTED] and pursue whether or not [REDACTED] was a victim.

cc: Archbishop Roach
Bishop Carlson
Fr. Kevin McDonough









Loyola

Ecclesial Renewal in the Ignatian Tradition

Jan 23, 1991

Dear Kevin,

*On Jan 22, 1991 I had my first
direction session with [REDACTED]*

*Our understanding is that the
Diocese will pay for this service
for [REDACTED].*

*I therefore submit this request for
a \$35.00 donation payable to Loyola*

ARCH-012859

attention, Liz Kerwin.
Thanks for the referral. It is very
appropriate for [REDACTED].

Peace,
Liz Kerwin

ARCH-012860

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Robert Carlson
Bishop Lawrence Welsh
Father Michael O'Connell

DATE: January 23, 1991

FROM: Father Kevin M. McDonough

RE: REVEREND RICHARD JEUB

I met with Father Richard Jeub on Friday, January 18, 1991, to discuss the immediate issues involved in his return from treatment at St. Luke Institute. We have not yet received a written report on the success level of his treatment, so it is probably not yet timely to talk about long-term issues with him. I hope that we will have such a report within the next week or ten days.

Father Jeub and I discussed a number of transitional issues. For the record, here are the matters we discussed:

1. A meeting with the Archbishop: Father Jeub will be calling Mert soon to establish a time for a meeting for Archbishop Roach. I told him that it would be important for him to sit down with the Archbishop, to hear the sorts of things that we have said to other priests recently, and to give Archbishop Roach a full report on his treatment. He will follow through on this.
2. Re-entry workshop: He is tentatively scheduled to a re-entry workshop for March 14. I have a conflict that evening, although I could make a part of the workshop. He and I will discuss the details of the workshop as it draws closer. If the presence of an Archdiocesan official throughout the entire meeting is critical, than I may ask that another one of us would attend that meeting.
3. Issues with victims: We discussed the importance of his continuing to avoid contact with [REDACTED]. He told me that he is resolved to do so, and is rather more concerned that she will try to contact him. We also talked about setting up a confrontation meeting with [REDACTED], the person with whom Father Jeub allegedly engaged in inappropriate contact while she was a minor. I also informed him that we were talking with a variety of other victims, and that it would probably become necessary to establish similar meetings with other victims over the coming months.
4. St. Kevin's: Father Jeub has had some correspondence with members of the parish at St. Kevin. Many of those people continue to believe that he left the parish to go on sabbatical. Apparently, the few members of the parish who know more (primarily parish staff) between Father Jeub and [REDACTED]. As a result, some of them have said unpleasant things to [REDACTED] when they have encountered one another by chance in Richfield area stores, and so on. I gave two directions to Father Jeub. I asked that he would avoid spending time socially with people from St. Kevin who were not close enough to him so that he could tell them a fuller story of what motivated his leaving the parish. I told him that

Archbishop John R. Roach
Bishop Robert Carlson
Bishop Lawrence Welsh
Father Michael O'Connell

January 23, 1991

the reason for this was the sort of experience that we are having both at Blessed Sacrament and with the Community of Christ the Redeemer. People want to believe in the innocence of the priest, and they will go to great lengths to defend it. Later, however, when they know a fuller truth, they become enraged because they believe they have been betrayed. The second direction that I gave to him was that he and I would have to sit down with Monsignor Richard Pates, Father Tom Walker, and key members of the staff to inform them more fully of what motivated Father Jeub's departure. Monsignor Pates is already aware of this, but other members of the staff are not. The purpose of doing this is so that parish staff members can avoid contributing to a false "father was the victim" kind of atmosphere in the parish, and also so that they are in a position to notify the Chancery if they come in contact with other people who are claiming victimization by Father Jeub.

5. Weekend work: At the time that I had written to St. Luke Institute most recently, I told them that what we had been considering for Father Jeub was that he would do weekend work only for a period of time. Given the way our thought has evolved in the last couple of weeks, I thought that that small concession is unlikely. I told him that I did not have authority to make his assignments, and that only Archbishop Roach would be doing that. I told him, however, not to expect a parochial placement in the near future, not even on a weekend basis.
6. Connecting to resources for transition and support: I raised the question with Father Jeub about the kind of resource connections that are required in his aftercare plan. He told me that he is to be seeing a therapist regularly, and that he has already been in touch with Father Kenneth Pierre in order to continue the therapy that they had begun between the time of Father Jeub's evaluation at St. Luke's and his subsequent treatment. He believed that Father Pierre had already begun to put his finger on some of the main issues for Father Jeub even before he went into treatment. Furthermore, he will be talking with Father Gil Gustafson and Father Joe Wajda about getting into some of the support groups available in the Twin Cities, both those specifically for priests and others. Finally, he will be meeting with me on a monthly basis. Apparently, this kind of supervisory contact is called for in his aftercare contract (a copy of which we still have not seen).

Father Jeub and I had a very straightforward conversation. It is apparent to me that he is a changed man since he has gone to St. Luke's. When we see the final report from the Institute, we can have a better picture of the extent of that change.

I hope that this information is helpful as background for whatever meeting will take place with him over the next several weeks.

KMM:ggr

cc: Mr. Andrew Eisenzimmer



ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

226 SUMMIT AVENUE
ST. PAUL, MINNESOTA 55102

22-1
960

GF

DATE

AMOUNT

PAY

REG. 8P137774
11-89 TO 11-91 35 DOLS 00 CTS

1-29-91

\$ 35.00

TO THE
ORDER OF

• [REDACTED]
•
•

GENERAL FUND

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

DATE	INVOICE NO.		ACCOUNT NUMBER	TOTAL
		Spiritual direction for a victim of Fr. Jeub	14-15-280	35.00

REMITTANCE VOUCHER

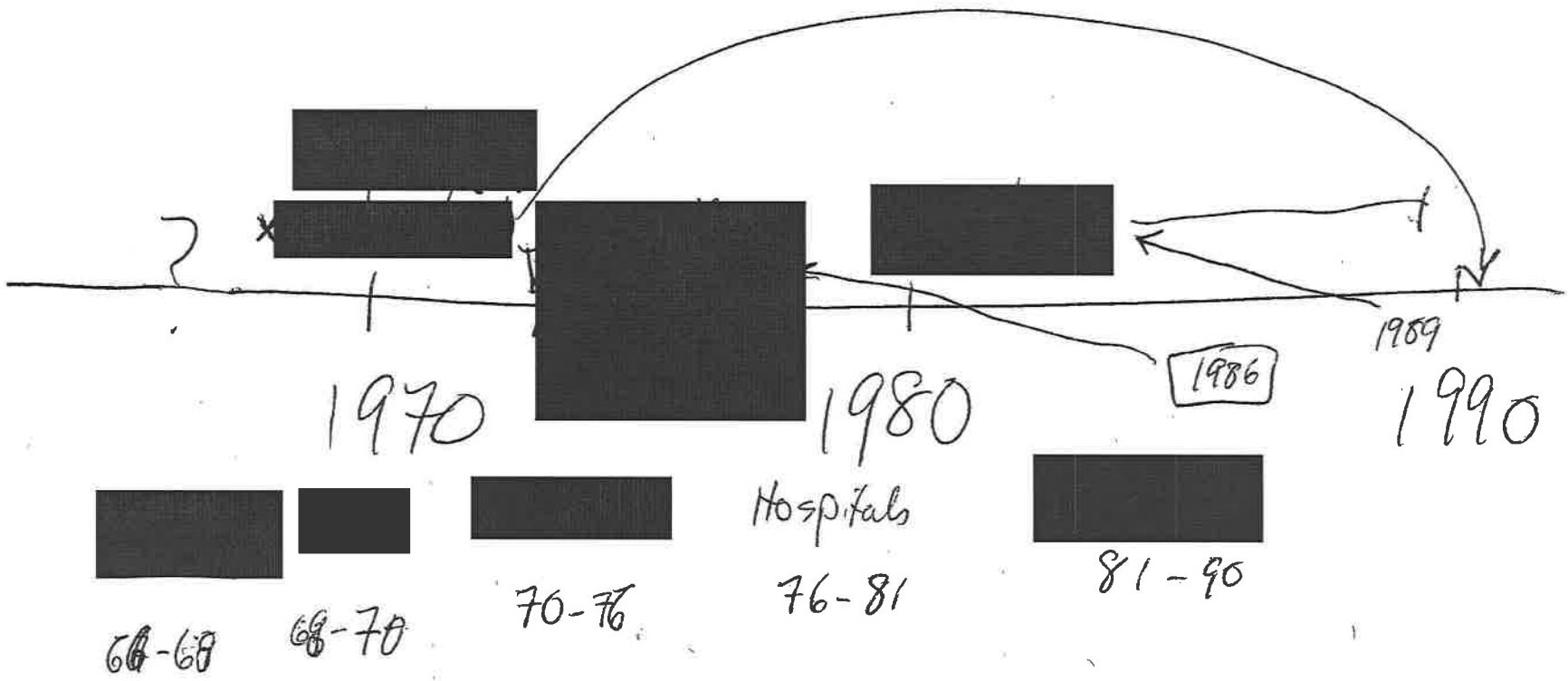
ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

Saint Paul, Minnesota 55102

VOUCHER GF

No 99062

Please Detach Before
Cashing Check



January 30, 1991

PERSONAL AND CONFIDENTIAL

TO: The File of Father Richard Jeub

FROM: Archbishop Roach

I saw Father Richard Jeub on January 28, 1991. I had been given the contract which he had worked out for his continuing recovery program. I also had a memorandum of January 23rd from Father McDonough.

I reviewed briefly Father Jeub's feelings about St. Luke's, about his situation with his family and support group, and very briefly the items contained in Father McDonough's memo.

I informed him, as I had informed Father Kolar and Father Wajda, that it would not be possible for us to follow-through on any immediate plans for his re-entry into active ministry. I tried to describe what I would see as the minimal time limits and described those in terms of any pending litigation or investigation of charges made against him. I told him, however, that even beyond that, we may be faced with serious restrictions because of the experience we are having with questions of disclosure.

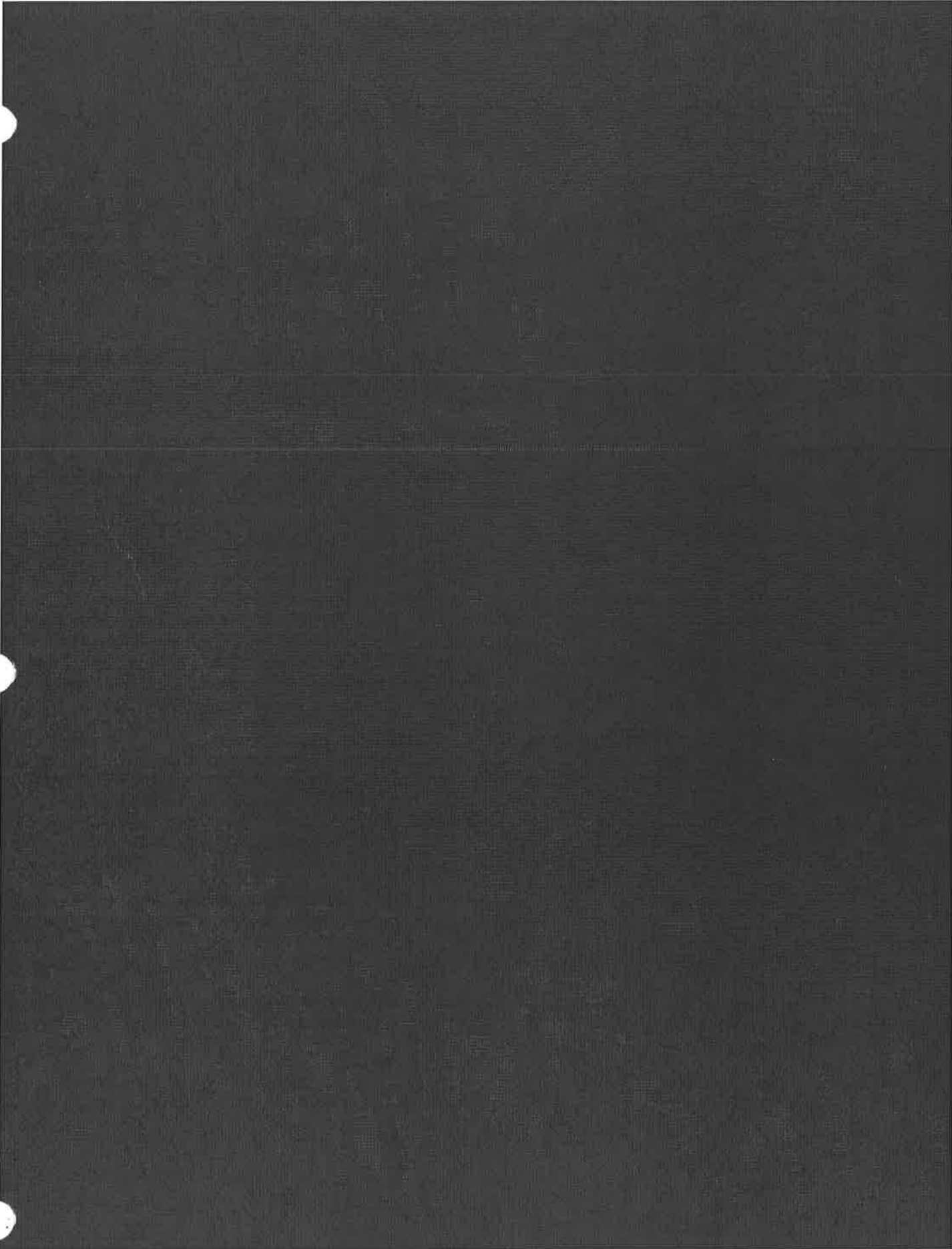
I told him that I hoped that he would continue on in ministry, but that in honesty I had to tell him that he needed to raise the question very seriously with himself as to whether or not he could find a ministry which was satisfying with as many restrictions as we were going to have to place on it. He understood what I was saying and assured me that he would continue to raise that question with himself.

He is working with Father McDonough and is very pleased with that relationship. He has begun his work with Father Kenneth Pierre and is now beginning his relationship with a small support group which Father Pierre has put together.

I told him that I would be available to him when he needed me and that I would follow his progress in reports from Father McDonough.

cc- Fr. McDonough
Fr. O'Connell





CONFIDENTIAL

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Bishop Lawrence Welsh

DATE: February 1, 1991

FROM: Father Kevin M. McDonough

RE: FEBRUARY 5 MEETING WITH

Bishop, thank you for your willingness to take my place in hearing the story of [REDACTED] on February 5. That meeting is scheduled for 3:30 p.m. [REDACTED] will be accompanied by Phyllis Willerscheidt. Phyllis will be in touch with you about the specific location of the meeting, but when I spoke with her on Friday, February 1, she was intending to have that meeting here at the Chancery, perhaps in your office.

She told me that there were three questions which [REDACTED] had raised in a previous meeting. Permit me to list those questions for you and to give you the information that I have that is helpful.

1. Where is Father Jeub going to be?

Father Jeub has recently returned from a program of treatment. He is currently living in a rectory with another priest. He is under instruction not to be involved in the ministry of that parish and the pastor of the parish is aware of that as well. We are currently not revealing the location of that rectory because it is, at this time, purely a matter of private residence. No parish offices are located there, there is no housekeeper, and there is no one else living there besides the pastor.

2. What is going to happen to Father Jeub?

For the short term, he will engage in no pastoral ministry whatsoever. Over a period of the next several years, he may be assigned to a very limited pastoral, but not parochial, ministry. For example, it might be that he would celebrate Mass for prisoners. We have not yet made a determination about what that ministry would be. Finally, beyond the next several years, we are absolutely unable to predict. We do not foresee him ever having a completely free and unrestricted parochial ministry. It is possible that he will be working fulltime again as a priest someday in a very specialized setting such as a prison. It is simply too early for us to know that at this point. In the meantime, he will be doing secular work in order to support himself.

3. Will he have the freedom to visit on his own?

I asked Phyllis to clarify that question for me because I am not certain what exactly it means. Phyllis told me that she believes that it has to do with whether he is under some form of "house arrest" or whether he had some freedom of movement.

COPY

Bishop Lawrence Welsh

February 1, 1991

The answer to the "freedom of movement" question is that he will be able generally to go where he wants with several restrictions. We have instructed him to have no contact with his victims or with their families. We have also instructed him to keep distance from the parishes in which he has previously worked, except for that fairly small group of people with whom he is able to honestly share his history of exploitation. It is not our intent to control his day-by-day movements. We do not have the capacity to do that and we do not think that it is necessary. If [redacted] is afraid that he will make some contact with her, or if she, in fact, finds that he has attempted to make contact with her, then we want to know about that immediately.

KMM:ggr

cc: Father Michael O'Connell

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach

DATE: February 1, 1991

FROM: Father Kevin M. McDonough

RE: [REDACTED]

Archbishop, on Tuesday ^{JANUARY} 29, 1991, I met with [REDACTED], another victim of Father Jeub. [REDACTED] was the person who first brought to us the information about Father Jeub's abusive pattern with women in 1987. Bishop Carlson met with her and, at the time, that seemed to be enough. In fact, she had a meeting set with you and then called Mert Lassonde to cancel it.

In the several years since then, her own sense of alienation from the Church has grown much deeper, but she has also made real progress in dealing with her hurt in therapy. She wants to explore fairly seriously how she can return to the Roman Catholic Church. At issue primarily is her struggle to be able to trust priests.

As part of her process of return, she would like to re-establish the appointment that she had to meet with you, Archbishop. I do not think that it would be a very long appointment, nor is it likely to involve having to review all of the history of her abuse by Jeub. Rather, I think she will want to talk about how one becomes reconciled with the Roman Catholic Church. If you would be willing to meet with her, then perhaps Mert and I can work together to set up a date.

For the record, I want to note some further information that she provided that, to my recollection, does not appear in our record in regard to Father Jeub:

1. She now has reason to believe that her sexual relationship with Father Jeub overlapped by at least one year the relationship which Jeub had with [REDACTED]. Our previous information had suggested that he was involved with [REDACTED] solely during the period of their relationship.
2. She noted that Father Jeub regularly purchased pornography and went to pornographic films. He asked her to assist him in destroying the pornography on a couple of occasions.
3. In the last several months, she has talked extensively with at least one other victim of Father Jeub. She has begun to discover that she herself knows much more about this other victim than seems appropriate, and that the victim knows much more about her than seems appropriate. As a result, she thinks that another aspect of Father Jeub's abuse was to talk fairly openly with his victims about one another.

cc: Bishop Robert Carlson
Bishop Lawrence Welsh
Father Michael O'Connell

Parish - Job file,
please.

February 4, 1991

Father McDonough -

Mert said the Archbishop said yes to meeting
getting in touch with you to set something up.



. He will be

g

February 5, 1991

Father McDonough -

Phyllis called and said [REDACTED] was ready to meet with the Archbishop. Mert wasn't in, so I talked to Carol who gave the message to the Archbishop. She said the Archbishop is willing to meet with her, but not until he returns from his vacation in a couple of weeks. Carol said he has [REDACTED]'s telephone number and is personally going to call her.

g

ARCH-012380

CONFIDENTIAL

DATE: February 5, 1991

TO: Kevin McDonough

FROM: Phyllis A. Willerscheidt

RE; Name submitted by [REDACTED]

[REDACTED] submitted the following name as some who should be contacted with regard to the activities of Dick Jube.

[REDACTED]

When speaking to [REDACTED], I also informed her that she is to send her bills in care of your name.

ARCH-011390

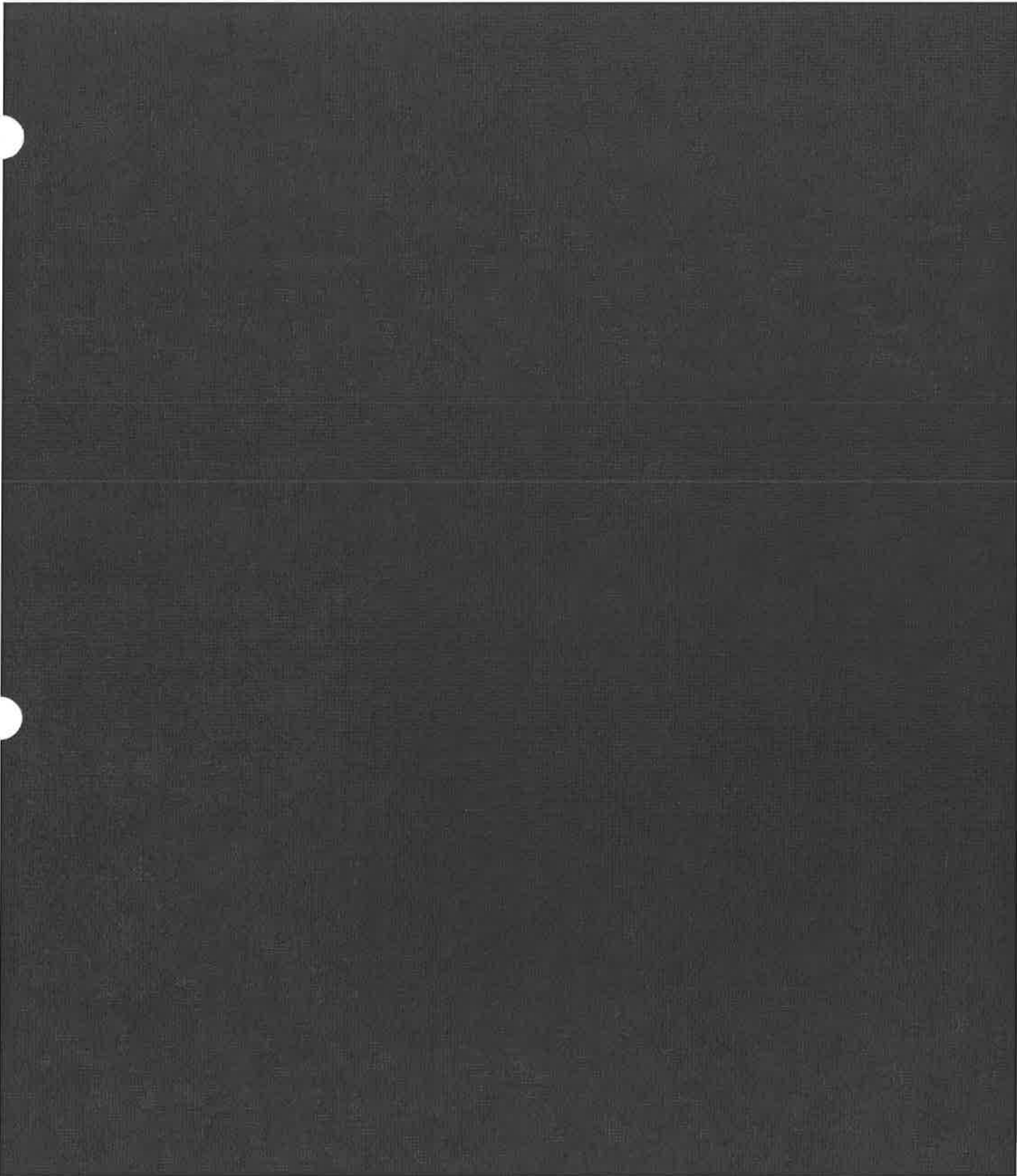
CONFIDENTIAL

DATE: February 5, 1991
TO: Kevin McDonough
FROM: Phyllis A. Willerscheidt
RE: [REDACTED]

I met with [REDACTED] and her therapist yesterday and she has decided that it is time for her to meet with Archbishop Roach. After that meeting has taken place, she would like us to set up a meeting with Dick Jube.

With regard to the first meeting, she would like that to happen as soon as possible. She does not foresee that this meeting will last longer than one-half hour.

The second meeting with Dick Jube may take a little more organization. She would like me to be there with her, but we question who else should be there. Please let me know so that I may call her back about what will transpire at the second meeting.



February 9, 1991

Dear Phyllis,

Thank you very much for all your help. I appreciated you being there with me on Tuesday. I was very nervous and scared talking to the Bishop, but it helped a lot that you were there and that I had already talked with you. It was much harder for me to talk about what had happened a second time. I don't really understand why, unless talking about it again brought up more memories. The feelings I have been having since then, have really surprised me. I am feeling distress and don't understand why now, after all this time. I thought I had resolved all of this years ago even though I hadn't talked about it. But now it seems like maybe I put this on hold for the last 9 years, and haven't dealt with what happened. I'm considering your offer of help, ^{but} I still don't know what I should do. I feel like I should be able to handle this by myself. I suppose I will need to make a decision soon. I forgot to ask if you need to know by a particular time. I will call you about this.

I'm also wondering if I said the right things to the Bishop. Because I was so nervous meeting with him, I'm wondering if the point I ~~was~~ wanted to make came across. I hope he understood that although the physical relationship was minimal, the psychological damage was not. At that time in my life I desperately needed to be able to trust. I trusted him and I shouldn't have. It is hard to explain how awful that is, or how long the effects of that last. For example: I don't know why I'm still afraid of him. Anyway, I do believe that a person can change, otherwise there's little hope in the world. But I think the odds are against him and I hope he will be watched closely. Thank you again and feel free to share this with the Bishop or Fr. Kevin. I didn't use "his" name in case this letter would get into the wrong hands by mistake.

Sincerely,

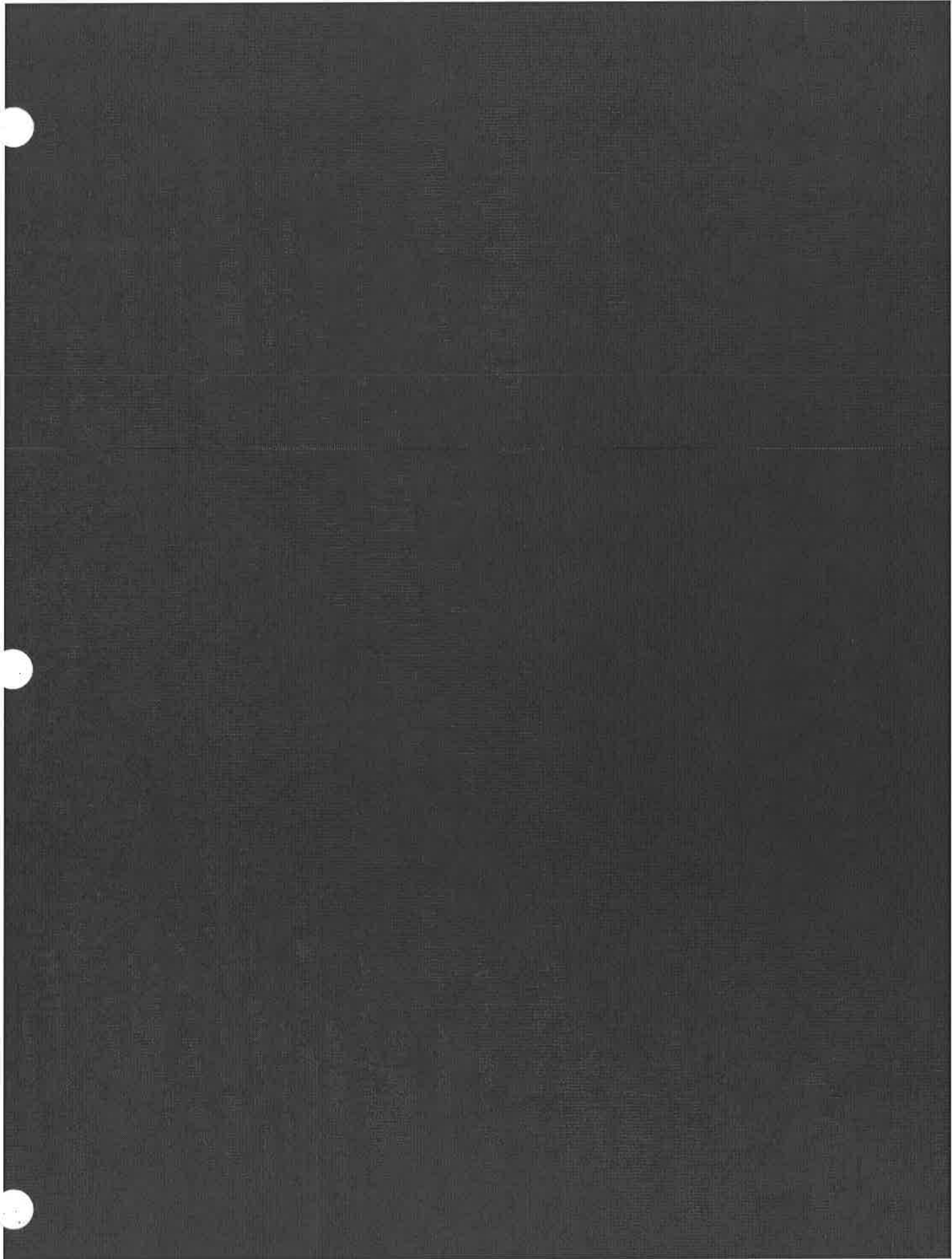
[Redacted]

Dear Father Mc'Donough

I want to thank you
for providing me with a
spiritual director - Liz is an
absolutely fabulous woman and
I feel lucky & blessed that
she is in my life. Many thanks.

Also please say your prayers
for me - My son [Redacted]
will undergo a [Redacted]
[Redacted] at the

UofM in a few weeks.
After terrible news that all
3 boys had this disease it
is a wonder that in fact
just [redacted] has it. My man,
[redacted], myself an wonderful
[redacted] made a trip
to Medunare - just before the
war broke out - so our
new hope is transplant. Please
pray for us. Also congrats
on your promotion - I'm
sure God has great plans
for you. Sincerely - [redacted]
[redacted]





COMMISSION ON WOMEN

ARCHDIOCESE OF SAINT PAUL & MINNEAPOLIS
328 WEST KELLOGG BOULEVARD
SAINT PAUL, MINNESOTA 55102-1997

CONFIDENTIAL

DATE: February 13, 1991
TO: Bishop Welsch
FROM: Phyllis A. Willerscheidt
RE: The meeting with [REDACTED]

As I stated on the phone yesterday, I think it would be helpful if you could write a note to [REDACTED] thanking her for coming to the meeting. I am also enclosing a copy of a letter recently sent to me.

Her address is as follows:

[REDACTED]

Thank you for your care and concern.

Encl.

c. Kevin McDonough

Law Offices

JENSEN, WEYLAND & McCLOSKEY

Professional Association
Edinburgh Executive Office Plaza
8525 Edinbrook Crossing
Suite #201
Brooklyn Park, Minnesota 55443
Telephone (612) 424-8811
Telefax (612) 493-5193

Gordon L. Jensen
John L. Weyland
Terence J. McCloskey
William G. Swanson

February 20, 1991

Richard D. Kampa, Jr.
Charles W. Philipsek
Renae D. Lillegard
Dana D. Strandmo

Of Counsel
James P. Tweedy

Archdiocese of St. Paul/
Minneapolis - Chancery
Atten: Rev. Kevin McDonough
226 Summit Avenue
St. Paul, MN 55102

Dear Father McDonough:

This letter relates to a proposed settlement agreement between the Archdiocese and [REDACTED]. We accept your offer to reimburse [REDACTED] for her therapy costs not covered by insurance and request an additional [REDACTED] compensation for pain and suffering. To date, [REDACTED] has paid [REDACTED] to Mr. [REDACTED] for psychotherapy above and beyond what insurance has paid. As you know, Mr. [REDACTED] believes that [REDACTED] will need another two years of therapy to properly resolve the conflicts created from [REDACTED]'s interactions with the priest in question.

The \$50,000.00 that [REDACTED] requests as compensation for pain and suffering will accrue totally to [REDACTED] and will be used to pay future therapy costs and to repay [REDACTED] in some small way for the grievous wrong done her both emotionally and spiritually. If this settlement is agreeable to the Archdiocese, we will sign all appropriate releases.

If you have any questions, please contact me at 424-8811. Thank you.

Sincerely,



James P. Tweedy
JENSEN, WEYLAND & McCLOSKEY, P.A.

JPT/jmb
cc: [REDACTED]

Law Offices

JENSEN, WEYLAND & McCLOSKEY

Professional Association
Edinburgh Executive Office Plaza
8525 Edinbrook Crossing
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Sincerely,



James P. Tweedy
JENSEN, WEYLAND & McCLOSKEY, P.A.

JPT/jmb

cc: [REDACTED]

STATE OF MINNESOTA

COUNTY OF HENNEPIN

DISTRICT COURT

FOURTH JUDICIAL DISTRICT

Mary Moe,

Plaintiff(s),

File No. _____

vs.
The Archdiocese of St. Paul and Minneapolis,
St. Richard's Church, St. Kevin's Church, and
Richard Jeub
Defendant(s).

**NOTICE AND ACKNOWLEDGMENT
OF SERVICE BY MAIL**

TO: Andrew Eisenzimmer, Esq., 220 Northern Central Life Tower, 445 Minn. St., St. Paul, MN
(name and address of the person to be served.) 55101-2100

The enclosed summons and complaint are served pursuant to Rule 4.05 of the Minnesota Rules of Civil Procedure.

You must complete the acknowledgment part of this form and return one copy of the completed form to the sender within 20 days.

SIGNING THIS AKNOWLEDGMENT OF RECEIPT IS ONLY AN ADMISSION THAT YOU HAVE RECEIVED THE SUMMONS AND COMPLAINT, AND DOES NOT WAIVE ANY OTHER DEFENSES.

You must sign and date the acknowledgment. If you are served on behalf of a corporation, unincorporated association (including a partnership), or other entity, you must indicate under your signature your relationship to that entity. If you are served on behalf of another person and you are authorized to receive process, you must indicate under your signature your authority.

IF YOU DO NOT COMPLETE AND RETURN THE FORM TO THE SENDER WITHIN 20 DAYS, YOU (OR THE PARTY ON WHOSE BEHALF YOU ARE BEING SERVED) MAY BE REQUIRED TO PAY ANY EXPENSES INCURRED IN SERVING A SUMMONS AND COMPLAINT IN ANY OTHER MANNER PERMITTED BY LAW.

If you do complete and return this form, you (or the party on whose behalf you are being served) must answer the complaint within 20 days. If you fail to do so, judgment by default will be taken against you for the relief demanded in the complaint.

I declare, under penalty of perjury, that this Notice and Acknowledgment of Receipt of Summons and Complaint was mailed on February 27, 1991.

Dated: 2/27/91

Genei P. Lusk
Signature

**ACKNOWLEDGMENT OF RECEIPT OF SUMMONS
AND COMPLAINT**

I declare, under penalty of perjury, that I received a copy of the summons and of the complaint in the above-captioned matter at _____
(address)

Dated: _____

Signature

Relationship to Entity/Authority
to Receive Service of Process

March 5, 1991

[REDACTED]

Dear Mr. [REDACTED],

I received your letter of February 20, 1991. I apologize for the delay in responding to you, but I have been ill with the flu for nearly two weeks.

I indicated to you in our conversation that the Archdiocese was willing to reimburse [REDACTED] for her therapy costs not covered by insurance. We will see that that is paid in the very near future.

The question of additional compensation for pain and suffering is one that I indicated to you would require some further discussion on our part. I will be speaking with the general counsel for the Archdiocese of Saint Paul and Minneapolis. I imagine that he will be in contact with you about this portion of the request very soon.

Thank you for your patience with my slow response to you.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

222-4943

March 6, 1991



Dear [redacted]:

Just sending you a quick note to verify that the date for you to meet with Archbishop Roach is March 18th at the Chancery, 326 Summit Avenue at 11 a.m. . I will meet you by the front door at the reception desk.

As I stated to you on the phone the other day, Kevin McDonough said that it would be okay for you to pay for one-half of the therapy costs and the archdiocese will pay for the other half. Please send the bills in care of Father Kevin McDonough.

If you have any questions or would like more information, please give me a call.

See you on March 18th.

Phyllis A. Willerscheidt

cc: Father Kevin McDonough

CONFIDENTIAL

DATE: March 15, 1991
TO: Archbishop John R. Roach
FROM: Phyllis A. Willerscheidt
RE: Meeting with [REDACTED] on March 28, 1991 at 11 AM

By way of preparation for our meeting with [REDACTED], this is the information you requested:

My first conversation with [REDACTED] was on January 8, 1991, followed by a meeting with Kevin and [REDACTED] and her therapist on January 29th. I have had several phone conversations with her that have included the following:

She approached the archdiocese in the summer of 1987 with the information about Father Dick Jube and his sexual exploitation of her and several others. This is documented in the chancery files. She met with Bishop Carlson and reported the information. It seems that she was set to meet with you and cancelled the meeting. She stated that back then there was some kind of misunderstanding with the chancery. She didn't know how to reconnect with the church and who it was safe to talk to. She then left the church and went to the Episcopal Church which she has been attending for the last two years.

She wants to meet with you now, but feels she is not as angry as perhaps [REDACTED] is. She does communicate with [REDACTED] and others about their situation.

She is glad for the postponement because it will give her more time to put her thoughts together on what she would like to say to you. She will bring up the comment from the newspaper during the Adamson trial that you stated, "I want to help people, but I really want to help priests." This is of concern to her and she has repeated it a couple of times.

She is contacting her therapist to bring him along on the 28th. We will be paying for half of her therapy costs, as she herself offered to pay the other half as she feels only then will she feel like she has contributed to the cost and the healing process.

She is [REDACTED] years old, is single, and works as a [REDACTED] at a hospital in the evenings.

cc: Kevin McDonough

MEIER, KENNEDY & QUINN

CHARTERED
ATTORNEYS AT LAW

SUITE 2200 NORTH CENTRAL LIFE TOWER
445 MINNESOTA STREET
SAINT PAUL MINNESOTA 55101 2100
TELEPHONE (612) 228 1911
FACSIMILE (612) 223 5483

TIMOTHY P. QUINN
ANDREW J. EISENZIMMER
LEOH DEHLEN
THOMAS B. WIESER
NANCY GOERING REILLY
JOHN C. GUNDERSON

WILLIAM F. MEIER
1990 1991

ALOIS D. KENNEDY JR.
1991 1992

March 15, 1991

Mr. Ronald Meshbesh
Attorney at Law
Meshbesh, Singer & Spence, Ltd.
1616 Park Avenue
Minneapolis, MN 55404

Re: Mary Moe [REDACTED] vs. The Archdiocese of Saint Paul and
Minneapolis, et al

Dear Mr. Meshbesh:

I have enclosed the Notice of Acknowledgment of Service by Mail in connection with the above-referenced matter. As you will note, I have signed the admission on behalf of The Archdiocese of Saint Paul and Minneapolis, The Church of St. Richard, and The Church of St. Kevin. At this time, I am not authorized to accept service on behalf of Father Richard Jeub but rather than having you serve him, I would ask that you send me an additional notice and acknowledgment of service by mail and I will arrange to have an admission of service executed either by him or on his behalf.

At this time, I would ask that you allow me to have an indefinite extension of time to answer the complaint in this matter on behalf of all defendants. Because of the service of the summons and complaint in this matter, it will now be necessary for me to tender the defense of this matter to various entities and until I establish who all may be involved in this matter, it will be difficult to answer the complaint.

If you are unwilling to grant such an extension of time, please advise me immediately so that I may see that an answer is prepared and served on behalf of the defendants.

Finally, I expect to be able to get back to you shortly to arrange for admission of service on behalf of Father Jeub.

MEIER, KENNEDY & QUINN
CHARTERED

March 15, 1991

Re: Mary Moe [REDACTED] vs. The Archdiocese of Saint Paul and
Minneapolis, et al

Page 2

Thank you.

Best regards,

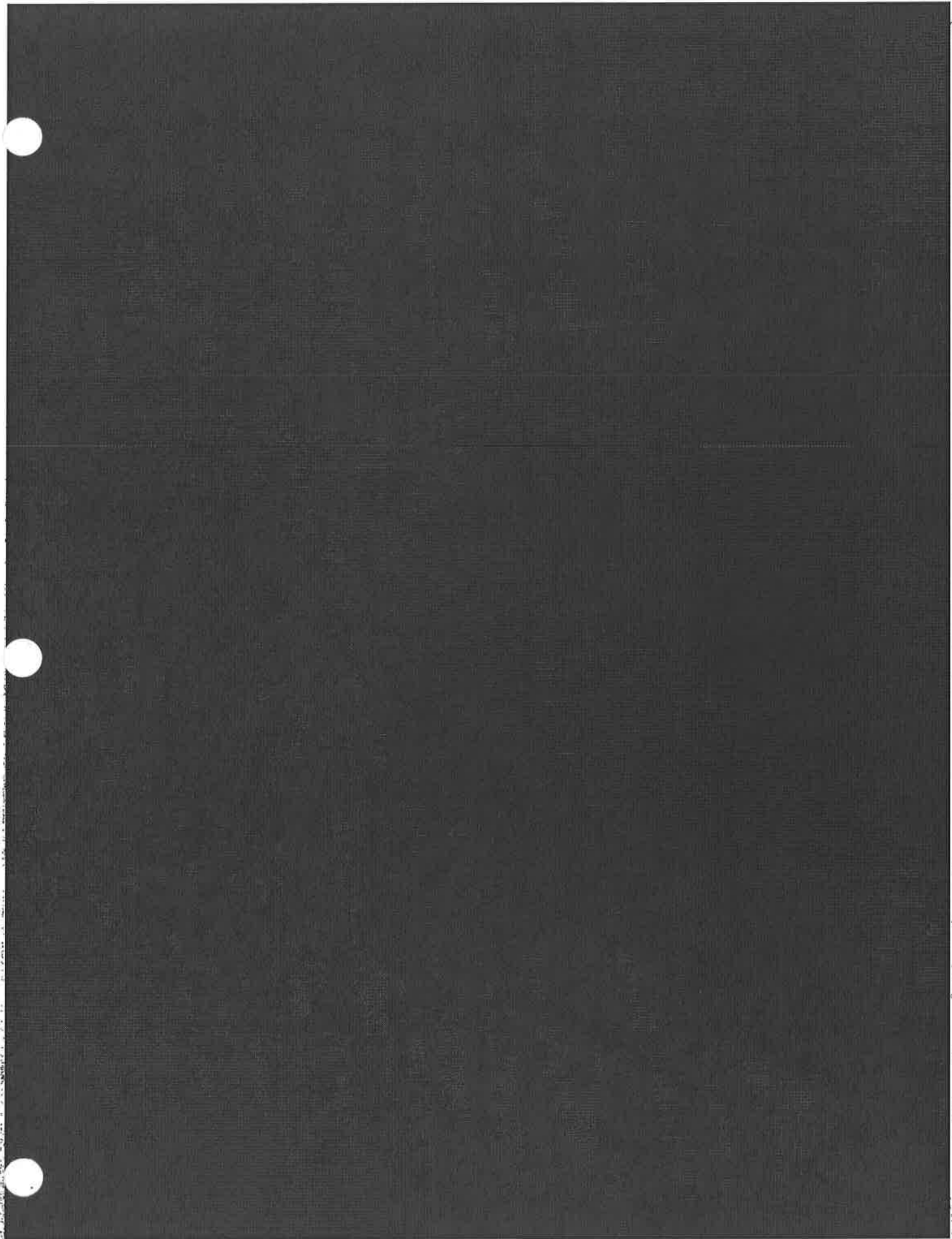
MEIER, KENNEDY & QUINN, CHARTERED

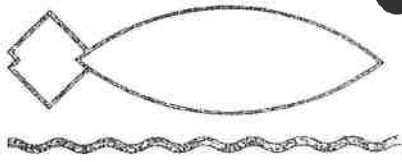
/s/ ANDREW J. EISENZIMMER
/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb
Enclosure

bcc: Reverend Kevin M. McDonough





St. Columba Parish

1327 Lafond at Hamline
St. Paul, Minn. 55104

3-17-91

Dear Kevin,

We feel as a staff we should decline your proposal to have a priest in residence at this time.

Hope you can find something appropriate soon.

Thanks! & Sorry!

Dennis Evenson

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Father Michael O'Connell**DATE:** March 19, 1991**FROM:** Father Kevin M. McDonough**RE:** FATHER RICHARD JEUB

Michael, I want to get Dick Jeub working with an employment counselor so that he could get an appropriate secular job and begin to pay his way. I am wondering what your experience was with the people who worked with Father Kolar? I am also wondering about the price.

I spoke with Cy D. Laurent. Mr. Laurent runs his own employment service for management level employees. He has also been an active Serra Club member and is on one of our allocations panels. I described what we needed done with Father Jeub, and he believed that a full work up of interest and employability testing would run approximately \$4,500. Would you recommend that I work with Mr. Laurent, or would you suggest an alternative?

cc: Archbishop John R. Roach

MEIER, KENNEDY & QUINN

ATTORNEYS AT LAW

SUITE 2200 N. RICHMOND CENTRAL LIGHT TOWER
445 MINNESOTA STREET
SAINT PAUL, MINNESOTA 55101-2100
TELEPHONE: 612-228-1900
FAX: 612-223-5483

ANDREW J. EISENZIMMER
JULIA M. DENKER
THOMAS B. WISEHA
NANCY GOERNGER
CHRISTOPHER J. SHERIDAN

March 20, 1991

Mr. Ronald Meshbeshier
Attorney at Law
Meshbeshier, Singer & Spence, Ltd.
1616 Park Avenue
Minneapolis, MN 55404

Re: Mary Moe [REDACTED] vs. The Archdiocese of Saint Paul and
Minneapolis, et al

Dear Mr. Meshbeshier:

As a follow-up to my letter of March 15, 1991, in connection with the above-referenced matter, I would indicate that I am now prepared to arrange for an acknowledgment of service on Father Richard Jeub. As I indicated in my earlier letter, please send me an additional notice and acknowledgment of service by mail and I will arrange to have an admission of service executed by him and forwarded to you.

In the meantime, I will await your indication as to whether you are willing to grant an indefinite extension of time to answer the complaint on behalf of all defendants.

Thank you.

Best regards,

MEIER, KENNEDY & QUINN, CHARTERED

/s/ ANDREW J. EISENZIMMER

Andrew J. Eisenzimmer

AJE:crb

bcc: Reverend Kevin McDonough
Mr. William Lucas

C
O
P
Y

March 21, 1991

Dear Father Mc Donough,

First of all I want to thank you for calling me on December 31, 1990 and for meeting with me on January 29, 1991. That you initiated contact with me around the subject of Father Dick Jent has really meant a lot to me. It has allowed me to begin to let go of my anger with the Church. It has opened a window of hope and forgiveness for me. Prior to your phone call and our meeting, I believed that there was no place for me in the Church. I didn't know why people would trust priests or listen to them when my experience was that of being exploited and lied to. I also didn't know where it would be safe to tell my story. I believed that if I told any other priest, he would defend Father Jent and blame me for what happened. In talking with you I have learned that these assumptions and fears were inaccurate and just plain wrong. I am glad I was wrong.

In our meeting, you asked for [redacted]'s full name and a way to contact her. I have spoken with her and she is willing to talk to you about Father Jent. Her full name is [redacted] her address is [redacted]

She is expecting to hear from you.

We also talked about compensation and therapy costs. I understand through Phyllis Willersheid that the archdiocese has agreed to pay half of the cost of therapy as I requested through her. I appreciate that. I am sending you a copy of my statement from [redacted] since I started seeing him for therapy last August.

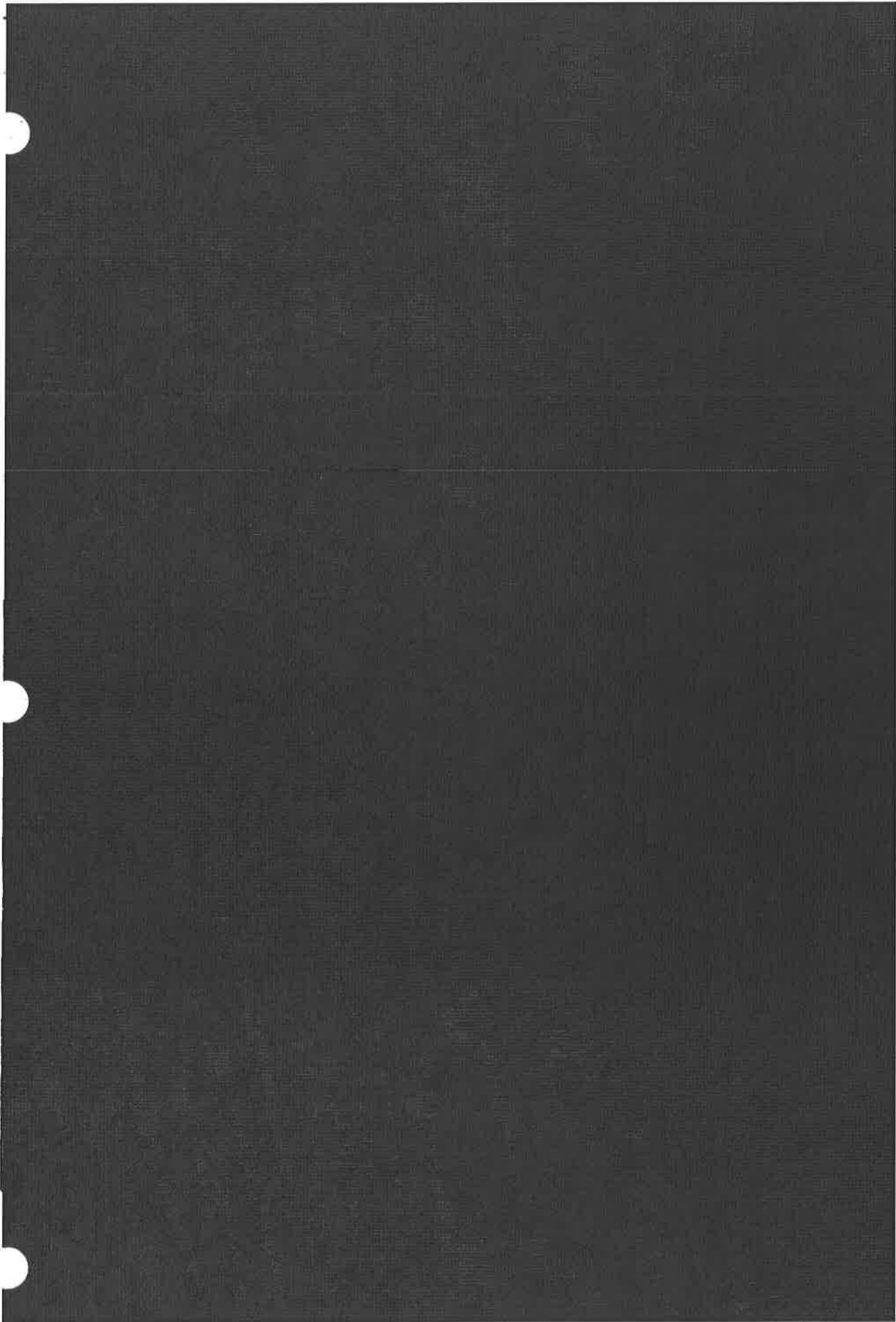
I am asking you to reimburse me for my expenses thus far. I need to talk with [redacted] about continuing arrangements and will be in touch with you around that. There remains the question of compensation. I have not decided about that yet.

I look forward to talking with you in the future and probably meeting you again when I talk with Archbishop Roach on April 8. Thank you for suggesting it and for setting up the appointment. Meeting the archbishop and talking with him about Father Gub will be helpful to me.

Thank you for your kind attention.

Your sister in Christ,

[redacted]



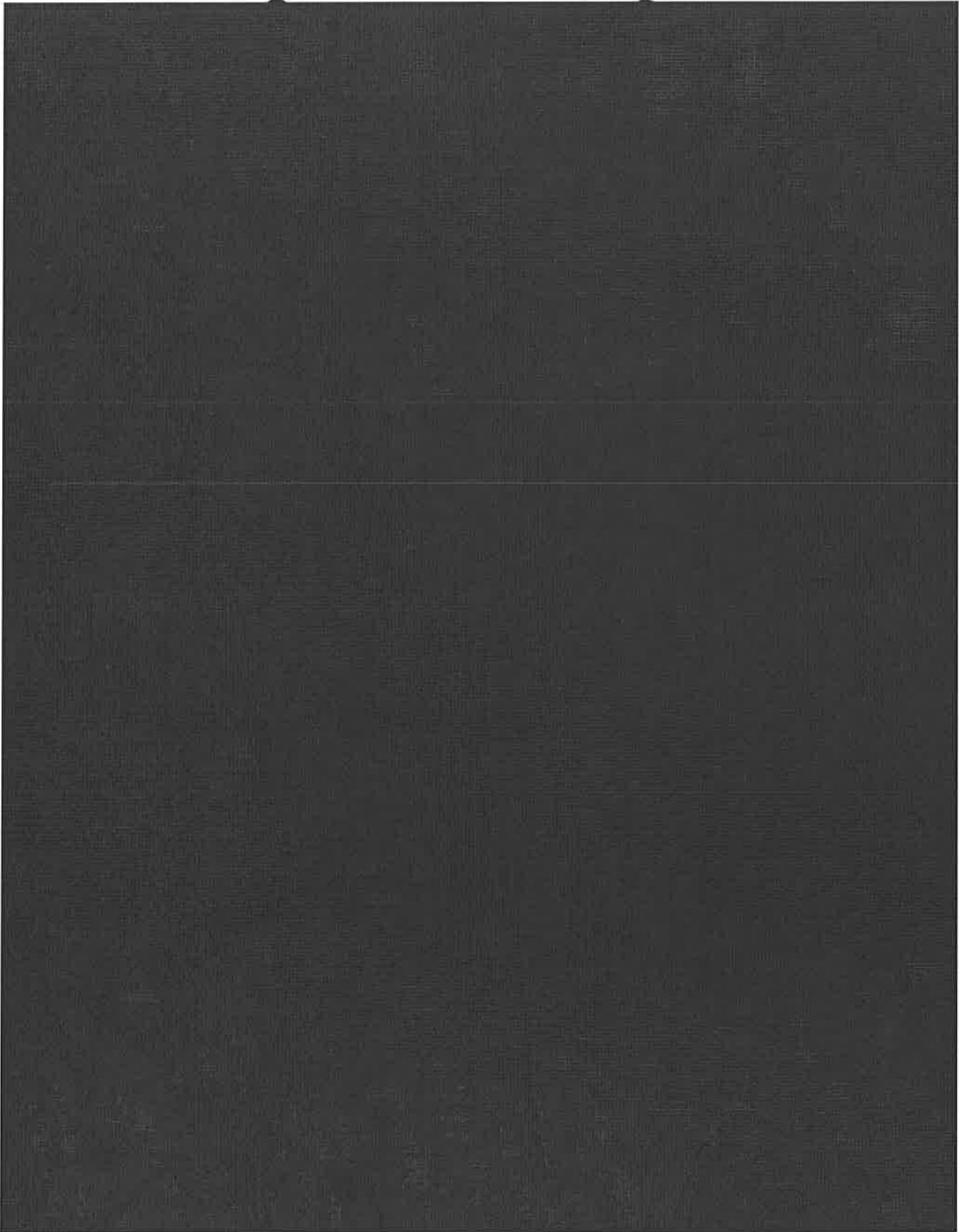
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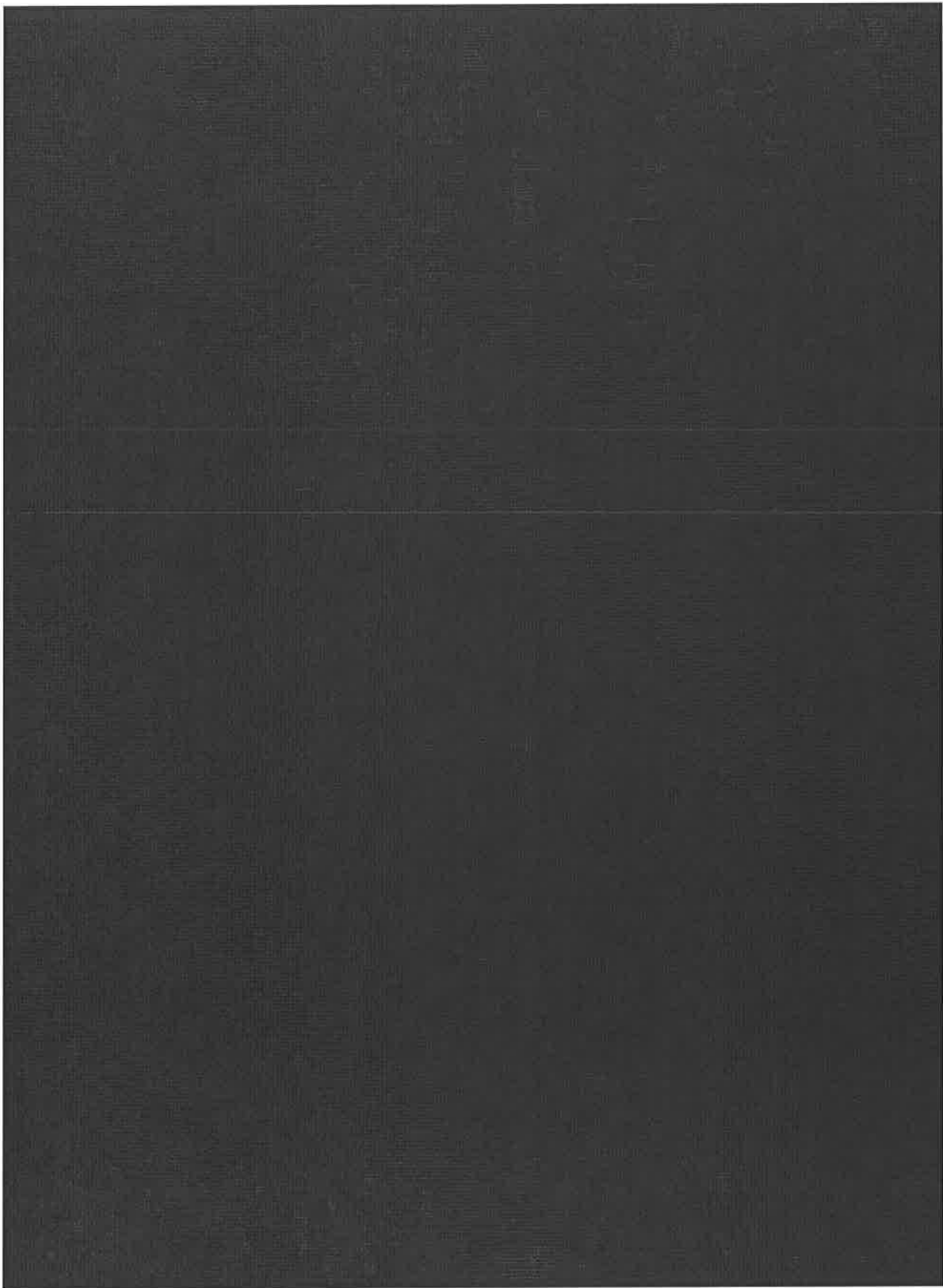
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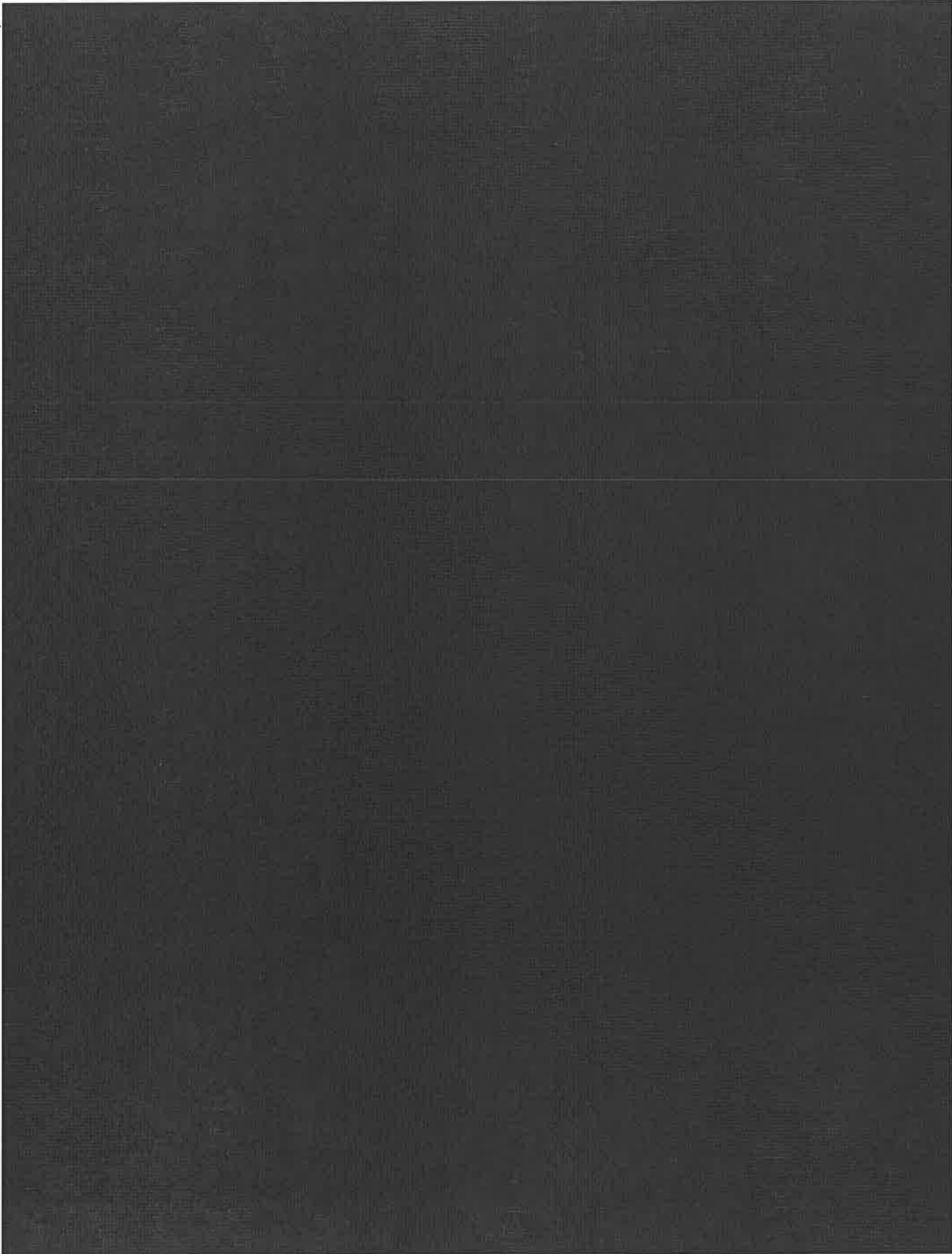
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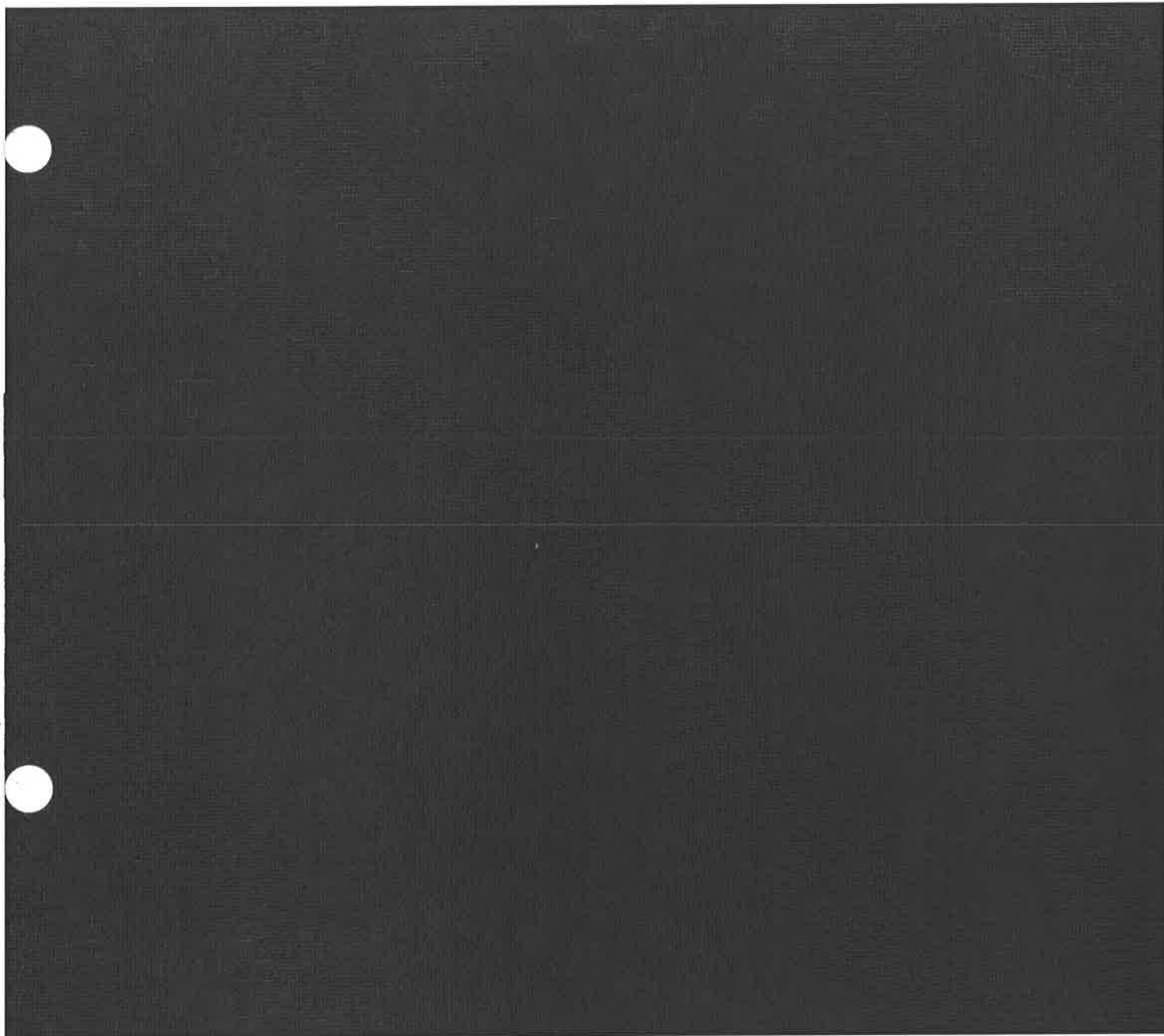
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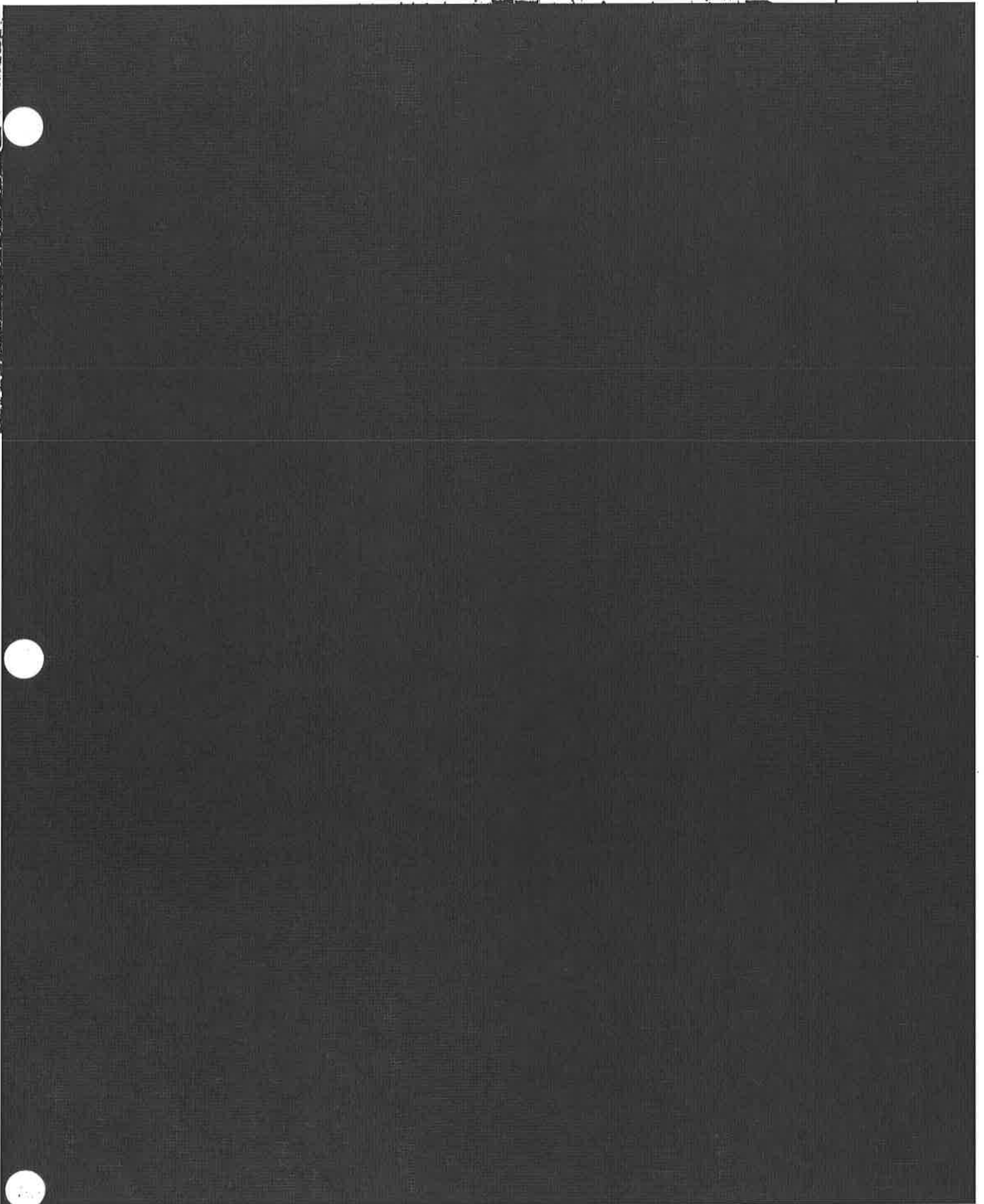
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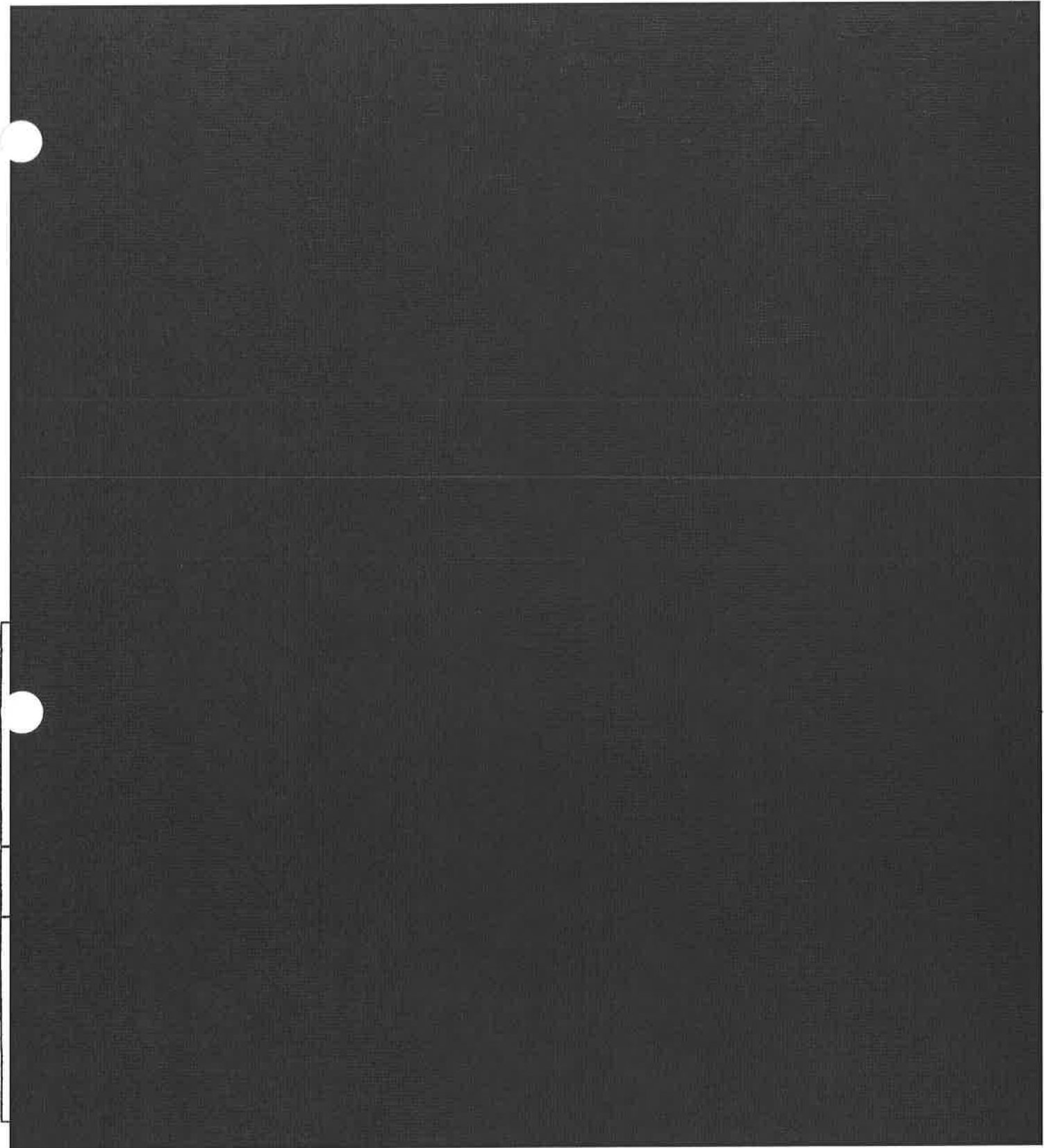


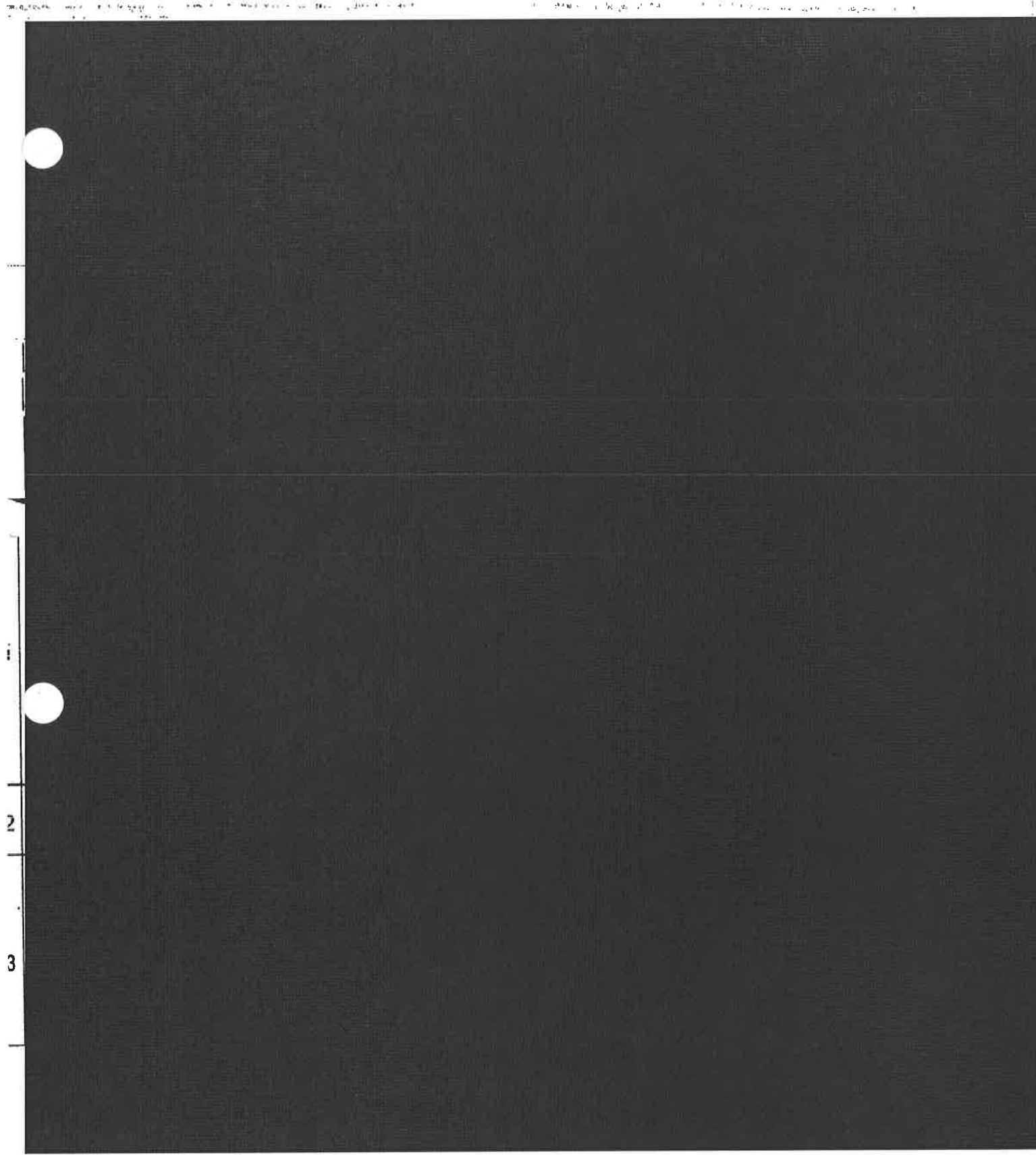








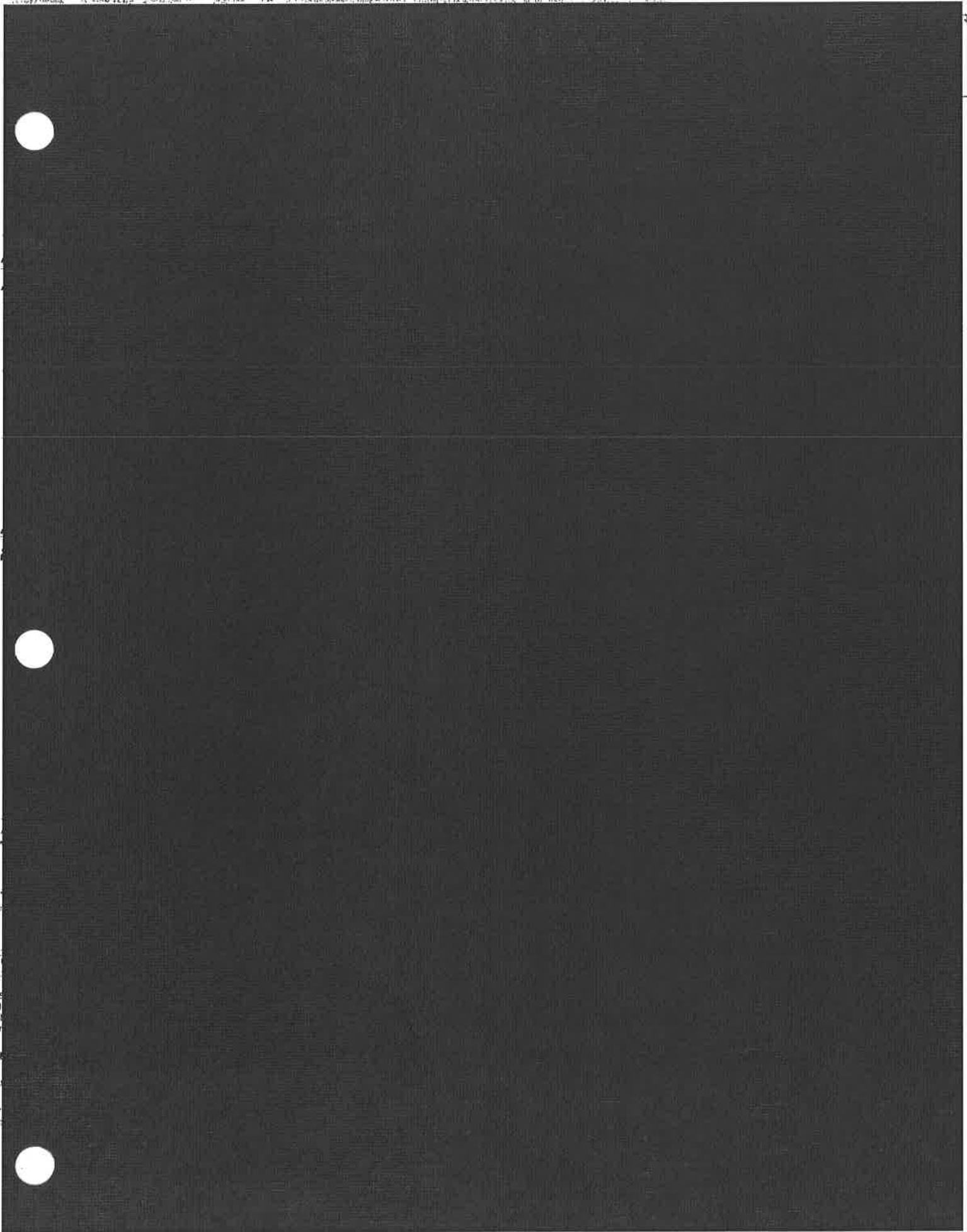




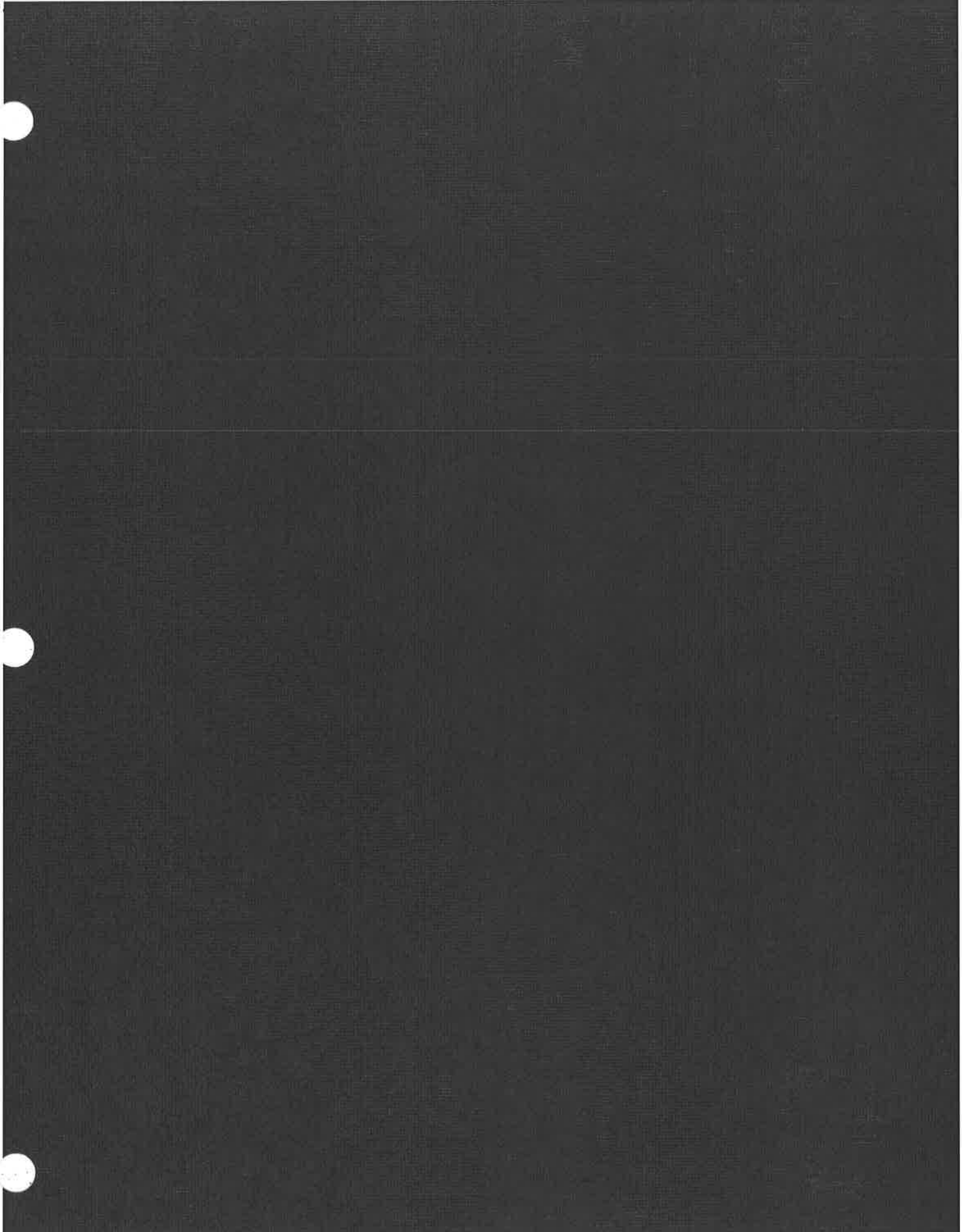
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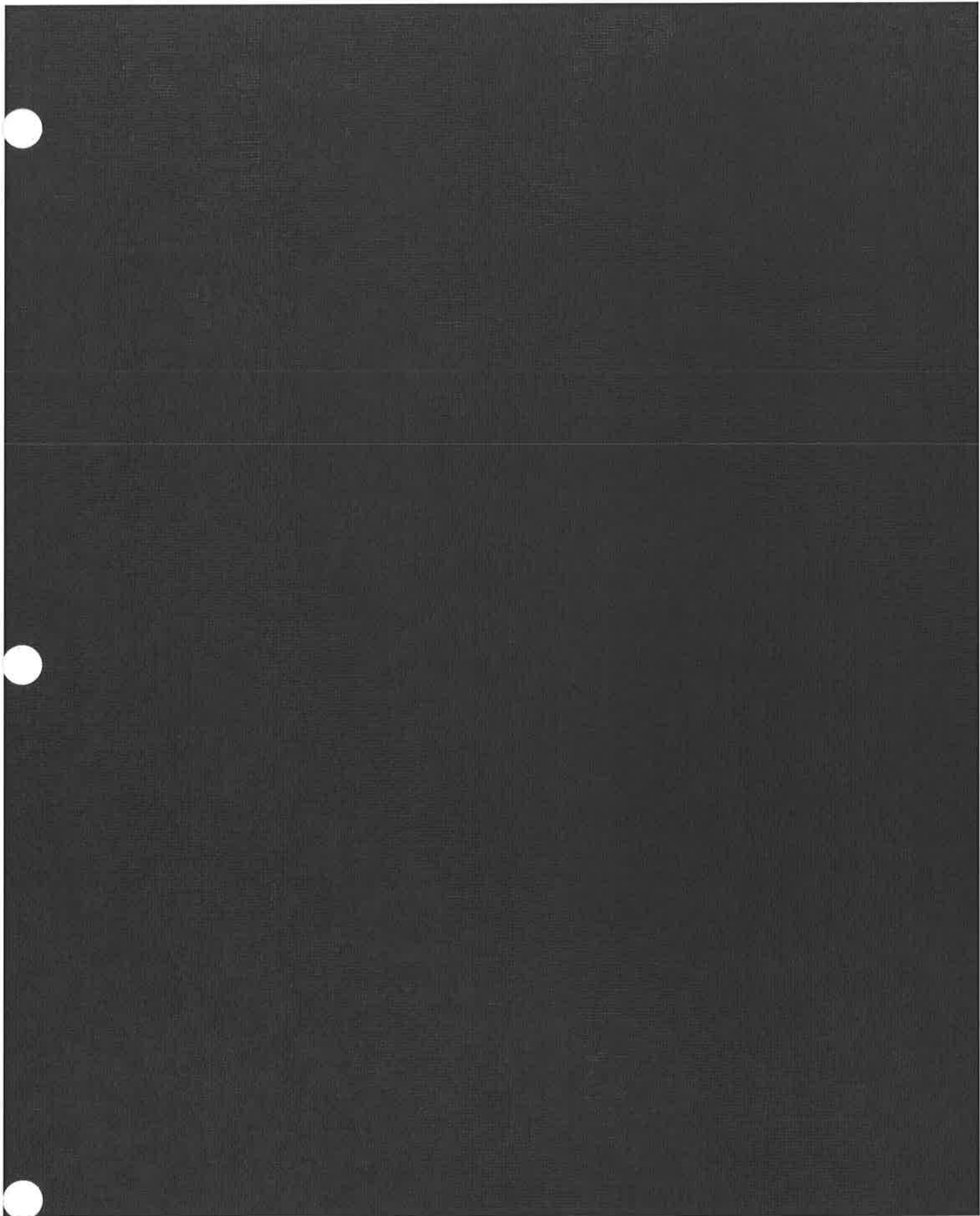
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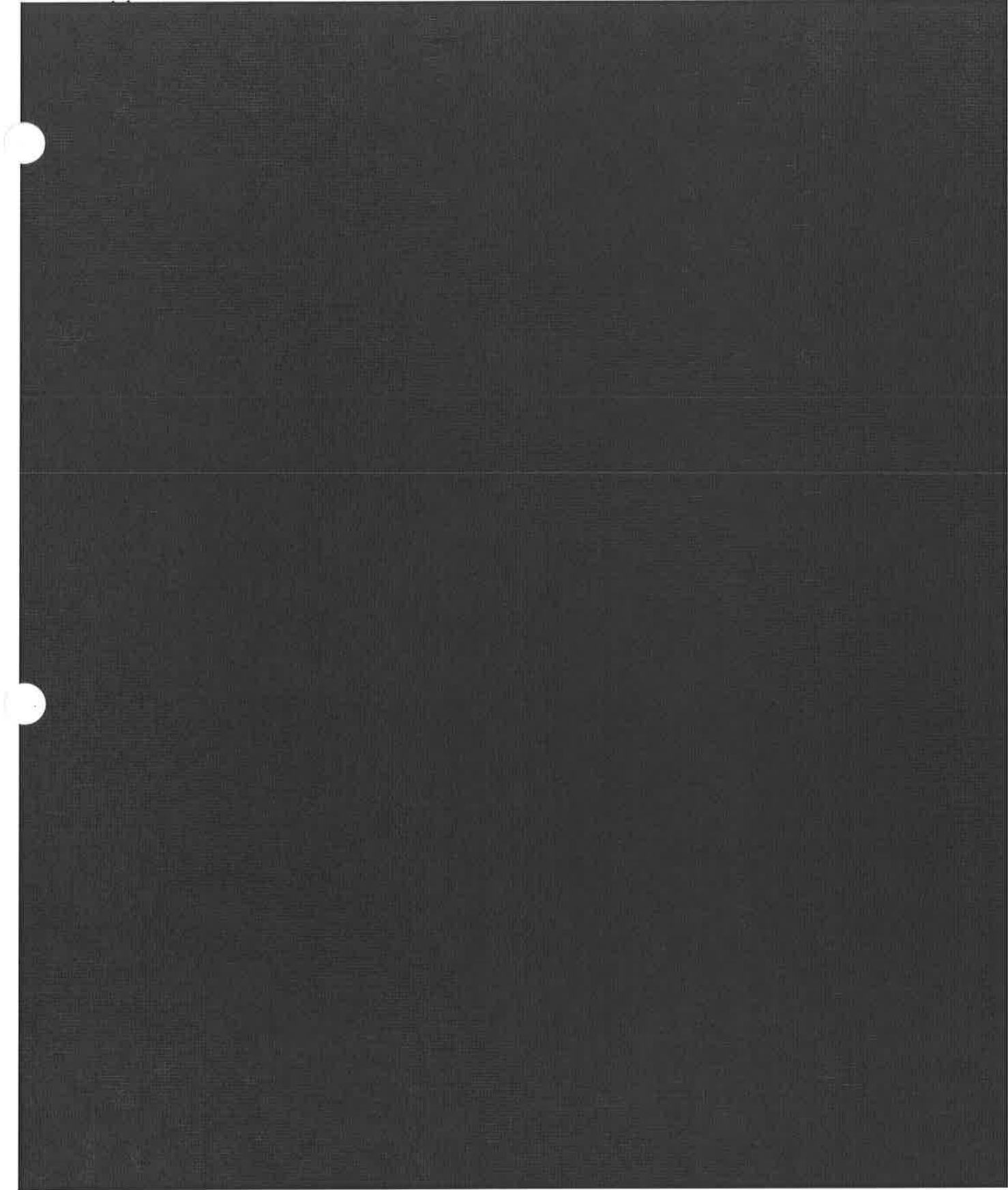
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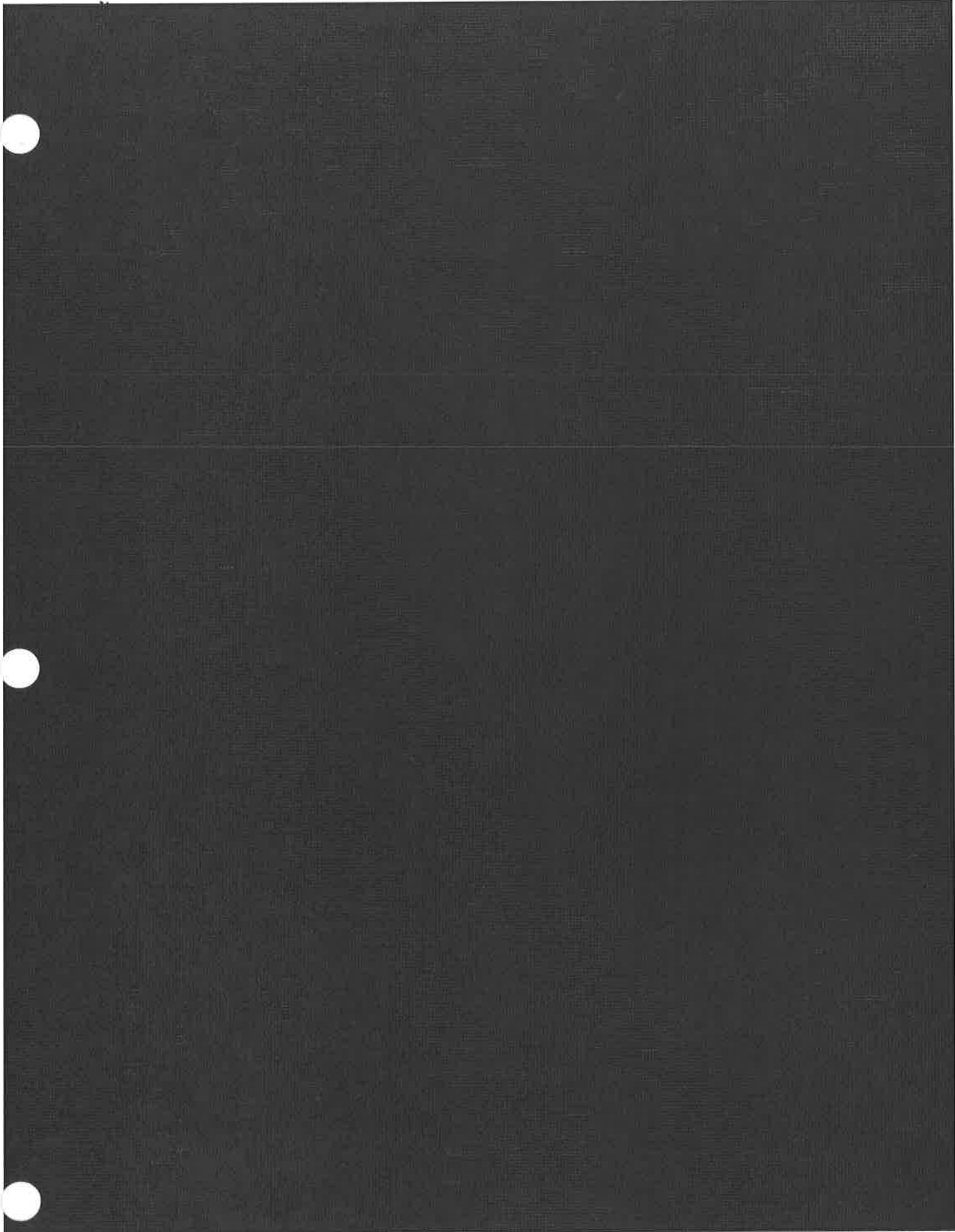


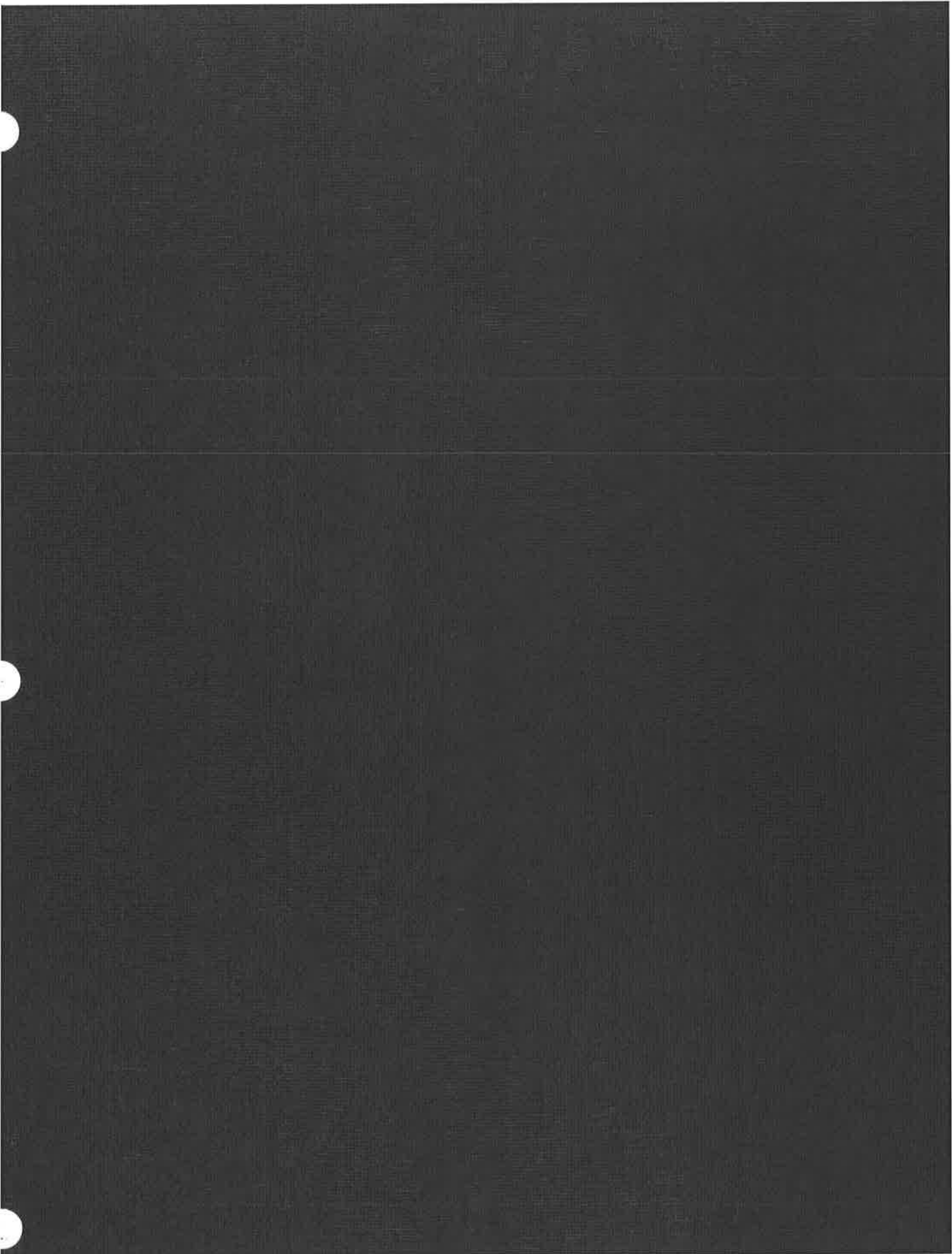
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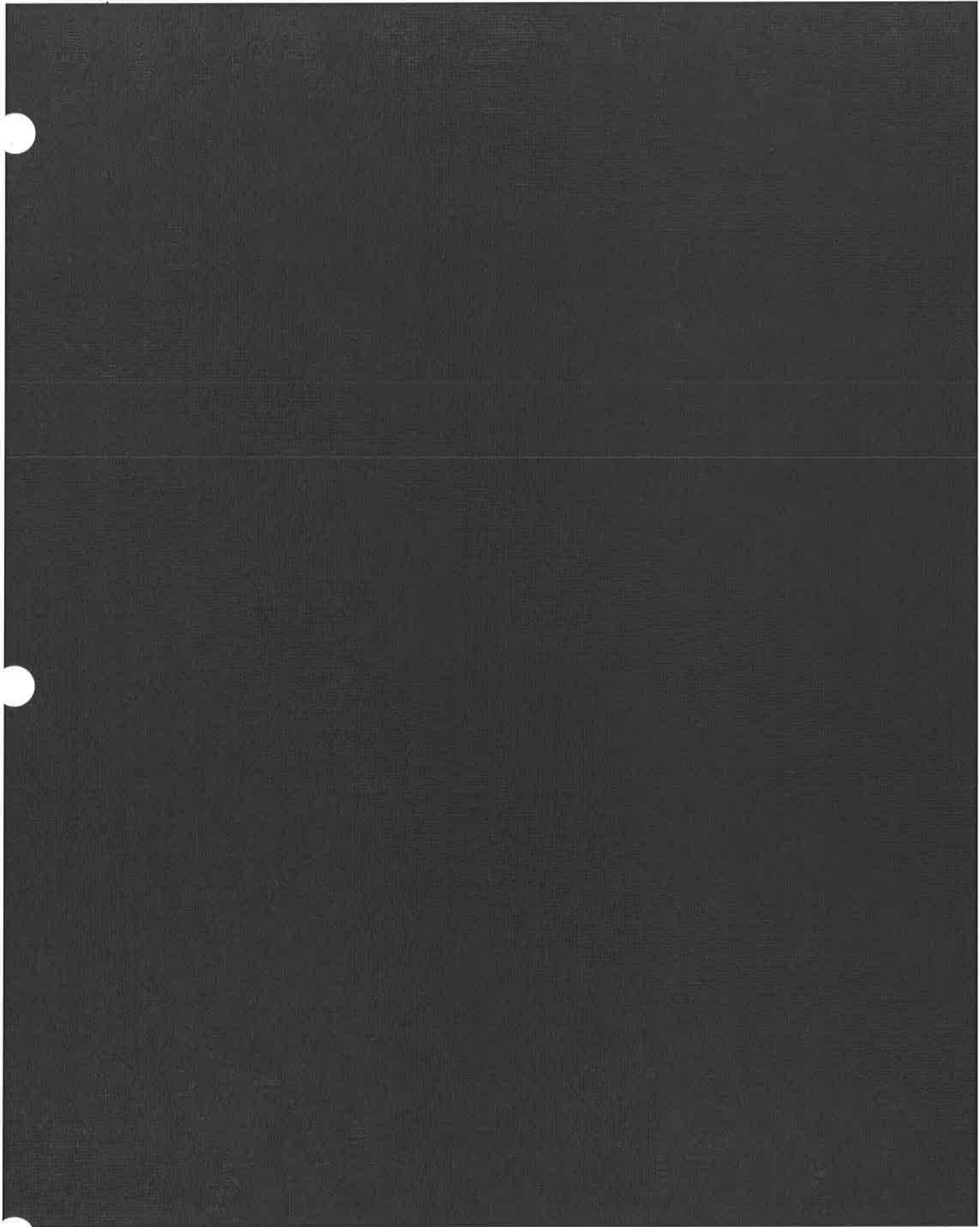


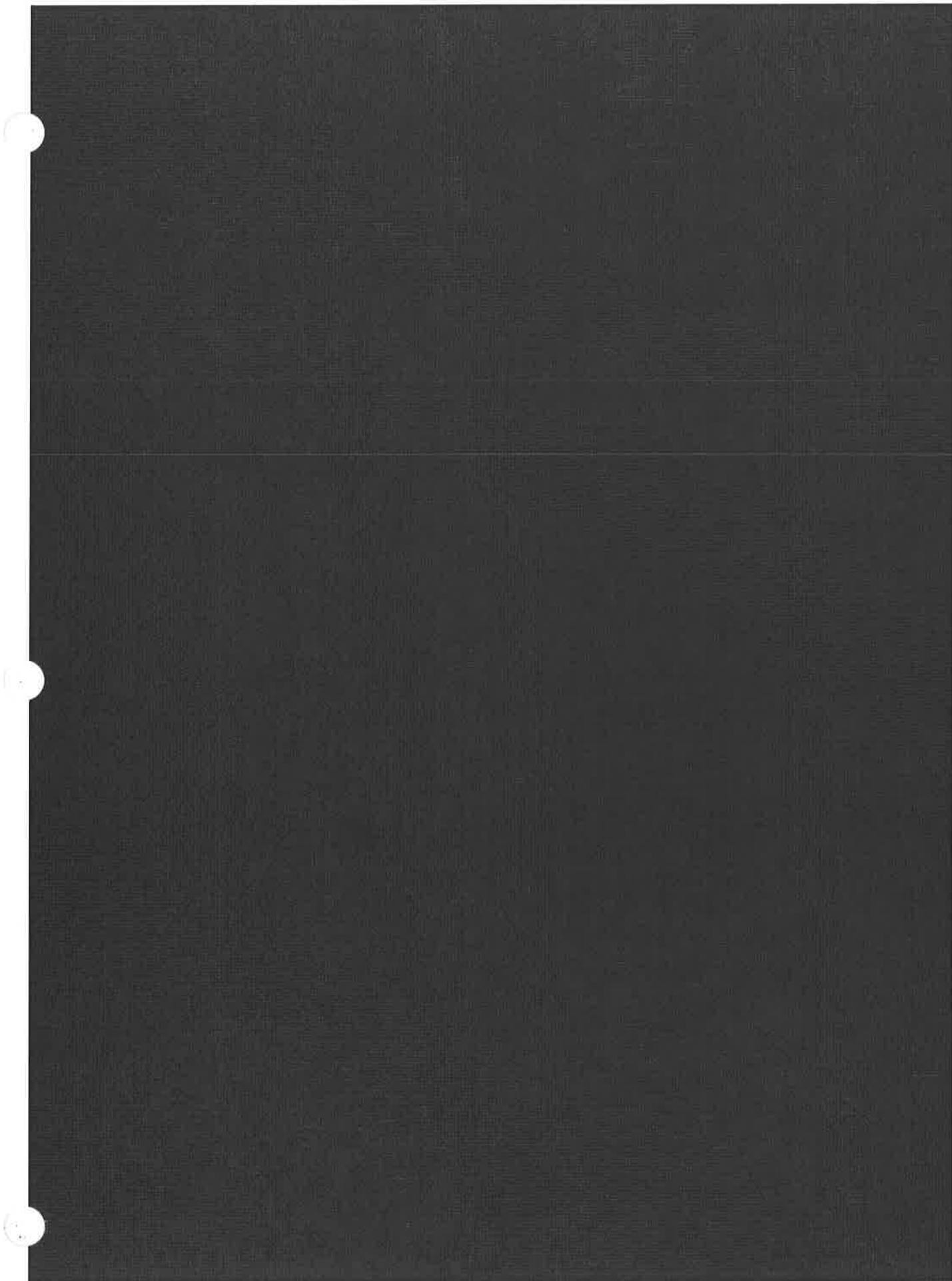


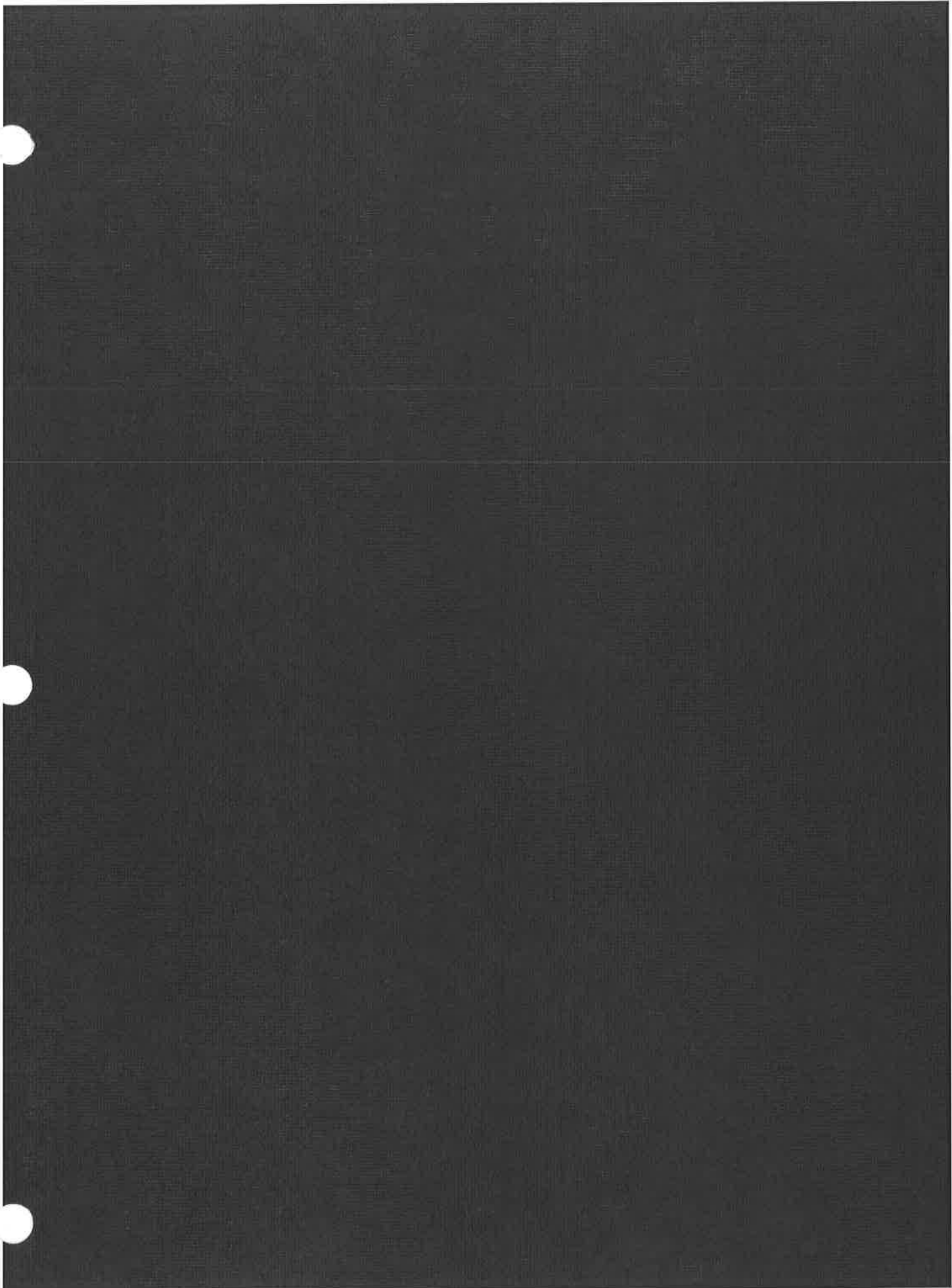


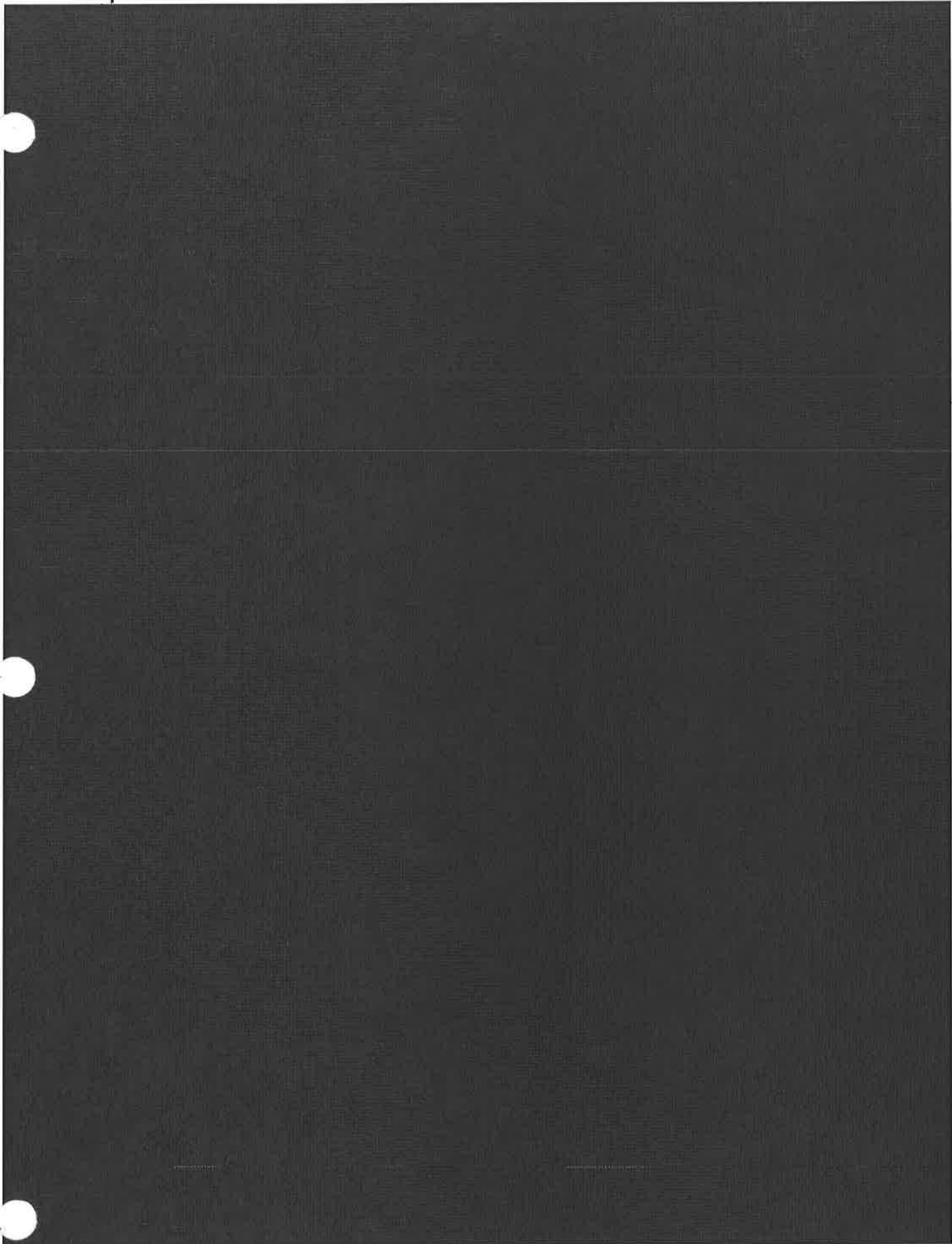


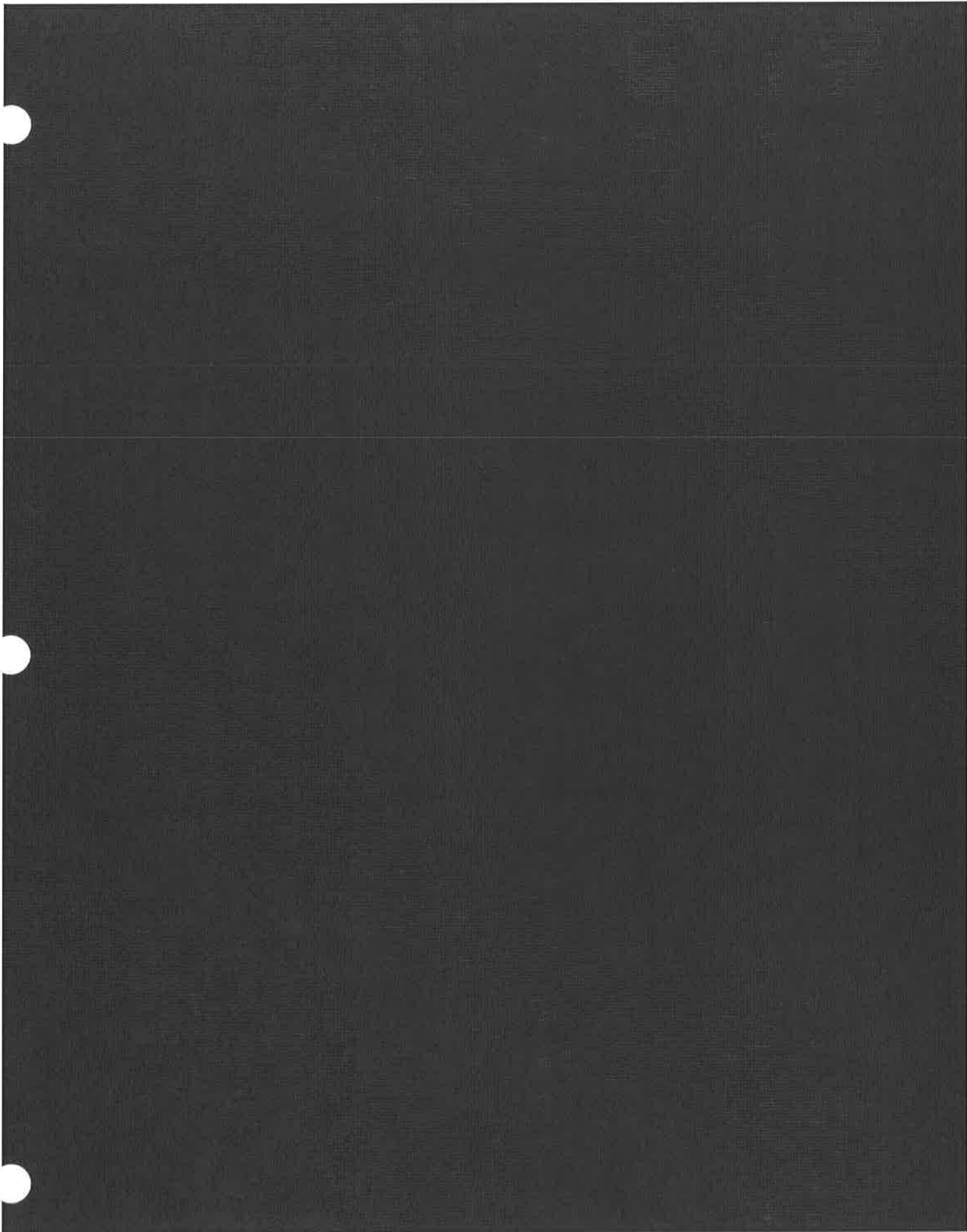












April 3, 1991

PERSONAL AND CONFIDENTIAL

Reverend Father Kevin McDonough
Chancellor
**Archdiocese of Saint Paul
And Minneapolis**
2220 Summit Avenue
Saint Paul, Minnesota 55105-1015

Dear Father Kevin:

As of this writing, I have not heard from Father Jube. Since I will be out of town on business travel from Thursday through Saturday, I have alerted my staff to Father Jube's expected call.

I can't begin to tell you how pleased I am that **ALL-PROfessional** has been identified as a resource for Father Jube during his transition. We are certain that our program will be of great benefit to him.

As discussed in an earlier phone conversation, a relatively brief meeting with you prior to our working with Father Jube would be useful. This would enable us to tailor our program more suitably to his needs.

I'll touch base with you next Monday. Perhaps then, we could schedule some time. Thank you.

Sincerely,


Cy D. Laurent

Meeting w/ R. Jeub

- ✓ job referral
- ✓ the future: prison?
- ✓ w/ contract
- ✓ diocese: where we are.

another recenty wksp?:

Stelzers

Fauleys

KJP

Michael Kolar

April 5, 1991

[REDACTED]

Dear [REDACTED],

I have just received a letter from [REDACTED]. She tells me that she had talked to you, so I am certain that you know I am writing. I am grateful to [REDACTED] for helping me be in contact with you.

Please excuse the delay in getting in touch with you. I am going to be out of town for several days, and, therefore, I will probably not call you until after April 8. I did want to write to you, however, so that you would know that I am not ignoring you.

You and I know each other a little bit from the time that I worked at St. Richard's. I find it particularly difficult to talk with [REDACTED] and yourself about Father Richard Jeub's misconduct, since it was going on while he and I were under the same roof, and I was unaware of it. When you and I have a chance to sit down, this will be one of the things I will want to acknowledge to you.

On a professional level, I want you to know that I have been involved with the Archdiocesan disciplinary response to Father Jeub's misconduct since late 1989. [REDACTED] had brought a complaint to the Archdiocese two years before that, and we had followed up in what we thought was a thorough manner at the time. Once I became involved, however, we have tried to be more aggressive about seeking out other people who were hurt by Father Jeub. It was because of that that I called [REDACTED], and it was for that same reason that I asked her to facilitate contact between you and me.

Let me explain why I would want to talk with you if you are willing to do so. My main purposes would be to extend an apology in the name of the Church for the damage done to you by one of our priests, and to offer our support and assistance to you as you face the pain caused by his misconduct. In other cases, I have wanted to speak with people who are hurt by priests because we needed to have more evidence with which to confront a priest or we needed confirmatory evidence in order to believe the

[REDACTED]

April 5, 1991

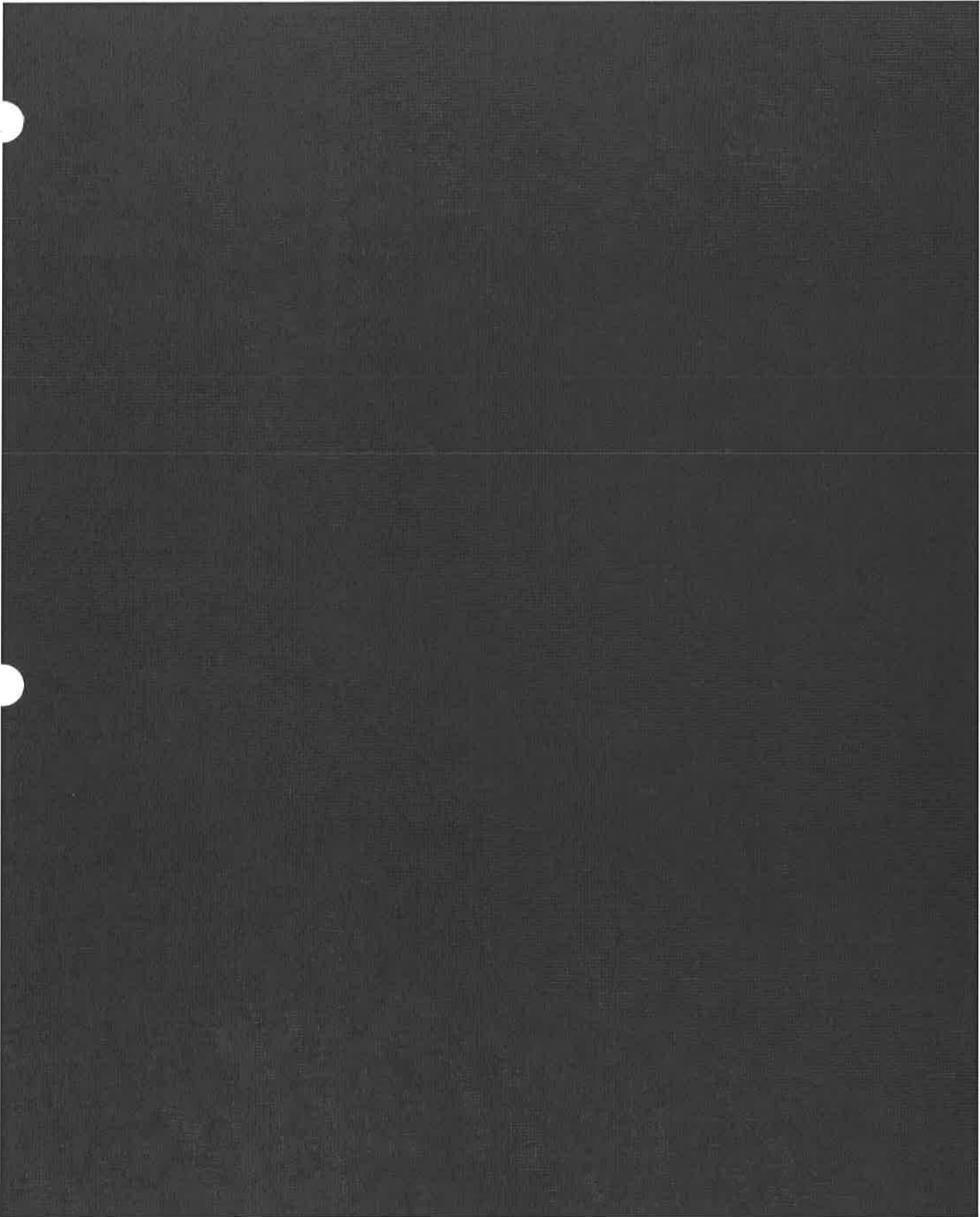
allegations made by a victim. Neither of this is so in regard to you. The Archdiocese already believes the reports that we have received from other women. Furthermore, we have already taken the strongest possible steps that are available to us in our Church discipline. I want you to know this so that you understand that I am not attempting to get information out of you that you might be hesitant to give. My intention in contacting you is pastoral rather than investigative or disciplinary.

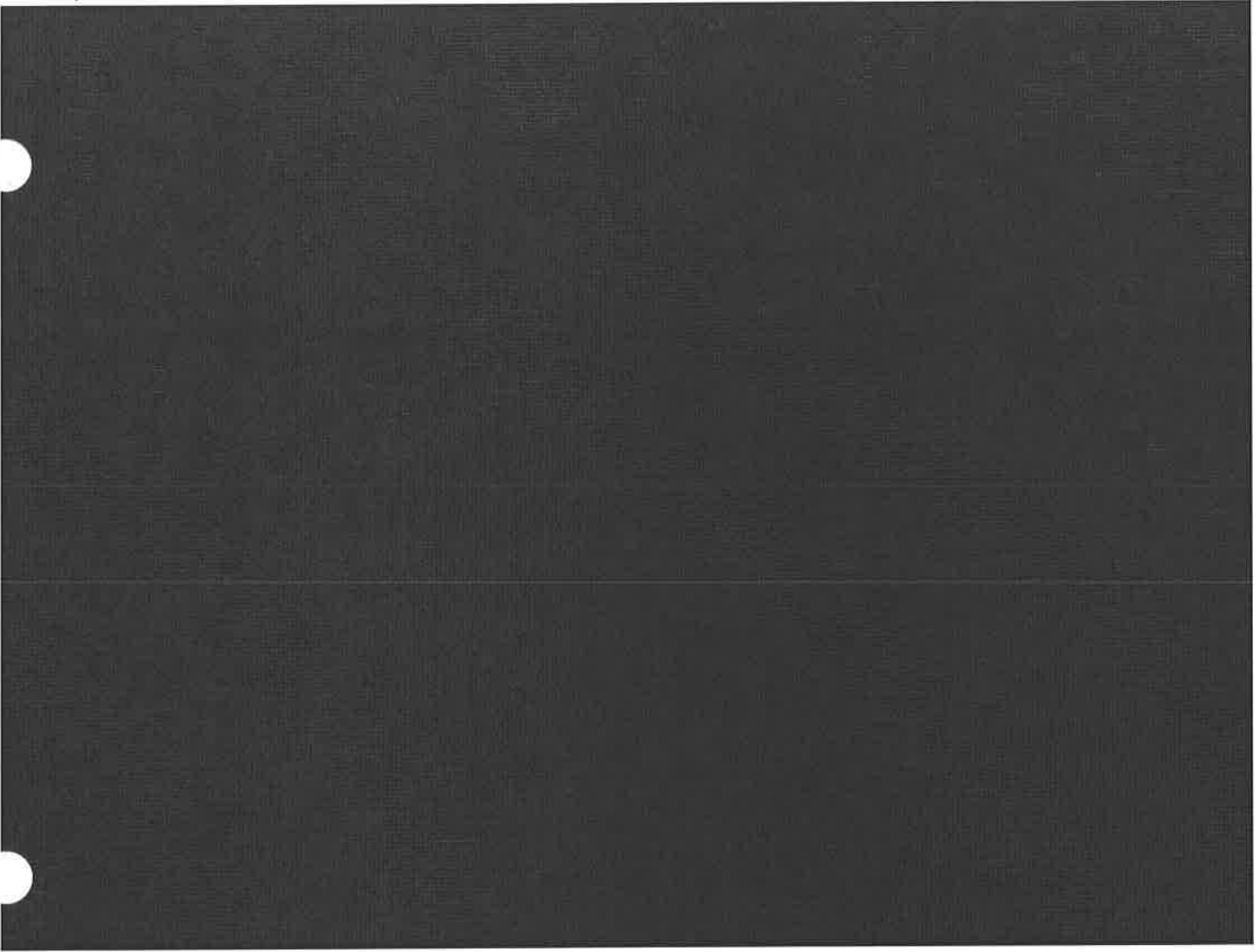
We will have an opportunity to discuss some of this more on the telephone, and, I hope, in person. I will call you after April 8 and we can talk about setting a meeting.

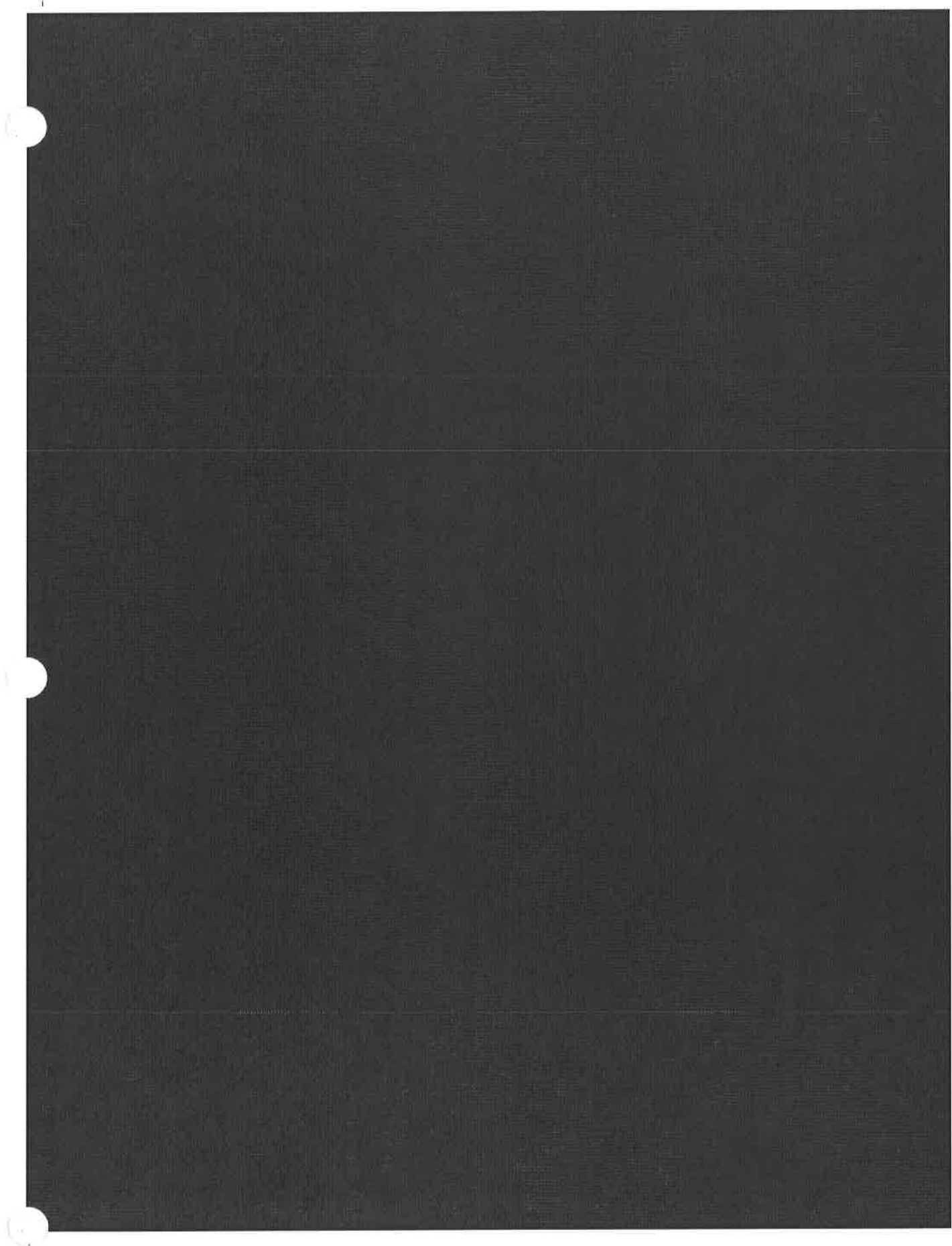
Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr







ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS

MEMO TO: Archbishop John R. Roach
Bishop Robert Carlson
Father Michael O'Connell

DATE: April 11, 1991

FROM: Father Kevin M. McDonough

RE: ANOTHER ALLEGED VICTIM OF FATHER RICHARD JEUB

On April 5, 1991, I met with [REDACTED]. [REDACTED] was accompanied by [REDACTED] from the Walk-in Counseling Center. [REDACTED] came to tell the story of her sexual abuse by Father Jeub.

The meeting was an extraordinary one because it appears to have been the first time that [REDACTED] has described her abuse to anyone in any detail. [REDACTED] had not heard the full story before. We have scheduled a follow-up meeting, and my guess is that we will be involved in conversation with this woman for a number of months or even years. She is very early in her process of facing what all of this means. In fact, the story that she told is very convincing in its emotional intensity but it is somewhat confused in its details. This is typical of an early recounting of abuse. For that reason, I will not record the details of her story at this time. I do want to note several things, however, which seem to be of particular importance:

First, this woman was a childhood friend and associate of another young woman who as a teenager was also the victim of some sexual misconduct on the part of Father Jeub. [REDACTED]'s story is similar, although not identical, to the story told by [REDACTED]. These two women have only acknowledged their abuse to one another in the past several months. In fact, [REDACTED] first approached me because she said she wanted to offer a story supportive of that of [REDACTED]'s.

Second [REDACTED] indicates an even greater degree of pain than most of the other Jeub victims we have spoken with. She made two suicide attempts while a teenager, and she recalls both of those attempts as being explicitly aimed at showing Father Jeub how badly he was hurting her. She also indicates that she has struggled with psychiatric problems as an adult. I want to note, however, that she gave some indication in our first conversation that there were difficulties in her relationships with her family, too. I did not explore any of this in great detail, but am only communicating a first impression.

Third, there is another difference between the story told by [REDACTED] and that told by [REDACTED]. [REDACTED]'s recollection of Jeub is of someone much more intimidating. She reports that he would "yell" in anger, and so she felt real fear around him. I do not recall anyone else saying this about Father Jeub before.

Fourth, [REDACTED] reports a particularly chilling detail surrounding [REDACTED]. As she currently recalls them, she

Archbishop John R. Roach
Bishop Robert Carlson
Father Michael O'Connell

April 11, 1991

and then called to tell Jeub that she had done so. Her recollection is that in both cases Jeub then came to see her and, in the process of pretending to offer care to her, engaged in fairly explicit sexual contact with you. Furthermore, she indicates that Father Baglio came into the rectory on one of these occasions. When Baglio asked why Jeub had this young woman on his bed, Jeub explained his concern about [REDACTED] reports that Baglio became incensed and called Dr. William Hedrick. Father Baglio and Dr. Hedrick had [REDACTED] admitted to the hospital.

[REDACTED] says that on this occasion she was transferred to [REDACTED] and, while she was a patient there, Father Jeub was transferred to St. Mark's parish. She has always believed that this transfer happened because Father Baglio spoke with someone at the Chancery in order to get Jeub out of the parish. I tried to reassure her that our records showed absolutely no evidence of that, but that usually our records would indicate if a transfer were being made for disciplinary purposes. She counted that a priest (she will not identify him, but I believe she is referring to Father Jerry Kern) came to visit her several months later. He explicitly told her that Jeub was removed from the parish because of his involvement with [REDACTED] and that she should make every effort she could to stay away from him.

This is the first allegation I have heard that the Archdiocese had prior knowledge that Jeub exhibited abusive or exploitative behavior. Clearly, if such knowledge could be demonstrated, it would indicate a serious problem with our dealing with him in the late 1960s or early 1970s. So far, [REDACTED] is refusing to name the priest who came to speak with her because she is fearful of retaliation against her by her own family, with whom that priest maintains a friendship. I will try to work with her to obtain the name of the priest so that I can track down these allegations of knowledge on the part either of Father Baglio or of the Chancery. I also intend to speak with Dr. Hedrick once I have had a subsequent meeting with [REDACTED].

As I have indicated above, this meeting appears to have been the first time that [REDACTED] has told her story to anyone. As a result, it is to be expected that many of the details will be confused and perhaps completely inaccurate. We are going to have to track with this person for a while before we can have any assurance that we are getting a more complete story. I will keep you informed as that process continues.

One final note in regard to Father Jeub: I am personally very disturbed that Father Jeub's memory of his relationship with [REDACTED] and [REDACTED] differs so strongly from the stories that they tell. Father Jeub has spoken with me about these two young women. His memory of his relationship with them is of a quasi-paternal, quasi-older brother type of relationship. He has very fond memories of them and, at least in the case of [REDACTED], is very surprised that she has any other kind of memory. Although he can say at an intellectual level that what [REDACTED] has alleged could have

Archbishop John R. Roach
Bishop Robert Carlson
Father Michael O'Connell

April 11, 1991

happened, he seems absolutely unable to discover memories within himself of anything but positive contact with these young women. He has mentioned [redacted]'s name to me, but I do not have her permission to talk with him about her. In fact, she is very firmly opposed to that. I am afraid, however, that Jeub's recollection would be just as idyllic and inaccurate.

This leads me to question the progress that he has made in therapy. I do not deny that Jeub has probably learned many things about his own need for emotional support and emotional honesty. It strikes me, however, that there are whole areas of abusive behavior in his life with which he can make no conscious contact. This suggests to me that he is a very poor candidate for further ministerial placement.

Obviously, I am not qualified to make the psychological judgement which I am suggesting. I simply want to bring it to your attention because it causes me a good deal of anxiety in his regard. I also intend to communicate all of this to the people at St. Luke Institute when he returns there this summer for his first aftercare session.

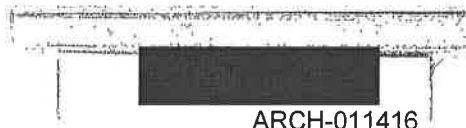
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cc: Mr. Andrew Eisenzimmer

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ARCH-011416

April 15, 1991

[REDACTED]

Dear [REDACTED],

Thank you for your letter of March 21, 1991. I appreciated the opportunity as well to sit in on your meeting with Archbishop John R. Roach. I was embarrassed to discover in the process of that meeting that I had not directly acknowledged your letter. I am writing to you now to do so.

I want you to know that I have written to [REDACTED]. By the time this letter arrives, I probably also will have spoken with her and set up some sort of follow-up contact.

You indicated in your letter that Phyllis Willerscheidt had already confirmed that the Archdiocese has agreed to pay half of the cost of therapy as you had requested. I want to reconfirm that. As [REDACTED] indicated in our meeting, our finance people have already been in contact with him to work out some of the details of that repayment. I believe that there are some insurance questions involved and that is why they are talking with [REDACTED].

As I dictate this letter, I am not certain where we stand on our follow through to your request to pay our portion of your therapy expenses so far. If we have not already done so, you will find a check enclosed for that amount. If we have done so, then that should resolve that back concern. It appears to me from the records that you sent that you have paid \$1,970.00 for therapy sessions from August 22, 1990, through March 29, 1991. Please let me know if we still have a responsibility to you in regard to these or other costs.

You also indicated in your letter that you were still thinking about the question of compensation. Know that I am open to discussing that with you. Unlike in the area of therapy costs, however, we have no set policy in this regard. If compensation is an issue that you begin to feel strongly about, it may be that we will have to get attorneys involved in that portion of the discussion. I am not saying this to be threatening in any way, but only to indicate my own insecurity in dealing with this portion of the question. Why

April 15, 1991

not begin this conversation either between you and me or with the mediating presence of [REDACTED]? If we are unable to come to a satisfactory resolution, then we can get other professionals involved.

Please accept my apology for this slow response to your letter. Thank you for your continued clarity, honesty, and directness in your communication with Archbishop Roach, with Phyllis, and with me.

I wish you continued Easter blessings.

Sincerely yours In Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

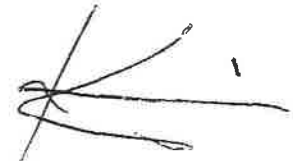
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[redacted] in the amount of

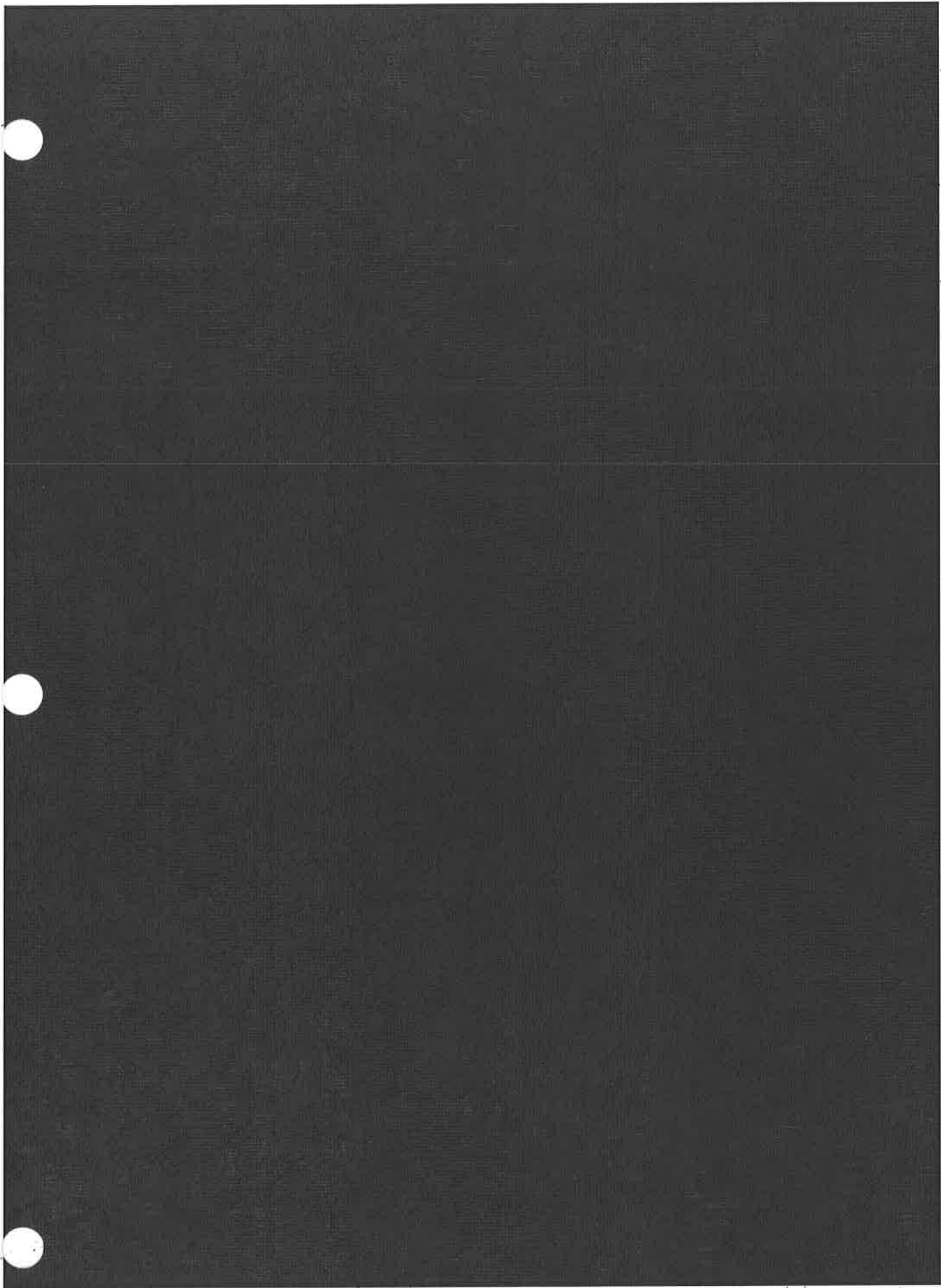
April 15, 1991

Father McDonough -

Angie doesn't know what to do with this bill. It has a -0- balance. $\frac{1}{2}$ of the total of all of what she has paid so far.

Gloria





DATE:

APRIL 18, 1991

STRICTLY CONFIDENTIAL

MEMO TO:

FR. KEVIN MCDONOUGH

FROM:

FR. MICHAEL O'CONNELL

SUBJECT:

1) Excellent report.

2) I did extensive research when Fr. Kern's alleged abuse of a young person at St. Mark's in St. Paul came up 4 years ago. There is no evidence that there was any fact or suspicion about Jeub at the time.

ARCH-011412

April 23, 1991

Mr. Cy D. Laurant
All Professional Career Management
1550 East 79th Street, Suite 680
Bloomington, Minnesota 55425

Dear Cy,

I am writing to you to follow up on our earlier conversation in regard to Father Richard Jeub. Father Jeub and I have just had a chance to reconnect following the usual scheduling complications of Holy Week, retreats, and so on. I appreciate your willingness to continue to work with him and me.

Let me give some perspective to why I am making some referral. Father Jeub has served as a priest of the Archdiocese of Saint Paul and Minneapolis for 25 years. He has had five parochial assignments and one assignment as a hospital chaplain. He served as pastor of a medium-sized urban parish, St. Kevin in Minneapolis, from 1981 until 1990. He was successful as a parish organizer and leader.

Unfortunately, Father Jeub also has a history of exploitative sexual relations with adult women in the parishes in which he has served. He has undergone extensive therapy to deal with this problem, and I am now reasonably confident that this should not be an issue in his future. Given the tremendous emotional impact of these sorts of allegations, however, it is impossible for us to consider a parochial assignment for Father Jeub at anytime in the near future. In fact, probably in the long run he would be in a setting other than a parochial one where his congregation for service would be more limited than the general congregation of a parish. It is impossible to determine all of this at this point, however, because of the changing understanding of all of this among psychologists, social leaders, and Church leadership.

As a result, there will be no stable full-time work assignment for Father Jeub probably for a couple of years. He is a creative and intelligent man, and it would be a tremendous waste of his energy, as well as a real setback to the personal progress that he has made, were he to sit by idle. Furthermore, there is the real issue of the drain on financial resources for the Archdiocese. As a result, it is my hope that you can assist him in finding a job placement that would use his skills and give him a chance to be a creative and contributing member of society.

COPY

Mr. Cy D. Laurant

April 23, 1991

There are three major restrictions in terms of his working. First of all, especially during the first year after the completion of his treatment, we would want to see him working less than fulltime, probably no more than 30 hours each week. This is necessary to accommodate the transitional issues that he will be facing. Second, it would be inadvisable given the history that he has acknowledged to place him in a supervisory position over women. As I indicated above, I do not believe that he would engage in inappropriate behavior. It is our experience, however, that the amount of distrust that is generated by such a history, as well as the disclosive requirements mandated by state law, makes this sort of placement very difficult.

The third and final restriction would be in terms of the geographical area of his employment. We have asked him to spend an absolute minimum of time in the southwest Minneapolis suburban area, including south Minneapolis, Richfield, Edina and Bloomington. This is so because he lived and worked in that area for a number of years and some of the people he hurt are still in that area. There is also an area in the city of St. Paul in which we have asked him not to spend extensive periods of time. As a result, we would be looking to employment that would be in downtown St. Paul, anywhere in the east or north metro area, in downtown Minneapolis, or in areas outlying the immediate metro area.

I recognize that this is a complicated set of restrictions. It clearly will make your job more difficult. I hope that Father Jeub, you, and I can sit down to discuss all of this at your convenience.

Thank you for your help in this sensitive matter. I believe that you will find Father Jeub a pleasant and intelligent man with whom to work. I expect that he will be in touch with you quite soon.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

cc: Archbishop John R. Roach
Reverend Michael O'Connell
Reverend Richard Jeub



Family Times

Family & Children's Service of the Minneapolis Metro Area

Summer 1991

With locations in downtown Minneapolis, Bloomington, Brooklyn Park and over 150 outreach sites

taking steps

FCS Offers Group for Women Exploited by Clergy

"No one had ever treated me so well. I truly believed he loved and cared about me," says Karen, a member of a new group at Family & Children's Service for women who were sexually exploited by members of the clergy.

Karen had been very involved in her local parish for a number of years, but had never seen her parish priest on a one-to-one basis until she sought counseling when her marriage was ending.

The priest was loving and gentle and Karen says she began to believe what he was telling her – that it was okay for them to be physically involved. A long-term affair began and eventually ended with Karen feeling angry, isolated and unsure where to turn for help – afraid no one would believe her.

Karen is not alone in her anguish. FCS counselors have seen enough women with experiences like Karen's to warrant starting a support group to address just this issue. Starting last April, it ran for 12 weeks, and a second session began on July 31. The group was created to give women a safe, neutral place to turn for support and understanding.

FCS counselor Gerry Peterson co-leads the group with Phyllis Willerscheidt, executive coordinator of the Commission on Women for the St. Paul and Minneapolis Archdiocese. Although the archdiocese is involved, the group is open to all women regardless of denomination. Currently, the group is a mixture of Catholic and Protestant women.

While coming from different religious traditions, group members share many common experiences. Many of the women, like Karen, were very active members of their churches before the exploitation. They speak of being "raped of body, mind and soul," and of losing the part of life and identity that came with church membership.

Often the women's trust and faith are shattered. Since clergy members are often put on pedestals by their congregations, in Karen's eyes, her priest was "one step away from God," and she felt betrayed by her congregation, and the larger church body. Especially when she had to fight for someone to listen to her story.

At FCS, we're listening. For more information about the group, contact Gerry Peterson at the South Hennepin Branch of FCS, 884-7353.

**"The group talks a lot about trust, anger, spirituality, sexuality and relationships. We shared lots of tears – and even some laughter."
– Karen**

President's Report



Terrence J. Steeno

FCS has Continuing Commitment to Children

We're hearing more and more these days about how children need to have a healthy start early in life to ensure a happy and productive future. At FCS, we agree wholeheartedly.

But something often missing in that discussion is the family's role in healthy child development. Growing up in an emotionally healthy family is just as essential as a good education, food, shelter and clothing. At FCS we work with families and children to make sure all those elements are working together.

Our Children in Change (CIC) program works with kids whose family structures are changing due to divorce or separation sometimes through incarceration, death or drug treatment. In the last 12 years, over 10,000 children have come to CIC groups in schools, parks or community centers to talk about their feelings, find out they're not so "different" – and to learn skills to cope with these changes.

Our Child Sexual Assault Program (CSAP) is for families of children who have been sexually abused by a non-family member – a neighbor, teacher or babysitter. When a child is sexually abused, even a "stable" family can be devastated. CSAP helps all family members come to terms with what happened and begin healing.

In both instances, the focus is on children; but parents and other family members are helped to understand the children's experiences and find positive ways to help the children express their feelings and develop positive self-images and healthy relationships. The children cannot do it alone.

FCS is committed to strengthening families and children so that kids get the start in life they need to be happy, healthy adults. With your help, we will continue to seek new and creative solutions to problems that prevent kids from achieving their full potential.

A handwritten signature in cursive script that reads "Terrence J. Steeno".

Terrence J. Steeno
President and Chief Executive Officer

program notes

Indian Family Services is on Its Own Again

Indian Family Services (IFS) was founded in 1981 to provide transportation and other assistance to elders and people with disabilities in the Indian community. Like many small, community-based agencies, it struggled to provide quality services and manage an organization on limited resources.

In 1987, the United Way of Minneapolis Area asked Family & Children's Service to provide financial and management services to IFS for a three-year period ending this past June.

Over that three year period, FCS helped IFS with board recruitment and development, set up financial management procedures and control systems, wrote and reviewed grant proposals, coached and encouraged staff, wrote and signed checks and did numerous other activities with IFS staff and board.

FCS benefitted, too. "Our relationship with IFS has definitely been give and take," Molly Greenman, FCS project director for IFS notes. "Our understanding of Native American culture and how cultural differences impact organizational development has been significantly expanded, sometimes only to know how much we don't know!"

In 1987, Dorene Day was hired as executive director for IFS. Under her leadership, IFS has stabilized and developed a leadership role in both the Indian community and the network of services to seniors in Minneapolis.

Day agrees with Greenman that IFS and FCS both benefitted. "It was a learning experience for both of us," she says. "We both had to undo some 'isms' – racism, classism and so forth. But, while IFS stabilized – and even expanded in the last year – FCS was always there to offer needed support."



Molly Greenman and Dorene Day

29 April 1991

Fr. McDonough -

I received your letter of April 15 and the check of April 26 for reimbursement of half of my psychotherapy expenses since August 1990. I am enclosing a copy of my therapy receipts for the month of April.

In the meeting with Archbishop Roach, you said that the Archdiocese is paying for half the expense of my past therapy. The round of therapy that brought me to naming Fr. Jen's actions as exploitation began back in 1984. I saw [redacted] for individual therapy at the Family Therapy Institute; I was in a women's therapy/support group with [redacted] and [redacted] as well. My unreimbursed expenses 1984-1990 totalled \$9490.00. In the meeting, we agreed that it was clear that I have done a lot of work and healing. It has not been without cost. Reimbursement for all the past therapy was what I referred to in my last letter as a settlement. I turned down Bishop Carlson's offer of payment in 1987. I was not prepared for it and was unable to see it as a gesture of caring. I have since changed my mind and am in a position where I can accept ~~justice~~ it as justice.

Thank you for your attention and for following through, both in letters and phone calls and in contacting [redacted]. It means a lot to be taken seriously.

In Christ,

[redacted]

April 29, 1991

[REDACTED]

Dear [REDACTED]

Thank you for your note of April 22, 1991. I appreciate your taking the time to explain why you felt you had to cancel our meeting. Please know that you do not have to explain anything to me. I simply want us to make ourselves available to you if that can be of help to you.

I believe that I have a good understanding of why contact with a Church official would be painful for you. Out of respect for that, I will not attempt to make any further contact with you. Please know, however, that that is not because I do not want to hear your story or I do not want to be supportive to you.

If the time comes that you want to have some further conversation, know that I or one of the people I work with are willing to make ourselves available. Please do not hesitate to contact us, either directly or through someone like Jeanette Milgrom.

You asked in your note that I would pray for you. You can be confident that I will do so. In fact, I will be saying Mass in less than an hour, and I will be remembering you at that Mass.

Sincerely yours in Christ,

Reverend Kevin M. McDonough
Chancellor
Episcopal Vicar

KMM:ggr

