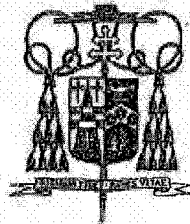


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5 November 2004

His Eminence,
Joseph Cardinal Ratzinger
Prefect, Congregation for the Doctrine of the Faith
Piazza del S Uffizio 11
00193 Rome
ITALY

Your Eminence:

May I respectfully submit herewith to the judgment of the Congregation for the Doctrine of the Faith the case of Michael John Cody, a priest of the Archdiocese of Seattle. Two female accusers allege that Father Cody molested them between 1958 and 1961, when they were minors. Father Cody has admitted to molesting at least forty minor females and one minor male since his ordination.

In 1962, upon receiving a report of aberrant behavior on the part of Father Cody from the pastor of the parish where Father Cody was parochial vicar, my predecessor referred Father Cody to a psychiatrist for evaluation. To this psychiatrist Father Cody admitted to an abnormal sexual attraction toward young girls, and to having molested at least eight minor females. This psychiatrist diagnosed Father Cody as a pedophile, and requested Father Cody's removal from parish ministry. Father Cody immediately was sent to a residential treatment center.

Father Cody was released from this residential treatment center in 1963. Following the recommendations of Father Cody's therapists at the treatment center, my predecessor placed Father Cody in a series of parish assignments between 1962 and 1975, assignments which were thought to be relatively free from stress and where Father Cody would pose little risk of offending again. In 1975, following three years of a divisive pastorate, Father Cody was removed from the office of parish pastor and was placed in residence in another parish, without ministerial duties. Never again was he assigned to ministry. In 1979 Father Cody was placed on disability retirement.

Thereafter Father Cody departed the geographical boundaries of the Archdiocese of Seattle and moved to the territory of the Diocese of Orlando. In 1988 Father Cody requested to be allowed to celebrate Sunday Mass in the parishes of the Diocese of Orlando, because of the pastoral needs of that diocese. My predecessor declined to grant Father Cody permission for this ministry, and referred Father Cody to the Center for the Prevention of Child Molestation in Tampa, Florida for psychological assessment. In the course of this assessment the extent of Father Cody's abusive activity emerged.

OFFICE OF THE ARCHBISHOP

Archdiocese of Seattle • 910 Marion Street • Seattle, Washington • 98104-1299

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Father Cody estimated to his therapists that the minor victims he had abused, predominately female, numbered as high as in the forties. Father Cody admitted to a (then) twenty year history of fondling and masturbating minor females. He also admitted to masturbating on a daily basis to sexual fantasies of fondling minor females. In response, the Center recommended that Father Cody not be permitted unsupervised contact with children, and that he enter a sex offender treatment program. Father Cody already had been restricted by my predecessor from any exercise of priestly ministry, and this restriction continues to the present.

Since 1988 two accusers have come forward, confirming the abuse that Father Cody had admitted. Father Cody continues to move around the country, making minimal contact with the Archdiocese of Seattle but canonically remaining an Incardinated priest of our Archdiocese. He receives a monthly income from the archdiocesan Priest Pension Fund. In 2003 Father Cody indicated that, beyond this support, he desires no connection with the Archdiocese of Seattle.

It is my desire now to bring Father Cody's ambiguous relationship with the Archdiocese of Seattle to a close, and to end this identification of a pedophile priest as a priest of this Archdiocese when he is not under my supervision. In 1989 Father Cody petitioned my predecessor for laicization, a petition my predecessor accepted. However, due to a change of personnel at the chancery, the process of laicization was not pursued. In 1993 the Archdiocese wrote to Father Cody inquiring whether he still wished to petition for laicization. Father Cody responded that he considered his resignation from active ministry as sufficient for his purposes and regarded laicization as an internal ecclesiastical process irrelevant to him. Father Cody noted that personal involvement in a laicization process would only be stressful for his health. He voiced no objections as to my predecessor pursuing imposed laicization for Father Cody if that served the needs of the Archdiocese.

It is my judgment, as expressed above, that Father Cody's laicization does serve the Archdiocese. Father Cody's continued status as a priest of the Archdiocese is a source of scandal and wonderment to the faithful, who do not understand how this situation can continue unresolved. Our archdiocesan Case Review Board has recommended to me that I petition the Holy Father for the dismissal of Father Cody from the clerical state *ex officio et in poenam*. The archdiocesan Promoter of Justice concurs with this recommendation. With the evidence for Father Cody's delicts so abundant, and with Father Cody unwilling to participate personally in a laicization process but also having no objection to his laicization being sought by me, his Ordinary, I agree that this is the most healing action for the Church of Western Washington and for Father Cody I can take. Therefore, I ask for derogation from prescription in this case, and hereby petition the Holy Father to dismiss Michael John Cody from the clerical state *ex officio et in poenam*. I have informed Michael Cody of my request of the Holy Father. Because of Michael Cody's advanced age and the requirements of civil law, he will continue to receive a monthly stipend from our archdiocesan Priest Pension Fund in the event of his laicization.

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However, if it should be the judgment of the Congregation to remand this case to the tribunal of the Archdiocese of Seattle for a formal judicial process, I request the Congregation to dispense the potential officers of the court from the requirements of priesthood and a doctorate in canon law, because of the limited number of our personnel who possess these qualifications.

With warmest personal regards and best wishes, I remain

Sincerely yours in Christ,

+ *Alexander J. Brunett*

Most Rev. Alexander J. Brunett
Archbishop of Seattle

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CORPORATION OF THE CATHOLIC
ARCHBISHOP OF SEATTLE

Page 1

Vendor No.
018175

Check No. 162410
Check Date Nov 02, 2004

Vendor Name: CONGREGATION FOR THE DOCTRINE

Account No.

Invoice Number	Invoice Date	Invoice Amount	Description
11 110204 3	11/02/2004		CDF PROCESSING FEE CASE 5 Cody Votum

Please Detach Before Presenting for Payment



CORPORATION OF THE CATHOLIC
ARCHBISHOP OF SEATTLE
810 Marlon Street
Seattle, WA 98104

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Chicago, IL 60610
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162410
Nov 02, 2004

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To
The
Order
Of

CONGREGATION FOR THE DOCTRINE
OF FAITH
PIAZZA DEL S UFFIZIO II
000193 ROME
ITALY

VOID IF NOT CASHED WITHIN 90 DAYS
Two Signatures Required Over \$2,500.00

Alexander J. Brunetti

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SUPPORTING DOCUMENTATION

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GRAVIOIRA DELICTA TABLE

Diocese Archdiocese of Seattle
Name of Cleric Cody, Michael John

Personal Details of the Cleric

Date of Birth 5. IV. 1931 **Age** 73
Ordination 24. V. 1958 **Years of Ministry** 21

Original Diocese of Incardination Archdiocese of Seattle
Contact Address of the Cleric 1460 Bronco Road
Boulder City, CO 89005

Advocate None

Assignments

Year	Parish/Other	Location	Appointment
1958-1961	St. Luke	Seattle, Washington	Assistant Pastor
1961-1964	Holy Family	Seattle, Washington	Assistant Pastor
1964-1967	St. James Cathedral	Seattle, Washington	Assistant Pastor
1967-1968	Holy Family	Auburn, Washington	Assistant Pastor
1968-1970	Sacred Heart	LaConner, Washington	Administrator
1970-1972	St. Charles	Burlington, Washington	Pastor
1972-1975	Assumption	Bellingham, Washington	Pastor
1975-1979	St. Margaret	Seattle, Washington	In residence

1979 Disability Retirement (document 23)

3.X.1988 Restricted from any form of priestly ministry (document 26)

Accusations Against the Cleric

Year	Accuser/Victim	Age	Imputable Acts	Denunciation
1962	Father Ailbe McGrath	N/A	"de sexto abnormalities"	1962 (document 1)
1958- 1962	A. M. Hurley, MD	under 12	molestation of "at least" eight girls	1962 (document 2)
@1958	██████████ and his sister	under 14	"abuse"	1994 (document 37)
1960- 1961	████████████████████	11 and 12	three incidents of digital rape; pornographic photographs taken of ██████████	2003 (documents 40, 41, and 42)

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Problematic Incidents Involving the Cleric

Year Action

- 1962 The Rev. Ailbe McGrath, pastor of Holy Family Parish in Seattle, writes to Archbishop Connolly on 14.V.1962, stating that he wants the Rev. Michael Cody removed from his parish as soon as possible and that Cody's mental health is deteriorating rapidly. Father McGrath wrote that he did not want "a murder, a suicide, or a *de sexto* crime of violence in his rectory or parish." (document 4)
- 1963 Auxiliary Bishop Thomas Gill writes to Archbishop Connolly that Michael Cody is exhibiting "signs of deterioration in his mental health. He has wide mood swings..." (document 5)
- 1964 Dr. Franklin Smith, MD, writes to Bishop Gill on 15.IV.1964, stating that Cody's ongoing health problems are related to tension, and that he should be removed from as much tension as possible (document 6)
- 1967 The Rev. John Duffy, pastor of Holy Family Parish in Auburn reported to Archbishop Connolly on 7.XII.1967, that Michael Cody, "he takes no meals at the rectory, the domestic help are afraid of him because of his temper tantrums and the Sisters and lay teachers are scandalized at his undue familiarity with the sixth and seventh grade girls." (document 7)
- 1973 Michael Cody exhibits emotional instability and angry, unreasonable outbursts during his pastorate at Assumption Parish in Bellingham. These behaviors put the parishioners and surrounding community in a state of turmoil. (documents 15, 16, 17, 18, 19)

Psychological Evaluation/Risk Assessment

Year Therapist/Evaluator

Evaluation/Prognosis

- 1962 A. M. Hurley, MD Michael Cody is suffering from "a form of sexual deviation (pedophilia) associated with a long-standing characterological problem and a serious emotional reaction to it." Cody is a danger to himself and others, has exhibited sadistic tendencies towards boys and has talked about killing adults and himself. Dr. Hurley recommended that Cody be removed from parish work as soon as possible and that external controls on his behaviors must be made. (document 2)
- @1964 Harvey Bingham, MD A memorandum from the Rev. Ailbe McGrath, pastor of Holy Family Parish in Seattle to Archbishop Connolly states that Dr. Harvey Bingham, Michael Cody's physician, indicates that Cody is suffering from a major psychosis and that his "mental sickness is not minor; a crisis will occur in the near future; in this crisis, he will

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either blow his brains out or cause a major scandal in the parish." (document 3)

1963 Institute of Living
Hartford, Connecticut

In letters dated 30.I.1963 and 13.III.1963, the Institute for Living indicates that Michael Cody would do best in some kind of special mission rather than being an assistant in a parish. The Institute believes Cody has improved, but will always need a place in which he will not have to deal with people or their problems (documents 11 and 12)

1988 Center for Prevention
of Child Molestation
Tampa, Florida

In a letter dated 15.V.1989, the Center for the Prevention of Child Molestation in Tampa forwarded a psychological assessment of Michael Cody that had been completed in December 1988. During the assessment, Cody admitted to molesting 20-40 girls ages 8 - 12, and one male child. He admitted to a 20 year history of fondling and masturbating young girls. He also admitted to masturbating to sexual fantasies of fondling young girls on a daily basis. Based on his history and current deviant masturbatory behavior, the doctors at the Center for the Prevention of Child Molestation recommended that he not be allowed unsupervised contact with children and that he enter and actively participate in specialized sex offender treatment program. (document 31)

Civil Proceedings Against the Cleric

Type/Case	Conviction/Disposition	Sentence/Settlement
None		

Measures Adopted by the Archdiocese

Year	Action
1962	The Archdiocese sends the Rev. Michael Cody to the Institute for Living in Hartford, Connecticut on 28.V.1962 for treatment. (documents 8, 9, 10)
1963	In a file memorandum dated 25.III.1963, Archbishop Connolly states he is looking for a place to assign the Rev. Michael Cody that would take into account the recommendation made by the Institute for Living. (document 13)
1963-1975	The Archdiocese places the Rev. Michael Cody in assignments that are believed to be free of stress.
1975	The Archdiocese places the Rev. Michael Cody in residence (without assignment) at St. Margaret Parish in Seattle on 3.IX.1975 (document 14) after three years of an unsuccessful and divisive pastorate at Assumption Parish in Bellingham. (documents

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- 15, 16, 17, 18, 19). Archbishop Connolly also mentions to the Priests' Personnel Board that Michael Cody is emotionally unstable.
- 1975 The Archdiocese arranges for the Rev. Michael Cody to work with Dr. William Ogle, MD for appraisal and treatment for his history of mental problems and anxieties. (documents 20, 21, and 22)
- 1979 The Rev. Michael Cody has been is placed on disability retirement (document 23)
- 19.IX.1988 Archbishop Raymond G. Hunthausen writes to the Diocese of Orlando regarding the status of the Rev. Michael Cody and expresses concern about his problems not only related to pedophilia but to a manic depressive disorder. (document 25)
- 3.X.1988 Archbishop Hunthausen asks the Rev. Michael Cody to undergo a complete assessment at the Florida Mental Health Association in order to confirm the results of his 1962 psychological assessment by Dr. Hurley. The Archbishop formally restricts the Rev. Michael Cody from any form of priestly ministry. (document 26)
- 13.II.1989 Archbishop Hunthausen formally accepts the Rev. Michael Cody's request for laicization. (document 30)
- 1990 The canon lawyer assigned to process the laicization for the Rev. Michael Cody leaves active ministry. A memo from the Rev. Patrick McDermott, Director of Priests' Personnel dated 5.II.1990 to the file clarifies Cody's status. (document 32)
- 11.III.1993 The Archdiocese informs the Rev. Michael Cody of an increase in the income he had been receiving from the Archdiocese in accord with current policy. (document 33)
- 1993 The Rev. Anthony Bawyn, JCL, contacts the Rev. Michael Cody regarding resuming his laicization process. (document 35)
- 13.IX.1993 A file memorandum from the Very Rev. George Thomas indicates that he spoke with the Bishop of Reno/Las Vegas regarding the presence of the Rev. Michael Cody within the boundaries of his diocese. (document 36).
- 1994 After receiving allegations of sexual abuse by a brother and sister (document 37) on 29.XI.1994, the allegations are turned over to the Office of the Prosecuting Attorney in King County on 7.XII.1994 in accordance with diocesan policy (document 38).
- 2003 The Archdiocese receives an allegation of sexual abuse of a minor girl by the Rev. Michael Cody in 1961 during his first assignment as a priest. The Archdiocese extends pastoral care to this woman. (documents 40, 41, 42).
- 2004 The archdiocesan Case Review Board is made aware of six priests who have left active priestly ministry because of accusations of sexual abuse of minors, or admissions to same. The Case Review Board recommends to Archbishop Brunett that he seek for these priests, dismissal from the clerical state *ex officio et in poenam* from the Holy Father, one of whom is Michael Cody.

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- 2004 Archbishop Brunett opens canonical investigation. (document 44)
- 2004 Archbishop Brunett closes the canonical investigation. (document 45)
- 2004 Archbishop Brunett informs the priest of his actions. (document 46)
- 2004 Archbishop Brunett remands the case to the Congregation for the Doctrine of the Faith.

Sustenance Provided by the Archdiocese to the Cleric

The Rev. Michael Cody receives a monthly income of [REDACTED] and is enrolled in the Priests' Health Plan. (document 39)

Response/Recourse Made by the Cleric

- | Year | Action |
|-------------|--|
| 8.II.1980 | The Rev. Michael Cody expresses concern that he will continue to receive his retirement benefits. (document 24) |
| 1988 | Nine years after being on disability retirement, the Rev. Michael Cody asks Archbishop Hunthausen for permission to minister in the Diocese of Orlando, Florida. (documents 25 and 26) |
| 1988 | The Rev. Michael Cody indicates in a 13.X.1988 letter to Archbishop Hunthausen that he would not have applied for faculties in the Diocese of Orlando if he thought he was still a threat. He states that he would do whatever the Archbishop asked. (document 27) |
| 4.XII.1988 | The Rev. Michael Cody moves from Florida to New Hampshire and states in a letter to the Rev. George Thomas, Chancellor, that he would pursue laicization if he were guaranteed full pension benefits. (document 28) |
| 20.I.1989 | The Rev. Michael Cody indicates he seeks laicization for the Church's best interest. (document 29) |
| 31.VII.1993 | The Rev. Michael Cody indicates he wants nothing to do with Church bureaucracy and believes his holographic letter of resignation from active ministry was sufficient for Church purposes. He states that laicization is irrelevant. He also provides his new address in Nevada. (document 35) |
| 2.IX.2003 | The Rev. Michael Cody indicates he essentially wants nothing to do with the Archdiocese of Seattle (document 43). |

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Summary *Votum* of the Archbishop

The Rev. Michael Cody was diagnosed as a pedophile in 1962. He underwent intense therapy for nearly one year at the Institute for Living in Hartford Connecticut from 1962 to 1963. The Archdiocese assigned him to what were thought to be low risk assignments in accordance with the recommendation made by the Institute. In 1979 Cody was placed on disability retirement. Since 1979 he has lived in a state of "voluntary resignation." In 1988, Cody admitted to molesting approximately forty minor females, ages eight - twelve, and to molesting one minor male. Since 1988, two accusers have come forward, confirming the abuse that Cody had admitted. Since his retirement, Cody has had intermittent contact with the Archdiocese, and then only to determine if he will continue to receive his pension.

Cody's continued status as a priest of the Archdiocese is a source of scandal and wonderment to the faithful, who do not understand how this situation can continue unresolved. The archdiocesan Case Review Board has recommended to me that I petition the Holy Father for the dismissal of Cody from the clerical state *ex officio et in poenam*. I agree that this will be the most healing action for the Church of Western Washington and for Cody.

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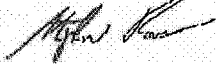
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copy

ARCHDIOCESE OF SEATTLE
CERTIFICATE AUTHENTICATING THE ACTS

CASE: MICHAEL JOHN CODY

By these present, I certify that the acts of the above-mentioned case contained herein are either original writings or exact duplicates of original writings, and form the authentic acts of this case to be transmitted to the Congregation for the Doctrine of the Faith.



Very Rev. Stephen Rowan
Vicar General
Archdiocese of Seattle



Christine Taylor
Chancellor/Notary
Archdiocese of Seattle

Given at the Chancery
Of the Archdiocese of Seattle, Washington
This 8th day of November
In the year of our Lord, 2004.

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HOLY FAMILY CHURCH
1812 W. ROXBURY

HOLY FAMILY SCHOOL
9512-20TH AVENUE S.W.
PHONE: WEST 5-0045

Holy Family Rectory

9522 20TH AVE. S. W.
PHONE: WEST 7-2122
SEATTLE 5, WASHINGTON

March 29, 1962

Document 1

His Excellency
The Most Reverend Thomas A. Connolly, D.D., J.C.D.
Archbishop of Seattle
907 Terry Avenue
Seattle 4, Washington

Your Excellency:

I sincerely regret that it is necessary for me to bring to your attention once again the problems of Father Michael Cody.

In order to obtain expert medical and psychiatric diagnosis and advice as to Father Cody's problems, I had a meeting and conference with Doctor Bingham, Doctor A. M. Hurley, and Father William Gallagher.

These Doctors revealed that Father Cody's character is really pathological; that he is now mentally and emotionally seriously sick; that he has definite and strong tendencies toward self-destruction or suicide; that he has a deep inferiority complex; that his de Sesto abnormalities (which I will not mention here) may cause a major scandal in this parish, and if discovered, may result in a penitentiary sentence at Walla Walla.

I could give Your Excellency a list of his irrational words and actions since his appointment here. I would prefer to give you this list verbally rather than in writing.

He has an obvious hatred and contempt for all women. Apparently he is a misogynist. This has forced the housekeeper here to hand me her resignation of March 28, 1962.

As of this date, I have pretended not to notice or to know of his problems or any manifestations of them. Our relations are peaceful and tranquil. A crisis must come soon.

My problem is this: If I speak to him and point out to him his unreasonable conduct, I am afraid that he will commit suicide.

May I therefore request Your Excellency to move Father Cody from this parish as soon as possible.

With cordial best wishes, I am

Sincerely yours in Christ,

(Father) *Albino M. McGrath*
Albino M. McGrath

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Document 2

ALBERT M. HURLEY, M.D.
PSYCHIATRY
1214 BOYLSTON AVENUE
SEATTLE 1, WASHINGTON
OFFICE PHONE: FAIR 2-8297

March 19, 1962

Archbishop Thomas Connelly
907 Terry
Seattle 4, Wash.

Dear Archbishop Connelly:

Re: Father Cody

Pervant to our telephone conversation this morning, this letter is written to inform you of my findings in the case of Father Cody. I saw him first on February 23 upon your referral and at that time he told me that he was suffering from an abnormal sexual attraction toward young girls. Since his ordination about three years ago, and more particularly since his father's death approximately one year ago, he has molested at least eight girls twelve years of age or younger. As you know, there have been complaints about his hostility and temper in the various parishes where he has served. He also complains of feelings of severe depression, during which time he prays that God will allow him to die rather than continue this behavior.

A rather simple formulation of this problem seems to be that he has sexual impulses which he fights against consciously and is unable to control voluntarily. The acts themselves are followed by guilt, depression and also externalized hostility. It is my opinion that Father Cody is dangerous both to himself and to others. He has exhibited sadistic tendencies towards boys with whom he has associated, has talked about killing adults, and has entertained ideas of suicide.

It is my diagnosis that he is suffering from a form of sexual deviation (Pedophilia) associated with a long-standing characterological problem and a serious emotional reaction to it. It is my recommendation that he be removed from parish work as soon as possible. It is likely that if external controls on his acting out are made, and this cycle of aggression and depression sufficiently interrupted, then he can once again assume a useful and productive life.

Respectfully yours,

A. M. Hurley
A. M. Hurley, M.D.

AMH:mc

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Memorandum relative to Father Michael J. Cody:

Since his appointment as a curate to this parish, I have carefully observed the conduct of Father Cody, and I came to the conclusion that he is mentally sick. *Paid no attention to this until.*

Father Jan Bogusz also has observed the strange conduct of Father Cody and has spoken to him more intimately than I have. Father Bogusz believes that Father Cody is not only mentally sick but that his sickness is very serious. *(Consequently) paid no attention - told Fr. B. he was financially.*

To get some accurate information on Father Cody, I had a long conversation with Father William Gallagher, the Pastor of St. Luke's Parish, who gave me the long litany of abnormal behaviour of Father Cody. Father Gallagher advised me to consult the doctor.

As a consequence, I called on Father Cody's doctor, who was and is Doctor Harvey Bingham, 17020 Aurora Avenue, Seattle (Li. 2 2191). Doctor Bingham knows the total history of Father Cody; he knows his medical and mental conditions. Dr. Bingham is a Sacramental Catholic, a member of St. Luke's parish, a general medical practitioner, and is not a psychiatrist. *Birth, parents, education, engaged for marriage*

Dr. Bingham gave me, in a confidential conversation, the total story of Father Cody. Dr. Bingham told me that Father Cody is suffering from a "major psychosis". To quote the doctor exactly: I asked the Doctor if Father Cody was suffering from a minor or major mental sickness? To this question, the Doctor replied: "Father Cody's mental sickness is not minor; a crisis will occur in the near future; in this crisis, he will either blow his brains out or cause a major scandal in the parish."

I told Dr. Bingham that as Pastors we never report to the Archbishop anything about curates or other priests. Dr. Bingham advised me that it was a duty and an obligation to report this matter to the Archbishop immediately, as the matter is most urgent and most serious.

For a solution of this problem, I will gladly cooperate with Your Excellency in any way.

I am also certain that Doctor Bingham will gladly give you his complete diagnosis and will suggest therapy for Father Cody. The other doctors who have examined Father Cody will also, I presume, cooperate. These doctors are: Doctor Quentin G. Fisk, and Doctor Franklin R. Smith. *These I have not consulted.*

Up to the present time all relations between Father Cody and myself are peaceful and without any embarrassment or crisis. I have pretended not to notice any unusual conduct on Fr. Cody's part.

May I request Your Excellency to regard this information as confidential and not to reveal its source to Fr. Cody.

St. Blaise
A few samples of his strange conduct: *chaotic - strange*
(1) Tabernacle; (2) stay with Browns; (3) order to housekeeper;
(4) Violent temper; (5) repeated statement to Dr. Bingham and Fr. Gallagher re his self-destruction; (6) dislike of people--a contempt for people--no sympathy; (7) excessive pride; (8) a deep seated inferiority complex; (9) parishioners do not wish to deal with him.
(10) Holy Communion at St. Luke's; (11) two revolvers in his room;
(12) buys desk chair \$117.00 without consulting me; (13) his study contains nothing but hi-fi; (14) Motel--rather than his own room
+ two beds, No desk.

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HOLY FAMILY CHURCH
1815 S.W. ROXBURY

HOLY FAMILY SCHOOL
2615-20TH AVENUE S.W.
PHONE: WEST 5-0345

Holy Family Rectory

9622 20TH AVE. S. W.
PHONE: WEST 7-2122
SEATTLE 6, WASHINGTON

Document 4

May 14, 1962

His Excellency
The Most Reverend Thomas A. Connolly, D.D., J.C.D.
Archbishop of Seattle
907 Terry Avenue
Seattle 4, Washington

Your Excellency:

I am now urgently requesting Your Excellency to move Father Michael Cody from this parish as soon as possible for the reasons listed in this letter.

It is imperative and necessary for me to bring to Your Excellency's attention once more the problems and the mental sickness of Father Cody. His problems and sickness are really urgent. He is deteriorating rapidly.

As a minor example of his recent conduct, Father Cody refused to appear in church for the administration of the Sacrament of Confirmation last Saturday, May 12; he locked himself in his room; refused to come to dinner with the visiting clergy; did not appear for the Saturday Confessions; and informed me that he was taking the week off on Sunday, May 12, at the request of his doctor.

In dealing with Father Cody, I have used every form of kindness, charity and patience; I have not at any time used correction, advice, or any words that may disturb him; I have pretended not to notice his irrational actions and words. It is now obvious that justice, charity and patience will not solve Father Cody's problems. He regards all charity and patience as a weakness.

It is now also equally obvious that his suppressed rage, dislike, and hatred of all persons in this rectory may soon explode in a crime of violence. His psychiatrist, Doctor A. M. Hurley, will confirm this statement.

I do not want a murder, a suicide, or a de sexto crime of violence in this rectory or in this parish. In my opinion and in the judgment of Doctor Hurley, this is not merely an academic possibility, but a very real probability. When I read in the daily papers of crimes of murder and rape, I begin to wonder if Father Cody is involved.

May I therefore ask Your Excellency to move Father Cody from this parish as soon as possible.

With cordial best wishes, I am

Sincerely yours in Christ,

(Father)

Alb M. McGrath
Alb M. McGrath

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Document b

820 file

Excerpt from letter of Bishop Gill to Archbishop in Rome, under date of October 14, 1963:

"Father Michael Cody has been giving me a little worry lately. It is not that he is not trying; there are manifest signs of deterioration in his mental health. He has wide mood-swings. He experiences deep depressions, alternated by manic explosions, delusions of importance and grandeur, etc., etc. In the effort to spare him any pressure, we gradually reduced his assignments, and even then recognized that it was not enough. Right now we are allowing him to rest entirely, and have lifted all responsibilities and assignments for a week or two, until he feels better able to pick them up again. I expect it will be sometime before he is in condition to assume even a moderate work load of assistant's work."

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Document 8

FRANKLIN R. SMITH, M.D., Ph.D.
F.C.C.P., F.I.C.S.
842 MEDICAL AND DENTAL BUILDING
SEATTLE, WASHINGTON 98101
NATURAL 2-1844

April 15, 1964

AMERICAN BOARD OF SURGERY
BOARD OF THORACIC SURGERY

Bishop Thomas Gill, D.D.
St. James Cathedral
804 - 9th Avenue
Seattle, Washington

RE: FATHER MICHAEL GODY

Most Reverend Gill:

Father Gody has been my patient for quite sometime. He has recently developed acute pain in the abdomen due to an acute pancreatitis. We have X-ray evidence that he has a relapsing type of pancreatitis. This will require medication over quite a period of time and adjustment in diet. In addition to this, any stimulation to the production of gastric juice will be deleterious. Undue mental strain such as one encounters as a priest in a parish such as St. James is inadvisable; it is a direct stimulant to the stomach to produce an excess of acid. Control of acid and peptic juice production is a vital plank in the treatment of pancreatitis.

I would much rather have Father Gody come up with an ulcer or a surgical problem than what he has! Chronic relapsing pancreatitis can be a wicked disease and can provide a very substantial handicap for the rest of a man's life. Every effort should be made to bring it under control at this time.

I would strongly suggest that as much tension be removed from his environment as possible. I realize the problem involved, since a priest's labors are not too far removed from that of a physician. Yet, whatever can be done to remove tension would be most advantageous and would aid immeasurably in the medical treatment of this new malady. I shall be happy to keep you informed as to his progress, if you so desire.

With kindest personal regards.

Sincerely,


Franklin R. Smith, M.D.

FRS:kl

JII-ARCH000341

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Per Protective Order

POOR
ORIGINAL

Document 7

HOLY FAMILY RECTORY

P. O. Box B
Auburn, Washington

DEC 7-1967

The Most Rev Thomas A. Connally
907 Terry Ave
Seattle Wash

Your Excellency:

You are an understanding man. I have a problem and you are the only one who can solve it. It is not a personal problem but involves the mental illness of Father Cody. The situation has deteriorated to such a state that he takes no meals at the rectory, the domestic helps are afraid of him because of his temper tantrums, and the Sisters and lay teachers are scandalized at his undue familiarity with the sixth & seventh grade girls.

I have sympathy with his problem but I am unable to cope with it. His deviant behavior is a danger to the good of souls.

Before the people become involved in this priest problem I consider it prudent to bring this matter to your attention.

Respectfully yours in Ch
John J. Duffy

OVER

JH-ARCH000342

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Per Protective Order

**POOR
ORIGINAL**

Document 7

December 7, 1967

Your Excellency:

You are an understanding man. I have a problem and you are the only one who can solve it. It is not a personal problem but involved the mental illness of Father Cody. The situation has deteriorated to such a state that he takes no meals at the rectory, the domestic help are afraid of him because of his temper tantrums, and the Sisters and lay teachers are scandalized at his undue familiarity with the sixth and seventh grade girls.

I have sympathy with his problem, but I am unable to cope with it. His deviant behavior is a danger to the good of souls.

Before the people become involved in this priestly problem I consider it prudent to bring this matter to your attention.

Respectfully yours in Christ,
John J. Duffy

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POOR
ORIGINAL

Document 8

820/562

May 17, 1962

Very Rev. Ailbe McGrath
Holy Family Rectory
9622 20th Avenue S. W.
Seattle, Washington

Dear Father McGrath:

I wish to assure you that provision will be made for Fr. Michael Cody to undergo treatment at the Institute of the Living in Hartford, Connecticut, as soon as accommodations are ready for him in that institution.

I was speaking to the director of the hospital, Doctor Braceland, and he assured me that he will do what he can to make provision to receive Fr. Cody. He is to send me an air mail letter with the required information at the first opportunity.

I have talked again with Doctor Hurley and it is his opinion that Fr. Cody is becoming progressively worse. Personally, I do not hold out any great hopes for his improvement or that he will ever reassume his priestly career.

With every best wish and blessing, I am

Sincerely yours in Christ,

Thomas A. Connolly
Archbishop of Seattle

JH-ARCH000344

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POOR
ORIGINAL

Document 9

820/562

May 18, 1962

C. Gordon Edgren, M.D.
Assistant Medical Director
The Institute of Living
200 Retreat Avenue
Hartford, Connecticut

Dear Doctor Edgren:

I wish to assure you that the Reverend Michael
Cody will be on hand for admittance to the Institute of Living
on Monday, May 28th.

We are deeply grateful to you and to the staff
for your thoughtful consideration of our problem and I hope
that you will be able to restore this young man to active ser-
vice if it is at all possible.

Doctor Hurley will send you a complete report
on the patient.

With every best wish, I am,

Sincerely yours,

(Most Rev.) Thomas A. Connolly
Archbishop of Seattle

JH-ARCH000345

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POOR
ORIGINAL

Document 10

820/562

May 24, 1962

Rev. Michael Cody
Holy Family Rectory
9622 20th Avenue S.W.
Seattle 6, Washington

Dear Father Cody:

I am pleased to notify you to the effect that reservations have been made for you to depart from Seattle on United Air Lines Flight 830 at 12:35 A. M. on Monday, May 28, arriving in Chicago at 6:15 A. M. and connecting with United Flight 700 leaving Chicago directly for Hartford at 8:15 A. M. and arriving in Bradley Field, Hartford, at 11:10 A. M. In order to save time the ticket will be mailed to you today together with the statement. Kindly forward the statement to me immediately so that I may send the check to United Air Lines. It is a round trip ticket.

The Institute of the Living is located at 200 Retreat Avenue, Hartford 2, Connecticut and I am sure that you will be able to locate it easily enough with the help of a cab driver.

I presume that you will don lay dress following your arrival and registration, the fee for which I have already paid the Institute. Accordingly, I would suggest that you bring several pair of slacks and some soft shirts with a jacket or sport coat. The warm weather may be settling in at Hartford before too long and you should keep this element in mind.

I have noted that in your request for permission to be absent from Holy Family Parish on your annual vacation from June 24 to July 7, you mentioned renting a beach cabin on an island. I would suggest that you cancel such accommodations, at least for the time being.

It is my earnest prayer that a sojourn at the Institute of the Living will prove most beneficial to you in every way for you have many years of faithful, zealous service to the Church and to her children before you.

I would appreciate hearing from you after you have undergone the preliminary examinations at the Institute.

With every best wish and blessing, I am

Sincerely yours in Christ,

Thomas A. Connolly
Archbishop of Seattle

JH-ARCH000346

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POOR
ORIGINAL

Document 11

THE INSTITUTE OF LIVING
200 RETREAT AVENUE
HARTFORD 2, CONNECTICUT

OFFICE OF THE
PSYCHIATRIST-IN-CHIEF

January 30, 1963

Your Excellency:

Father Michael Cody has shown improvement in the past eight months and I feel that hospitalization is no longer necessary. In the past Father Cody had difficulty in controlling his temper particularly in dealing with his peers and superiors. At present Father Cody is aware that this difficulty had something to do with earlier experiences at school and with his family. In Father Cody's understanding of this emotional conflict, there has developed a better understanding of relating to other people.

While Father Cody, in my opinion, no longer needs hospitalization I do feel that he is in need of further outpatient psychiatric care. This has been discussed with Father Cody and he is also aware of this need. Since Father Cody's illness was a serious one he shares with me reservations regarding assuming the duties of an assistant in Parish work immediately upon discharge. There the stresses of handling other people's personal problems highlighted his own. My advice in this area, while a temporary consideration, is of concern to Father Cody and myself. Having known Father Cody over the past eight months I am aware of his assets, particularly in regard to organizational ability and adult educational ability, and feel that these can be utilized extensively. While here at the hospital, as you know, Father Cody has been saying daily mass at the convent and also saying mass in a neighborhood parish on Sundays.

I have talked to Father Cody with regard to the possibility of his discussing with you his future assignment and I wish I could have the opportunity to do this myself. Unfortunately the distance between Connecticut and Washington makes this difficult, but perhaps it would be possible to discuss this by phone or I could try to

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POOR
ORIGINAL

Father Michael Cody

-2-

1-30-63

answer any questions you have in mind by letter.

Sincerely yours,
John Donnelly, M.D.
Medical Director

William F. Lynch
By: William F. Lynch, M.D.

The Most Reverend Thomas A. Connolly
Archdiocese of Seattle
907 Terry Avenue
Seattle 4, Washington

WFL:gac

JH-ARCH000348

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POOR
ORIGINAL

Document 12

THE INSTITUTE OF LIVING
200 RETREAT AVENUE
HARTFORD 2, CONNECTICUT

OFFICE OF THE
PSYCHIATRIST-IN-CHIEF

March 13, 1963

Your Excellency:

Doctor William Lynch and I have just been in consultation over Father Michael Cody. As you know, he is vastly improved. He has been saying Mass daily at a nearby convent and he has been helping at a nearby parish over the week end. He certainly has a great deal of insight. He realizes where his problems started and, through his understanding of emotional conflict, he has been able to relate himself much better to others.

I am sure that you know that we have competence only in psychiatry and with sick people and we do not presume to advise on matters that are outside of our field. However, it is our feeling that Father Cody would do best in some kind of special mission rather than being an assistant in a parish. The reason for this is that encountering emotional problems in parishioners lights up his own old difficulties and we prefer that he be protected from those for a while. With some outpatient help from Doctor Hurley and with a job to do, I am sure he would turn out to be most satisfactory.

We are getting a little anxious here now because he is getting restless and a little bit fearful because we have not heard from his superiors. It is our hope that some arrangements will be made for him, for he is a fine man basically and we would not want to see him slip back to where he was. While his hold on reality is not that tenuous, nonetheless waiting and insecurity will not aid in his convalescence and it is with this thought that I respectfully write you to ask whether it will be possible for something to be done for him. We feel that he has had full benefit from hospitalization now and that it is time he moved into the next step.

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POOR
ORIGINAL

Most Rev. Thomas A. Connolly

m2-

With every assurance of our respect
and earnest desire to be of help and with thanks
for your confidence in us, we send you our best
wishes.

Sincerely



Francis J. Braceland, M. D.
Psychiatrist-in-Chief

Most Reverend Thomas A. Connolly
Archbishop of Seattle
907 Terry Avenue
Seattle 4, Washington

JII-ARCH000350

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MEMORANDUM

Re: Rev. Michael Cody

March 25, 1963

This morning I telephoned to The Institute of Living in Hartford, Connecticut, and spoke to Doctor William F. Lynch in the absence of Doctor Francis J. Braceland, Psychiatrist-in-Chief of the Institution in question.

I informed him that it was not possible for me to sign assign Father Cody to some type of special mission in place of appointing him an assistant in a parish. Apparently, the doctors in the Institute of Living desire him to have some type of work, possibly in the field of research, where he will not have to come in contact with people. They feel that if people should come to consult Father Cody and unload their problems upon him, he would be totally unable to handle them and, in addition, he would become upset by the fact that other people have problems along with himself.

I informed Doctor Lynch that I have been unable to secure the consent of any pastor who would be willing to accept Father Cody in view of the latter's questionable proclivities, if such they may be called. I suggested that since Father Cody's brother lives in the vicinity of the Institute, a suggestion might be passed on to him to seek an appointment somewhere in that area with particular references to the parishes in which he has given substitute service over the past few months. Doctor Lynch informed me that Father Cody gave excellent service in these appointments and that the pastors in question regarded him as a perfectly well balanced young priest and an excellent preacher. However, the doctor also declared that Father Cody appeared well balanced because he did not have to deal with parishioners or their problems.

The sum and substance of our telephone conversation, insofar as Father Cody's future is concerned, reveals that these people in the Institute of Living are unable to forecast Father Cody's future with any degree of certainty. Apparently, he is still a problem to all of them.

Doctor Braceland or Doctor Lynch is to call me on next Monday morning at 11:30 to give me their opinion with regard to my suggestion and whatever other recommendations they have to offer. I had informed Doctor Lynch that we cannot continue the treatment much longer at this price.

JH-ARCH000351

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POOR
ORIGINAL

Document 14

September 5, 1975

Reverend F. X. Murphy
St. Margaret's Rectory
3221 14th Ave W
Seattle, WA 98119

Dear Father Murphy:

Thank you for your letter relative to the residence of Father Cody at St. Margaret's rectory. I wish to assure you that I am in perfect agreement. The Chancery will pay Father Cody [REDACTED] a month as a salary and \$100.00 a month as a car allowance. I hope that Father will be of some assistance to you in the parish according to his ability to do so.

If these arrangements are not satisfactory at any time, I would hope you would inform me immediately.

Thanking you for this kindness and charity toward one of our brother priests, and with prayers for Christ's peace, love and kindness in your heart, I am

Fraternally yours in Christ,

Raymond G. Hunthausen
Archbishop of Seattle

JH-ARCH000352

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POOR
ORIGINAL

Document 16

MEMORANDUM TO THE PERSONNEL BOARD

FROM: Archbishop Connolly

DATE: March 27, 1973

ATTENTION: Very Rev. Joseph Parri, S.J.

I sincerely feel that for the welfare of the Catholic people of Assumption Parish, Bellingham, Father Cody should be transferred from that parish and sent to a small parish that he might be better able to handle.

Apparently, in view of the fact that he is so emotionally unstable, he has the parish and the area in a state of constant turmoil. He still says Mass in the convent chapel for a small coterie of people on five or six days out of the week. On at least two occasions he has distributed Holy Communion (so I hear; I have not yet checked) in the hand of the communicant. He has some of his people, (I hope) who have received a commission from the Ordinary to distribute Holy Communion, running around to private homes with the Blessed Sacrament and giving Communion to some of their friends, not only in the Parish of the Assumption, but in neighboring parishes. There seems to be no head or tail to what the man is doing.

I want him changed.

cc.: Msgr. Doogan

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POOR
ORIGINAL

Document 16

Bellingham
December 16, 1973

Dear Father Perri,

Assumption Parish has arrived at a point of decision. There is need for a new direction, a new guidance. We desperately need a pastor who can unify and direct. A pastor the Parish can rally around, someone who can be loved and who will respond with love, not an intellectual exercise.

The reaction of the Parish to Father Cody is understandable when viewed in the light of his total insensitivity to the emotional needs and feelings of the men and women of the Parish. The resultant shakeup of the Parish, caused by Father Cody, has been of itself a good thing. We are now wide awake and willing to actively move. The aura of complacency which existed within us prior to Father Cody's time has been removed, though the effort of removing it has isolated Father from the Parish majority.

The effect of these strained relations is becoming increasingly visible on Father Cody. He is under an unprecedented amount of pressure. He feels attacked and threatened on all sides, and does not understand why. Father is in the unenviable position of being a victim of the "Peter Principle". He has been promoted to his level of incompetence and it is destroying him physically and emotionally.

Father Cody's talents as a preacher, lecturer, and researcher are great and should be put to use. His media Mass, prior to the buildup of the parish pressures, was well done. His sermons were well prepared, well thought out, and quite well extolled.

It is unfortunate that Father Cody cannot be known from a distance, because from a distance he is impressive. It is under the close scrutiny of the day to day operations of the parish, that his flaws come to the surface. His gross lack of sensitivity to the needs of those around him, and his inability to perceive the difference between a helping hand and a threat are perhaps at the root of our current predicament.

Most recently, a proposal was made to close the school. This in and of itself is not new. It has occurred many times in and out of the Parish Council. However, the method used in

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submitting the current proposal and the attendant report was not proper. The report was prepared, printed, and distributed without the advice and consent of the Parish Council. The opinions and conclusions contained in the report are Father Cody's not the Parish's.

In matters of Parish finances the situation is similar. There appears to be an almost total lack of understanding of the need for accurate recording of Parish income and disbursements.

It is true that Parish revenues have declined this year and it is also true that many parishioners have left the Parish and are attending Mass elsewhere. These parishioners feel, with some justification, that they have been either insulted or grossly put down personally by Father Cody. Many of our exiled parishioners have been members of this Parish for 40 years or more. To say that they are unhappy is an understatement, they speak as though they have been driven from their home.

In light of the above a decline in revenue is understandable, because for most parishioners this is the only way that their displeasure can be voiced.

If any lesson can be drawn from the experiences of the last two years at Assumption, it may be this:

Occasionally a parish needs the introduction of an irritant stimulant to wake it up and bring it back to life.

After the introduction of the irritant and the attendant wake up and excitement the Parish needs a soothing leader and organizer to give direction to the activity created.

Finally, in fairness to the individual who must function as the irritant stimulant, he should not be placed in that position again without consideration for his own needs. The effect is fully as traumatic upon the individual as the group. In this instance Father's health has suffered considerably.

Sincerely

Richard A. Labadie
Richard A. Labadie

Copy to Phil Schwandt

2618 - ST. PAUL

BELLINGHAM WASH 98225

JH-ARCH000355

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POOR
ORIGINAL

Document 17

3426 Bennett
Bellingham, WA 98225
Dec. 15, 1973

DEAR Father PERRY,

I am a convert to the Catholic faith. My wife and I are registered members of the Assumption Parish in Bellingham. Upon moving from Kentucky to Bellingham last March we registered.

As of last March I was introduced to Father Cody's Masses. After several weeks I was convinced that I would have to attend different Mass than the ones by Father Cody. My reasoning was that he seem to continually contradict himself.

JH-ARCH000356

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Page 2

and at times, even that
which I was taught about
the Catholic system.

As I write this letter
my wife is attending Mass.
Father Cody is giving the
Sermon so I chose to stay
home. I feel I would
be committing a much greater
sin to attend, for then I
would be a hypocrite.

By talking to fellow
parishioners I also understand
and feel that the economic
situation has rapidly and
continually worsened since his
arrival.

I know not what good this
letter is to you, but if you
can of any way help our
dilemma we would be
very grateful. Sincerely,
Scott B. Burt

JH-ARCH000357

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Document 17

December 15, 1973

Dear Father Perry,

I am a convert to the Catholic faith. My wife and I are registered members of the Assumption Parish in Bellingham. Upon moving from Kentucky to Bellingham last March we registered.

As of last March, I was introduced to Father Cody's Masses. After several weeks I was convinced that I would have to attend different Mass than the ones by Father Cody. My reasoning was that he seem to continually contradict himself and at times, even that which I was taught about the Catholic system.

As I write this letter my wife is attending Mass. Father Cody is giving the sermon so I chose to stay home. I feel I would be committing a much greater sin to attend, for then I would be a hypocrite.

By talking to fellow parishioners I also understand and feel that the economic situation has rapidly and continually worsened since his arrival.

I know not what good this letter is to you, but if you can of any way help our dilemma we would be very greatfull. Scott Barth

JH-ARCH000358

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Dear Fr. Perri,

My husband + I are active members of Assumption Parish in Bellingham. Our three daughters attend the parochial school. We are very upset about the upcoming closure of our school. Catholic Christian education to us in this day + age is more important than ever.

It would be a tragedy to lose this vital part of our Christian lives. We along with so many other concerned parents are willing to bear our share of the burden to keep our school open. For us keeping the school open is imperative. We sincerely hope that you + the board of education hear our plea. Thank you.

Bob + Karen Mc Gray
1601 Marine St.
Bellingham WA 98225

JH-ARCH000359

POOR
ORIGINAL

Document 18

Dear Fr. Perri,

My husband and I are active members Assumption Parish in Bellingham. Our three daughters attend the parochial school. We are very upset about the upcoming closure of our school. Catholic Christian education to us in this day and age is more important than ever.

It would be a tragedy to lose this vital part of our Christian lives. We along with so many other concerned parents are willing to bear our share of the burden to keep our school open. For us, keeping the school open is imperative and we sincerely hope that you and the board of education hear our plea. Thank you.

Bob and Karen McGay

POOR
ORIGINAL

Document 19

May 20 1973

820
M. Cody

The Right Reverend Thomas A. Connelly
Archbishop of Seattle

Your Excellency:

I feel that it is my duty as a life long practising Catholic to write to you regarding my experience with our pastor Father Cody. This I am doing after many weeks of mental distress and depression as a result of this experience. It was so humiliating and traumatic that it has badly shaken my faith, not in God but in those who would assign a person of Father Cody's personality to Assumption Parish in Bellingham.

I am not referring to the sad experiences of others. It is up to them to tell their own stories.

As for me, one Sunday, a week or so after his arrival I stood in the Communion line and as I stepped forward his hands began to shake and he fairly screamed at me "Don't reach, don't reach." I don't know why for my arms were at my sides. A friend standing near me almost stepped out of the line, it so frightened her. The situation bothered me so much that my sister asked me to speak to him, assuming of course that he was a kind person and would gently explain what he meant. Finally I did approach him after Mass, outside the church. I started to ask him what had happened and he turned on me and again in that loud voice heard by so many people, he shouted "Yes, and I'd do it again, too I don't intend to ram my finger down your throat." Now to me the two statements are in opposition. I still don't know what happened. I have tried to go to Holy Communion at Assumption but I begin to shake so badly with apprehension that I can't receive. To a lesser extent I feel uncomfortable now, no matter where I receive Communion. Neither can I go to confession feeling such resentment because I start to cry whenever I think about it and I wouldn't be able to make anyone understand what I am saying.

I am temporarily going to Sacred Heart Church and will do so until an assistant comes on until Father Cody is reassigned. Assumption is my church. I was baptized there as were all of my children. I don't want to leave my church home but it seems to be necessary for the present.

I have tried faithfully to attend Father Cody's Masses and have listened to his sermons. He sometimes asks us to be understanding and charitable in our relationships. This sort of dialogue when compared to his encounters with us

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POOR
ORIGINAL

seems to me to be hypocritical.

This is not youthful rebellion, Your Excellency. I am a widow 64 years old. For many years I have been happily engaged in teaching disturbed and handicapped children. I can understand the emotional outbursts of these children who have such problems, but I cannot understand the actions of a man who is Christ's representative on the altar. Our Lord wants us to love our neighbor and that I try hard to do, but it would have been nice if I could also have been able to like him. I have tried to show my disapproval in the only way I as yet know how, through my church envelope.

Our parish has been polarized. With all my heart I pity Father Cady but I cannot accept his ministry any longer.

Please look into this matter for the sake of all of us.

Very truly yours,

Mrs. Harriett Pruitt

JH-ARCH000362

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Per Protective Order

POOR
ORIGINAL

Sept. Document 20

September 3, 1975

Dr. William Ogle
4705 - 16th Ave. NE
Seattle, WA 98105

Dear Dr. Ogle:

I am writing to ask if you would consider assisting one of our priests, Father Michael Cody, who apparently has had a history of mental problems and anxieties. At the present time he is pastor of Assumption Parish in Bellingham, but finds it extremely difficult to work with people, something that has plagued him for the better part of his priesthood.

Father Cody was born in 1931 and was ordained in 1958. He has spent some time in a program entitled "The Institute of Human Living" back in Connecticut. I would hope to be able to persuade him to give up the administration of the parish so that he could devote himself wholeheartedly to whatever therapy you deem necessary. It may be that you would recommend that he be permanently retired, however I believe that for the present time it would serve our purpose if he were brought to Seattle and allowed to take up residence in one of the rectories during the time that you would be visiting with him.

I would therefore deeply appreciate it if you would be able to accept him as a patient.

Thanking you for your kindness, I am

Respectfully,

Raymond C. Hunthausen
Archbishop of Seattle

JH-ARCH000363

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POOR
ORIGINAL

Document 21

WILLIAM A. OGLE, M.D.
4705 - 15th Avenue N.E.
SEATTLE, WASHINGTON 98105
LA 8-7444

September 5, 1975

The Rev. Raymond G. Hunthausen
Archbishop of Seattle
Archdiocese of Seattle
907 Terry Ave.
Seattle, Wa. 98104

Re: Fr. Michael Cody

Your Excellency:

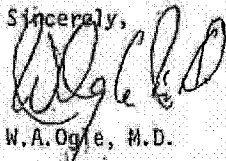
I should be happy to work with Fr. Michael Cody. Such work would split into two parts, an appraisal portion leading to a recommendation to be shared with yourself, and a treatment portion, possibly with myself and Fr. Cody, or with someone else and Fr. Cody.

There is a practical matter often best dealt with from the outset. A priest moving out of parish work, really needs something to occupy his time during an appraisal and subsequent treatment. A job other than full time pastor plus an academic program often does very well. It is just hard to make the position and activities of psychiatric hospital very worth while to any man. If Fr. Michael happens to have an academic bent now is the time for him to select and register in university work.

At this point Fr. Michael should just go ahead and set up some appointment times by phone with my secretary.

May God bless you, and in your work.

Sincerely,



W.A. Ogle, M.D.

HAO/kdn

JH-ARCH000364

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POOR
ORIGINAL

Document 22

September 10, 1975

Dr. W. A. Ogle
4705 16th Ave NE
Seattle, WA 98105

Dear Dr. Ogle:

Thank you for your kind letter of September 5th and your willingness to be of assistance to Father Michael Cody. Since writing to you I have had further conversation with our Personnel Board and with Father Cody himself. He is presently receiving a form of assistance in which he has great confidence and for the time being I am inclined to allow him to continue this type of help. I hope I can take advantage of your offer and call upon you should this present situation be unsatisfactory.

Again thanking you for your kindness, I am

Sincerely yours,

Raymond G. Hunthausen
Archbishop of Seattle

JH-ARCH000365

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL

Document 23

January 31, 1980

Reverend Michael J. Cody
533 3rd Avenue W
Seattle, WA 98119

Dear Mike:

As you will note, this month's check represents a [REDACTED] increase over what you have been receiving in the past. It is an effort on our part to provide you with a bit more assistance in order to meet your various financial obligations.

As you may have heard, the Board of Trustees of the Clergy Pension Plan voted recently to raise the annual pension amount to [REDACTED] monthly. However, as you know, your salary is not provided through the Pension Plan but rather through the Priests Support/Disability account, an account which has had considerable demands placed upon it over recent years. I wish that we were in a position to provide the same increase for you as the Pension Plan is doing for the retired priests, but am hopeful that this partial increase will stand you in better stead.

If you have any questions about this, or would like to discuss it further, please do not hesitate to give me a call.

With prayerful best wishes for the new year, I am

Fraternally in the Lord,

Rev. Michael G. Ryan
Chancellor

JH-ARCH000366

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL

Document 24

533 3rd West #502
Seattle, WA 98119
8 February 1980

Rev Michael G Ryan, Chancellor
907 Terry Ave
Seattle, WA 98104

Dear Mike:

In reference to our recent conversation regarding retirement income, I will give a brief resume of my status with the Archdiocese as I understand it.

When I first approached the Archbishop, he asked me to write a formal request for retirement to the Priests Pension Plan Board. Upon doing so, disability retirement status was conferred on me. Some time later, it was decided to remove funding for disability retirement from the Pension Plan out of reverence for the Board's actuarial tables.

In a state of some concern I then telephoned Msgr John Doogan about this change. My concern stemmed from two related sources: 1. fear of being shunted to a Chancery limbo (one does tend to feel oneself to be in a somewhat less honorable situation, even though this was obviously not intended.) 2. a sense of funding instability, inasmuch as pension, benefits and privileges might not still be governed by the elected-priest-peers who originally established my retirement.

In that conversation Msgr Doogan assured me that I would always be treated in every way as any priest retired because of age, and, that my disability funding would always be exactly what was given to the priests retired under and still funded by the Pension Plan. The only difference, I was told, would be in the accounting procedures for Archdiocesan funds.

Thank you, Mike, for the many kindnesses you have expressed to me, especially for your interest in the welfare of the priests.

Sincerely yours in Our Lord,

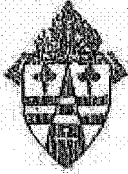
Mike Lohy
(Rev) Michael J Lohy

JH-ARCH000367

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL

Document 25



OFFICE OF THE ARCHBISHOP

ARCHDIOCESE OF SEATTLE
810 MARION STREET
SEATTLE, WASHINGTON 98104
(206) 382-4064

19 September 1988

Most Reverend Thomas J. Grady
Diocese of Orlando
421 E. Robinson
P.O. Box 1800
Orlando, FL 32802-1800

PERSONAL AND CONFIDENTIAL

Dear Bishop Grady:

I am writing to you with reference to one of our priests, Father Michael J. Cody. Father Cody is a priest who has been on medical disability retirement for some years. He has recently moved to your diocese.

The purpose of this letter is to make you aware of certain items in Father Cody's past which have only now been discovered in the Secret Archives. This discovery was the result of communications between Father Bendixen in your office and Father Espen in mine. Father Bendixen is familiar with the situation.

I am enclosing a report made by Dr. A.M. Hurley to Archbishop Thomas Connolly on 19 March 1962. I believe you will find this report self-explanatory. Later that same year, Archbishop Connolly sent Father Cody to the Institute of Living in Hartford for several months of treatment.

Father Cody returned to the Archdiocese of Seattle in 1963 and received a number of assignments over the following years. Finally, in the late 1970's, Father Cody went on "disability retirement." During this time, while he enjoyed no assignment, he did "help out" at various times.

Lest there be any misunderstanding, I do wish to state that, since Father Cody's treatment, the Seattle chancery office has never received any complaints regarding pedophilia. The priests in general, and I myself, were under the impression that Father Cody had been treated for a manic depressive disorder, which in earlier days manifested itself by outbreaks of temper and hostility.

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"Sensitive Information"
Per Protective Order


POOR
ORIGINAL

Letter to Bishop Grady
19 September 1988
Page Two

In conclusion, I want to be able to assist Father Cody in his request to do some pastoral work in your diocese. At the same time, I want to share with you this report from Father Cody's file. It is possible that retired Archbishop Power of Portland, who was Chancellor at the time Father Cody was sent for treatment, would be able to fill in some details.

If either my staff or I can help you further in any way, please do not hesitate to call upon us.

Faternally in Christ,



Raymond G. Hunthausen
Archbishop of Seattle

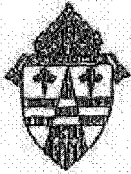
Enclosure

JH-ARCH000369

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POOR
ORIGINAL

Document 28



OFFICE OF THE ARCHBISHOP

ARCHDIOCESE OF SEATTLE

910 MARION STREET
SEATTLE, WASHINGTON 98104
(206) 382-4884

October 3, 1988

The Rev. Michael Cody
1100 Matterhorn Street
Deltona, FL 32725

Dear Mike:

I am writing in reference to your recent phone call to Father George Thomas concerning your request to become involved in weekend ministry in the Diocese of Orlando. As Father Thomas told you, we have informed the Bishop of Orlando that we are unable at this time to recommend you for priestly ministry based on the information that recently came to light in a review of your confidential personnel files.

Mike, all of us are hopeful that you have come to terms with the psycho-sexual issues addressed in your 1962 assessment. However, recent research tells us that we simply cannot take this for granted. At this moment in our history, I am keenly aware of the fact that the diocese of incardination continues to have great responsibility for its priests regardless of where they are located. For this reason, I find it necessary to require that you take the steps necessary to insure your continued well-being as well as that of the community in which you now live.

Upon the recommendation of my professional advisors, I am asking that you contact Richard Laws, Ph.D., at the Florida Mental Health Association, associated with the University of Southern Florida, who has the professional training to evaluate cases such as yours. The Archdiocese of Seattle will assume financial responsibility for this assessment. Bills may be submitted to the Office of the Chancellor in Seattle.

I want you to undergo a complete assessment as soon as it can be arranged and would like the results of this evaluation to be sent to me as soon as possible. In this way, we can together make decisions based on sound psychological information.

If the results of the 1962 assessments are confirmed, it will then be necessary for you to involve yourself in life-long psychological treatment and support. Until then, Mike, I want to remind you that you will be disallowed from exercising any form of priestly ministry except as provided by Canon 976 (hearing the confession of someone in danger of death.)


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I want to assure you that I have taken these steps out of my sincere concern for you and your spiritual and psychological well-being, and out of my own responsibility to the greater community. I ask for your understanding and your cooperation. You may be certain of my prayerful support for you in the days ahead. If you have need for further information, you can direct your inquiries to Father George Thomas in the Office of the Chancellor (206, 382-4888).

Faternally in Christ,



Raymond G. Hunthausen
Archbishop of Seattle

JH-ARCH000371

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POOR
ORIGINAL

Document 27

Oct 13, 1988

The Most Rev Raymond G. Hunthausen, DD
Archbishop of Seattle
910 Marion St.
Seattle, Wa. 98104

Your Excellency:

after receipt of your letter of Oct 3 and speaking with
Father Thomas, I called Dr Richard Jaws in Tampa &
left my name & number for him to return my call & set
up whatever appointments are necessary for his evaluation,
as you directed. The number I was given by Information
is (813) 977-6702.

I hope for early to mid-November, inasmuch as a 90 yr old
aunt, a 68 yr old cousin and brother are arriving here today
and tomorrow for vacation. I live with a widowed 62 yr old
cousin and an 88 yr old aunt.

I wish to give you whatever reassurance I can that I would
never have applied for faculties here for Sunday Masses if I
believed I was any danger to anyone. It has been a substantial
number of years, and I have discovered my problem is under control
if I can accommodate my manic-depressive swings. This means
I must be able to back off from continuing stress such as
full-time parish work. Control of my living & working
environment is my key to equilibrium.

The needs of the Church come first, and as I explained to Father Thomas,
I am willing to do whatever is necessary, served servando,
(i.e., maintaining control as explained above).

I deeply regret the great inconvenience I have necessarily caused you.

(Rev) Michael J. Gilly

JH-ARCH000372

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL

Document 27

October 13, 1988

Your Excellency:

After receipt of your letter of Oct. 3 and speaking with Father Thomas, I called Father Richard Laws in Tampa and left my name and number for him to return my call and set up whatever appointments are necessary for his evaluation as you directed. The number I was given by Information is 813.977.6702.

I hope for early to mid-November, inasmuch as a 90 year old aunt, a 68 year old cousin and my brother are arriving here today and tomorrow for vacation. I live with a widowed 62 year old cousin and an 88 year old aunt.

I wish to give you whatever reassurance I can that would never have applied for faculties here for Sunday Masses if I believe I was any danger to anyone. Is has been a substantial number of years, and I have discovered my problem is under control if I can accommodated my manic depressive swings. This means I must be able to back off from continuing stress such as full-time parish work. Control of my living and working environment is my key to equilibrium.

The needs of the Church come first and as I explained to Father Thomas, I am willing to do whatever is necessary, *servates servandis* (i.e., maintaining control as explained above).

I deeply regret the great inconvenience I have inadvertently caused you.

(Rev.) Michael Cody

POOR
ORIGINAL

Dec 4, 1989

Document 28

V Rev George Thomas, Chancellor
910 Marion St
Seattle WA 98104

Dear Mr Thomas,

I am reporting a change of address from Deltona, FL to:

2 Beachstone Apt 5
Portsmouth, NH 03801

I am now residing with my 50 year old brother. An airline pilot & bachelor, he is now considering a base transfer to Raleigh-Durham area in North Carolina, probably in late spring or early summer, 1989. This is a much better situation for me.

Soon, I will call you to discuss my situation & options. Perhaps it would be best for all if I were laicized. In that event I would have to retain my full pension benefits. When I retired on my medical, this was slaved to the priest's age retirement plan, i.e., my benefits were understood by myself and the Archdiocese to always be identical to what age-retired priests received in all respects. With this proviso I would accept laicization, although it would be a bitter pill to swallow. Could you also find out what treatment facilities are available in North Carolina, southern Virginia, & South Carolina?

Yours in Christ,

Mike Coffey

JH-ARCH000374

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Per Protective Order

POOR
ORIGINAL

Document 28

Dec. 4, 1988

Dear Fr. Thomas,

I am reporting a change of address from Deltona, FL to:
2 Beechstone Apt 5,
Portsmouth, NH 03801

I am now residing with my 50 year old brother. An airline pilot and bachelor, he is now considering a base transfer to Raleigh-Durham in North Carolina, probably in late Spring or early summer, 1989. This is a much better situation for me.

Soon, I will call you to discuss my situation and options. Perhaps it would be best for all if I were laicized. In that event, I would have to retain my full pension benefits. When I retired on my medical, this was () to the priests' age retirement plan, i.e., my benefits were understood by myself and the Archdiocese to always be identical to what age-retired priests received in all respects. With this proviso I would accept laicization, although it would be a bitter pill to swallow. Could you also find out what treatment facilities are available in North Carolina, Southern Virginia, and South Carolina?

Yours in Christ
Mike Cody

JH-ARCH000375

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POOR
ORIGINAL

20 January 1989

Document 29

Most Rev. Raymond G. Huthausen, DD
Archbishop of Seattle
910 Marion St
Seattle, WA 98104

Dear Archbishop,

Earlier today Fr Thomas telephoned to discuss my case. I believe it is the Church's best interest, as well as my own, that I seek laicization now. Accordingly, I do now apply, subject to continuation of my retirement benefits in toto. These benefits, as discussed with Fr John Voegman, Mike Bryan, and Bro. Thomas, are that I always receive whatever agreed-upon priests receive - the same income (including income set by the Board + myself), and the identical medical benefits. I simply cannot do without this. Fr Thomas said they would not be at all.

I wish only to be at peace with God, His Church and myself. The peace always available, the second best, be achieved by laicization & the last I have effectively dealt with by eliminating that stress induced by full-time ministry which my major depressive disorder simply could not handle. This, as you know, called out yet another disorder. Retirement has eliminated all of the latter. In other words, on my own, I have achieved what psychiatrists & confessor could not. I do not wish this equilibrium to be disturbed. Nor do I wish you or your Office any undue or embarrassing counsel by me.

I would that it were otherwise, but reality is to be faced.

I ask your blessing, your prayers, and your good wishes -

Michael J. Coley

JH-ARCH000376

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Per Protective Order

POOR
ORIGINAL

Document 29

20 January 1989

Dear Archbishop,

Earlier today, Fr. Thomas telephone to discuss my case. I believe it in the Church's best interest, as well as my own, that I seek laicization now. Accordingly, I so now apply, subject to continuation of my retirement benefits in toto. These benefits, as discussed with Fr. John Doogan, Mike Ryan, and George Thomas are that I always receive whatever age-retired priests receive -- the same income (including increases set by the Board and yourself) and the identical medical benefits. I simply cannot do without this. Fr. Thomas said that would not be at issue.

I wish only to be at peace with God, His Church and myself. The first is always available, the second can best be achieved by laicization, and the last I have effectively dealt with by eliminating that stress induced by full-time ministry which my manic depressive disorder simply could not handle. This, as you know, acted out via another disorder. Retirement has eliminated all of the latter. In other words, on my own, I have achieved what psychiatrists and confessors could not. I do not wish this equilibrium to be disturbed. Nor do I wish you or your Diocese any unease or embarrassment caused by me.

I would that it were otherwise, but reality is to be faced.

I ask your blessing, your prayers, and your good wishes.

Michael J. Cody

POOR
ORIGINAL

Document 30



OFFICE OF THE ARCHBISHOP

ARCHDIOCESE OF SEATTLE

910 MARION STREET
SEATTLE, WASHINGTON 98104
(206) 362-4684

February 13, 1989

The Rev. Michael Cody
2 Beechstone, Apt. 5
Portsmouth, NH 03801

Dear Mike,

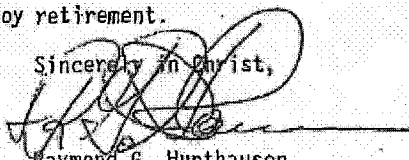
Thank you for your letter of 20 January 1989. I appreciate the forthrightness with which you address this matter, and especially your concern for the best interests of the Church.

All things considered, I wish to formally accept your request for laicization. You will be hearing from Father Espen regarding the procedure. In the meantime, could I ask that you complete the enclosed release form and return it to me.

I do want to assure you that you will continue to receive an amount equal to that received by our priest pensioner's. Both Father Espen and Monsignor Doogan clearly recall this arrangement. As times change, the vehicle by which our "system" generates this disability payment for you might change; however, the amount would still be figured as I mention above.

I hope you will continue to enjoy retirement.

Sincerely in Christ,


Raymond G. Hunthausen
Archbishop of Seattle

enclosure

JH-ARCH000378

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ORIGINAL

Document 31

Center for
Prevention of
Child
Molestation

Florida Mental Health Institute
13301 Bruce B. Downs Blvd.
Tampa, FL 33612-3899

(813) 974-3816

May 15, 1989

V. Reverend George Thomas, Ph.D., Chancellor
910 Marion Street
Seattle, Washington 98104

Dear Reverend Thomas,

Enclosed is a copy of the psychological report on Father Michael Cody. I sincerely apologize that you did not receive this report earlier. The report was completed immediately prior to my leaving on Christmas vacation and I thought it had been sent at that time. I hope this delay has not caused you any problems. If I can be of any further assistance, please feel free to contact me at (813) 974-3816.

Sincerely,

Candi Osborn, M.A.

Candi Osborn, M.A.
Project Administrator
Center for Prevention of Child Molestation

JH-ARCH000379

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POOR
ORIGINAL

Evaluation Report

Date: 12/20/88

Client: Michael Cody

Relevant Background Information:

The client is a 57 year-old, caucasian, Catholic priest referred to the Center for Prevention of Child Molestation by his minister for evaluation of his sexual interests. The client reports a 20 year history of fondling and masturbation of female children ages 8 - 12.

The client is the older of two children. He was reared in a home with no religious upbringing. He reports that his family had an average income and never experienced any severe financial hardships. Both parents were described as alcoholics and he reports that his mother may have been mentally ill. No incidences of physical or sexual abuse within the home were reported. The client was an above average student and completed eight years of college.

The client reports a history of abuse of alcohol and prescription drugs, although denies current problems with either. He also reports a prior diagnosis and treatment of manic-depression although he is currently not taking medication for this problem.

The client reports approximately 20 - 40 female victims between the ages of 8 and 12, and one male child victim. He engaged in kissing, fondling, and mutual masturbation with the victims. Typically, the client engaged in long-term relationships with children he knew well. This behavior began when the client was 28 and he reports that it has been several years since his last sexual contact with a child. He reports that he currently fantasizes and masturbates to sexual fantasies of fondling young girls on a daily basis.

Laboratory Evaluation

The client was evaluated in our sexual behavior laboratory. This evaluation is not designed to separate pedophiles from non-pedophiles. It is designed to measure the current sexual arousal patterns of admitted pedophiles to determine whether or not they might benefit from our treatment program.

The client's sexual arousal response was assessed by means of a device called a penile transducer. The penile transducer is a small, mercury-filled, rubber loop which is worn around the penis. This device can detect changes in penile circumference which are expressed as changes in electrical resistance. These minute resistance changes are amplified, converted, and shown as a pen tracing of the response. These values are expressed in terms of percentage of full erection (0-100%).

JH-ARCH000380

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The client participated in the procedure for evaluating arousal patterns on the parameters of sexual development and sex of the subject. In this procedure he viewed thirty-six (36) slides for two minutes each while his erection response was being monitored electronically. These slides are divided into twelve categories according to sexual development and sex of the subject: male and female children and adults. There are five categories of sexual development in children (Category 0, approximately ages 0-4; Category 1, approximately ages 5-7; Category 2, approximately ages 8-11; Category 3, approximately ages 12-14; and Category 4, approximately ages 15-17) and one for adults (Category 5, ages 18 and older). Before each presentation he was instructed that if he felt himself becoming aroused, to let that happen. He was also told that he will occasionally be asked to describe, in detail, the slide he had just seen.

The results of this assessment procedure are as follows:

SLIDE ASSESSMENT

	<u>MALE CHILD</u>	<u>FEMALE CHILD</u>
Category 0	*	*
Category 1	*	*
Category 2	*	*
Category 3	*	*
Category 4	*	*
Category 5	*	*

* Responses less than 20% of a full erection are considered insignificant.

The client responded with insignificant arousal to all slides.

The client also participated in the procedure for evaluating arousal patterns on the parameters of sex of the victim and the amount of force used to complete the act. In this procedure, he listened to three-minute audio tapes describing an increasing use of physical force by the offender to effect a sexual relationship with a child. The tapes are divided into the following categories: 1. Fondling a consenting child; 2. Mutually consenting intercourse with a child; 3. Psychologically coercive non-consenting intercourse with a child; 4. Rape of a child; 5. Sadistic sexual assault of a child; 6. Aggressive non-consenting and non-sexual assault of a child; 7. Mutually consenting intercourse with an adult. There are two separate sets of these tapes: one describing sexual activities with males and one describing sexual activities with females. Before each presentation he was instructed that if he felt himself becoming aroused, to let that happen. He was also told that he will occasionally be asked to describe, in detail, the audiotape he had just heard.

JH-ARCH000381

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The results of this assessment procedure are as follows:

PEDOPHILE VIOLENCE AUDIO ASSESSMENT

	<u>HOMOSEXUAL</u>	<u>HETEROSEXUAL</u>
Fondling	*	21%
Mutually Consenting	*	*
Non-Consenting	*	*
Rape	*	*
Sadistic	*	*
Aggressive Non-Sexual	*	*
Consenting Adult	*	*

* Responses less than 20% of a full erection are considered insignificant.

The client responded with minimal arousal to audiotaped descriptions of fondling a female child. He responded with insignificant arousal to all other audiotaped descriptions of sexual activity.

Summary and Recommendations:

This client was cooperative and open throughout this evaluation. He showed no significant arousal to any of the stimuli presented. This happens with about 20% of the clients who undergo this procedure. Lack of responsivity to the sexual stimuli presented may be due to any of a number of factors including age, medication, fatigue, discomfort with the procedures, active suppression of arousal, or an absence of sexual attraction to the stimulus materials. Unfortunately, when a client is non-responsive, it is difficult, if not impossible, to know which of the above reasons is responsible. Therefore, under these conditions, the evaluation is deemed invalid.

Based on this client's extensive history and disclosure of current deviant masturbatory behavior, we recommend that he not be allowed unsupervised contact with children. The client claims that he uses masturbation to fantasies of sexual activity with children as a coping technique to avoid acting out sexually with children. However, in our experience, deviant masturbation only serves to reinforce sexual attraction to children not to decrease it. Therefore, we recommend that this client enter and actively participate in a specialized sex offender treatment program to learn more adaptive coping responses for this problem.

JH-ARCH000382

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We would recommend that you exert extreme caution in the interpretation of the results reported above. These data are psychophysiological measures of sexual arousal and should not necessarily be construed as indicators of motivation, or lack of motivation, to act upon that arousal. The results are, therefore, at best an approximation of the person's sexual arousal and propensities. We strongly urge that you not use these measures alone as clinical indices or predictors.

Candi Osborn, M.A.
Candi Osborn, M.A.
Laboratory Coordinator
Center for Prevention of Child Molestation

Katurah Jenkins-Hall
Katurah Jenkins-Hall, Ph.D.
Clinical Director
Center for Prevention of Child Molestation

JH-ARCH000383

"Sensitive Information"
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Document 32

Memo for File

Re: Mike Cody

February 5, 1990

Mike Cody continues to move around the country. Mike has requested laicization. His papers will be processed here locally and then sent on to Rome. Because of his age, etc., Mike receives a pension from the Archdiocese, but he is forbidden to act as a priest.

Rev. Patrick McDermott

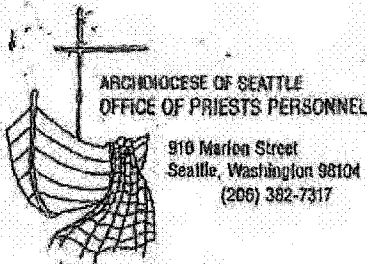
PM

JH-ARCH000384

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL

Document 33



March 11, 1993

Rev. Michael Cody
P.O. Box 62406
Boulder City, NV 89006-2406

Dear Father Cody:

I am writing to explain the change in income that you will be receiving from the Archdiocese. I am aware that the Archbishop, through Fr. Ryan and Msgr. Doogan, have clearly stated that you are guaranteed the same amount that is paid to retired priests.

According to the Priests' Pension Plan, disabled priests may retire at age 62 and receive benefits from the plan. They receive benefits, but at a reduced rate of 80% of the full benefit payment. It is the policy of the Archdiocese that priests who fall into this category, and are not in active ministry, begin to receive their income from the Pension Plan.

It is my understanding that at the end of April you will turn 62 and be eligible to receive payment from the Priests' Pension Plan. According to actuarial information I have, beginning May 1, 1993 you will receive [REDACTED] per month. This is a little more than what you are now receiving. When there are costs of living increases, you will also be eligible for these.

I have checked, and you are enrolled in the the Priests' Health Plan, as per the agreement reached with Archbishop Hunthausen.

Mike, I notice that you have moved around in the last few years. I hope that all is well with you, and that you do not find yourself suffering from too much pressure or tension.

JH-ARCH000385

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ORIGINAL

-2-

If you have any comments about the above decision in regard to your income, please do not hesitate to contact me.

Sincerely,



(Rev.) Patrick McDermott
Director of Priests' Personnel

cc: Most Rev. Thomas J. Murphy
Very Rev. George Thomas, V.G.

JH-ARCH000386

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POOR
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Document 34



OFFICE OF THE ARCHBISHOP

ARCHDIOCESE OF SEATTLE
510 MARION STREET
SEATTLE, WASHINGTON 98104-1299
(206) 352-4875
FAX (206) 352-3493

21 July 1993

Reverend Michael Cody
Post Office Box 62406
Boulder City, Colorado 89006-2406

Dear Father:

It has come to my attention that several years ago you made a request to petition for laicization from the priesthood. It also appears from the file that no one responded to your request either at that time or at any subsequent time. Most likely Fr. Don Espen, Vice-Chancellor and priest responsible for processing such requests, would have followed through, but he was in the process of leaving active ministry. Matters were further complicated by the change of leadership to Archbishop Murphy. Then Fr. Espen's successor, Fr. John Pinette, may have been aware of your request but also has left active ministry.

I, as canonical consultant, have been asked to write to you on this subject. Could I invite you to tell me if the information I have about your request is accurate. If so and if you are still interested in petitioning for laicization, I would be happy to start the process with you.

A bit of background about myself: I was ordained for the Archdiocese in 1982 and have served in three parishes. When Archbishop Murphy came to assist Archbishop Hunthausen, he asked me to return to school and obtain a degree in canon law. I returned to the Archdiocese in September 1992, and I work full time in the Office of the Archbishop.

Thank you for your consideration and assistance, and I look forward to hearing from you.

Yours very truly,

(Rev.) Anthony E. Bawyn, JCL
Canonical Consultant

JH-ARCH000387

"Sensitive Information"
Per Protective Order

31 July 1993

Reverend Anthony E. Bawyn, JCL
Canonical Consultant
Archdiocese of Seattle
910 Marion St
Seattle, WA 98104-1299

Dear Father:

Thank you for your letter of 21 July regarding the status of laicization and my request of several years ago. I especially thank you for the fraternal tone and sense of sharing that was evident in the letter.

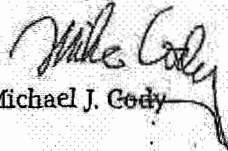
First, let me say that I only requested the process, in the event the Archdiocese may have wished it. For myself, I feel that my holographic letter of resignation from the active ministry was sufficient for my purposes and should have been enough for the Church. Laicization is an internal business of the Catholic Church bureaucracy, which I consider irrelevant. If a bishop can bring 'em in, he can let 'em go. I am happy with the present status if you are. It will save you a bit of paper shuffling. Bluntly put, the less I have to do with the Church structure, the better my health.

Secondly, I would request my name be taken from national mailing lists to priests, as well as those of the Archdiocese. This has been previously requested.

Thirdly, please note that my address is 1460 Bronco Rd, Boulder City, NV 89005-3104. Let Business and Finance know, if you would be so kind.

Business aside, I have lived in the upper Mojave Desert for about 4 years now with my pilot brother. We have a happy, fulfilled and stable life. We both have done volunteer work in a nearby national park for nearly the whole time. My brother is now an intermittent law enforcement Park Ranger. Our work is mostly remote backcountry patrol, although I have lessened the amount I do personally since I had a CVA a year and a half ago. That stroke left me with permanent claudication in my left leg, but otherwise mostly okay. I do a lot of document editing and word-processing at home for the park. Hundreds of pictures have been taken for Park archives. Where else can a herpetologist-ranger bring a nice rattlesnake for a portrait?

Sincerely yours,


Michael J. Cody

JH-ARCH000388

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL

Document 38

CONFIDENTIAL

FILE MEMO September 13, 1993

I called Bishop Daniel Walsh on September 3, 1993, regarding a call we received concerning a professional ethics complaint from his diocese. During that conversation, I informed him that Michael Cody of our archdiocese was living in the Reno/Las Vegas diocese, and was not allowed to exercise any form of priestly ministry. I told him that in the unlikely event that Michael requests faculties or assignment, the petition should be summarily denied. GLT/VG *[Signature]*

JH-ARCH000389

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL

Document 37

INTEROFFICE MEMORANDUM

Date: 29-Nov-1994 11:40am PDT
From: Sister Joyce
COX
Dept: Office of the Archbishop
Tel No: (206)392-4829

TO: Father Thomas
TO: Patrick Crowley

(THOMAS)
(CROWLEY)

Subject: call from an alleged victim of Rev. Michael Cody

Tuesday morning, November 29, 1994, 11:40 a.m. I received a phone call from a [REDACTED] a man in his early thirties who lives in [REDACTED], Oregon, alleging sexual abuse by Rev. Michael Cody while this man was a young student at St. Luke's in Seattle. His sister called him last night from [REDACTED] to say that she had been abused by Rev. Cody when she was a child in grade school at St. Luke's.

I offered to meet with Mr. [REDACTED] but also told him to put the allegation in writing and sign it and send it to us as soon as possible. He did not want to do that without seeking legal counsel. I once again stated that I would meet with him and would come down to Portland this weekend. He wanted me to make immediate contact with Rev. Cody today with this phone call. I again urged to meet with him and asked him to seek legal counsel if he wished but to get the allegation to us in writing. He refused to do that and called back to the front desk to state that he was going to the newspapers.

I called Pat Crowley immediately. I have no phone number from him.

JH-ARCH000390

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL

11/07/94 12:35 206 296 0955

PROSECUTOR OFFICE

Document 38

OFFICE OF THE PROSECUTING ATTORNEY
KING COUNTY, WASHINGTON

Norm Maleng
Prosecuting Attorney

W 354 King County Courthouse
316 Third Avenue
Seattle, Washington 98104
(206) 296-9900

FACSIMILE COVER SHEET

TO: Sister Joyce Cox, BYM

FROM: Mary Koch 296-8991

DATE: 12/7/94 NUMBER OF PAGES 3

COMMENTS: The prosecutor, Chuck Lind, would like these records as soon as possible of course, but he would also like to meet with Pat Crowley or yourself today if possible to discuss the matter - I assume depending on what is in the records. Please keep me posted.
A THOUSAND THANKS!!!



Voice # (206) 296-9000
Fax # (206) 296-0955

If you have problems receiving this material, please call the above voice number for assistance.



JH-ARCH000391

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL

Co. 104

Document 39

ARCHDIOCESE OF SEATTLE
PRIESTS PERSONNEL ACTION FORM

PRIEST NAME Rev. M. Condy SOC. SEC. # [REDACTED]

PARISH/AGENCY/CHANCERY OFFICE/DEPARTMENT _____

PARISH MAILING ADDRESS _____

PARISH PHONE # _____ POSITION _____ JOB CODE 1 1 1 1

Monthly Salary [REDACTED] Mileage Allowance _____ Housing Allowance _____

Ordination Date 1 1 1 1 1 1 1 1 1 1 Incardination Date 1 1 1 1 1 1 1 1 1 1 ☐ Pay into SS (Check box if true)

☒ Archdiocesan ☐ Extern In Incardination Process ☐ Religious Order ☐ Extern

CHECK TYPE OF ACTION

EFFECTIVE DATE 10/11/2001

☐ NEW HIRE Cost Center/Org Code 1 1 1 1 1 1 *Company 1 1 1 1 *Pay Group 1 1

☐ Full Time _____ ☐ Part Time _____
(Indicate hours worked per week) (Indicate hours worked per week)

☐ STATUS CHANGE

Company (from) _____ (to) _____

Position (from) _____ (to) _____

Department (from) _____ (to) _____

Salary (from) [REDACTED] (to) # [REDACTED]

Full Time/Part Time _____ (to) _____

Reason for change ☐ Ordination ☐ Assignment Change ☐ FTE Change ☐ Incardination ☐ Retirement ☐ Leave of Absence ☐ Termination

*☐ TERMINATION CODE 1 1 Effective Date 1 1 1 1 1 1 1 1 1 1

REMARKS Increase priest pension 7-1-01

Authorized by P. [Signature] 10-5-01 Approved by Mary [Signature] 6/7/01
Office/Department Date Human Resources Date

*For HR Use Only

Completed _____
INITIAL DATE

WHT: Priests Personnel YEL: PAYROLL PINK: BENEFITS GOLDENROD: HR

Rev. 5/99

JH-ARCH000392

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POOR
ORIGINAL

Document 40

Intake Statement

Name: <u>Unknown - she identified herself as the sister of [REDACTED]</u>	Date of birth: _____
Primary number: _____	Secondary number: _____
Mailing address: _____	
Name of accused: _____	
Date(s) of incident: <u>circa 1960</u>	Location of incident: <u>St. Luke, Seattle</u>

Description of allegations:

A woman called regarding her sister [REDACTED] who had been a victim of sexual abuse by an "assistant priest" 43 years ago at St. Luke's Church. Just recently this woman had talked to her sister about what had happened. She will be meeting with her sister and her brother-in-law next week and wanted to get information to assist her sister in getting help.

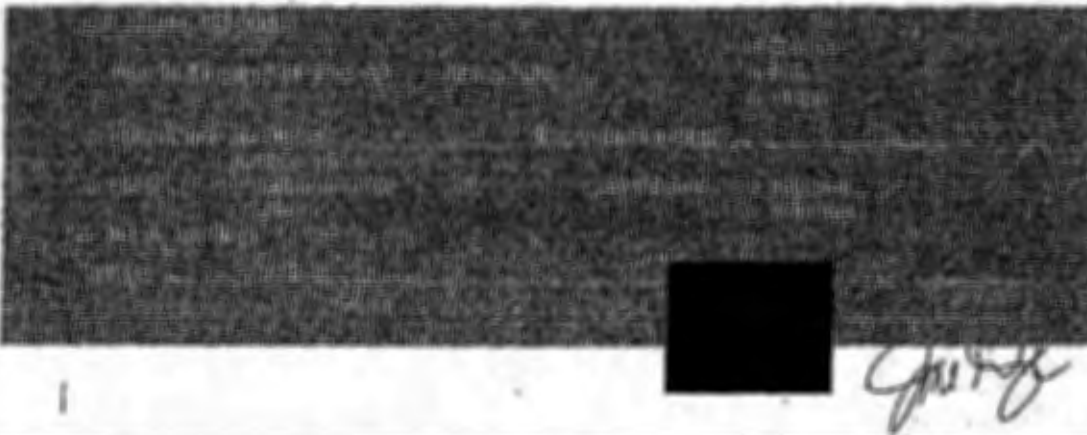
She would not give me the name of the priest involved, but she says that she and her sisters were often invited to the Rectory by this priest. They also attended drive-in movies with him. [REDACTED] had told her sister that, while her 2 sisters were buying popcorn at the movies, the priest would sexually abuse her. He also abused [REDACTED] in a bedroom in the Rectory. [REDACTED] also told her sister that she felt that he "stalked" her during grade school.

[REDACTED] eventually told her mother about these experiences. Her mother said that [REDACTED] needed to address this during confession. [REDACTED] told her sister that, though she did not want to, she went to confession and told the pastor of St. Luke's about this. After confession, the pastor told her to meet him in the Rectory. He left her there to go and talk to the priest in question. The priest in question admitted to the pastor that these activities had taken place. [REDACTED] told her sister that the assistant priest and the pastor returned to where [REDACTED] was waiting, and the assistant priest asked for forgiveness by kneeling down and putting his head in her lap. The sister said the assistant priest was then transferred immediately out of St. Luke's.

[REDACTED] sister said that her mother told [REDACTED] never to tell her father. The sister said that [REDACTED] did not want to have her parents know she might be contacting the Archdiocese now. I assured the sister that we will honor [REDACTED] confidences. I gave the sister Jessie Dye's name, title and phone numbers - and asked the sister to encourage [REDACTED] to call Jessie to get help.

Sarah Newell
Sarah Newell

Date 5/2/03



JH-ARCH000393

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Document 41

Intake Statement

Name: [REDACTED]	Date of birth: [REDACTED] 1949
Primary number: [REDACTED]	Secondary number: [REDACTED]
Mailing address: [REDACTED]	
Name of accused: <u>Father William Cody</u>	
Date(s) of Incident: <u>1960-1961</u>	Location of Incident: <u>various locations Incl. Rectory</u>

Description of allegations: [Narrative to include outreach and pastoral care offered and/or request or needs of complainant.]

Abuse occurred when [REDACTED] was 11-12 years old. Her sister, [REDACTED] had called in May 2003 to get information about Pastoral Outreach, and about what had happened to [REDACTED] (see intake statement).

[REDACTED] said the worst abuse occurred at the Rectory, but that the abuse had occurred in various locations.

Sarah Newell
Signature

6/20/03
Date

Follow up: Phone appt. scheduled with Jessie Dye for 6/23/03 at 9:00 a.m.

JH-ARCH000394

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Per Protective Order

POOR
ORIGINAL

Document 41

Abuse occurred when [REDACTED] was 11-12 years old. Her sister, [REDACTED] had called in May 2003 to get information about Pastoral Outreach, and about what had happened to [REDACTED] (see intake statement). [REDACTED] said the worst abuse occurred at the Rectory, but that the abuse had occurred in various locations.

Document 42

TO: File
FROM: Jessie Dye [signature]
RE: Meeting with [redacted] July 2, 2003
DATE: July 25, 2003

On Wednesday, July 2, I met at length with [redacted] at their home in [redacted] Washington. [redacted] had previously called the hotline and reported that she had been abused by Fr. Cody while in 6th grade at St. Luke's School (see Intake form). Cody was assistant pastor there, and Fr. Gallagher was the pastor. [redacted] maiden name was [redacted] and her date of birth is [redacted] 49.

The story is as follows:

In 1961, at the end of [redacted] 6th grade year, Cody asked if [redacted] and her three sisters could work for him the rectory, always at times when Gallagher was not present. Cody was a friend of the family, and had been at their house several times for dinner. The first time the abuse happened, Cody took the three girls to a drive in movie Pepe and had the two sisters go and get snacks. While they were out, he got in the back seat, put [redacted] on his lap and covered the two of them with a blanket. During the movie, when the other girls were in the front seat, Cody undressed [redacted] from the waist down and put his fingers in her vagina. At the end of the movie as he put her pants back on, he whispered to her, "It's okay, don't talk about it".

The next time [redacted] went with her sisters to work in the rectory, Cody took her upstairs to his room and took many pictures of her (dressed and staged in a variety of poses) though no actual abuse took place.

Another incident occurred when [redacted] was at a sleepover at a girlfriend's house when Cody showed up at the party. [redacted] cot was on the far end of the group, and Cody came right to her and sat on her cot. While he chatted with the other girls, Cody put his hand into her sleeping bag, into her panties, and penetrated her vagina. Shortly after that, Cody had her called to see him in the back of the Church and told her not to see a boy (who apparently liked her) named Jim Raachek.

The last abuse [REDACTED] remembers was on another Saturday in the rectory. Cody found tasks for her sisters, and again invited her up to his rooms. He brought [REDACTED] into the bedroom and locked the door and proceeded to undress her and have her lay on the bed next to him. He placed her hand on his penis and placed in fingers in her vagina, saying something like "it's okay; I wouldn't do this if it weren't okay". He finally released her after about a half hour.

The next time the girls got a call to the rectory, [REDACTED] refused to go and told her mother why. Her mother took her right down to confession with Fr. Gallagher, who then asked to see the two of them in his office, where [REDACTED] told him the whole story. Gallagher eventually brought Cody into the office, at which time Cody knelt and put his head in [REDACTED] lap and apologized. Gallagher said they would not see Cody again, that he would be sent to an Indian mission. Indeed, when [REDACTED] went to school the next week Cody was gone and no one knew where he went.

[REDACTED] also reported that Cody had a terrible temper and would yell and hit children in the school. She was very afraid of his outbursts.

In the present, [REDACTED] want to know where Cody is now and what happened to him after he left. [REDACTED] has been anxious that he actually was sent to an Indian mission where he abused other girls. I did offer them counseling, and told them I would get back to them on the Cody file.

POOR
ORIGINAL

Document 43

Archdiocese of Seattle
Office of Vicar for Clergy
910 Marion
Seattle, WA 98104-1299

Dear Father Magnano,

Thank you for the offer to centralize documentation for the period after my demise.

I note that I have lived in Nevada for a number of years, and am not a resident in a rectory or other property of the Archdiocese. There are no plans to return to Western Washington before or after death. Accordingly, I decline the offer to centralize plans and documents for various dispositions regarding wills or obsequies.

My next of kin has full access to my preferences and is trusted to carry out my desires. This will be less onerous for all.

My next of kin will notify the Benefits office to end pension and medicare payments when my life and its immediate sequelae are concluded.

Sincerely,


Michael J Cody

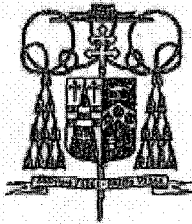
Sept 2, 2003

JH-ARCH000398

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Per Protective Order

POOR
ORIGINAL

Document 44



ALEXANDER
BY THE GRACE OF GOD
AND
THE AUTHORITY OF THE APOSTOLIC SEE
ARCHBISHOP OF SEATTLE

DECREE

In July 2003, I, the undersigned Archbishop of Seattle, received a complaint against the Reverend Michael J. Cody, a priest of this archdiocese, alleging that he had committed an act of sexual abuse of a minor below the age of eighteen years in violation of the norm of *Sacramentorum sanctitatis tutela*, art. 4. Following an initial review of the allegation, I have found that it is neither manifestly frivolous nor false. Rather, I have determined that the allegation carries with it the semblance of truth.

Accordingly, I hereby decree that a preliminary investigation is to be conducted in conformity with the provisions of universal and particular law (*CIC* cc. 1717ff [*CCEO*, cc. 1468ff]; *USCCB Essential Norms*, n. 6). During this investigation, elements are to be gathered to assist in determining whether or not Father Cody may have committed the delict alleged, and if so, to what extent he was legally responsible (imputable) for it.

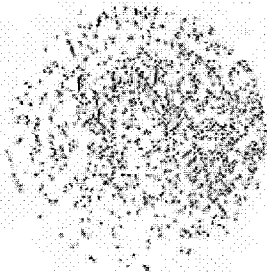
The investigation will be conducted promptly and objectively. Moreover, the right of all persons to a good reputation will be maintained assiduously throughout the process (*CIC*, c. 220 [*CCEO*, c. 23])

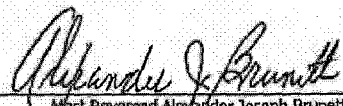
Given at the Chancery
Of the Archdiocese of Seattle, Washington

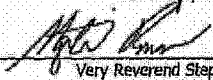
This 15th

day of September

In the year of our Lord, 2004.



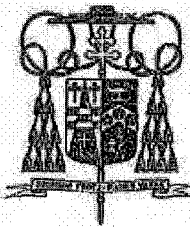
+ 
Most Reverend Alexander Joseph Brunett
Archbishop of Seattle


Very Reverend Stephen C. Rowan
Vicar General

JH-ARCH000399

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL



Document 45

ALEXANDER
BY THE GRACE OF GOD
AND
THE AUTHORITY OF THE APOSTOLIC SEE
ARCHBISHOP OF SEATTLE

DECREE

Whereas, on September 15, 2004, I opened a preliminary investigation into an allegation lodged against the Reverend Michael J. Cody concerning a possible violation of *Sacramentorum sanctitatis tutela*, art. 4, that is, sexual abuse of a minor below the age of eighteen years; and

Whereas, the investigation has been sufficiently instructed to enable me to make a prudent and objective evaluation regarding the matter;

I hereby decree and declare, in conformity with the norm of law (*CIC*, c. 1718 [*CCEO*, c. 1469]), the conclusion of the preliminary investigation.

Further, having weighed the elements gathered by the duly appointed investigator, and having heard experts in the law and others possessing expertise concerning these issues, I find and declare that the allegation lodged against Father Cody does not appear to be manifestly false (or frivolous). Motives for this conclusion are contained in the acts of the preliminary investigation.

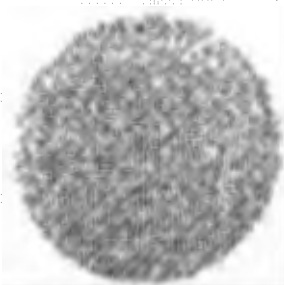
Wherefore, by this decree I direct that the acts of the preliminary investigation, together with my own votum concerning the matter, be referred to the Congregation for the Doctrine of Faith as mandated by the norm of universal law (*Sacramentorum sanctitatis tutela*, art. 13).

Given at the Chancery
Of the Archdiocese of Seattle, Washington


This 29th

day of October

In the year of our Lord, 2004.



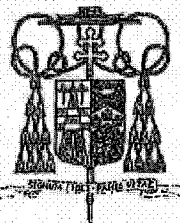
+ 
Most Reverend Alexander Joseph Brunett
Archbishop of Seattle


Very Reverend Stephen C. Rowan
Vicar General

JH-ARCH000400

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL



Document 46

November 1, 2004

Rev. Michael Cody
1460 Bronco Road
Boulder City, CO 89005

Dear Father Cody:

Over twenty years have passed since you were placed on disability retirement and were subsequently restricted from any active exercise of priestly ministry. It is my hope you have found fulfillment in your endeavors.

Even though you have not been serving in priestly ministry in the Archdiocese of Seattle, you have remained a priest of our Archdiocese, in accord with the Church's law. From my conversations with the archdiocesan Case Review Board, a consensus has emerged that it is now time to bring formal closure to our relationship and to clarify who are the members of the presbyterate of the Archdiocese of Seattle.

To this end, I am petitioning the Congregation for the Doctrine of the Faith, requesting that you be released from the clerical state. This is merely a confirmation of the life you already are leading. If you have any thoughts or concerns about this process, particularly if you have any objections, I am interested in knowing them. When I receive a response from the Congregation, I will inform you. Please know that regardless of the decision by the Congregation, you will continue to receive your pension.

May Jesus Christ continue to be for you a source of strength and peace.

Sincerely yours in Christ,

Most Rev. Alex J. Brunett
Archbishop of Seattle

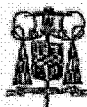
OFFICE OF THE ARCHBISHOP

Archdiocese of Seattle • 910 Marion Street • Seattle, Washington • 98104-1299

JH-ARCH000401

"Sensitive Information"
Per Protective Order

POOR
ORIGINAL



OFFICE OF THE CHANCELLOR

February 10, 2006

The Rev. Msgr. Dennis F. Sheehan
St. Paul Church
29 Mount Auburn Street
Cambridge, Massachusetts 02138

Dear Msgr. Sheehan,

On 18 February 1950, Michael Cody was baptized in your parish. On 17 June 2005, he was dismissed from the clerical state by the Holy Father, Pope Benedict XVI. Would you kindly make this notation in the remarks column of the appropriate baptismal entry? I would also ask that you complete and return the form to me below at your earliest convenience.

If you have any questions, please let me know.

Thank you.

Sincerely,

Christine Taylor
Chancellor

Notification of Registration

I have received your notice regarding Michael Cody and have duly entered it into the baptismal register of this church.

Name Msgr. Dennis F. Sheehan

Title PASSED Date 02/21/06

ARCHDIOCESE OF SEATTLE
910 Marion Street • Seattle, Washington 98104-1299
TEL 206-382-4857 • Fax 206-264-2081

JH-ARCH000402

"Sensitive Information"
Per Protective Order